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CHALLENGES AND PROSPECTS OF MUSLIM ORGANIZATIONS  
AND INSTITUTIONS IN MITIGATING FOOD INSECURITY IN  
ISIOLO COUNTY, KENYA

BY

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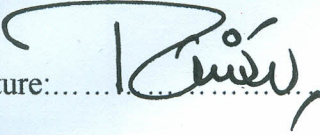


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**DECLARATION**

This thesis is my original work and has not been presented for a degree or academic award in any other university.

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**DEDICATION**

This thesis is a special post-humous dedication to my late dad who waited patiently but anxiously for its completion up to his demise. May Allah rest his soul in eternal peace.

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## DEFINITIONS OF TERMS

### Food Insecurity:

A situation whereby the people in a particular location lack adequate diet (foodstuff) which is culturally and or religiously accepted (*halal* in this case) for part or all the year. It also refers to the inability to access sufficient, safe and nutritious food to meet dietary needs for an active and healthy lifestyle.

### Muslim Organizations and Institutions:

An organization is a social set up made up of adherents professing Islamic faith for their overall welfare in promoting Islamic principles and practices as well as to enhance Muslims' spiritual, socio-economic and political development.

Institutions include mosques, *madrassa*, *zakat* and *waqf* which aim at propagation of Islamic principles and practices.

**ABBREVIATIONS and ACRONYMS**

ACP-EU	African Caribbean Pacific-European Union
ADB	African Development Bank
AIDS	Acquired Immune Deficiency Syndrome
ALRMP	Arid Lands Resource Management Project
APDA	Afar Pastoralists Development Association
ASAL	Arid and Semi Arid Land
CARE	Cooperative for Assistance and Relief
CBOs	Community Based Organizations
CBS	Central Bureau of Statistics
CEFA	European Committee for Agricultural Training
CETRAD	Centre for Training and Integrated Research for Arid and Semi Arid lands Development
CEWARN	Conflict Early Warning and Response
CODESRIA	Council for the Development of Social Science Research in Africa
COMESA	Common Market for Eastern and Southern Africa
CRS	Catholic Relief Services
CSO	Civil Society Organization
CSW	Commercial Sex Work(er)
CWED	Centre for Women Empowerment and Development
DAO	District Agricultural Officer
DC	District of Colombia
DCO	District Children's Officer
DDO	District Development Officer
DDP	District Development Plan
DFO	District Fisheries Officer
DLPO	District Livestock and Production Officer
DLO	District Livestock Officer
DPAO	District Principal Agricultural Officer
DVD	Digital Video Disc
DVO	District Veterinary Officer
ECD	Early Childhood Development
ECF	East Coast Fever
ECOWAS	Economic Community of West African States
EFA	Education for All
ENNDA	Ewaso Ng'iro North Development Authority
ESP	Economic Stimulus Program
EWS	Early Warning Systems
FAD	Food Availability Decline
FAO	Food and Agriculture Organization <i>of the United Nations</i>
FBO	Faith Based Organization
FEWSNET	Famine Early Warning System Network
FFA	Food for Assets

FGD	Focus Group Discussion
FGM	Female Genital Mutilation
FO	Forestry Officer
FONI	Friends of Nomads International
GIS	Geographic Information System
GoK	Government of Kenya
HIV	Human Immunodeficiency Virus
IDDP	Isiolo District Development Plan
IDP	Internally Displaced Persons
IGAD	Inter-Governmental Authority on Development
IGADD	Inter-Governmental Authority on Drought and Development
IIRR	International Institute of Rural Reconstruction
IKIM	Institut Kefahaman Islam Malaysia
IMF	International Monetary Fund
IRWUA	Isiolo River Water Users Association
ISL	Islamic (Software Corporation USA)
IUCN	International Union for Conservation of Nature
IWMI	International Water Management Institute
IYAP	Isiolo Youth Against AIDS and Poverty
KARI	Kenya Agricultural Research Institute
KLB	Kenya Literature Bureau
KRCS	Kenya Red Cross/ Crescent Society
LPO	Livestock Production Officer
MDGs	Millennium Development Goals
MoLD	Ministry of Livestock Development
MP	Member of Parliament
NACADA	National Campaign Against Drug Abuse
NFD	Northern Frontier Districts
NGO	Non-Governmental Organization
NIB	National Irrigations Board
OI	Oral Informant
OPM	Office of the Prime Minister
PBUH	Peace Be Upon Him
PENAPEI	Pastoralist Environmental Needs Action for Peace Education Initiative
PPO	Passive Participant Observation
PRASOL	Practical Solution for Pastoralist Development
RoK	Republic of Kenya
RVF	Rift Valley Fever
SACCO	Savings and Credit Cooperative
SADC	Southern African Development Community
SANHA	South African National Halal Authority
SHG	Self Help Group

SAPs	Structural Adjustment Programs
SAW	<i>Salallahu Aleiyhi Wasalam</i>
SNV	<i>Stichting Nederlandse Vrijwilligers</i> (Netherlands Development Organization)
SPSS	Statistical Package for Social Sciences
SSA	Sub Sahara Africa
SUPKEM	Supreme Council of Kenya Muslims
UN	United Nations
UNCRD	United Nations Centre for Regional Development
UNDP	United Nations Development Program
UNESCO	United Nations Educational, Scientific and Cultural Organization
UN-FAO	United Nations Food and Agriculture organization
UNICEF	United Nations Children Fund
USAID	United States Agency for International Development
WAYAP	Women and Youth Against Poverty
WB	World Bank
WFP	World Food Program
WTO	World Trade Organization

## ABSTRACT

Isiolo County has for over three decades now suffered from food shortages with devastating impact on people's livelihoods. Food insecurity has been a major problem among farmers and nomadic pastoralists of the county with natural as well as human instigated factors responsible for this. The study aimed at examining the challenges and prospects of Muslim organizations and institutions in mitigating food insecurity in the county. In this regard, the study was guided by the *wajibatul lillah* conceptual framework. This is a concept that encourages hard work, independence in sustenance and discourages dependence in all its manifestations. This conceptual framework is reconstructed from the fundamental tenets of Islam which can assist address food insecurity: *wajib* (divine obligation), *ihsan* (piety) and *shughlun* (work).

The study reviewed relevant literature on food insecurity under four main themes. These included the Islamic teachings on mitigation of food insecurity; factors underlying food insecurity and the influence of food insecurity on the livelihoods of the Muslims of Isiolo County. Finally are the prospects of the organizations and institutions in mitigating food insecurity in the said county through harmonious integration of programmes towards the same.

The study gathered both primary as well as secondary data. The target population consisted of Muslims living in the county with informants being sampled from two divisions, Central and East. The sample size of the study was 147 informants drawn from amongst leaders of Muslim Faith Based Organizations (FBOs), members of the Muslim community, government officials, representatives of relevant Community Based Organizations (CBOs) and Non Governmental Organizations (NGOs). To sample these informants, random, purposive and stratified sampling methods were used. The study largely employed qualitative methods of data collection and analysis in line with the objectives of the study. Data presentation has been done in form of discussions, narratives as well as use of descriptive statistics such as pie charts, line graphs and frequency tables where applicable.

The research found out among other things that Islam encourages hard work and independence in sustenance. Islamic teachings encourage the Muslim faithful to help the poor and needy among them to become self reliant. The study also revealed that causes of food insecurity in Isiolo County are both natural and human instigated. It was also found out that the Muslim organizations and institutions just as other stakeholders like the Government of Kenya (GoK) agencies and Civil Society Organizations (CSOs), have not been successful in mitigating food insecurity in the county on their individual bases. This formed the basis for the need to have harmonious integration of strategies aimed at mitigating food insecurity in Isiolo County by all stakeholders.

## CHAPTER ONE

### INTRODUCTION

#### 1.1. Background to the Study

Worldwide, while 150 million people were killed by war in the entire 20<sup>th</sup> century, nearly three times that number died of malnutrition or related causes in the last half of that century alone (Marie, 2008:43). According to Shapouri (2010:4), it was estimated that 882 million people suffered food insecurity in 2010. These hungry people drag through shortened and miserable lives unable to study, work, play or otherwise function normally. This is as a result of the ever present drain of hunger and malnutrition on body, mind and spirit. The challenge of food insecurity is so immense that the first target of the Millennium Development Goals (MDG-1c) is to reduce by half the proportion of the world's population experiencing hunger by 2015 (Global Environment Facility, 2005:6).

In Africa, food security deteriorated since the early 1960s with the actual number of stunted growth due to malnutrition increasing by more than 12 million in the period 1980-2000 (Salih, 1994:26; Benson, 2004:16). In this way, Africa befits Malthus' prediction of population outstripping food production (Hulse, 1995:17; Islam, 1995:2). Africa was estimated to experience water scarcity by 2005 (Seckler, 1998). This has gradually led to food insecurity in a vast area of the continent. Sub-Sahara Africa (SSA), Kenya included, is one of the regions in the world currently facing abject poverty and chronic food insecurity. Since 1970, the population of the malnourished population has remained within the 32 to 35 percent range in the SSA with East Africa at 39 percent between 2001-2003 (International Association of Research Scholars and

Fellows-IARSAF, 2007:31-32). It is also the only region where per capita food production has not risen over the past five decades (Scanes, 2004:75).

Arid and Semi-Arid Land (ASAL) regions occupy over 80% of the land area of Kenya, accommodating 12 million (36%) of the population by the year 2000 (Mati, 2006:1). These are populations having the highest poverty levels averaging 65% with livelihoods that are constrained by very poor access to basic social services (Government of Kenya-GoK, 2003). Hulse (1995:12) rates poverty as one of the primary causes of food insecurity. Isiolo County is part of the ASAL areas of Kenya. Its inhabitants often suffer constant food insecurity. Droughts and water scarcity are some of the natural catastrophic factors underlying food insecurity in Isiolo County. Due to climate change and environmental degradation, rains in Isiolo are erratic; rivers are seasonal and where the underground water is not saline, the water table is receding (Mati, 2003:6-18). These impacts negatively on food production as well as pasture worsening the situation of food security in most areas of the district due to scarcity of water and pasture (Isiolo District Drought Monthly Bulletin, 2009:2&3).

Apparently, biodiversity degradation, banditry and cattle rustling are amongst the ostensible human instigated factors that have exacerbated food insecurity in Isiolo. Other factors include ignorance on wise marketing practices due to low rates of literacy and constraints unleashed by diseases such as HIV and AIDS which inhibit production and purchase of food (Stock 2004; 225 and Barnet, 2003;50-51).

In Africa, various political, economic and social welfare blocs such as Economic Community of West African States (ECOWAS), Southern African Development Community (SADC), Common Market for Eastern and Southern Africa (COMESA) and Inter-Governmental Authority on Development (IGAD), seek to enlarge market bases to ensure availability and competitive access to commercial goods and food commodities hence promote food security in the region (Salih, 1994:36). They also try to address natural and human induced factors that exacerbate food insecurity, poverty, and other socio-economic as well as environmental challenges.

Essentially, diversified strategies have been attempted worldwide to ameliorate the menace of food insecurity. In Kenya, various systems and projects have been adopted by the government, Civil Society Organizations (CSOs) and the UN agencies to counter effects of poverty in all affected regions. These include relief food distribution, provision of certified viable and drought resistant seeds and supply of subsidized fertilizers and improved dairy goat breeding programs for the area by the government. While UNICEF provides food, medicine and education on sustainable development, FAO supports increased agricultural productivity through irrigation and research. The Ministry of Special Programs deals with, among other strategies, distribution of relief food to districts affected by harsh conditions such as drought and famine. Isiolo is one of such districts. Some of the Non Governmental Organizations (NGOs) operating here includes Action Aid, Kenya Red Cross, WFP, Practical Solution for Pastoralist Development (PRASOL) and Friends of Nomads International (FONI).

Some Community Based Organizations (CBOs) working alongside the above agencies in Isiolo County includes Sunni Muslim Youth Group, Utamaduni Youth Group, Huruma Women's Group, Anolei Women Group and Isiolo Youth Against AIDS and Poverty (IYAP). Notably, most initiatives of these organizations and agencies are disjointed while others tend to duplicate one another. It is worth noting here that there are various non-Islamic organisations working amongst the people of Isiolo County including The Red Cross Society (RCS), Catholic Relief Service (CRS), World Food Programme (WFP), Stichting Nederlandse Vrijwilligers (SNV) and Action Aid.

As an intervention, Isiolo District Development Plan (Isiolo DDP, 2008-2012:40) has underscored food insecurity mitigation as one of its main strategic objectives. In this regard, development officers, politicians as well as religious leaders mainly base their socio-economic programs on food insecurity mitigation. Indeed, there are many CSOs comprising local and international agencies which have tried to integrate issues of food insecurity in their strategic plans. These include Muslim faith based organizations (FBOs) such as mosques and *madrassa*. Challenges of food insecurity are common agenda in social, political and religious fora in Isiolo County. On their part, Muslim leaders through their *khutba* (sermons), instill moral values and encourage self sufficiency in their campaigns against food insecurity.

Efforts by Muslim organizations are significant in Isiolo County given that the area has a predominance of Muslims, accounting for over 80% of the entire population (Isiolo DDP, 2008-2012). Besides the organizations, there are Muslim run social and economic welfare institutions that operate within Isiolo. These include Al-Haramain

and Al-Farah Islamic Centre. Muslims also operate local FBOs and institutions such as *waqf* (endowment) and *zakat* mainly through mosque committees. Whereas some organizations and institutions are funded externally, others are locally funded through either member contributions, loans from local banks or women and youth development funds. Essentially, they all seek to address the adverse effects of poverty and food insecurity in the area. However, most intervention measures by the GoK, UN agencies and CSOs are mainly stop-gap measures addressing immediate concerns of starvation rather than long term strategies of sustainability. These include giving of relief food handouts and seeds for certain seasons.

Muslims, appreciate that the Quran and *Hadith* have strategies of ameliorating poverty and ensuring equitable and fair distribution of wealth through short and long term programs. We read in part, ‘...and in their wealth there is a specific portion for those who beg and for those who refrain from begging’ (Quran, 70:24). A *Hadith* reports the Prophet to have remarked: ‘On every Muslim there is enjoined a compulsory charity’ (Khan, 1994:349). In addition, Islamic teachings underscore enhancement of all communities’ socio-economic welfare and food security measures through hard work, self reliance, establishment of *waqf* institutions, honesty in execution of trust and *waqf*, remittance of *zakat ul maal* (compulsory alms from wealth) as well as *zakat ul badan* (alms in form of food given before *Idd ul Fitr*), exhortation of endowments and being mindful of the welfare of other Muslims.

Apparently efforts of the UN, GoK and CSO agencies including Muslim organizations have so far been successful on short term. The study found the dire need for long and

mid terms solutions to poverty and food insecurity to be integrated through deliberate effort by the strategic UN, GoK and CSO stakeholders.

### **1.2 Statement of the Problem**

Despite Isiolo County having a prevalence of Muslim organizations, institutions and the teachings of Islam on food insecurity mitigation, it is apparent that food insecurity is a major occurrence and drawback on the livelihood of the people there. Food insecurity in the county has been a major problem for quite a long period of time. The county is largely arid or semi arid and crop production is not a key livelihood. Nomadic pastoralism is practised in most parts of the county with both natural as well as human instigated factors affecting the livelihoods. Both animals as well as crops die leading to food insecurity. This is in spite of the varied activities by various stakeholders including the said Muslim organizations and institutions as well as the UN and GoK agencies in their endeavor to mitigate the food insecurity menace.

In view of the above, certain issues emerge: Why are the existing organizations and institutions unable to adequately address the challenges of poverty and its concomitant food insecurity in Isiolo County? How can the contribution of Muslim organizations be enhanced to combat the socio-economic crisis related to food insecurity? Is there need for harmonizing and integrating the efforts of various UN, GoK, CBOs, FBOs and NGOs with existing programs of Muslim organizations with a focus on mitigating food insecurity? It is apparent that there is need for adoption and integration of all sustainable strategies of alleviating food insecurity especially within the framework of Islamic teachings and practices. Accordingly, the proposed study focuses on the

effectiveness of Muslim organizations and institutions in mitigating food insecurity in Isiolo County, Kenya.

### **1.3 Research Questions**

The study has been guided by the following questions which also formed the basis of the objectives of the study:

- 1) What are the Islamic teachings on food insecurity mitigation?
- 2) What are the challenges of food insecurity in Isiolo County and what influence has it had on Muslims there?
- 3) How successful have the Muslim Non Muslim organizations and institutions been in mitigating food insecurity in Isiolo County?
- 4) What can be done to integrate the efforts of the government, NGOs, Muslim organizations and Islamic institutions to combat food insecurity among the Muslims in Isiolo County?

### **1.4 Objectives of the Study**

The study has been guided by the following objectives:

- 1) To discuss the Islamic teachings on food insecurity mitigation.
- 2) To examine the challenges and impact of food insecurity among the Muslims in Isiolo County.
- 3) To assess the contribution of the Muslim and Non Muslim organizations and institutions in mitigating food insecurity among Muslims in Isiolo County.
- 4) To evaluate from an Islamic perspective the possible strategies of harmonious integration of food insecurity mitigation programs by various stakeholders in Isiolo County.

### 1.5 Research Premises

- 1) Islamic teachings are explicit on systems of mitigating food insecurity among Muslims.
- 2) Natural and human induced factors, drought and biodiversity degradation have contributed to food insecurity in Isiolo County.
- 3) Muslim and non-Muslim organizations and institutions have not been very successful in mitigating persistent food insecurity in Isiolo County leading to indecorous behaviours among some Muslims -incompatible with Islamic ideals and teachings among others.
- 4) There is need to harmonize the various programs of mitigating food insecurity by the relevant stakeholders in Isiolo County.

### 1.6 Justification of the Study

There is a dearth of literature on the challenges and prospects of Muslim organizations and institutions in fostering food security in Isiolo County. Therefore, the study adds to the corpus of knowledge and contributes to the existing data on the mitigation of food insecurity and poverty.

The findings of the study have tried to contribute towards pursuance of the economic pillar of the Kenya Vision 2030 on expansion and enhancement of all sectors of development to mitigate poverty and food insecurity. The study can also help in part the achievement of part of Target One of the MDGs on halving the proportion of the world's population experiencing hunger by 2015 particularly in the proposed study area of Isiolo County.

The study also informs the community on sustainable approaches to food insecurity and poverty mitigation from an Islamic perspective. This is important because predominant patterns of agricultural growth have been known to erode biodiversity which has caused economic loss jeopardizing productivity and food security leading to broader social costs.

The study has contributed to the corpus of knowledge on Islamic teachings on ways of fighting poverty and food insecurity. Scholarly information has also been added on causes of food insecurity as well as ways to mitigate the same. Owing to the dearth of information on Islamic teachings about collaborative as well as religious strategies on combating food insecurity, the study is also of major benefit to the department of Philosophy and Religious Studies of Kenyatta University.

### **1.7 Scope of the Study**

The study was carried out in Isiolo County, Kenya. This is a region that has been faced by prolonged drought periods, famine and food insecurity leading to loss of both human as well as livestock life. The study concerned itself with activities of the Muslim organizations and institutions in their endeavours to mitigate food insecurity in Isiolo County in collaboration with other stakeholders such as the UN, NGOs and GoK agencies. The non-Muslim stakeholders were included because they are interested groups and the sought after integration would help avoid duplication of activities. These groups have also been prudently included since Muslims do not live in isolation and most of the programs in place are for a common good.

## 1.8 Literature Review

Literature related to the study has been reviewed under four main themes which are: Islamic teachings on mitigation of food insecurity; causes of food insecurity both natural as well as human instigated ones; impact of food insecurity on the socio-economic development of people in Isiolo County and integrated strategies of mitigating poverty and food insecurity with special reference to Isiolo County.

### 1.8.1 Islamic Teachings on Mitigation of Food Security

In its teachings on economic policies, Islam teaches on appropriate measures to ensure the equitable and fair distribution of wealth (Nofal, 1993:31). A Muslim who uses money in relieving the poor and the needy of the agony of hunger and in the effort of establishing and reviving the religion of Allah attains the highest respect in the community; she/he is rewarded generously by Allah. For mitigation of poverty- which is the main factor underlying food insecurity, Islam obliges payment of *zakat ul-maal* for wealth above *nisab*-the minimum chargeable amount of wealth (Ibn Baz, 1996:4).

Islam teaches that among the recipients of *zakat* are the poor, those who are poverty-stricken and cannot raise even 50 percent of the basic necessities of life (Muhammed, 1991:2). Others included are the needy, those in slavery and the debtors (Nofal, 1993:19). Apart from this obligatory practical pillar of Islam, is also the giving of *sadaqa* -optional charity. This is voluntary but highly recommended. It may be in the form of *sadaqa-tul-jariya* -perpetually rewarding charity. Cases in point include digging a well to benefit all, building an orphanage to maintain poor children or *waqf*-a foundation whose proceeds are for helping others and sustaining itself. The study examines the causes of food insecurity in Isiolo County despite the explicit Islamic teachings on ways to mitigate the scourge.

Apart from *zakat-ul-maal*, Islam also enjoins the remittance of *zakat ul badan/fitr*.

This is a form of due given in form of food for celebrations of *Idd ul Fitr*, the day after end of *Ramadhan*. The poor receive *zakat* on this day to make them happy and help them forget their miseries (Sodiq, 2011:121 and Crowe, 2011:173). This is the ninth month of the Islamic lunar calendar in which Muslims are obliged to observe fast during the day. All Muslims irrespective of gender, age or status are obliged to pay this due at the close of *Ramadhan* fasting (Shaham, 2007:9). Every Muslim should comply with it in his name and in the name of all those Muslims of whose sustenance he is responsible (Vermeulen, 1997:67). The amount given per person is usually the amount of a family meal which is estimated at two and a half kilograms of the local staple food (Penney, 1995:24). According to Penney, *zakat ul fitr* is best given in form of money equivalent to the cost of the food.

Islam, however, does not just exhort the virtue of giving to mitigate want. Ali (2005:52) states that work is a virtue that establishes equilibrium in an individual and social life. The Quran urges people to disperse soon after the congregational Friday prayer and seek of God's bounty. In addition, the Prophet (Peace and Blessings be Upon Him-Pbuh) is quoted to have recommended that the best food that one eats is the one out of the work of his own hands (Ali, 2005:54). He further quotes Imam Ali who castigated those who failed to perfect their work, adding that poverty resulting from not working accordingly almost amounting to impiety. Haddad (1982:116) observes that work to earn a living is honorable since it preserves human dignity. This study underscores these Islamic ideals as important foundations of long term pragmatic

interventions to poverty and food insecurity among the Muslims in Isiolo District. The prophet himself engaged in gainful work including trade which was also an economic activity of some of his *sahabas* (Wood, 1998:12). In a letter to the Governor of Egypt, Imam Ali highlighted the exceptional role and function that merchants play in sustaining the welfare and prosperity of a nation (Ali, 2005:51).

Muslims in some other parts of the world have succeeded to be self reliant on food and even get surpluses for sale. In spite of climatic fluctuations and changes, Libyan farmers, who are largely Muslims, have had success in farming around oil wells with underground water, *wadis* and oases (Gilbert, 2000:156). Similar success stories are observed in neighboring Egypt who used innovative irrigation methods like *shadoof* and Archimedes screw to water their fields. There have also been considerable successes in the Iraq, Morocco and Tunisian dry lands (Chatterton, 1996:207). These Muslims have largely been successful for being pragmatic in following the *sunna* of Prophet Muhammad who encouraged work and innovation to acquire food.

From the foregoing, we find that Islam is explicit on the need for mitigating effects of poverty and its concomitant food insecurity. What begs explanation is how poverty and the incidental food insecurity are prevalent in an apparently predominantly Muslim region-Isiolo. This study exemplifies the extent to which the foregoing Islamic teachings are appropriated in an area characterized with perpetual famishment on one hand and Muslims and Muslim organizations and institutions on the other hand.

### 1.8.2 Causes of Food Insecurity

Food security has been defined as access by all people at all times to enough food for a healthy and an active life (Sen, 1981; Bigman, 1985; World Bank, 1986; Atkins and Bowler, 2001; Ali, 1995). According to IARSAF (2007:14) and McDonald (2010:1) the 1996 World Food Summit in Rome defined food security as a state when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy lifestyle. Food insecurity on the other hand exists when members of a household or region have an inadequate diet of culturally acceptable foodstuff for part or all of the year or face the possibility of an inadequate diet in the future (Deveraux and Maxwell, 2001). Food insecurity may result from human instigated, environmental or other calamitous occurrences (Siddiq, 1994; Salih, 1994; Hulse, 1995; Madeley, 2002; FAO, 2002; Brown, 2004; Stock, 2004; Scanes, 2004 and IMF, 2009). Isiolo County, like many other ASAL areas is prone to this threatening reality. It is in this vein that this study sought to examine causes of food insecurity in Isiolo County.

A study was carried out by FAO from 1982, focusing on most of the Horn of Africa. It stated that population exceeded estimated long-term carrying capacity. This is a clear show and threat that the increase in population poses a challenge in acquiring sufficient food for all. Lappe (1982), states that we are all in a life-and-death-contest, between growing numbers of people and limited amounts of food. Islam, however, teaches that everyone is born with his or her *rizk*-provisions (Quran, 30:40, 51:58, Shah, 2012:450). This study has endeavoured to examine whether this human induced

factor is a cause of food insecurity and by extension its influence on the Muslims of Isiolo County.

FAO (2002), Scanes (2004), OPM-Isiolo (2009), Isiolo DDP (2008-2012) and Isiolo District Food and Crop Situation Report (2009), have it that the various causes of food insecurity in the district include poor soil fertility and inadequate and unreliable water supply. The District Agricultural Officer (DAO) adds that, the sandy soils loose moisture very fast and cannot sustain a crop to maturity most of the times. Other inhibiting factors include inadequate knowledge on the agronomic practices, low adoption of soil and water conservation technique and overdependence on nature for the growing of the crops. The IMF (2009) states that food insecurity in Kenya has also resulted from high fuel and fertilizer cost leading to lower yields for those who cannot afford. These are a combination of both natural as well as human instigated factors. This study seeks to examine among others not only the Islamic teachings on mitigating food insecurity but also causes of food insecurity in Isiolo County.

In ASAL areas such as Isiolo County, drought increases distances to water and pasture. This in turn negatively impacts on the body condition of livestock (Hulse, 1995; Madeley, 2002). According to them, the most evident food insecurities arise from drought; others are climatic disruptions and political strife. According to OPM (2009), the food security situation was expected to continue worsening due to scarcity of water and pasture in much of Isiolo County. The study evaluates how Muslim organizations and Islamic institutions come in to introduce, in collaboration with other stakeholders, long term projects such as dams and rain harvesting measures for

perennial irrigation. Muslims are also encouraged to initiate *sadaqa tul Jaaria*, examples of which include digging wells and other forms of *waqf*. *Madrassas* and mosques are used to give knowledge on Islamic tenets of ensuring a societal equilibrium through sufficient but sustainable production methods. This is where all members of a society are taken care of including the poor and needy. Through *sadaqa* and *zakat*, the vulnerable in society are elevated to better living standards.

Hulse (1995:14 &15) blames poverty, exacerbated by inadequate and inequitable distribution as inhibiting factors to production. He states that the instability and inconsistency in indigenous modes of production deter sustainable production. This translates to lower yields and of poor quality. Salih (1994:9) and Siddiq (1994) posit that food insecurity may result from instability in food prices. Salih (1994:10-12) and Stock (2004:220) add that Structural Adjustment Policies (SAPs) have also impacted negatively on agriculture, poverty and food security. The paradox here is that *zakat ul maal* is supposed to take care of this impecunious state. Islamic teachings are clear on ways of identifying recipients of *zakat ul maal* among who are the needy and the poor. Islam also teaches on equitable prices of all merchandise and emphasizes on *halal* practices of trade to ensure fair prices. On this, even the Prophet stated his fears on pre-setting in case he wrongs a person when he said, 'Only God establishes prices and I want to meet Him without anyone claiming restitution from me because of an injustice I committed to a person or property' (Kristen, 2011: 152). This is meant to ensure that all buyers have access to needed products at a price that is reasonable. This is a practice devoid of hoarding and exorbitant profiteering. The study explores what

Muslim organizations and institutions are doing to enhance application of these Islamic teachings of mitigating food insecurity.

According to Hulse (1995) and Isiolo DDP (2008-2012), ignorance of wise marketing practices due to low rates of literacy coupled with certain cultural practices are impediments to food security. Livestock owners watch as their beasts perish through the intermittent yet predictable droughts and famines. This they do in lieu of selling some off, save, and then restock when conditions are conducive. Whereas the report proposes encouraging locals to take advantage of the free primary education and the affordable secondary education, they miss out on the crucial role that mosques and *madrassas* could play. This study examines the Islamic teachings on mitigating food insecurity and the role Muslim organizations and institutions can play to supplement government endeavors.

Hulse (1995:15) and Brown (2004:143) explain that populations in conflict zones are particularly vulnerable to food insecurity due to movement restrictions, raiding and theft. Cattle rustling, which oral literature amongst some in the area calls 'a subtle traditional economic activity', also has an effect on the livelihoods of the people. Cattle rustling and banditry in pastoral areas contribute to the widening of the gap between pastoral groups and the rest of the country. Cattle rustling deprive the victims of their wealth leaving them poor and food insecure. This study explores possible strategies of harmonious integration of programs by various stakeholders for successful food insecurity mitigation.

Sen (1981) observes that food insecurity can, and often does, occur where there is no overall shortage of food. Sen pointed out that when an individual household's entitlement to food acquisition is eroded due to a fall in asset ownership – be it crop or livestock, its members face famishment if not protected by a form of social security. This study evaluates the Islamic teachings on mitigating food insecurity among Muslims and the possible strategies of meeting the same goal.

Stock (2004:225) and Brown (2004:150-151) contend that both human and livestock diseases take a toll on resources of family members, including financial, time and energy that could otherwise be used in production. Isiolo is susceptible to such diseases as HIV and AIDS, *kala-azar* (black fever) -a severe tropical disease caused by sand fly bites and characterized by enlargement of the spleen and liver. Cholera is also a big threat, besides other tropical diseases affecting livestock such as East Coast Fever (ECF) and Rift Valley Fever (RVF). With awareness, some of these can either be prevented or controlled.

It is evident that much of the literature on causes of food insecurity available concurs on the natural as well as human socio-political influences. In Isiolo, several of these factors come to play with dire consequences on food security. This study further examines causes of food insecurity, its influence on the livelihoods of Muslims and the Islamic teachings on how to mitigate the scourge.

### 1.8.3 Challenges of Food Insecurity on Livelihoods of People in Isiolo County

Mati (2006:1) observes that rising levels of poverty and declining asset levels, coupled with insecurity aggravates ASAL livelihood systems. Any small shock such as a prolonged dry spell has a big impact on people's livelihood strategies. Poverty has led the people of Isiolo to largely rely on wood fuel and charcoal (OPM, 2009). This in turn has catastrophic impact on the fragile eco-system that requires protection from environmental degradation and desertification. Whereas this has a dire consequence on food insecurity, it eventually influences livelihoods of the people living in Isiolo. The study assessed the role that Islamic institutions and Muslims organizations such as mosque, *madrassas*, CSOs and other Muslim agencies contribute in ameliorating the impact of food insecurity in Isiolo County.

Exposure to HIV/AIDS in Isiolo has in part resulted from poverty and food insecurity. Isiolo town serves as a major stop-over for long distance truck drivers who sojourn and spend their time in local hotels and clubs. Some of them engage in inebriety and promiscuous sexual relationships leading to rising numbers of Commercial Sex Workers (CSWs). These circumstances further complicate the challenge of dealing with HIV and AIDS (Waruhiu, 2006). According to Barnett (2002) HIV and AIDS morbidity and mortality affects food security by reducing households' ability to produce and buy food. This study investigates the impact food insecurity has had on livelihoods of Muslims in Isiolo County and in particular if it has influenced any sections of and affected Muslims into engaging in *haram* practices.

In her article, Kaberia (2009) observes that signs of biting poverty worsened by the food crisis that is impoverishing many parts of the country are apparent in Isiolo. Accordingly, being semi-arid, the area leaves the residents with little else to do apart from idling and being overly dependent on hand outs. This study will enquire into what Islamic FBOs are playing to save the situation. Islam for one abhors begging and laziness in all its manifestations. Capacity building for self reliance through vibrant Muslim organizations and Islamic institutions such as *waqf* and *la riba* banking are major concerns of this study.

#### **1.8.4 Integrated Strategies of Minimizing Food Insecurity**

Garnham (1995:119) explains that whereas some Muslim intellectuals especially those termed as fundamentalists reject harmonization thesis of the modernists, he exemplifies certain Islamic scholars such as Rifat al-Tahtawi who advocated for *shura*-consultation and harmonization of ideas. Tahtawi maintained that what is called freedom in Europe is what is defined in Islam as *adl*-justice, *haqq*-right, *shura*-consultation and *musawat*-equality. This acknowledges the need for consultation by all relevant stakeholders irrespective of religion or race as it was done by the Prophet during the formulation of the Madinan Consitution (Ramadan, 2006:206). This is what Burhanudin (2013:38), refers to as the idea of pluralism for a common good. Based on these facts, it is prudent for Muslims to hold consultations with all relevant stakeholders to come up with integrated strategies to mitigate poverty and food insecurity among all beneficiaries.

The GoK, in collaboration with NGOs and CBOs have various strategic projects to minimize food insecurity, its manifestations as well as its effects. These include relief food distribution, education on sustainable development and school feeding programme (IDDP, 2008). More recently, provision of viable seeds and sale of cost effective fertilizers are common interventions. The GoK also proposes improvement of dairy goat breeding programme for the area (GoK 2008). According to the same report, drought tolerant certified seeds are provided to farmers along Ewaso Nyiro river basin in Merti and Sericho divisions. Some of these initiatives, though appreciated by the local people of Isiolo, are rather short-term oriented and often lead to a dependence syndrome if perpetuated and not replaced by long term initiatives. This would run counter to Islamic teachings of hard work as *wajib*. This study also looks into integrative strategies of all stake holders so that there can be ownership of these initiatives. These are initiatives of working together by stakeholders for a common good to avoid duplication and ensure complementary symbiotic benefits.

Corbett (2008) states that many international organizations have anti-poverty programs which include international government organizations such as UNICEF, which provides food, medicine and education programs for children worldwide and FAO which supports increased agricultural productivity and improved food distribution and nutrition. Others are Aid Agencies such as United States Agency for International Aid (USAID), Oxfam International, Cooperative for Assistance and Relief (CARE), Catholic Relief Services (CRS), Doctors sans Frontiers and the Red Crescent/Cross. Others are banking institutions such as the International Bank for Reconstruction and Development. All these organizations work amongst the targeted

people mainly to mitigate the influence of poverty and food insecurity. Their services and interventions can be sought and harmonized -to avoid duplication. Islam abhors extravagance and thus the need to avoid duplication through consultative operations.

Ensuring fodder security can go a long way in minimizing food insecurity and poverty. Making of hay and expanding small-scale irrigation would allow agro-pastoralists near rivers and swampy areas to produce larger amounts of fodder, cereals and other food crops (IIRR, 2004:22). According to a report by the Royal Norwegian Embassy at Addis Ababa, the Afar Pastoralists Development Association (APDA) showed pastoralists in Ethiopia how to make hay by flooding several acres of land continuously for 15 days. Grass grew abundantly for 4 months. This grass is harvested, sun-dried and stored for times of need. The report though meant as applicable in ASAL areas in the Horn region could be enhanced by the input of *imams*, mosques as well as available *madrassa* facilities. These can play a major role in making such a strategy easily acceptable and owned by the people targeted to benefit. This study looks into the inclusive and collaborative aspects of relevant stakeholders.

Centre for Training and Integrated Research for ASAL Development-CETRAD (2003) observes that diversification of economic activities can also go a long way in mitigating impact of food insecurity and poverty. Planting of trees, especially the gum Arabia can help diversify the income of the people of Isiolo. By integrating the role of Muslim organizations to enable ownership such programs are likely to stand the test of sustainability.

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From the foregoing literature review, it is evident that Islam has a lot to offer in endeavors to ensure food security for all through among other ways, reduction of poverty. However, there appears to be a dearth of literature on the same and the role that Muslim organizations and Islamic institutions have played particularly in Kenya and more specifically in Isiolo County. Some of the literature reviewed is very informative on the issue under study. However, most of it is general with no contextual focus. And the methodological approaches that inform the literature is not provided. This study thus aspires to fill the gap of specific Islamic teachings on ways of mitigating food insecurity. It further gives insights on the contribution of Muslim organizations in mitigating poverty and food insecurity in a specific context as it is in Isiolo County. It also assesses possible strategies of harmonious integration of programs by all the stakeholders to minimize duplication of activities and enhance efficiency. The next section is a discussion on the conceptual framework that was identified and guided the processes of data collection, analysis and presentation as well as interpretation and discussion of main findings and conclusions.

### **1.9 Conceptual Framework**

Various theories on causes of food insecurity and ways to manage the same have been fronted. These include the Development and Modernization Theory, Malthusian 'Preventive Checks' on Demographics Theory and Immanuel Kant's Categorical Imperative Theory. Whereas to a large extent these theories and ideas have proved some points, many have either not lived up to the test of time or they are untenable when it comes to Islamic principles.

Modernization and Development Theory maintained that industrialization, the introduction of mass media, and the diffusion of Western ideas would transform traditional economies and societies (Hunter, 2008). There were many proponents of Modernization Theory, such as, Walter Rostow, W.A. Lewis, Talcott Parsons, and Daniel Lerner. It is an evolutionary theory that assumes that with help, 'traditional' countries can develop in the same ways 'modern' countries did. According to this theory, low income – less developed nations can improve their standards of living through adaptation of new technologies and industrialization. This is accompanied by change of people's beliefs, values and attitudes towards work (Kendal, 2007). This theory hoped to influence and place poor countries on a path of development similar to that experienced by Western Industrialized nations in the 19th and 20<sup>th</sup> centuries. In spite of this developmental perspective, many Muslims have nevertheless always been suspicious of Western devices of solving problems (Basit, 2012: 132-137). According to him, many Muslim scholars and adherents will view them, principally as *bida*-innovations. As such, many Muslims are inherently skeptical of Western designs irrespective of their intents. This theory could therefore not be appropriate for this study.

The Malthusian Population Theory, named after English economist the Reverend Thomas Robert Malthus (1766-1834) has posited that population would increase at a geometric rate or exponential - faster than the food supply at an astronomic rate. This disharmony would lead to widespread poverty and starvation which would only be checked by natural occurrences such as disease, high infant mortality, famine, war or moral restraint (James, 2006). Fearing such eventualities, the theory advocates for

'preventive checks' on population growth. These include premarital chastity and controls on marriage and worse still, enhancing natural catalysts of mortality (Malthus, 1826). Whereas Islam advocates for pre-marital sexual abstinence, concurring with Malthus, his interpretation differs. He talks of delaying marriages to check population growth, a factor that is not islamically tenable. Islam on its side advocates for marriage once a person is of age and capacity. Islam further teaches that everyone is provided for by Allah *Al Razaak* according to His wishes. This theory therefore could not guide this study due to its apparent attempt to contradict some Islamic teachings.

Other related theories include Immanuel Kant's Moral Theory, The Categorical Imperative (Williams, 1968; Timmons, 2002). According to this theory, duty or work in the line of production is to be done for duty's sake making it rather too secular for this study. In this Moral Theory, Kant asserts that duty must be done, not because we might get into trouble if we do not but because the duty is there to be done. This insinuates that people should engage in works of production not only intrinsically but also instinctually. Although this theory encourages hard work in production, it was too secular to inform this study and thus falls short of Islamic expectations. It does not recognize God as quintessence for human lives and their eventual accountability. The Islamic pillar of *Ihsan* states that people must worship Allah as if they see Him for though they do not, He surely sees them. In Islam, work-*shughlun*- is a form of worship. A Muslim is always expected to do her/his duty with a view of pleasing Allah.

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In view of the limitations noted in existing theories of addressing poverty and food insecurity, the study was guided by the Islamic tenet of a Muslim's *wajibatun lillah* (obligation in the course of Allah) to his welfare and that of the neighbour which is constructed by the researcher. This is a reconstruction from major Quranic teachings especially Chapter 5 (*Māida*) Verse 38 which says, "O ye who believe! Do your duty to God, seek the means of approach to Him, and strive with might and main in His cause that you may prosper." Others that were used for the reconstruction include Quran Chapter 2 verse 177 and Chapter 107 verses 1-3. These are keen on addressing both spiritual as well as physical poverty and food insecurity from three main perspectives: *wajib*-obligation or duty, *Ihsan*-piety or purity and *shughlun*-work by engaging in sustainable socio-economic activities.

Firstly, this concept embraces the Islamic teaching on altruism in giving and obliging to *zakat* and *sadaqa*. These are part of a Muslim's *wajib*. These are to be observed because Allah wants it that way hence the need for *Ihsan*. The Holy Quran states that... "and gives of his substance, for love of Him, to kindred and orphans and the needy and the wayfarer and the beggars...." (Quran, 2: 177). In another verse, Allah is cited declaring, "...So I ordain it for those who keep their duty (*wajib*) and pay the poor rate and those who believe in our messages" (Quran, 7:156). *Surah Maun* (Quran, 107:4-7) castigates those who observe prayer but disregard the very purpose of it: to have the fear of Allah and being mindful to the needs of other people, thus refusing to share the necessities of life. To add to this exhortation, a *Hadith* of the Prophet narrated by Abu Maryam al-Azd declares that if Allah puts anyone in the position of authority over the affairs of the Muslims and he fails to deliver to them in fulfilling

their needs and reducing poverty, Allah will keep Himself away from him (Al Alim, 1986: Sunan Abu Dawood, No 1286). In another *Hadith*, Umar ibn Khatab notes,

By Him in whose hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I conquer, as the prophet divided the land of Khaybar but I prefer to leave it as a source of common treasury for them to distribute its revenue amongst themselves (Al Alim, 1986: Sahih al Bukhari, Vol. 5: No. 542).

These *ahadith* among others indicate that Islam is conscious and alive to the need of mitigating situations of deprivation and helplessness among Muslims. It is however upon the Muslims to harness and tap into these obligatory strategies of mitigating want and dispense of the proceeds with due reverence of Allah.

Secondly, the Islamic principle of *Ihsan* enjoins all Muslims to embrace worship of Allah as if one sees Him. This in turn brings about *taqwa* (fear of Allah) and Muslims' obligation to doing all that they do to please Allah (Al Alim, 1986: Sahih al Bukhari Vol. 1:147, Vol. 6:300). *Ihsan* encourages goodness and kindheartedness among Muslims which are essential to ensure brotherhood and good neighbourliness. Brothers and good neighbors ought to support one another in addressing their practical problems. This is best exemplified by the settling of the *Muhajirin* amongst the *Answar* after *Hijra* (Al Alim, 1986: Sunan Abu Dawood, 1053). This is a major teaching in Islam on how integration of all stakeholders' efforts could play a pivotal role in ensuring food security.

Thirdly, is the Islamic precept of work (*shughlun*) by engaging in sustainable socio-economic activities that promote self-reliance and responsible environmental management in all fields of human endeavour. The researcher derived this concept

basically from the need to be busy earning a living. This underscores the ideals of *al tanmmiya al mustadama* [enhancement of socio-economic development with sustainable environmental conservation considerations] which is a construct of Nyaga (2004:21). The concept of work is cohered to to the role of humankind being Allah's vicegerants on earth. Under this Islamic teaching, human beings are tasked to utilize the God-given knowledge and skills to exploit earth's resources in a manner that pleases Allah and that is sustainable. It is also the responsibility of Muslim leaders to encourage all Muslims to work hard to provide for the basic necessities like food, water, medical supplies, shelter and basic infrastructure (Nyaga, 2004:21 and Ba Kader and Al Sabbagh, 1983:22). This entails hard work among concerned Muslims. Work is essentially considered *ibadat* in Islam, culminating in avoidance of over-reliance on begging, a vice in Islam, and relishing handouts which encourage laziness.

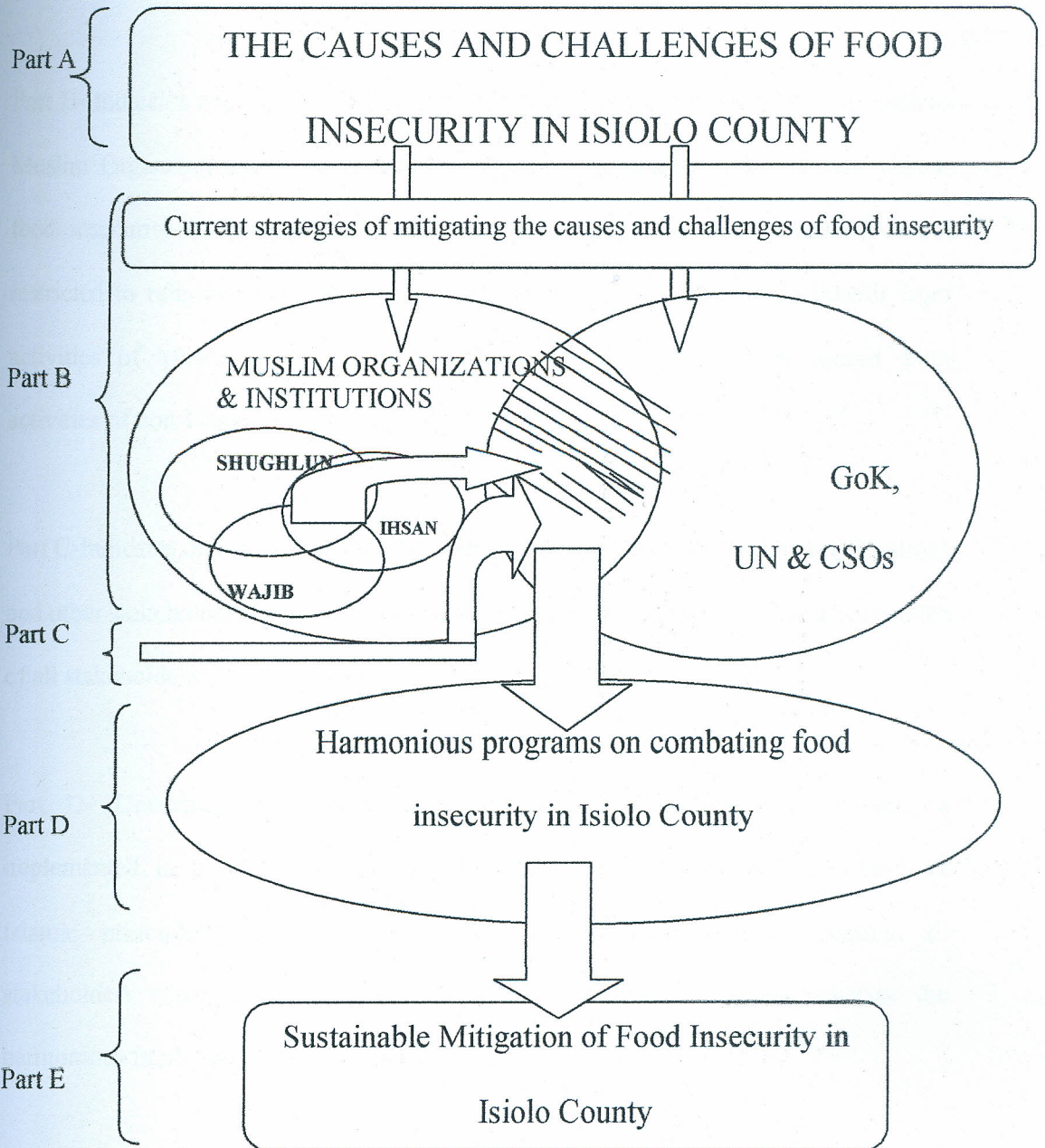
Islam hates begging as much as it hates injustices, corruptions and social dislocations (Khatab, 2007:105). This encourages Muslims to work individually and collectively through relevant FBOs and other CSOs to mitigate poverty and its worst manifestation, famishment. This precept underlines adoption and integration of all sustainable strategies of alleviating poverty within the framework of Islamic teachings and practices. People would come in to help in the implementation of these strategies and also ensuring their sustainability. They can also come in to help in conservation of the ecosystem.

Since Muslims do not live in isolation in Isiolo County, there is therefore need for collaboration of Muslim organizations with other relevant development partners and

stakeholders such as the UN, the government and CSOs for sustainable implementation of strategies addressing food insecurity. The figure below illustrates the proposed conceptual model on how stakeholders can work together in sustainable mitigation of poverty and food insecurity among Muslims. The uniqueness of this theory is in its theological pragmatism since it is grounded on the beliefs, values and practices of the Muslims while still acknowledging the positive contribution of science.

Figure 1.1: Conceptual Model on Sustainable Approaches of Mitigation of Food

## Insecurity from an Islamic Perspective



**Legend**

Part A- Highlights the causes as well as existing natural and human induced challenges of food insecurity in Isiolo County.

Part B- Indicates need for intervention strategies by various interested groups such as Muslim Organizations, National and International Agencies and CSOs that address food insecurity in Isiolo County. Since according to Islam neighbourhood is not restricted to religion, even non-Muslims in the region are expected to benefit from activities of Muslim organizations. Muslims are also expected to benefit from activities of non-Islamic FBOs.

Part C-Indicates opportunities of collaborative ventures between Muslim organizations and other stakeholders in the same field. This should be overseen by a joint committee of all stakeholders.

Part D- Underlines that programmes to mitigate food insecurity should be implemented in a harmonious manner by stakeholders within the framework of Islamic principles among the Muslims. Consultative fora encompassing all stakeholders noted in part B above or their representatives should oversee the harmonious implementation processes.

Part E- Shows that food insecurity in Isiolo County should be mitigated through harmonious integration of the efforts of all major stakeholders and development partners.

This conceptual paradigm was applied to guide the research during data collection, analysis, interpretation and discussion of main findings, recommendations and suggestions for further study. The paradigm shows the need for concerted efforts of all stakeholders and development partners within the framework of Islamic teachings as exemplified above. The next section exemplifies the research methods applied in this study as well as techniques considered in data analysis and presentation.

### **1.10 Research Methodology**

This section describes the process used in conducting this study and includes the research design, area of study, study population, research methods of data collection and analyses procedures, sampling procedures as well as the sample size. It also contains a synopsis of the theses.

#### **1.10.1 Research Design**

The study used descriptive survey design which is essentially qualitative though quantitative data was also collected and analysed to augment some aspects of the problem under study. This entailed collecting data from the field using questionnaires and other participatory data collection techniques such as interview schedules. Scholars recognize the validity and resourcefulness of these data gathering techniques including Kasomo (2007), Orodho (2004) as well as Mugenda and Mugenda (2003).

#### **1.10.2 Area of the Study and Research Sites**

The study was carried out in Isiolo County which composes of Isiolo, Garbatulla and Merti Districts. The county borders Laikipia and Meru to the South and Marsabit to

the North. It also borders Wajir County to its Eastern frontier and Samburu to the West. The county is characterized by low-lying plains especially in the Ewaso Ng'iro Basin, with gently inclining but undulating landscape, and in some areas, hills and minor scarps (Mati, 2006:2). The county has low lying plains that rise gradually from an altitude of about 200m above sea level at Lorian Swamp in Habaswein to the North to about 300m above sea level in the Merti Plateau.

The choice of Isiolo County was occasioned by the need to understand why the ideal teachings of Islam and the practice by Muslims in Isiolo have apparently not effectively or visibly impacted on the livelihood of the community especially in mitigating food insecurity. This is a county considered to be predominantly inhabited by Muslims (Isiolo DDP 2008-2012) yet food insecurity and poverty looms large. The researcher, having been familiar to the location for several years also chose to study the locality to better understand the dynamics of food insecurity in the area.

### **1.10.3 Pilot Study**

A pilot study was carried out in an area outside the research locale to validate the efficiency of the research instruments. This was carried out in Garbatulla District of Isiolo County which has almost similar characteristics with the sampled study area. Pilot survey helped in improvement of all the research tools used in this study.

### **1.10.4 Study Population**

The target population for the study comprised the Muslims living in Isiolo County who account to over 80 per cent of the total county population of 107 459 (Isiolo DDP

2008-2012). The study also included some non-Muslim officials and stakeholders playing in the field of food insecurity mitigation such as relevant GoK and UN agencies, NGOs and other CSOs. It was prudent to include these other stakeholders since Muslims do not live in isolation and most of the programs in place are for a common good.

### **1.11 Data Collection Techniques and Research Instruments**

The data required for the study was gathered from both secondary sources through library research as well as primary sources by way of field research.

#### **1.11.1 Library Research**

Secondary data was got from university libraries in Nairobi; relevant resource centers such as DDO as well as the OPM; relevant NGOs and FBOs. Internet sources were used to gather information on the operations of the relevant organizations. The researcher also gathered data on food insecurity situation and measures being used to mitigate the same from drought monthly bulletins, hansard-parliamentally proceedings, news papers as well as the development reports and government policy documents. The secondary data was supplemented by primary data from the field research.

#### **1.11.2 Field Research**

Primary data was obtained through interviews and Focus Group Discussions (FGD) among targeted relevant categories of respondents. Questionnaires and interview schedules and photograph taking were also employed to gather relevant field data. The

researcher also essentially observed the projects initiated on the ground aimed at combating food insecurity. Both close-ended as well as open-ended questions were employed to solicit responses.

For FGDs the researcher identified relevant respondents among the categories of FBO, CBO members and NGOs representatives. They were met in groups of between five (5) and eight (8) to ensure full participation and free sharing of information. The Discussion Guide was used to take groups of respondents through the gist of the data required from them.

### **1.12 Sampling Techniques and Sample Sizes**

Information for the study came from various categories of informants who were sampled mainly through random and purposive sampling methods. Two divisions from Isiolo District in Isiolo County were sampled for the study: Central and East which are most cosmopolitan and representative. Equity for the two divisions in the sampling procedure was paramount for ease and validity in generalization. This means that as much as possible, sample numbers were stratified based on the two divisions selected for this study. Both divisions were equitably represented by stratifying samples equally apart from where an officer serves both divisions or entire district or county where purposive sampling was used.

The study area has five (5) administrative divisions, namely Central, Cherab, East, Merti and Ol Donyiro. These are further subdivided into twelve (12) locations and twenty five (25) sub-locations (c.f. Table 1.1).

**Table 1.1: Administrative Divisions and Population of Isiolo County**

Division	Area (Km2)	No. of locations	No. of Sub locations	Population(estimated of 2008)
Ol Donyiro	1179	2	4	13369
Central	757	2	4	47841
East	1333	2	4	24444
Merti	4307	3	7	13573
Cherab	8305	3	6	8232
Total	15881	12	25	107459

Source: District Statistical Office, Isiolo DDP 2008-2012

Out of the five divisions, two divisions, Central and East divisions were purposively sampled for this study. These are the divisions with the largest population, totaling 72,285 as indicated on Table 1 above. A total of 147 people were earmarked to give information for the study as highlighted in the categories that follow. The two divisions harbour the largest number of agencies and representation of UN, GoK and CSOs, including FBOs and CBOs which were considered for this study. These divisions relatively experience severe shortage of food which is typically replicated in the rest of the county.

#### 1.12.1 GoK Officials

Purposive sampling was applied to identify respondents among key government officials at the district and the divisional levels. Relevant officials sampled at the county level included two District Development Officers (DDOs), District Principal Agricultural Officer (DPAO), District Livestock Production Officers (DLPOs), District Fisheries Officer (DFO) as well as the Forestry Officer (FO). Others included the District Veterinary Officer (DVO). At the divisional levels were the two

Divisional Agricultural Officers, the two Divisional Lands Officers and the two Divisional Fisheries Officers. The chiefs from all the four locations in the two divisions were purposively sampled. Based on the above, the total number of government officials included for the study was eighteen. This category of informants gave information on causes of food insecurity in the county, specific programs supported by different government departments and development partners, challenges encountered if any and the influence of food insecurity on the livelihoods of the people in the district. They further gave proposals on some feasible collaborative measures with other stakeholders in mitigating the food problem.

### 1.12.2 Muslim FBO Leaders

A random sampling criterion was used to identify five main congregational mosques from each of the two divisions, three from Central which has a larger population and two from East. From each mosque, two officials were purposively sampled. These are the mosque committee chairman and the mosque *imam*. Ten *madrassas* were also sampled through random sampling procedure to get five from each division. From each *madrassa*, two *maalims* were sampled on simple random basis one from each sex for gender equity. All these informants added up to forty. These leaders and *maalims* were expected to give information on Islamic teachings about poverty and food insecurity mitigation, areas of success and challenges encountered. They also gave information on the influence of food insecurity upon the livelihoods of the Muslim population in Isiolo District. This category of informants also volunteered information on some viable interventions and possibilities of collaboration with other stakeholders in mitigating the effects of food insecurity in the district.

Simple random sampling was used to get respondents from FBO members. These were drawn from eight main congregational mosques. The eight mosques were stratified such that each of the two main mosques from the four locations was included. Five members from each mosque were picked for the study bringing them to a total of forty. This group of respondents gave important information on the main causes of food insecurity in the county, its influence on the livelihoods of the Muslims in the district, teachings of Islam on mitigating food insecurity and whether these teachings are practiced on the ground. They also informed the study about other organizations in the district helping on food insecurity mitigation, collaborative measures of the players and also their proposal on ways of alleviating the menace.

### **1.12.3 CBO Officials and Members**

The CBOs sampled were only those in the county with a bearing to poverty reduction and the agenda for mitigating food insecurity. They all cut across not only the sampled two divisions but also the entire county. These are Isiolo Sunni Muslim Youth Group, Utamaduni Youth Group, Huruma Women's Group, Kambi Sheikh Community and Isiolo Youth Against Aids and Poverty (IYAP). From the five CBOs, their three top leaders were purposively sampled by virtue of their positions. These are the chairperson, the secretary and the treasurer. The total number of CBO officials to be sampled is therefore fifteen.

The study further considered the category of 5 members from the four CBOs in the county which had a larger bearing on Islamic traditions. The five members were sampled through simple random method. These are IYAP, Huruma Women's Group, Utamaduni Youth Group and Isiolo Sunni Muslim Youth Group. The total number of CBO members targeted here was twenty. This added up to a total of thirty five respondents from this category. This group of respondents provided vital information on the causes of food insecurity and its influence on the livelihoods of the people of Isiolo District and county at large, their specific mitigation strategies and challenges encountered. They also gave information on causes of food insecurity in the district as well as on prospects of collaboration among stakeholders playing a part in the mitigation of food insecurity.

#### **1.12.4 NGO Representatives**

Purposive sampling was used to identify the local as well as international NGOs that have a bearing to ensuring food security in Isiolo County, secular or faith based. It is worth noting here that these NGOs are county based hence cut across all divisions of Isiolo County. These are Action Aid, Kenya Red Cross, WFP and Friends of Nomads International (FONI). Others were Islamic Foundation and Al-Haramain (the latter has since winded up upon government crackdown). Three representatives from each of the five NGOs were purposively selected through simple random method. These were the coordinators, the chief field officers and the chairperson of each. In all, informants from this category added up to fifteen. This group of respondents was expected to give information on causes of food insecurity in Isiolo County, their main intervention programs and whether they encounter some unique limitations. They also gave

information on the influence of food insecurity on the livelihoods of the people of Isiolo County. They further informed the study on possible integration measures among the players aiming at a common goal of mitigating food insecurity in the district.

**Table 1.2: Summary of Categories of Informants**

Categories of Respondents	No. of Respondents in Each Division			TOTALS
	Central	East	Both Divisions	
Government officials	5	5	7	17
Muslim FBO Leaders	20	20	-	40
CBOs officials	-	-	15	15
CBO Members	-	-	20	20
NGOs' representatives	-	-	15	15
Members of Muslim FBOs	20	20	-	40
TOTALS	45	45	57	147

### 1.13 Methods of Data Analysis and Presentation

Qualitative methods of data processing and analysis were employed. This was derived from the open ended questions presented in the research instruments. In this regard, data from close-ended questions was analyzed using Statistical Package for Social Science Research (SPSS) software. The qualitative data was first analyzed by categorizing the instruments into their homogenous groups, coded them and then synthesized to come up with thematized data. In the same vein, quantitative methods of data presentation to complement qualitative methods of data analysis and presentation have been used. The primary data as well as secondary data were categorized and synthesized to come up with integrated thematic issues discussed in different chapters in line with the objectives of the study. These have been

complemented by quantitative data presented using percentages, tables, frequency tables, graphs and other relevant ways. At the end of it all, deductive as well as inductive conclusions and recommendations have been made.

#### **1.14 Ethical Considerations**

The researcher got permission from the office of the District Commissioner in Isiolo before proceeding with research on the ground. The respondents were briefed of the purpose of the study to be purely academic and hopefully the socio-economic gains of the region if ever recommendations to be drawn from the research would be implemented. They were also assured that the information gathered was to be treated in confidence and only for the purpose of the study as indicated in each research instrument. The researcher also sought permission from those he took photographs of and assured them that they were for the study purposes only.

#### **1.15 Synopsis of the Chapters**

This study has been subdivided into six chapters with chapter one being general introduction. It deals mainly with the background to the study and also contains sections on statement of the problem, research questions, research objectives, and research premises, justification of the study, scope and limitations of the study as well as research methodology. The chapter also reviews relevant related literature on the contribution of Muslim organizations and institutions in mitigating food insecurity. Under this section and in line with the objectives of the study are sub-topics on; Islamic teachings on mitigation of food insecurity; causes of food insecurity impact of food insecurity on livelihoods of the people of Isiolo County as well as strategies of mitigating and minimizing food insecurity in the county.

Chapter Two discusses the Islamic teachings on food insecurity mitigation. It draws the discussion basically from the Holy Quran and *Hadith* as well as works of Muslim scholars. The chapter also includes a discussion on how Muslims in Isiolo County practice the Islamic teachings on mitigation of food insecurity.

Chapter Three examines the causes and challenges of food insecurity among Muslims in Isiolo County. It also examines the various causes and influences of food insecurity in Isiolo. These are under two broad categories of the natural and the human instigated factors.

Chapter Four assesses the influence of the Muslim organizations and institutions in mitigating food insecurity among Muslims in Isiolo County. The chapter focuses primarily on what the various Muslim organizations and institutions including mosques, *madrassas*, NGOs and CBOs are doing on the ground and their impact on mitigating food insecurity in the county.

Chapter Five evaluates the possible strategies of harmonious integration of food insecurity mitigation programs by the various stakeholders in Isiolo County from an Islamic perspective. This chapter emphasizes how the various stakeholders can operate on joint ventures in mitigating food insecurity more harmoniously and as guided by the conceptual framework of *wajibatun lillah*. These stakeholders include the Muslim populace, the Muslim organizations, the government, the NGOs and other stakeholders.

Chapter Six is the conclusion and gives a summary of the main findings and observations of the study, recommendations on way forward in mitigating and curbing the scourge of food insecurity in Isiolo County and suggestions for further research.

## CHAPTER TWO

### ISLAMIC TEACHINGS ON MITIGATING FOOD INSECURITY

#### 2.0 Introduction

This chapter examines the Islamic teachings on mitigating food insecurity. It focuses on Quranic injunctions and *ahadith* of the Prophet on ways of ensuring availability and accessibility by all Muslims to adequate basic needs like food stuff. The chapter also highlights what scholars consider acceptable practices of ensuring food security among the Muslims for instance in Isiolo County. The study is guided by the three main principles already exemplified in the conceptual framework in Section 1.9 of Chapter One and includes every Muslim's *wajib* in following Islamic teachings. It also includes *Ihsan* whereby each Muslim is expected to do all his or her *ibadat* with *taqwa*. The third principle is on *shuglun* where a Muslim is expected to work hard in ensuring socio-economic development as enshrined in *al tanmmiya al mustadama*.

#### 2.1 Islamic Principles in Mitigating Food Insecurity and Implications to Muslims

Islamic teachings are clear on many ways that can help to mitigate the challenges of hunger and food insecurity in general. These include, but not limited to, need to follow Islamic teachings and taking to cognizance that all wealth belongs to Allah and human beings are just trustees. Other measures addressed here are the need for paying *zakat* and giving *sadaqa* to the needy. Islam also encourages hard work for a person to be self-reliant and avoid the vice of begging. The need for proper storage of food and avoiding *israf*-extravagance-for futuristic purposes is also among the teachings of Islam discussed. Another teaching dealt with is the prohibition of *ribā* or usury which is seen as oppression to the borrower.

Islam as a way of life has various teachings and mechanisms in place for ensuring economic equity and availability of food. Such teachings are explicit and scholars have looked into them widely with different interpretations on the same. According to Chapra (1993:117), the fall of Islamic institutions such as that of the *Khilafa*, heralded the compromise of *shariah* and *shūrā* (consultation) of scholars. This in turn led to the emergence of different economic systems claiming to be for the good of the human welfare. These systems span between the pro west Calvinistic systems of capitalism to the Marxist-Leninist systems of socialism. However, today the reality is that neither of the systems nor their hybrids have doubtlessly succeeded. They have failed to accomplish their fundamentals: economic justice, eradicating inequality, poverty and its worst but inherent manifestation, food insecurity (Ali, OI, 1-1-2011). There was concurrence among various other oral responses that if Muslims were allowed to follow *shariah* law on matters pertaining to social and economic justice as it is required of them, and be supported by the government, there would be more prosperity. This is because Muslims would do their duties to please Allah. This is stipulated in the conceptual framework of *wajibatun lillah*.

The study tried to ascertain that the Muslims in Isiolo County are aware of the Islamic teachings on ways of mitigating food insecurity. In the field research, attempt was made to identify Islamic teachings addressing poverty and lack food. Muslim leaders as well as members of Muslim groups were expected to respond to a question on the teachings. The following table (2.1) and figure (2.1) show the responses got from the informants. Despite the contradictions in the expectations and the responses, it is clear that Islam has varied teachings on measures of curbing food insecurity. It is also

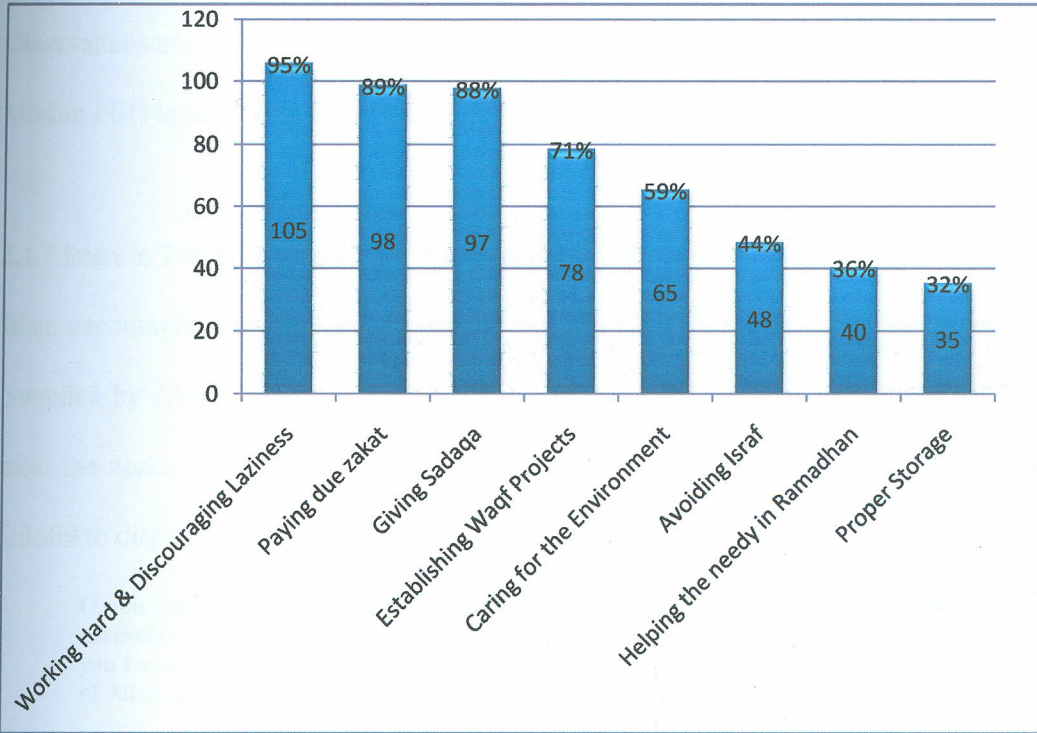
encouraging to note that these teachings are also disseminated accordingly to the *ummah* through Muslim institutions such as mosques, *madrassas*, *duksis* and other social gatherings (Wario, OI, 02-01-2011; Sheikh Rashid, OI, 02-01-2011). Some of these teachings fronted by the various respondents have been synthesized and discussed later in the section.

**Table 2.1 Teachings of Islam in Ways of Mitigating Food Insecurity**

TEACHINGS	Gender of Respondents		No. of Respondents	Percentages Computed on Multiple Responses
	Females	Males		
Working Hard & Discouraging Laziness	55	50	105	95%
Paying due <i>zakat</i>	28	70	98	89%
Giving <i>Sadaqa</i>	27	70	97	88%
Establishing <i>Waqf</i> Projects	36	42	78	71%
Caring for the Environment	38	27	65	59%
Avoiding <i>Israf</i>	18	29	48	44%
Helping the needy in Ramadhan	24	16	40	36%
Proper Storage	20	15	35	32%

N=110

**Figure 2.1 Teachings of Islam in Ways of Mitigating Food Insecurity**



N=110

Majority of the respondents concurred that Islam teaches that Muslims should be as much self-reliant as possible with 95% (n=105) of the respondents noting hard work as a major teaching. Some of the respondents stated that the value of hard work could only be transmitted by discouraging laziness to ensure self-reliance in meeting basic needs including food. A total of 85 (77%) respondents out of 110 abhorred laziness. Another large number stated the need to pay due *zakat* and give *sadaqa* (89% and 88% respectively). Caring for the environment was also stated by 59% of informants as a way of eventually mitigating food insecurity sustainably.

Although only 32% of the informants quoted proper storage as a key way of insuring against food insecurity, it had a lot of backing from Quran and *hadith*. The sub-

sections that follow discuss further some of the ways of mitigating food insecurity. Observations are made based on the responses of respondents among the categories of Muslim FBO leaders and members among others.

### 2.1.1 Islamic Teachings on Hard Work and Self Reliance

Islam encourages hard work as a means of earning a livelihood. In an authentic *hadith* compiled by Al-Bukhari, (Volume 7: 276), the Prophet himself worked very hard to meet the needs of his family (Khan, 1979:211). The Holy Quran urges the Muslim faithful to disperse soon after *Jum 'a* prayers to seek of God's bounty:

O you who believe! When the call is made to the prayer on Friday, hasten to the remembrance of Allah and leave of bargaining (all trade). That is better for you, if you know. Then when the prayer is ended, disperse on the land and seek of the grace of Allah, and remember Allah much; haply you will thrive (Quran, 62:9-10).

The above verses are clear that although the congregational Friday prayer is obligatory among Muslims (men), people should pursue their various livelihoods before and after the prayer. Friday is not regarded as a weekly day of rest; this observance is actually unknown in Islam as Muslims are expected to work on all days of the week (Lammens, 1907:59-60). Among the permissible economic ventures are trade, (Q2:275, 4:29); agriculture and livestock keeping (Al-Bukhari, Vol 4:541).

Working to earn a living is honorable as it preserves human dignity. The Prophet is reported to stress that work is a virtue in establishing equilibrium in social life (Hadad, 1982: 116). Working hard in itself discourages laziness and dependence on begging which are considered as forms of vice. Indeed, Islam is clear that *shughlun*-work is an integral part of worship and *halal* means of earning a livelihood. It further explains that work should not only be done as a divine obligation- *wajib* but also in full

cognizance of Allah-*ihsan*. Muslims should work hard on these lines in order to please Allah and earn His mercies here on earth and in the Hereafter (Sett, O.I. 22-12-2010; Rashid, O.I. 11-01-2011; Omar 28-04-2011). Ali (2005:54) quotes the Prophet as having said that the best food a Muslim can eat is that which he has worked for. This indicates how much Islam exhorts the virtue of hard work and encourages the *ummah* to eat from their personal work.

Muslims are expected to work hard to earn *halal* living through islamically acceptable economic activities (Khan, 2003:197). In the rural areas are those who herd their livestock and others who carry out some small scale subsistence farming where conditions are conducive. In the urban settings, Muslims carry out both micro as well as macro entrepreneurships. In all it is evident that most of the Muslims practice the Islamic teachings to ward off poverty and mitigate food insecurity both as a *Sunnah* as well as for sustenance.

Whereas the majority of Muslims in the rural areas of Isiolo are hardworking looking after their livestock, some in the urban settings cannot be said to be the same. Some were evidently seen sitting on verandahs chewing *khat* or just whiling away time chatting. Others gather under the shade of the few thorny acacia or the balanite trees “strategizing” as one of them informed the researcher. The study revealed that relief distribution centers such as *madrassa* and mosque grounds among others are always teeming with people. This implies that there was some degree of dependency on food stuff/handouts. This is in contradiction with the explicit Islamic teachings as in the various Quranic injunctions and the Prophet’s traditions. However, the study observed

that to some extent, the residents are sometimes overwhelmed by the natural factors and causes of food insecurity which they can do little about.

### 2.1.2 *Sadaqa* and *Zakat* as Measures of Mitigating Food Insecurity

The *Quran* and *Hadith* give specific and clear guidelines of alleviating poverty and its auxiliary food insecurity. According to the Quran, absolute ownership of wealth belongs to almighty Allah.

Allah's is whatever is in the heavens and whatever is in the earth, and whether you reveal what is in your mind or hide it, Allah will reckon with you therefore, then He will forgive whom He will and torment whom He will, and Allah is Potent over everything (Quran, 2:284).

This verse of the Quran is quite explicit on the fact that all wealth is divinely owned by the creator. People being the *khalifa*-vicegerent- of Allah here on earth have the sole duty of holding it in trust. By so doing, people should spend of what is provided to them in moderation and assist others in the *ummah* to gain basic needs. The role of man in this scenario is that of a trustee who is to manage the trust. The management of trust must also be done in accordance with laid down procedures and for the sole purpose of earning Allah's favor as enshrined in this study's concept of *wajib* to the will of Allah in all that a Muslim does. In another verse, the Quran records:

Believe in Allah and His Messenger and spend (in charity) out of the (substance) whereof he has made you heirs. For, those of you who believe and spend (in charity),- For them is a great reward ... (Quran, 57: 7).

The above Quranic verse encourages the rich Muslims to assist the poor by way of charity and in order to earn the mercies and bounties of Allah. As discussed later in this sub-section, Muslims can do this by paying due *zakat* and giving *sadaqa* to the poor.

An examination of the Quran and *Hadith* reveals that Allah has prescribed many injunctions (laws) that would ensure food security for humanity. These injunctions specify responsibilities of the state, community and the individual. Several have been discussed in this section with quotations from the Quran and *ahadith*. From these teachings, Islam constructs a just world on the spirit of everlasting divine concepts (Ali, O.I., 22-12-2011; Rashid, O.I., 11-01-2011). In essence, Allah has granted conditional and limited ownership of wealth to human beings.

According to Mannan (1980:363), the Islamic economic system aims at achieving a healthy and a balanced society. It is an integrated value oriented science which has value judgements as the basis of all premises of economic reasoning (Mannan, 1994: 25 and Hanneef, 1995: 15). In one *hadith Qudsi*, Allah is quoted in part saying: "...Oh my servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you..." (Ibrahim and Wadoud, 1984:82)

From the context of this *hadith*, it is evident that food insecurity mitigation systems can work well through Allah's guidance. This is captured in the conceptual framework guiding this study. It can be done by following what He requires of the faithful as exemplified by the traditions and character of His last Prophet (Pbuh). The conceptual framework of *wajibatun lillah* can easily guide us in 'seeking food' and being 'fed' by Allah. This is by ensuring *ihsan* in all work and obligations that Muslims set to do.

*Sadaqa* is defined as anything given in charity (Khan, 1994:1058). On the other hand, Khan (1994:349 & 1064), defines *zakat* as a specific kind of *sadaqa* which is collected

according to certain regulations from the rich and distributed to among others the poor and the needy in society. It is that portion of a man's wealth which is designated for among others the poor and the needy. The quran states that others included are the agents of zakat, those whose hearts are conciliated, those in bondage, debtors, expenditure in the way of Allah and wayfarers (Quran 9:60). The term is derived from the root meaning "to increase," "to purify," and "to bless." Islamic teachings oblige payment of *zakat* on all chargeable wealth above *nisab* (Ahmed, 2013:228; Jonsson, 2006:270). On the day of *Idd ul Fitr*, the poor also receive charity called *zakat ul Fitr* (Sodiq, 2010:121). Payment of *zakat* is the third pillar of Islam and both the *Quran* and *Hadith* exhort due diligence in its execution. In a *hadith sahih* (Al-Bukhari, Volume 2:479) the Prophet states:

In order to enter paradise, you should worship Allah alone, and do not ascribe any partners to Him, offer salat, pay the *zakat* and keep good relations with your kith and kin (Khan, 1994: 24).

This *Hadith* highlights the responsibility of all Muslims to take care of the needs of others in the society who are in need. Based on this, the Quranic injunction below and the *Hadith* that gives commentary to the verse that follows it, it is the responsibility of every well endowed Muslim to pay *zakat* for the purpose of mitigating the poverty in the community. The *Quran* in *Surah Imran* states:

And let not those who stint with what Allah has granted them in His Grace consider that this is good for them. Nay, it is bad for them, and soon shall that with which they stint be hung round their necks on the Day of Judgment. And Allah's is the heritage of the heavens and the earth. And Allah is aware of what you do (Quran, 3:180).

This verse teaches Muslims to avoid being miserly and to be generous for other people's welfare. This of course does not mean avoiding frugality; Islam discourages *israf*- wastefulness- but exhorts helping others in need. The Prophet (Pbuh) is reported by Abu Huraira to have said in the following *hadith* of Al-Bukhari (Volume 2:486):

Whoever is made wealthy by Allah and does not pay the zakat of his wealth, then on the day of resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, I am your wealth, I am your treasure (Khan, 1994:352).

The preceding verse of the *Quran* and *hadith* informs Muslims on the need to oblige to the payment of all due *zakat* as this is a divine decree. One of the main ways a state can acquire revenue to cater for the citizenry is by institutionalizing *zakat*. This would ensure that all due *zakat* is collected and distributed in accordance with Islamic teachings. The *Quran* asserts that among the recipients of *zakat* are the poor and the needy:

The obligatory alms-zakat are only for the poor and the needy and the agents employed therein and those whose hearts are conciliated and those in bondage and debtors and for expenditure in the way of Allah and for the wayfarer; an ordinance from Allah, and Allah is Knowing, Wise (Quran, 9:60).

Some of the other verses in which the *Quran* exhorts on the payment of *zakat* include: 2:3, 83, 110, 177, 254, 262, 267, 277; 4:77; 5:12). The *Quran* also states the following in enforcing the importance of remittance of the divine form of *zakat*, “take *zakat* ul *Maal* from their wealth” (*Quran*, 9:103). According to Ali (O.I. 22-12-2010) and Rashid (O.I. 11-01-2011) the importance of *zakat* in Islam can be gauged firstly by the numerous number of times it has been mentioned in the Holy *Quran* and making it clear that without *zakat*, *salat* is not established. The study established that the word *zakat* appears 32 times in the *Quran*. However, it is worth noting here that a Muslim should not pay *zakat* just because it is mentioned severally in the *Quran* or *Ahadith*. Paying of *zakat* is *wajib* and it is incumbent on every Muslim to do what Allah obliges him or her even if it is decreed only once! An analysis of all the Quranic verses relating to *zakat*, reveal some basic points:

- It is a religious obligation of the rich to give and a right of the poor to receive. It is not a voluntary act of charity.
- Reward for giving is manifold and the punishment for not giving severe: and that both the reward and the punishment are to be expected in this world as well as the hereafter.
- The eligible categories of *zakat* receiving people are eight, but the poor and the destitute are top priorities.
- The *Quran* enjoins everybody to be generous, but also assures that religion is not meant to be a burden.

The *Sunnah and Hadith* make it clear that *zakat* is both a wealth tax (for example 2.5 percent on gold and silver) as well as an income tax (for example 5 percent on agricultural produce with irrigated water and 10 percent when rain fed). A *sahih hadith* (Al-Bukhari Volume 1:44) narrated by Talha bin Ubaidullah reports that a man went to the Prophet (Pbuh) and was advised in part:

You have to pay *zakat*." The man asked, "Is there anything other than the *zakat* for me?" Allah's messenger replied, "No, unless you want to give alms of your own." And that man repeated, "By Allah! I will neither do less nor more than this." Allah's Messenger said, "If what he said is true, then he will be successful-will be granted paradise (Khan, 1994:73-74).

It is the response of the man that made the Prophet of Allah to comment on the success of one who pays due *zakat*. By obliging to pay the divine due, the reward is paradise. It is worth noting here that the Prophet (Pbuh) put a condition to the granting of paradise, truth-*haqq*-which is an indicator of *ihsan*, one of the components in the conceptual framework guiding this study. Another *hadith* (Al-Bukhari, Volume 2:492) narrated by Haritha Bin Wahb exhorts Muslims not only to pay due *zakat* but also to do so in good time before it is too late. The *hadith* states;

O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one who will be requested to take it will say, "If you had brought it yesterday, I would have taken it, but today I am not in need of it" (Khan 1994:353)

According to Mia in the online Financial Express (2010, Volume 18), *zakat* is the cornerstone of the structure of the Islamic state. It provides the required funds for welfare activities in sectors like education, health and other social services enabling the state to discharge its obligations to its poor and deprived citizens. It prevents the concentration of economic power in the hands of a few and ensures fair and equitable distribution of wealth. Oral response showed that *zakat* is not only charged on directly productive wealth but also on idle wealth such as money in the bank and jewellery. This encourages the owners to channel their idle wealth to productive and profitable employment of all their wealth which in turn increases the wealth of economy, creates job opportunities, reduces poverty and increases share of *zakat*.

It is essential that the collection and distribution of *zakat* be institutionalized such that a common pool is made with the collections. The collectors then identify and create a data bank of all the recipients in order of need and proceed by giving substantial amounts. When given ample amount of *zakat*, it can serve as base capital to initiate self employment through viable entrepreneurial ventures. This can ensure that a person never becomes a recipient twice. Fauzia (2013, 205-206) argues that *zakat* is best given through organizations. This way, *zakat* money can be distributed to the deserving recipients in amounts that can help eradicate poverty by improving their economic life and in turn make them *zakat* givers later with passage of time. The recipient would actually be expected to give *zakat* in future to assist other poor or

needy persons. It is on that principle that *zakat* is expected to be alleviating poverty on a sustainable approach as opposed to the 'dead aid' problem which fatigues donors.

As indicated earlier in this sub-section, *sadaqa* is largely anything given out in charity. This is yet another measure put across by Islam to encourage voluntary alms giving or charity. *Sadaqa* is a way of the *ummah* to assist one another in all facets of social welfare. Giving of *sadaqa* or charity in the way of Allah is quite well in line with the guidelines of the study's conceptual framework of *wajibatun lillah*; it makes one feel obliged to assist the less fortunate in the society. This is a form of worship for which the giver earns the Creator's reward. Human beings as a trustee of Allah's providence have the *wajib* to share out or distribute excesses of wealth to the rightful owners. Any other way is castigated in the *Quran* as the following verse shows:

And those who spend their wealth to show off to men, and do not believe in Allah nor in the Last Day; and whoso has for him Satan as a companion, a vile companion has he (Quran,4:38).

The Quran also has the following teachings about giving of charity;

And whatever you spend or whatever you vow, surely Allah knows them, and for the ungodly there will be no helpers. If you publish the alms (*sadaqa*), even so it is well, and if you conceal them and give them to the poor, it will be better for you, and He will expiate some of your misdeeds. Allah is aware of what you do (Quran, 2:270-271).

The preceding verses teach the importance of giving *sadaqa* while at the same time advises on the best way to do it: giving without publishing. The conceptual framework guiding this study has it that whatever duty or responsibility-*wajib* a Muslim undertakes, he or she has to do it for Allah's sake. One has to fulfil her or his duties

for the fear of Allah's retributions and in full cognizance of the omniscience and omnipresence of Allah which are indicators of show of *ihsan*.

Feeding of the poor, an act of charity that has immediate impact on addressing short term demands of food insecurity is enshrined in the *Sunnah*. For instance, the Prophet said, "Give food to the hungry" (Khan, 1979:219). And in a *Hadith Qudsi* (No. 18), Allah is quoted in part to have said;

Oh son of Adam, I asked you for food and you fed me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that my servant so-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that with Me? (Ibrahim and Wadoud, 1984:88)

The above *hadith* teaches the rich Muslims to readily support the poor and the hunger stricken. In another *hadith* narrated by Abu Huraira and compiled by Al-Bukhari (Volume 7: 268), the Prophet (Pbuh) is quoted in part as exhorting; 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependent' (Khan, 1979:203). This *hadith* exalts the givers of *sadaqa* and advises that the giver is ranked above the receiver. It also teaches that it is best to start by supporting those closest to the giver before stretching out the giving hand to others.

Some of the respondents articulated the importance of this institution of alms giving. However, some of them, for instance, Yusuf Abdille (OI, 22-12.2010) and Sheikh Rashid (OI, 11-01-2011) registered their fears that many givers relish showing off in the giving thereby contravening parts of Islamic teachings. Indeed, a Muslim is advised to give out in secrecy without letting others to know about it. Omar Dawia

(O.I. 28-04-2011) even went further and condemned the act as *shirk-ul-asghar* or minor *shirk*-equating others with God (*al-Razzak*), a grave sin. Sheikh Rashid (OI, 11-01-2011), like other respondents argued that openly dishing out *sadaqa* demeans the recipients. To avoid humiliating the poor recipient, it is of importance to give *zakat* anonymously (Ibrahim, 2008: 4). Other respondents argued that “it should be given with the right hand without allowing the left hand to know of the goings on!” paraphrasing the *hadith* narrated by Abu Huraira.

The institutionalization of *zakat* and *sadaqa* can help in mitigating food insecurity among Muslims. These two should go hand in hand as the study established that payment of *zakat* alone cannot be enough. This is because it is paid on wealth that has been owned for a whole lunar year. The challenge here is that a person who does not want to be obliged to the payment may dispose of the wealth through expenditure that does not attract *zakat* payment. *Sadaqa* however does not have *nisab* and the period of ownership is not determined. This can be encouraged to supplement the 2.5% *zakat* charge on wealth and the 5% and 10% charges on harvests as explained earlier. The study was able to establish that many Muslims who are eligible for the payment of *zakat* have been doing so irregularly. Others have been postponing the payments while others are not able to calculate what is due of them. According to various respondents, many Muslims are quite committed to Islamic practices on mitigating food insecurity (Ibrahim Kuno, OI, 27-12-2010; Harun Rashidi, OI, 11-01-2010). They stated that voluntary charity or *sadaqa* is regularly given. It was easy for the researcher to observe this on the gates of major mosques as they seek to be given *sadaqa*. However, its efficacy was doubtful as the same faces could be seen the following Friday at the

same place and for the same purpose. Effects of dependency syndrome emanating from “dead aid” could be no further from the truth. Food for work is a better way to go about this to ensure hard work is paid for.

Although *zakat* was said to be given out, well structured institutions for the same were not evident during the field survey. Some respondents indicated that they paid their dues to needy neighbours in secret. Whereas this could not be disputed, the mitigating effects of the same could not be absolved by the all too glaring and increasing numbers of the needy in the area which was not easy to quantify as there were no records of the poor and needy Muslims.

All wealth that is due for *zakat* charges should be paid for without delays or any form of excuses. A well institutionalized *zakat* would have diligent *zakat* collectors who would be at hand to help in the calculations and distribution of the collections. The conceptual framework guiding this study calls for all Muslims to perform their *wajib*. By paying the due *zakat* and giving of *sadaqa* as required by sharia-diligently and promptly, Muslims can ensure in a large way that poverty and food insecurity are mitigated. It was evident that *zakat* had hardly met its objective of mitigating poverty and food insecurity by extension in Isiolo county. This could be as a result of either lack of compliance or inadequacy of the contributions compared with those in need of bail out.

The recipient of *zakat* and *sadaqa* should in no way be misconceived as encouraging laziness among Muslims since Islam exhorts hard work and the need to eat from one's own sweat. This has been exemplified elsewhere in this chapter (Section 2.1.1).

### 2.1.3 Proper Storage of Food and Avoiding *Israf*-Extravagance

Proper and timely storage of food products is another Islamic teaching on ways of mitigating food insecurity especially in times of drought. The *Quran* in *Surah Yusuf*-Chapter 12- narrates the story that provides an insight on the importance of proper storage and management of food in times of plenty. Yusuf himself, a prophet according to Islam, was put in charge of state food reserves. The *Surah* points out:

And the king said: 'Bring him to me. I shall single him out for myself.' Then when he spoke to him, he said: 'You are today with us high-placed, entrusted.' He said: 'Set me over the store-houses of the land; I shall be a knowing keeper (Quran, 12:54-56).

The above *Surah* encourages Muslims to follow the teachings of Nabii Yusuf by storing food during times of bumper harvest or to save in times of plenty for future use. The Prophet himself used to sell dates and store for his family so much food as would cover their needs for a whole year or till another harvest season gets due; 'Umar narrated the following *hadith* compiled by Al-Bukhari (Volume 7; 270): "The Prophet used to sell the dates of the garden of Bani An-Nadir and store for his family so much food as would cover their needs for a whole year" (Khan, 1979:204).

This *hadith* is worth following by all Muslims and non-Muslim farmers. A respondent intimated that Muslims are encouraged to emulate this tradition of Nabii Yusuf by saving for 'a rainy day' (Yusuf Abdille, OI, 22-12-2010). The study revealed that during some seasons, parts of Isiolo County received some rains capable of enabling

growth of animal feeds and sustains drought resistant crops (Ahmed Sett, OI, 22-12-2010; Kuno Ahmed, OI, 27-12-2010). During such times, quick growing crops should be grown and storage be done for future purposes. *Imam* Said Omar (OI, 04-05-2011) of Riyadhha Mosque Nanyuki observed that Muslims are also encouraged to exercise frugality in expenditure and ensure there is no *israf*-extravagance of food. This is based on the Holy *Quran* which explicitly exhorts: “O Children of Adam! Take your adornment at every worship; and eat and drink, and be not extravagant; surely He does not approve of the extravagant” (Quran, 7:31). Kenya as a whole cannot be said to have a comprehensive food storage policy according to records in the National Assembly official reports. Hansard reports (20-03-2002: 145 and 26-06-2001: 1299) among others indicates Members of the August House complaining of milk going to waste instead of being preserved in powder form for use during the dry season. Djurfeldt (2004:194) explains that market infrastructure is dominated by storage facilities for wheat and maize owned by the National Cereals and Produce Board located in main towns in the grains producing areas. Unfortunately, storage facilities at the farm level are poor resulting in high post harvest losses which farther threaten food security in the country.

Wastage of food is in essence wastage of money and by extension denial of food rights to the needy and the poor (Ali Duma, OI, 22-12-2010; Ahmed Sett, OI, 22-12-2010). This was explained earlier under the fact that a Muslim is a trustee of the wealth he or she has. He or she is expected to frugally spend what is enough for him or her and give the rest to the poor. Food discards to some extent affect the environment due to the production of greenhouse gases like methane and carbon dioxide (Leonald, 2002:78-

79). This is also *israf* and goes against the teachings of Islam as explained in the Quran. Although the wasted food may add humus and fertility to the soil hence improving production as a biotechnologist may conclude, the eventual green house effect tips the scale to the negative. Worse still and more important to this study is the fact of *israf* which is outright *haram* in Islamic context especially when in the neighborhood some people are dying of starvation.

The study found that a lot of food is wasted by Muslims during the holy month of Ramadhan. This comes about when Muslims fear that they may not get satisfied after a whole day's fast, cook plenty of food which they end up not finishing. Much of it ends up in the dust bin on the following day as more fresh food is cooked. This is actually paradoxical to the key teachings during this month when all Muslims are expected to observe dawn to dusk abstinence of food, drink and sexual pleasures. Muslims are made to feel the pangs of hunger so that they may empathize better with the less fortunate in society who go on a meal a day routine or less. Ali Esha (OI, 22-12-2010) opined that this could be curbed by planning meals better and being more aware of the food one already has in her or his larder. Ali Esha (OI, 22-12-2010) added, "Keep an eye on expiry dates of food to avoid it going bad in the pantry. Where possible, store any excess food items properly to preserve them for longer. Traditional methods abound, some are even very cheap and economical". Kuno Ahmed (OI, 27-12-2010) among other respondents reckoned that cooling can easily be done in Isiolo District using charcoal coolers owing to the high rate of evaporation.

Gufu Habiba (OI, 28-04-2011) and Gula Halima (OI, 28-04-2011) advised “Use your leftovers and excess food in innovative ‘makeover’ recipes to prevent it going to waste. It is good to ask around for makeover recipe ideas, especially amongst the older generation with whom this may have been common practice.” In this regard, religious leaders like *imams* and *sheikhs* have been cautioning the Muslims and reminding them of the evils of *israf*. This has been done in mosques, *madrassas*, *duksis* and *barazas* though the implementation is left to the adherents who choose to follow the teachings or not.

The study gathered that many Muslims in Isiolo practice food storage by use of both modern and traditional methods. They slice meat into strips which they string and dry cheaply under the sun. The dried and preservable meat is what the locals call *koche* (Boran) or *nyir nyir* (Somali). This meat thus preserved can stay for a long period of time, so long as it remains dehydrated. Some Muslims in Isiolo District practice apiary or bee keeping, from which they get honey, a substance that is also used to preserve meat. It is however unfortunate that this only works on small scale and not effectively for the economic arena as it is largely done for subsistence purposes.

#### **2.1.4 Prohibition of *Ribā* for Purposes of Socio-Economic Justice**

The term *ribā* refers to any addition, however slight, over and above the principle sum lent which is usury or interest (Daryābādī, 2001: 102). *Ribā* is of two major types; *ribā nasi'a* which is interest on lent money and *ribā fadl* which is taking a superior thing of the same kind of goods by giving more of the same kind of goods in inferior quality.

On *ribā fadl*, Abu Said al-Khudri narrated the following hadith:

Once Bilal brought Barni (i.e. a kind of dates) to the Prophet and the Prophet asked him, "From where have you brought these?" Bilal replied, "I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet; to eat." Thereupon the Prophet said, "Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money" (Khan, 1979:291).

The *Quran* and *Hadith* strongly prohibit *ribā* which is considered as a way of exploitation of the borrower or the one in greater need for either financial or any material need. Allah never created a poor person; poverty is a creation of the well to do holders of power and means of production through oppression of the other members of society. Various Quranic verses are explicit on this *haram* act and admonish those who practice it. The *Quran* has it in part:

Those who devour usury shall not be able to stand except as stands he whom Satan has confounded with his touch. This is because they say: 'Trade is but usury' whereas Allah has allowed trade and has forbidden usury (Quran, 2: 275).

In other verses the Quran states:

O you who believe! Do not devour usury multiplied manifold; and fear Allah, haply you may thrive. Also: And whatever you give in gift in order that it may increase among the substance of men, does not increase with Allah... (Quran, 3:130; & Quran, 30:39).

The above two verses prohibit usury and warn of dire consequences. Harun Rashidi (OI, 11-01-2011) and Abdikadir Hassan (OI, 05-05-2011) contended that interests charged on loans taken from non-*shariah* compliant banks and shylocks have largely impoverished some Muslims in Isiolo County especially after venturing into economic activities that fail to break even to enable repayment of the loan. Some of the banks that are already *shariah* compliant in Kenya include First Community Bank and Gulf African Bank. The Barclays Bank also has a *shariah* compliant package, *la riba*, for clients willing to have such a facility. Muslims are attracted to *shariah* compliant institutions since they only charge some service fee but not exploitative interest. This

facility is open to all customers irrespective of religion since it also acts an indicator on how Islam takes care of its members. It is this exploitative interest that makes it difficult to have projects breaking even in time and enable the loanees to adequately service their loans. This attracts penalties which aggravate the situation with some people loosing their collaterals and this worsens the poverty situation.

Many public servants are fond of going for loans in the existing non-sharia compliant institutions even in form of advance salaries: these have plunged many in a vicious cycle of poverty as their very own living has become a sort of mortgage (Ali Wario, OI, 04-05-2011). Teachers' Savings and Credit Cooperatives (SACCO) have introduced front office services through which teachers and other willing clients have their salaries. The service has a package of both long term as well as short term loaning. A member may have an advance salary before end month at an interest of about 5 per cent per month and repayable in three to six months. In many cases, the client takes these advances until all his or her salary is committed to repaying the salary advances.

According to a *Quran* commentator Daryābādi (2001:102), *ribā* makes the rich richer and the poor poorer; every fresh act of taking interest disturbs the stability of the social organism. In a *hadith* compiled by Al-Bukhari (Volume 3: 841), Abdalla bin Abu Afa narrated the Prophet (Pbuh) to have admonished Muslims on the practice of taking *ribā*: A man displayed some goods in the market and took a false oath that he had been offered so much for them though he was not offered that amount (Khan, 1979:520). Then the following Divine Verse was revealed:

Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths at a small price, no portion is theirs in the Hereafter, nor shall Allah speak to them nor look at them on the Day of Resurrection, nor shall He purify them, and theirs shall be an afflictive torment (Quran, 3:77).

Ibn Abu 'Aufa added, "*Such person as described above is a treacherous Ribā-eater* (Khan, 1979:520). In this regard, what is *haram* for the lender is to consume the interest. However, for banked money that earns some interest, the depositor may take the interest and give it out to needy others though hoping to earn no favors for it from Allah.

Harun Rashidi (OI, 11-01-2010) argued that the banks in Isiolo are largely not *shariah* compliant. This means that majority of Muslims shun their loans in fear of contravening Islamic teachings. Indeed, according to Ibrahim Boru (OI, 12-11-2010) there were some business people who had lost a lot of their collaterals after taking *ribā* based loans from established banks such as Kenya Commercial Bank, Consolidated Bank, teachers' SACCOs front office services as well as shylocks. This partly explains why Muslims are largely in favour of *shariah* compliant banking systems which are not as yet very evident in the county. It is largely in this regard that many Muslims do not benefit from capital extended by the non-*shariah* compliant banks and other micro-finance institutions. The study also revealed that there were some Muslims who did not save with the SACCOs simply because of the interests given in terms of dividends or interest charged on advanced credits. This is however wrong especially the failure to save since accrued interests can be taken and be given out to the needy. This is as explained earlier whereby one should be aware that it attracts no *thawab*-divine reward for the giving.

### 2.1.5 *Al Tanmiya al Mustadamah*-Sustainable Socio-Economic Development and Environmental Conservation

*Al-tanmiya al Mustadamah* is a pragmatic theory formulated by Nyaga (2004:19) which emphasizes sustainable development and conservation of the environment. It is a theory that has been reconstructed from both Quranic as well as *hadith* precepts. According to Nyaga, it is an egalitarian approach that enhances social development and environmental conservation. One of its key principles acknowledges Allah as the creator and sustainer of everything according to the Quran (2:117; 15:19-25; 20:50 and 88:17-20). Its other key principle underscores humanity as stewards of all other created order. Nyaga proceeds to explain that according to Islamic teachings, human beings are encouraged to seek knowledge and skills to enhance social development and maintain a balance of nature. Quoting the Quran (22:63-65; 30:28-290, Nyaga further argues that natural resources have been given to human kind by Allah to foster their socio-economic welfare.

Muslims are well aware that a degraded environment cannot be productive enough to meet their needs. Neither food crops for the people nor pasture for the livestock can do well in such circumstances. In his April 8<sup>th</sup> 2011 *khutba*, Imam Said Omar (OI, 08-04-2011) of Al Riyyadha Majengo Mosque reminded Muslims of their duty to take care of Allah's creation. He further beseeched Muslims of the need to follow the teachings of the prophet on protection of the environment. According to him, it was vital for Muslims to plant trees and especially fruit trees which he said served two major purposes. First, they are a source of food to both *hayawan* as well as humankind. Secondly, they protect mankind from impending environmental degradation which would make food production difficult.

Secondly, they protect mankind from impending environmental degradation which would make food production difficult.

With proper and sustainable use of the environment, both food crops and pasture can do well. These two are essential in ensuring food security amongst cultivators as well as pastoral farmers both of who are found in Isiolo County. According to Morku Godana (OI, 02-05-2011), a local octogenarian sage from Merti, Isiolo County as whole was not always as bare as it is now. The place once had more thicket interspersed by lush pasture for their animals

It is evident that rampant charcoal burning is common in Isiolo County. Indigenous trees are being cut down wantonly without replacement for some people to benefit from sale of charcoal. The lands officer was categorical that the burning and sale of charcoal was not a sustainable economic livelihood in Isiolo since trees were not being planted at the same rate as they were being cut down. Eventually, the county's fragile ecosystem would continue to deteriorate, compounding the food security situation as desertification encroaches farther.

### 2.3 Summary and Conclusion

The foregoing chapter on Islamic teachings of mitigating food insecurity has examined various ways that could help to mitigate the problem of food insecurity. These have first and foremost included the recognition of all wealth as belonging to Allah and with human beings holding it in trust. The issue of paying due *zakat* has also been discoursed as well as the virtue of giving *sadaqa*. Other teachings that have been discussed include the need for hard work, avoiding *israf* as well as prohibition of usury or *ribā*. The chapter has also discussed how Muslims practice these teachings

through payment of due *zakat*, giving *sadaqa* as well as taking care of the environment.

As a result of the various shortcomings of some of the contemporary secular socio-economic systems, it is observed that there is need to integrate Islamic teachings in all facets of the economy as was exemplified by the Prophet (Pbuh). This would in turn bring social justice as laid down in Islamic teachings. Since all wealth belongs to Allah, people should take themselves rightly as the vicegerent of their creator and see themselves as trustee of God's wealth. By so doing, they would be more adroit and frugal in expenditure and readily distribute the rest to their 'rightful owners' through *zakat* and *sadaqa*.

The chapter has also exemplified the need for dedicated *shughlun* in ensuring sustainable development and keeping away from the evils of the dehumanizing activity of begging. Hard work, proper storage of food and avoiding the tendency of *israf* can go a long way in assisting to mitigate the problem of food. Storage of food here for pastoral communities include both modern and traditional methods. Apiary, apart from being an economic diversification strategy, comes with a product which is easy to store as well as a preservation ingredient for their main produce – meat. Honey helps to preserve meat for long periods of time. Other preservative methods are *koche* or *nyir nyir* which should both be encouraged and commercialized.

It has been observed that *ribā* works against the interests of the poor, making them poorer when they borrow money; on the other hand it increases the poor-rich economic divide. *Ribā* is an economic injustice that does not always sustain itself as it

'heats' up its own mechanics and leads to some forms of inflation. This in turn can easily lead to social disequilibrium, discontent, dissent and anarchy. Unfortunately, Muslims could not accept to reveal that they had fallen victims of non-shariah compliant loans since they were aware that interest charges are haram in the first place. This denied the study quantitative data that it needed. *Shariah* compliant form of banking has been hailed as perfect and non exploitative. These systems could be of great assistance in Muslim dominated areas like Isiolo County. The following chapter discusses the main causes and impact of food insecurity in Isiolo County. The chapter lays emphases on both the natural as well as the human induced factors that lead to food insecurity.

## CHAPTER THREE

### THE MAIN CHALLENGES OF FOOD INSECURITY IN ISIOLO COUNTY

#### 3.0 Introduction

This chapter examines the main causes of food insecurity in Isiolo County. It focuses firstly on the natural and then on human instigated factors that lead to food insecurity. The natural causes include the adverse extremities of climatic conditions such as drought, flash floods and changes in climatic patterns, among others. Human instigated factors discussed in this chapter are those that are mainly related to environmental degradation leading to erosion and destruction of biodiversity. These in turn lead to delayed or scanty rains. Also examined under this is lack of long term measures such as large scale storage means as well as reliance on rains and non diversification of livelihoods among others. The chapter also looks into the main influences and challenges of food insecurity on the people of Isiolo County and especially the Muslim population. Lack of food has in essence driven a large number of people in the county and the rest of the county to dependence, destitution, emaciation, migration and indulgence in *haram* practices, among others.

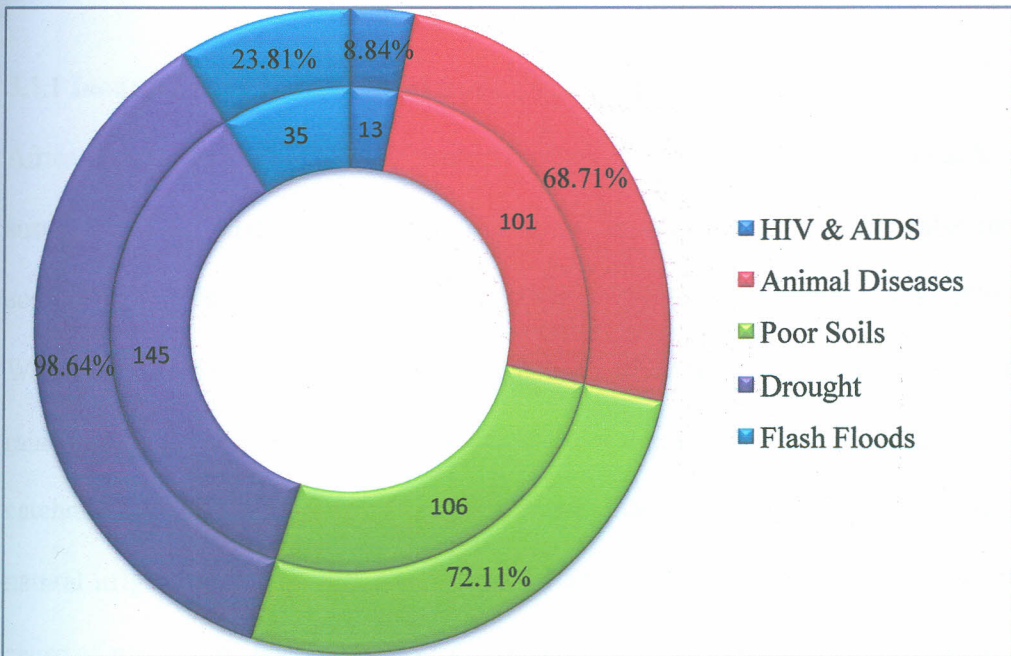
#### 3.1 Natural Causes of Food Insecurity in Isiolo County

Generally, food insecurity may result from natural as well as human instigated causes. The former may be calamitous occurrences including earthquakes and floods to extreme drought. Scanes (2004) and Salih (1994) concur on this fact of the effects of natural occurrences such as drought, leading to food insecurity. Table 3.1 and Figure 3.1 represent the respondents' views of the various major natural factors which cause food insecurity in Isiolo County.

**Table 3.1 Natural Factors Causing Food Insecurity in Isiolo County***NB. Multiple responses used in computing percentages*

	Cause	No. of Respondents	Percentage
1	Animal Diseases	101	68.71%
2	Drought	145	98.64%
3	Flash Floods	35	23.81%
4	HIV & AIDS	13	8.84%
5	Poor Soils	106	72.11%

N=147

**Figure 3.1 Natural Factors Causing Food Insecurity in Isiolo County**

N=147

Table 3.1 and Figure 3.1, reveals that drought is the main cause with 98.64 per cent of our respondents citing it. Poor soils were also blamed by many people with 106 out of the 147 who were interviewed. Animal diseases were also blamed for the many deaths of livestock, thereby contributing to food insecurity. Out of the 147 respondents, 68.71 per cent noted animal diseases as causes of food insecurity. There were 35 respondents

comprising 23.81 per cent who were of the opinion that even flash floods leads to food insecurity. Majority of these reckoned that floods carried away small and weak livestock from the pastoralists and crops from the farms of the cultivators. Loss of breadwinners through death or morbidity resulting from HIV and AIDS were also stated as other causes of food insecurity in Isiolo County. There were thirteen (13) respondents who viewed HIV and AIDS as contributing to food insecurity. These factors are discussed in the following subsections individually.

### **3.1.1 Inadequacy of Rain Water Leading to Prolonged Droughts**

Africa Water Vision for 2025 projects an Africa where there is equitable and sustainable use and management of water resources for poverty alleviation, socioeconomic development, regional cooperation and the environment (Mati, 2006:1).

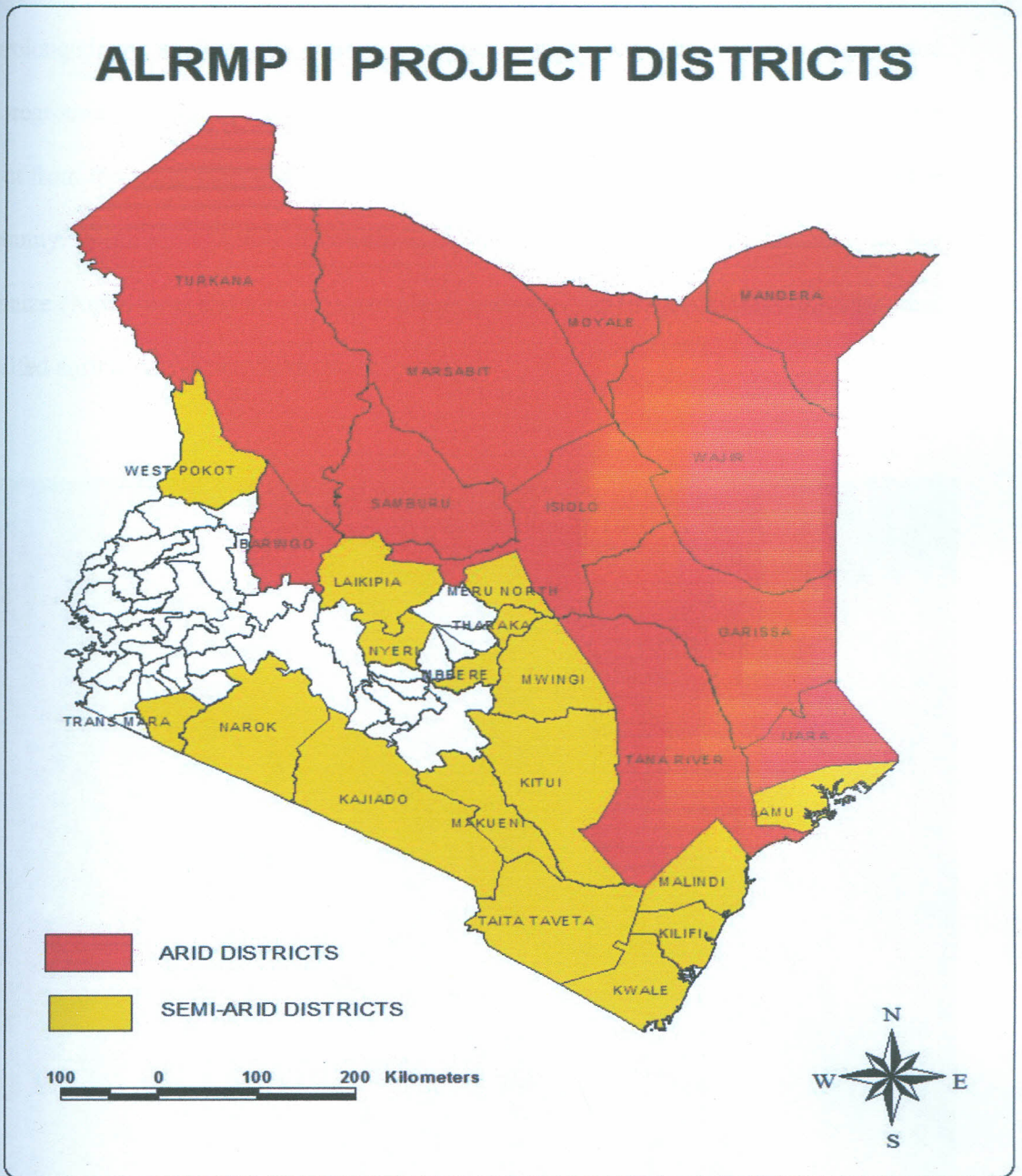
Water scarcity in an area may come about as a result of delayed or reduced amounts of rains or drying up of ground water sources either due to interferences with the water catchment areas or receding water table level. Inadequacy of either rain water for natural irrigation or sufficient river water for artificial irrigation was cited as a major cause of poor crop yields in Isiolo County, among other causes. The county struggles through a whole year without rains to write about (Njaramba James, OI, 13-11-2010).

This leads to devastating effects on livestock and the vulnerable in the population: with fatalities at times.

Isiolo County largely falls in the Ewaso Nyiro Basin which faces serious water scarcity with upstream- downstream conflicts (Gichuki 1998:5-14). Mati (2006:8) quotes Thurow and Herlocker (1993) as pointing out that in Isiolo County, human, floral and

faunal survival is hampered by numerous natural and socio-economic constraints which include low and erratic rainfall, high potential evapo-transpiration and prolonged drought. Isiolo District Principle Agricultural Officer (DPAO) asserted that the high evapo-transpiration rate of the sandy soils make them to rapidly lose moisture even after the irregular but devastating flash floods. An overwhelming 98.6 per cent of the respondents concurred that drought was a major cause of food insecurity in the district. Map 3.1 on the following page shows the districts in Kenya that are covered by Arid Lands Resource Management Project (ALRMP) under the auspices of the Ministry of State for the Development of Northern Kenya and other arid lands. It is evidently clear that Isiolo County is one of the perennially drought stricken areas being one of the counties under the watch of ALRMP.

Map 3.1 ASAL Regions of Kenya: Areas where Drought is Rampant



Source: Adapted from -2009 ©Arid Lands Resource Management Project II

As stated earlier, rains in Isiolo County are erratic and unpredictable. Plates 1, 2 and 3 taken during the course of field work between December 2010 and June 2011 give a

clear picture of the effects lack of water on a crop of maize in a span of three weeks can have. A searing maize crop in the background of the first picture, a result of a prolonged dry spell in the county, contrasts sharply with the watered crop in the foreground. The third picture which was taken barely three weeks after the second one but from the same farm and place attest to the adverse effects of erratic weather in the county. In the short period of twenty days, the dry spell had become too much for the maize crop to bear and all the maize plants had succumbed immaturely indicating that raifed agriculture is not viable in the county.



**Plate 1: A Contrast of Watered and Unwatered Maize Crop in the Same Area North West of Isiolo Town -01-01-2011**

Source: Field survey



**Plate 2: Drying Maize Crop near River Isiolo after Rains Dwindled-22/12/2010**

Source: Field survey



**Plate 3: The Maize had Dried Prematurely in a Few Weeks of Drought-01/01/2011**

Source: Field survey

Plate 1 was taken at a contrasting scene where there were some maize that were being watered while the neighbour lacked the wherewithal and relied on rains that later failed. The maize crop without water withered before maturity. Although maize does well in most parts of the country, it is important for farmers to be aware of the right seeds for particular geographical areas for viability. The researcher also took Plate 2 and later Plate 3 from the same region but some weeks later. Rains had failed and the crop seared up. In Plate 3, a drought resistant crop of sorghum is evident at the right of centre probably indicating that such crops could do better for the Isiolo County and other semi-arid areas. Despite the maize being grown near river Isiolo, the farmers here complained of lack of wherewithal to irrigate their crop as opposed to those who had their crop watered in Plate 24. Irrigation of semi arid and arid areas is the only way to ensure sustainable agriculture as an economic activity.

Drought in Isiolo is as bad as one informant put it-only comparable to the Kalahari. According to Gufu Adan (OI, 02-05-2011), some parts of Isiolo can go without rains for lengthy periods of time leading to dire consequences including drought and eventual food insecurity. When it becomes dire, which is a common phenomenon, the animals are left without water and pasture. The research revealed that in some parts of the expansive Merti and Bisan Biliku areas, grass is sometimes removed from the roofing thatch of their humble abodes to feed the livestock. The study gathered that when droughts struck, the larger stock were moved in search of pasture while the small, the young and weak animals would be left behind. The old men and women who are left to look after these sometimes removed the thatch from their shelters to feed the animals.

Plates 4 and 5 explicitly display the situation in Isiolo County resulting from a drought that had ravaged the entire swathe of Northern Kenya. Plate 4 had been taken in early October 2010 and indicates a dry riverbed which paradoxically carries away animals and people during times of flash floods. This riverbed was of a river that together with River Ewaso Nyiro North is a chief source of water for people, their livestock as well as wildlife in the nearby areas. The drying up of Ewaso Nyiro and other seasonal rivers for prolonged periods of time is one of the factors that spell doom to both fodder as well as food security in the area as depicted in Plate 4 that follows:



**Plate 4: A Dried up Isiolo Riverbed some Kilometres from Isiolo Town- 28/04/2011.**

Source: Field survey

Plate 4 above indicates that even irrigation in the area can sometimes be a challenge as the bare rocks and sand are the only ones left in the bed. With such a scenario, the pastoralists have to move to far off places in search of water for their animals and for themselves. On the other hand, sedentary farmers too have their journeys to get water

for domestic purposes. This leads to loss of human hours which could have been used in productive economic activities to assist in procurement of food.

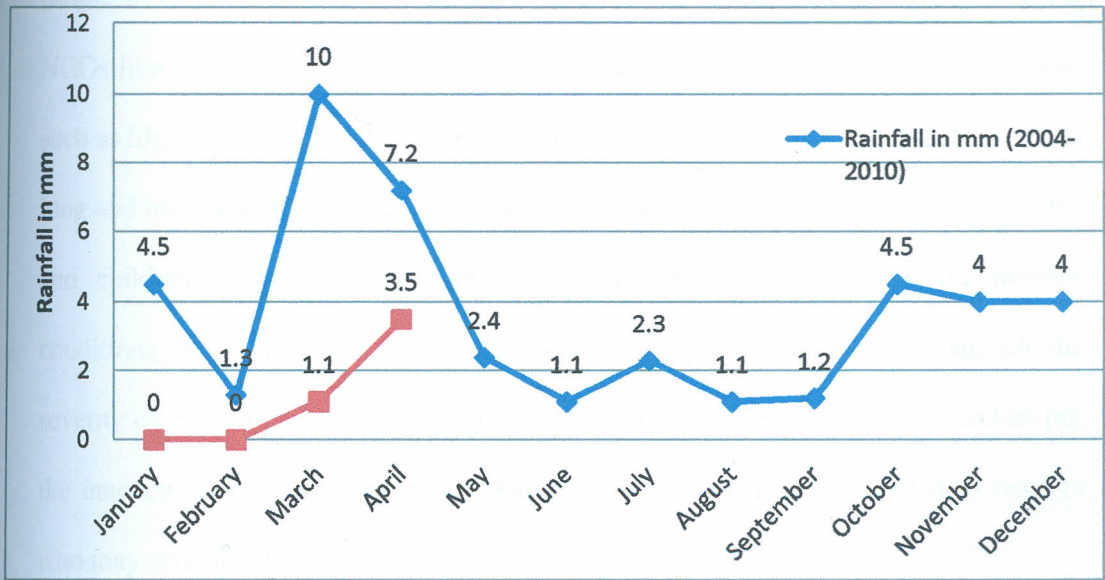


**Plate 5: Cattle Carcasses at Dogogicha Water point in Merti Division of Isiolo**

Source: ALRMP II (2009:2)

Plate 5 above sourced from ALRMP II (2009:2) depicts what happens in the area during times of prolonged drought; the place dries up leaving no pasture for the livestock and distances to watering points increase. Results of prolonged drought as can be seen in the picture are catastrophic for both people and livestock. Animals and people lack water to drink and due to the famine, some of the people are too weak for the long distances in search of pasture. The grim picture of death of both animals and their owners is sometimes graphic and horrifying (Mutie Nzau, OI, 17-11-2010).

**Graph 3.1 Isiolo County's Cumulative Average Rainfalls for April 2011 as Compared to Long Term Mean of between 2004-2010**



Source: Arid Lands and Agriculture Office Isiolo (May 2011)

The graph above indicates that rainfall amounts for 2011 had been below the mean of the past seven years. With the dwindling rains as indicated in the graph above, the food security situation in the area is at a worrying trend. As a result of the precarious drought and its consequent famine situation in the ASAL areas such as Isiolo County, Map A4 sourced from Famine Early Warning System Network (FEWS NET), illustrates the severity ratings of food insecurity in the Republic of Kenya for the period from January to March 2011. The map clearly indicates that Isiolo County, just as parts of the county of Marsabit, Wajir and Mandera Counties, was in the extremely food insecure category. The entire Northern Frontier Districts (NFD) region will remain highly food insecure seemingly for the better part of 2011.

Apart from causing famine, drought leads to increase in distances to water points as people have to travel long distances to fetch water. Many respondents among the NGOs like the Kenya Society of the Red Cross and leaders of Muslim organizations such as Sheikh Ahmed reported that women and some men were being forced to travel long and treacherous distances to collect relief food from distribution centers. Women and children also walked relatively increasing distances depending on weather conditions, to fetch water. These distances are also increased depending on the severity of drought. Journeys to these watering points and relief collection centers put the innocent women in jeopardy as they sometimes encountered unfriendly herders who may stalk them for sex.

As a result of prolonged drought, boreholes and shallow wells were the main sources of water over the month of April 2011 according to the EWS Bulletin from OPM. Distances of access to water for domestic and livestock were reported to be increasing over the time. According to the report, household access distances were highest in Cherab Division being about 16 km covered in about 10 hours. High concentration of livestock at water sources is a major constraint as human and livestock-and their herders- sometimes literally scrambled for the rare but precious commodity (Mursale Sheikh, OI, 17-11-2010).

The drought leads to women spending literally the whole day fetching water thereby cutting them out from any activities of economic gains that can supplement the household income. This in turn reduces their participation in ensuring food security and thereby remain recipients of handouts and also subservient not to lose the breadwinners who are their husbands through divorces. Availability of both water and

relief food rations in a home are a great measure of food security (DPAO, 17-11-2010; Felix Muthomi, 17-11-2010).

Islam teaches that during times of prolonged drought, special prayers beseeching God for rain should be performed. This is *salat ul Istisqai* which the Prophet is reported to have performed (Al Bukhari Volume 11:35). This prayer is performed slightly outside the town precincts with the leader expected to be so honest and good that God would not fail to reward him (Rosen, 1984:64). According to Omar Said (OI, 29-10-2013), this prayer is hardly performed in the region.

### **3.1.2 Soil Infertility, Water Salinity and Salt Ions Toxicity**

According to FAO (2002:1) the world's demand for food is increasing at such an astronomical rate that the ability to meet anticipated needs for some years to come is becoming doubtful. This is as a result of the fact that a good amount of food comes from irrigated farms. FAO (1988:338) had anticipated this to rise to 50 per cent by the year 2040 in order to ensure some degree of food security. Ghassemi (1995: 526) has reservations about this due to degradation of extensive tracts of land under irrigation. He argues that some of these lands are already suffering salinization and toxification by excessive salt ions present in the soils. This he admitted had been resulting from over-irrigation and other forms of poor agricultural management.

Within the area of the study, oral information shows that sometimes the waters were rather salty and even animals were unable to drink from some water pans; with no water, the soil sometimes got covered by a film of a white substance with a basal-

alkaline taste, a form of sodium that had percolated from beneath. According to a livestock officer, Muriuki (OI, 13-04-2011) salinization resulted from high rates of evapo-transpiration, leaving the soil salty and difficult to sustain crops including pasture which was evident of some parts of Isiolo County. This also affects absorption of water by plant roots and in some cases causes reverse osmosis where the crops lost their water to the ground. In some cases, it leads to equilibrium and plants were unable to absorb water as should be. In other cases, the plants including pasture absorbed vast amounts of the mineral salts leading to toxic levels that could even kill the animals. Where they did not succumb to the ionic toxins, the animals got highly dehydrated: the only watering holes or pans were highly saline! The eventuality was inexplicable cause of death to the animals with some herders concluding that the water had been poisoned by 'rivals' or 'foes'.

It could be argued that increasing salinity kills vegetation and shifts the ecological balance of species or loss of ecosystem. When the primary producers in the food chain were affected, it could eventually lead to a breakdown and eventual collapse of the ecosystem. In the worst case scenario, it could cause loss of biological diversity where flora, fauna and microorganisms were decimated. When pasture and livestock were negatively affected in Isiolo District, it was highly devastating to the livelihood of the people and by extension, destabilizing the food security in the area (Adam Ibrahim, OI, 05-05-2011).

The Isiolo DDP (2008-2012) and Isiolo District Food and Crop Report of 2009 include poor soil fertility as a major deterrent to good crop yields. This makes it difficult to

sustain the crops to maturity most of the time. Among the respondents, 72.1 per cent apportioned the blame of food insecurity to poor soils. Ali Mzee (OI, 01-01-2011), however argued that this problem could be overcome with adequate funding for long term projects to mitigate the challenge. This includes drilling of boreholes which could provide water, supply of subsidized fertilizers and educating the locals on the importance of making use of the heaps of organic manure generated by their livestock. This could lead to improved sedentary status among the pastoralists' way of life. Mahmoud Mohamed (OI, 15-05-2011) and Kariuki Ngugi (OI, 17-11-2010) were of the opinion that animals living in one area for a lengthy period of time would help accumulate farm yard manure. This could be collected and be used to improve both soil fertility as well as water retention capacity of the soil, an issue that the District Livestock Production Officer (DLPO) concurred with.

According to IIRR (2004:21), a lot of manure is deposited at the entrance of each Borana cattle *kraal-boma*. However, there is a traditional belief among the Borana locals that the bigger the heap of farm yard manure or basically dung, the wealthier the owner of the homestead. The Ameru of the upper Isiolo do use their manure to supplement chemical fertilizers. This makes them reluctant to utilize the farm yard manure by applying it to the land for crops or pasture to improve yields. It therefore remains and represents a significant unused resource. The manure remains largely unused, the soils remain poor, the fodder remains poor and the crops, where they are planted, give lower yields. This causes food insecurity: the inadequate pastures and fodder for livestock and poor crop yield.

### 3.1.3 Impact of Flashfloods on Food Security

According to Sene (2013: 5), flashfloods are events where there is insufficient time for an effective emergency response. Zhang (2009:113) states that they are characterized by occurring suddenly with little time left for warning, moving fast and violently causing severe soil erosion and damage to property, infrastructure as well as threatening life. The World Meteorological Organization (2009) defined flash floods as rapid rising flood waters resulting from excessive rainfall or dambreak events with rain-induced flashfloods being excessive water flow events developing in less than six hours of the causative rainfall event.

Effects of flashfloods in Isiolo County are normally quite devastating. Plate 6 attests to this. Young and weak livestock are swept away in the raging floods. Not even the crops were spared. The study gathered that such destruction was a common phenomenon in the wake of torrential rains. On the whole, 23.8 per cent of the respondents blamed loss of part of their livelihood and by extension food security on the flashfloods. The Isiolo DLPO blamed it on the lack of preparedness and inadequacy of efficient early warning systems.

Flashfloods have been a major challenge in Isiolo County with devastating effects on food security. Indeed, the issue became an item that was debated in Parliament. The Hansard (1997:196) recorded a parliamentary debate where the area Member of Parliament (MP) then stated that any time it rained in Isiolo, some parts of Merti became impassable. People there went hungry because of lack of necessary supplies. The situation recurs and turns so dire that the area MP in 2006 sought a ministerial

statement on the same issue of flooding from the Minister in charge of Special Programs (Hansard, 2006:609). He argued that the floods cut off parts of the constituencies leaving the people without food as their means of livelihood was swept away. Locals could not get food stuffs being delivered in good time.

Exceptionally heavy rains in pastoral areas cause flooding and pastoralists and their animals are swept away with key supply routes being rendered impassable. Plate 6 sourced from the *Star Daily* (22/06/2011) indicated a scenario where the foot path had become impassable and travelers had sought a detour in Muchuro Location. Consequent to impassability of roads and paths, food prices rise steeply in markets as delivery from outside becomes expensive. Pastoralists from the interior parts of the affected areas were unable to access markets to sell their livestock. In all, these unpredictable climatic disruptions negatively affect trade, prices, transportation and food availability (Brown, 2008:145). The consequences of flash floods were equated to those of drought by some informants since both destroy livestock and crops. The crops are all washed away, leaving the farms bare just as drought does (Hassan Tari. OI, 27-12-2010; DLO, OI, 18-11-2010).



**Plate 6: Residents of Muchuro in Isiolo District Wade through a Muddy Stretch after a Flashflood -21/06/2011.** Source: Star Daily

Sometimes the severity of flash floods is so devastating that it cuts off parts of Isiolo District. Plate 6 above indicates people sloshing through mire when roads become impassable. According to the corresponding story by Salesa of the *Star Daily* (22-06-2011), herders in the county had lost thousands of livestock after the flash floods hit the area. According to him, makeshift structures built along the river banks of River Ewaso Nyiro were submerged and herders had to spend the night on top of trees. The same story was reported by the Kenya Society of the Red Cross officials regarding animal carcasses that littered the area while some got stuck in the mud. Despite their destructive nature, flashfloods can be harnessed for future use by construction of large dams and water pans.

### 3.1.4 Epidemics of Animal Diseases

Lives are sometimes lost in Isiolo County, both animal as well as human through various ways. The people of Isiolo County sometimes lose parts of their livestock mainly through out break of diseases (Kariuki Ngugi, OI, 17-11-2010 and Ibrahim Karim, OI, 17-11-2010). According to DLPO, poverty is both a cause and a consequence of food insecurity, which is strongly linked to the impact of poor productivity that is usually directly associated with disease or incapacity to deal with it. One of the most debilitating livestock diseases in the scrubby arid area is trypanosomiasis, spread by the tsetse flies. In Kenya, trypanosomiasis occur in areas where both host parasite and transmitting insects occur such as the Laikipia Plateau, North of Lake Baringo along the River Tana and on large swathes of land in the Northern frontier regions including Isiolo County (Ibrahim Karim, OI, 17-11-2010).

Another livestock disease threatening the main livelihood and food security in Isiolo County is the Rift Valley Fever (RVF) also commonly referred to as *enzootic hepatitis*. This is an acute mosquito-borne viral disease affecting domestic ruminants like cattle, sheep, goats, camels, domestic buffaloes, and human beings. It occurs mainly in East and Southern Africa. During epidemics there is the occurrence of numerous abortions among the animals and deaths in their young ones. According to Ngugi, LPO Isiolo District, the RVF is quite uncommon in the district but when it occurs, it is fatal. Formerly, apart from abortion, most cases in adult animals were less acute, but in recent times, a hemorrhagic form of the disease has emerged with rapid death in mature animals, including cattle.

Foot and mouth and lumpy skin diseases are also persistent in Sericho and Merti

divisions, while contagious *caprine pleuropneumonia* and sheep pox erupt in Kipsing,

Barambate and Boji according to the DLPO. The other disease is *kala azar* also

referred to as *visceral leishmaniasis*. This is a disease which according to the LPO

Isiolo District Mr. Ngugi affects areas with such characteristics as:

- Aridity or semi-aridity and receives annual precipitation averaging at 250–300 mm per annum.
- Low lying areas whose altitude is generally below 800 metres above sea level.
- Inhabitants practise nomadic pastoralism.
- Dry savannah, acacia thorn bushes and balanite *aegyptiaca* trees.
- There are ant and termite hills.
- Crevices form on the ground during dry periods.

All the above conditions are characteristic of vast areas of Isiolo County where the

*Kala azar* attacks. This disease, also known as black water, is caused by sand fly bites

and is characterized by enlargement of the spleen and liver (Muriuki, OI, 13-04-2011

and Adam Ibrahim, OI, 05-05-2011).

Plates 7, 8 and 9 are of photographs taken for the study depicting the conducive

conditions and characteristics in which sand flies that spread the deadly and dreaded

*kala azar* disease thrive. The pictures were taken from different parts of Isiolo County

as indicated in each plate. However, the pictures are a replication in much of the vast

arid Isiolo County just as it is in other ASAL regions.



**Plate 7: A Piece of Land Full of Ant Hills in Cherab, Isiolo County-17/11/2010**

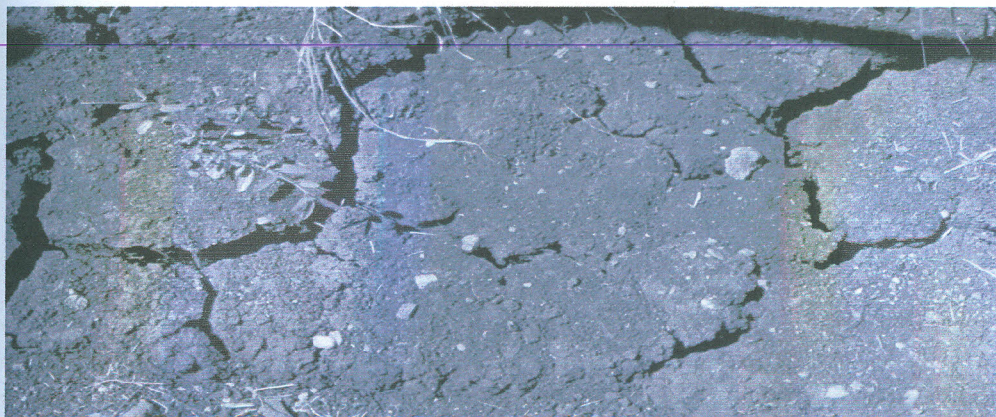
Source: Field survey

The ant hills as in Plate 7 are good habitats for the sand fly whose bite causes *kala azar*. This is a disease that affects vertebrates, including people and livestock, with either debilitating or fatal effects. People are advised to live more than a hundred metres from any ant hill in areas where any form of *leishmaniasis* is prevalent like Isiolo County.



**Plate 8: Balanite Tree in Isiolo Central-17/11/2010**

Source: Field survey



**Plate 9: Parched and Creviced Grounds: Part of Ewaso Nyiro River Valley North of Isiolo Town -17/11/2010**

Source: Field survey

Plates 8 and 9 indicate some of the other characteristics of areas where sand flies are common. Balanite trees are a common feature of many parts of Isiolo County and the county at large. The crevassed ground as a result of aridity is said to be another abode for the sand flies whose bites lead to morbidity and often fatalities. However,

according to the Area Disease Surveillance Officer Ali Wario, no deaths had been reported. The morbidity and times of invalidity lead to lowered levels of production of necessities such as food stuffs.

### 3.1.5 Epidemics of Human Diseases

Loss of human life has a great impact on the situation of food security with regard to people's productivity and livelihoods. Where this does not result to fatalities, resultant morbidity and medical services are equally devastating to the meagre incomes of the affected people. Resources which could otherwise be channelled to ensuring development and food security are taken up for medical care.

The study also revealed that typhoid and cholera sometimes do ravage parts of Isiolo, especially with fatalities. These two ailments are largely related to poor sanitation with the first one being as a result of inadequate water for proper hygiene. Madina Kimeu (OI, 04-05-11) commented that the act of *istinjai* -washing anal parts after long call-without adequate water can lead to compounding of this situation. Cholera outbreaks were also reported to prevail during times of heavy rains. Poor sanitation practices like disposal of human waste leads to contamination of domestic water thereby making it difficult to control this water borne disease.

Recorded HIV and AIDS cases index in the county is above 4% and ranked 24<sup>th</sup> in the republic (Commission on Revenue Allocation, 2011). This information was corroborated by Isiolo District Aids and STDs Coordinator Stephen Kirigia who said that HIV prevalence rates stand at 4.7 percent with 1786 people under care. Of these,

857 people living with Aids are on ARVs with the number of women doubling that of men.

Mortality and morbidity rates resulting from these diseases as well as HIV and AIDS mean that the affected and/or infected become less productive or totally unproductive. These ailments negatively impact on the situation of food security among the people of Isiolo District. For example, the mural on the wall of Isiolo District Hospital on Plate 10 displays a glaring picture of the effects of the dreaded HIV and AIDS: from a healthy and productive person to one who gradually degenerates resulting from its effects. According to an officer working with IYAP, the disease is slowly but silently eating into the productive cadres of the Isiolo society. It is worse when the victim is the head of the family and sole breadwinner; the scourge denies a family its income generation capacities and also takes away the limited family resources needed for medical services. This in turn jeopardizes the family's food security.

### **3.2 Human Instigated Factors that Lead to Food Insecurity**

The factors that lead to food insecurity in Isiolo County also include those that are human instigated. These comprise the high costs of fuel, general insecurity and cattle rustling. Other factors affecting food insecurity in the area are lack of employment, socio-cultural, historical as well as environmental related.

#### **3.2.1 High Fuel Costs and Poor Infrastructure**

The UN-HABITAT (2009:202) acknowledges that the rising food costs in all parts of the world are a response to both fuel costs and degradation of arable land. This is likely to persist, eventually negatively impacting on food security globally and locally;

more precisely, hardship and non-oil producing areas of the world will become vulnerable. Ibrahim Karim (OI, 17-11-2010) and Kariuki Ngugi (OI, 17-11-2010), blamed food insecurity in Kenya and Isiolo in particular on high fuel costs. According to the DLPO, high fuel costs had a multiplier effect on costs of all other commodities including fertilizers, seeds and other requisite agrochemicals, leading to lower yields for those who could not afford them. These added up to the cost of production which in turn called for dear prices on food as the cost of production was transferred to the consumer. The cost of importing food substances from neighboring counties such as Meru also got affected and influenced by fuel prices (Ali Duma, OI, 22-12-2010).

Areas such as Isiolo that mainly rely on others for food supplies are hit most amidst exorbitant prices, leaving the indigent and vulnerable to suffer food insecurity. Several government officer respondents blamed this dependency on food importation from the neighboring districts including Meru. The respondents stated that food prices in Isiolo were largely determined by forces both in and outside the district. A respondent working with Waso Trustland Project observed that a majority of the people of Isiolo County neither grew crops nor controlled their food supply. The outside suppliers are there to make profit from their merchandize and therefore ensure all costs of production and transportation are factored in when calculating for their sale prices.

The roads and physical infrastructure including bridges linking Isiolo to other destinations for a long time had remained in a deplorable condition (Njaramba James, OI, 13-11-2010). According to him, Isiolo County and the county at large had had less than eleven kilometers of bitumen road for a long time until recently when the Isiolo-

Marsabit Road was upgraded to bitumen standard. Accessing the remote interior of Isiolo or Merti was a challenge. Bread is a luxury in most rural areas of Isiolo County since it gets stale either along the way or it is too dear for a majority of the pastoralists (Muhamednoor Mursale, OI, 17-11-2010). In the interior, vegetables such as tomatoes, cabbages, carrots and fresh fruits were a luxury to a majority of pastoralists who did not frequent urban centers (Mutie Nzau, OI, 17-11-2010). Nzau, who was also the area DDO and an economist stated that the cost of transport to the interior of the county was quite owing to the poor state of roads, with vehicles breaking down on the way. Such delayed transport of essential commodities also escalated the related bills. By extension, the consumers would foot the exorbitant costs with finances that were meager. The result of this was deeper poverty and inaccessibility to adequate food hence food insecurity for most people.

### **3.2.2 Insecurity Based on Civil Conflicts and Cattle Rustling**

Food insecurity can also arise from political strife as well as negative socio-cultural practices including cattle rustling, a common phenomenon in Isiolo County (Hulse, 1995:14; Kracht, 1999:639). Ali (2012:53) states that dire poverty provides fertile ground for cattle rustling and banditry activities. According to Ali, cattle rustling has largely been sustained by various socio-cultural factors. He explains that the vice has been caused by such factors as some Muslims drifting away from Islamic values and practices. He also alludes that some Somali, who are also found in Isiolo County, engage in cattle rustling for prestige purposes by owning large herds of cattle irrespective of how they are acquired. This is a clear show of cherishing the fact of the end justifying the means. Ali further argues that some people engage in cattle rustling

in order to acquire wealth to assist in payment of cultural requirements of dowry. This is an aspect that several oral informants concurred with including Rogisha Tari (OI, 17-11-2010) and Ali Wario (OI, 04-05-2011). According to Ali (2012:35), some people participate in cattle rustling as a cultural and customary activity that helps to give them identity. Ali argues that issues of masculine identity play a major role in escalating cattle rustling. According to him, pastoral cultural set up encourages males to engage in high-risk activities such as cattle rustling and banditry. Female relatives are said to play a large role in motivating their male counterparts by inciting them to engage in the risky activities to earn their families prestige. Ali illustrates how this vice has been exacerbated by acquisition of illegal small firearms. Availability of superior weaponry makes some pastoralists to find it easy to increase their stock by stealing them from their neighbours.

Other causes of cattle rustling according to Ali (2012:43-46) are politically instigated and include competition for political influence as well as boundary disputes. According to him, socio-economic factors that foster cattle rustling include competition for scarce and receding resources such as grazing land and water, poverty resulting from unemployment as well as commercialization of the cattle rustling activity. Ali also blames civil strife in the larger region of the Horn of Africa where the porous borders are used for entry of illegal firearms and illegal immigrants. This factor was also stated by Osman Ahmad (OI, 01-01-2011).

On the overall Ali concludes that cattle rustling and banditry are abhorred in Islam and leads to impoverishment of the victims of the circumstances. This further negatively

affects their means of livelihoods and in turn worsens the prospects of attaining food security. It spells doom to those who are negatively affected since they have to rely on well-wishers for handouts such as relief food substances distributed by organizations and agencies such as the KRCS, WFP, Islamic Foundation among others. Cattle rustling is a major impediment to general development in this county, and indeed most of the pastoral regions of Northern Kenya. In Isiolo County, crops get trampled on by rustlers as they escape with cattle according to the DLO. Felix Muthomi (OI, 17-11-2010), related that the insecurity caused by armed robbery and cattle rustling discouraged settlements and development. Rustlers struck, killed many residents and made away with their cattle crippling their livelihoods and leaving them vulnerable to food insecurity.

On cattle rustling, the Kenya Vision 2030 on Foundations for Socio-Economic Transformation is clear that although this practice has traditionally been associated with cultural demands, it has taken a commercial dimension whereby stolen cattle are sold to slaughter houses. Curbing this practice would be necessary for the regularization and commercialization of the livestock sector. This is because loss of cattle among pastoralists implied loss of a vital livelihood. Often, it translated and led to destabilization of an economic activity hence, food insecurity.

Muhamednoor Mursale (OI, 17-11-2010) of the Friends of Nomads International (FONI) noted that there were frequent skirmishes over water points and good grazing lands. During the dry seasons, insecurity heightened as search for pasture took the men farther from sedentary *bomas* thereby both exposing themselves to thugs and rustlers.

Marauding rustlers exploited such moments to strike the vulnerable, taking away the

few livestock left behind by herders. This created food shortages in the homesteads as the limited finances were directed to catering for medical services for those injured during the skirmishes (Kunu Ibrahim, OI 03-05-2011; Liban Golicha OI 03-05-2011).

A UNDP Kenya report (2003:4) on conflict dynamics in Isiolo, Samburu East and Marsabit South districts of Kenya identified various forms of conflicts in the region. These included increasing number of cattle thefts, revenge missions, pastoralists versus farmers' conflicts and road banditry activities. The study observed that the Boranas of Isiolo County were normally on the receiving end, losing a number of livestock and human lives to their neighbours in the West and North West. The study further confirmed that the areas most affected by the conflicts included but not limited to Mulango, Kubufoni, Leparua, Ol Donyiro, Merti, East and Central divisions: these are the areas that largely bordered Samburu County.

Highway robberies were also reported especially along the Isiolo-Marsabit 'Highway'.

It was stated that majority of the youths waylaying and ambushing unsuspecting travellers were those whose means of livelihoods had collapsed as a result of drought or cattle rustling. Some, it was said, claimed that they have no food to feed their families and were forced into the activities by circumstances. Ahmed Sett (OI, 22-12-2010) and Gufu Adan (OI, 15-06-2011) noted that from Isiolo all the way to Marsabit and farther to Moyale, vehicle travelled in an armed convoy. Gufu, who claimed to frequent the route, added that all traffic moving along the road had to sign a log book which recorded all travel events along the road for security officers to be able to

account for all who entered the dangerous stretch. This was done at a couple of road blocks mounted by police surveillance officers. The log book signing was hailed as a good measure of reducing small arms' trafficking and cattle rustling. It was also a good safety net should the vehicle fail to reach the next designated village before night fall upon which a search party would be dispatched.

Debate on robberies and cattle rustling did not yield much information, as the respondents feared reprisals from 'shadowy' criminals. However, it was clear that insecurity disrupted economic activities including herding and farming. This impacted greatly on the social and food security of the people of Isiolo County (Ibrahim Karim, OI 17-11-2010).

Stealing is essentially an unislamic practice carried out by some Muslims in Isiolo County. Mainly, the items most prevalently stolen included livestock although other commodities were said to be on the increase on that list. Cattle rustling was intimated to be a historical but culturally engrained phenomenon, with some people taking it as an economic activity. This explains the ease at which retaliatory missions were organized and executed, thereby perpetuating the notoriety (Mursale, OI, 17-11-2010).

One oral informant complained that:

Cattle raids have traditionally been carried out after rains when there is plenty of pasture and water but this time round they are taking place even during dry spells.

On asking how a Muslim intentionally goes to steal cattle from a neighbor, Muslim or not, the study gathered that culture and not religion have a role. 'This is not stealing, it's a livelihood, to some extent it proves the warrior blood in you.' The sanctity of life

and lack of compunction in taking other people's lives on the wake of a raid seemed baffling to an outsider. But to all the perpetrators, their interests seemed to override all else. This is in spite of *imams* warning Muslims during every Friday *khutba* to fear Allah and to do all that pleases Him. Crime is highly against the tenets of *ihsan* and obligation of a Muslim to a fellow neighbor where empathy and realization of one's duty to Allah is supposed to take precedence. The conceptual framework of *wajibatun lillah* guiding this study encourages people to work-engage in *halal shughlun* and to do it in order to please Allah and earn *thawab* from Him.

### **3.2.3 Economic Constraints and Lack of Employment**

According to the Commission on Revenue Allocation (2011), Isiolo County has a poverty index of 72.6% and is ranked 40<sup>th</sup> out of the 47 counties. The food poverty rate in the county is 81% according to Kessy (2008: 123). This means that many people do not have enough to eat since they can either not afford or access. According to the Isiolo DDO, growth of global food production has been faster than the unprecedented population growth of the past several decades. However, many third world countries and hundreds of millions of poor people including many in Isiolo do not share in this abundance. They suffer from food insecurity, caused mainly by lack of purchasing power. Poverty makes accessibility to essential food materials difficult as the poor can hardly afford the expensive food stuffs. Affordability is a key factor in food security. When a people can neither access nor afford food in the right amounts and at the time needed, they suffer food insecurity.

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A teacher at Al-Falah School contended that poverty and lack of employment were major impediments to the realization of food security in the county. She argued that

'People need jobs to earn an income and improve their standards of living'. Ali Esha (OI, 22-12-2010) noted that poverty was a deeply entrenched reality, especially in the far flung rural areas of the county. Majority of the people in those remote areas had occasionally been deprived of their livelihood by incessant droughts that lead to famine. What remained was taken away by the heartless rustlers or subsequent flash floods. This left them poor, dependent and in a vulnerable food insecure state.

Development in such areas therefore lagged behind, leading to lack of job opportunities and thereby condemning a community to vicious poverty. Such poverty in turn makes it difficult for the victims of the circumstances to get the foods they require for both satisfaction and nutritional value. With dwindling pasture lands and livestock, and the lack of employment to supplement the family budgetary needs, many locals have little security on food. Employment could bring in much needed monthly income that would not raise the peoples living standards as well as ensure a degree of food security.

Out of the 147 respondents in the research study, 89.2 per cent were of the opinion that poverty and unemployment were major causes of food insecurity. Ibrahim Boru (OI, 12-11-2010) and Hassan Tari of the Pastoralists Women for Health and Education (OI, 27-12-2010) argued that poverty among the pastoralists was as a result of inefficient policies and prevalent resource-based conflicts among these communities. Ali Duma (OI, 22-12-2010) concurred with Ole Kaunga (2008:11) that poverty in the area was

not just lack of productive resources and assets, but also a state of powerlessness, lack of choices, lack of freedom due to non-recognition of traditional and culturally-based livelihoods. The government has very tight purse strings when it comes to funding traditional and culturally-based economic practices such as pastoralism.

### **3.2.4 Socio-Cultural Practices and Poor Marketing Practices**

The Isiolo DDP (2008-2012) observed that failure to apply good marketing practices was an impediment to achievement of food security in Isiolo County. The county has 59.8% of its people who can be able to read and write and it is ranked 33 countrywide according to the Commission on Revenue Allocation (2011). Adult literacy was much lower and especially among women whose literacy rate is at 47% among those between 15-24 years according to the Kenya National Bureau of Statistics (2008: 73). This has a relative positive correlation effect on children attending school according to the same report. Children whose mothers have some form of formal education were more likely to take their children to school. The low rates of literacy coupled with the cultural tendencies of reluctance to part with livestock are to some extent blameworthy. Majority of pastoralists in Isiolo County kept livestock for socio-cultural purposes, for instance, social prestige rather than economic reasons. Low standards of education were partly attributed to inclination on traditional cultures where wealth was rated in terms of the number of animals a pastoralist owned (Somo Ali, OI, 03-05-2011). Almost half of the respondents blamed poor marketing practices for the food insecurity condition. A respondent observed:

Some of our people don't want to move forward like our southern neighbors (Ameru); if you get deeper into the rural areas, the situation is shocking. Some are still living like Bushmen (The San – troglodytes). They will neither sell their animals nor

slaughter them. Some of the pastoralists are said to die of hunger yet they have some animals in the *boma*. It is that pathetic (Abdi Yusuf, OI, 28-04-2010).

He further suggested that the pastoralists should take their animals to the market when they are still healthy and then buy grains and other foodstuffs. Another respondent remarked that the people of Isiolo needed enlightenment on ways of commercializing pastoralism rather than pastoralism as a mere cultural practice of prestige and means of saving for purposes of paying bride wealth (Wario Boru, OI, 22-12-2010). The Isiolo District DPAO and the LPO concurred that marketing services provided means of integrating production, distribution and consumption. According to Hulse (1995:197), marketing is critical to national economy as well as rural and urban food security.

A large number of respondents in the county blamed lack of adequate abattoirs or mobile slaughter stations that would suit their nomadic way of life as a reason for the low returns from sales. According to Kuti, the then Minister for Livestock Development and area Member of Parliament, there were only two abattoirs serving both Isiolo and Garissa counties (National Assembly, 2009: 6). In fact, 92.5 per cent of respondents blamed food insecurity to lack of ready market for their livestock; 64.6 per cent apportioned blame to poor infrastructure, making it rather difficult to move animals for sale to the markets. Essentially the poor state of infrastructure implied unprofitable marketing trends. The harsh stony terrain in many areas of the district and the long distances to markets made it difficult to transport the livestock for sale in good time. In most cases, the animals and especially cattle would reach the markets

when they are emaciated. This would translate to low prices hence poor monetary returns for which the pastoralist could use to buy foodstuffs.

During the dry seasons, the pastoralists delay in selling off their stock as they adopt a wait-and-see attitude hoping that the weather would improve. By the time they realize that the weather is not improving, it is normally too late to save the animals as famine has already set in. Their animals start dying and those that are left are already too weak to make it to the market or to fetch good returns (Mursale Sheikh, OI, 17-11-2010; DLPO; Ibrahim Karim, OI, 17-11-2010). In all, poor marketing strategies eventually lead to poverty and food insecurity.

Efforts are underway to encourage the pastoralists to adopt sustainable socio-economic activities both by the Government and NGOs. These included practising mixed farming where they supplement their cattle keeping with growth of crops. This is however not without major challenges including lack of adequate water for perennial irrigation since rains are erratic. It is also not easy to make people abandon their cultural economic practices. A demonstration farm has been initiated by Al Falah where modern and more sustainable methods of farming are practised as in Plates 13-17.

### **3.2.5 Colonial and Post Colonial Era Social-Economic and Political Injustices**

Historical repression and political biases are held responsible for the present state of affairs in Isiolo County especially for poverty and food insecurity. According to Mahmoud (2008), colonial injustices included splitting the Somali community and

putting them in two different states which was like a curse in disguise to the community. He further underlined that this illogical act of the British colonial government heralded the unwritten policy of inexplicable suspicion over the people dwelling in the then Northern Frontier District (NFD). Mahmoud explained the account of events preceding the current situation but with a bearing to it. In one case, the state was said to have gunned down Sakuye camels in thousands, decimating a community's only and most crucial source of livelihood and cultural heritage. This community had not recovered since then (Mahmoud, 2008:7). Mahmoud (2008) concurred with Schlee (1994: 51) that several Sakuye households had become destitute, having abandoned pastoralism altogether to live in shanties around Isiolo and Moyale towns.

Quoting a UNDP/FAO report of 1971, Hogg (1986: 322) stated that camel population declined from 200,000 to a meager 6000, representing a 95 per cent loss while the small stock population shrunk from an estimated 500,000 to 38,000 (over 90 per cent loss). The cattle population loss was about 7 percent, from 150,000 to 140,000 between 1963 and 1970. In respect to these losses, the people of Isiolo who were affected by this dehumanizing act of atrocity had never fully recovered. Coupled with the intermittent cattle rustlings, the study revealed that some former pastoralists had given up the livelihood and taken over to charcoal vending which was hardly sustainable.

Hogg (1986: 319-333) contends that although drought and the secessionist war of the NFD were the main causes of the misfortune, the government at the time also

contributed in part. According to him, the state's action produced generations of paupers among pastoral communities in North and North Eastern parts of the country through either obvious negligence and prejudiced policies or even both. Hjort (1974:27-43) claims that another outcome of the war and source of pastoral disenfranchisement through state-sponsored repression was the Meru invasion of Isiolo County following the killing and forceful expulsion of the surviving local Boran and Somali pro-secessionists in 1969. According to Hjort (1974:27-43) the Tigania people of the larger Meru group took over many of the economic activities in Isiolo town. Kenyan troops killed and in other instances removed livestock from the district: a factor that adversely affected livestock trade in the area.

Hogg (1983:35) also recounts the losses that the Boran people of Isiolo underwent during the infamous *Shifita* conflicts between Somalia and Kenya. These were secessionist wars that ranged between 1963 and 1967 (Gantzel and Schwinghammer, 2000:49). A large number of their stock was lost and majority of the victims had never recovered since then; they remained in the faceless list of famine relief recipients. According to Ali Esha (OI, 22-12-2010), history has never been fair nor favorable to the denizens of Isiolo County and the situation continued to be exacerbated by drought and poverty.

In Kenya, just like in many other parts of the world, poverty takes an ethnic and cultural identity. According to Kaunga (2008:12) certain communities and areas are excluded from decision-making powers because of their political affiliations and ideologies. They are further marginalized due to their means of livelihood and further

driven beyond the threshold of survival by policies and laws that trivializes and discriminates their source and means of livelihoods as inferior (Kaunga, 2008:12). A case in point is the fact that pastoralists were not allowed to graze their livestock in the forests during the dry seasons until it was quite late. One of the respondents argued that agricultural communities had for long been allowed to cultivate crops in the same forests on the *shamba* system arrangement with the forest department. When drought struck, the only areas left with pasture were the forest reserves. Denying pastoralists access to these forests, readily condemned their animals to hunger and death hence jeopardizing the people's livelihood and food security.

### 3.2.6 Environmental Degradation

For certain, the natural vegetation of the district has largely been cleared and the plumes of smoke that one could locate in many places attest to charcoal burning. Large swathes of rangeland were cleared either for charcoal or direct fuel wood. This was the situation that the DDO feared that if not checked the Chalbi Desert would soon encroach on Isiolo. Charcoal burning and sale of wood fuel were rated as major sources of livelihood in Isiolo District, much more than crop farming agriculture (Rashid Abdikadir, OI, 11-01-2011). Environmental degradation resulting from this was devastating. For one, erosion is massive, leading to loss of soil nutrients. This in turn leads to poor pastures for the livestock and infertile soils for crop growing, resulting to low productions of both hence food insecurity. When pastures are scanty, this translates to poor quality livestock which in turn fetch very little from the market. This in turn spells doom to food security since healthy crops cannot mature, livestock

cannot be sold at competitive prices and the charcoal burning-wood fuel selling is not sustainable in the long run.

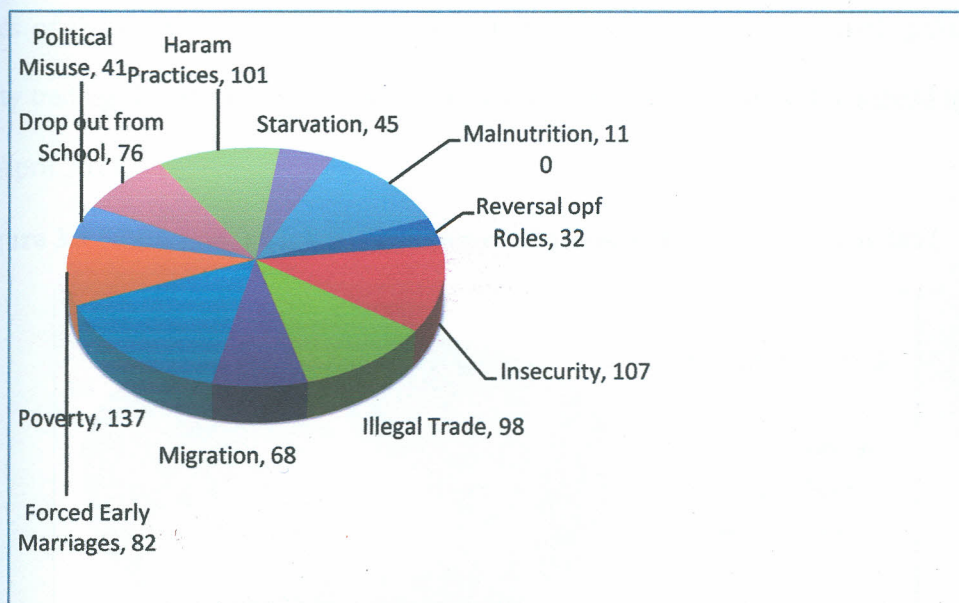
### **3.3.0 Influence of Food Insecurity on the Livelihood of Muslims in Isiolo County**

The lives of the residents of Isiolo have been affected in one way or another by food insecurity. This section examines various influences of food insecurity on the people of Isiolo County. Food insecurity was reported to have led to the people of Isiolo having among others, low purchasing power, malnutrition, inaccessibility to schooling opportunities, child labour and CSW. This section also looks at other influences stemming from food insecurity including forced early marriages, conflicts, drug peddling and other unislamic practices such as smuggling, relapse from Islam as well as charging of *ribā*. Conflicts however were discussed earlier under general insecurity in Section 3.2.2. Both Table 3.2 and Figure 3.2 summarize the views given by respondents on the various influences of food insecurity in Isiolo County.

**Table 3.2: Effects of Food Insecurity in Isiolo County**

	Effects of Food Insecurity	No. of Respondents	Percentage
1	Poverty	137	93.20%
2	Malnutrition	110	74.80%
3	Insecurity	107	72.80%
4	<i>Haram</i> Practices	101	68.70%
5	Illegal Trade	98	66.70%
6	Forced Early Marriages	82	55.80%
7	Dropping out from School	76	51.70%
8	Migration	68	46.30%
9	Starvation	45	30.60%
10	Political Misuse	41	27.90%
11	Reversal of Roles	32	21.80%

*Nb. Multiple responses computed on individual response for the percentages  
N=147*

**Figure 3.2 Responses on Effects of Food Insecurity in Isiolo County**

*Nb. Multiple responses computed on individual response for the percentages*

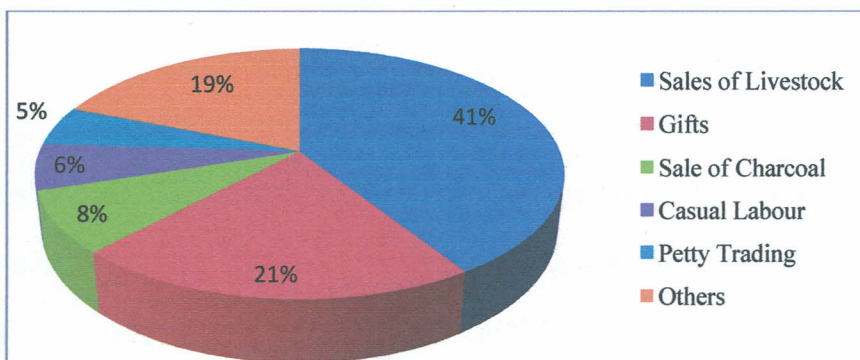
N=147

Out of the 147 respondents 93.2% complained that food insecurity in the district had lead to adverse poverty. Malnutrition especially amongst the children was mentioned by 74.8% (n=110) and insecurity resulting to cattle rustling 72.8% (n=107). Engaging in *haram* practices followed as another major challenge resulting from food insecurity. Only 32 respondents, representing 21.8% of the total blamed reversal of roles: where Muslim women earn a livelihood and contributed to the family kitty. According to Ali Duma (OI, 22-12-2010), Muslim women were supposed to be provided with everything by their husbands. On this point, Gufu Habiba (OI, 28-04-2011) was more uncompromising and emphatic; “What’s mine is mine, what’s my husband’s is there for us to share.”

### 3.3.1 Implications of Economic Constraints on Food Insecurity

The purchasing power of the people is largely determined by their incomes and livelihoods in general. The main income earner of a majority of the people of Isiolo is sales of livestock and livestock products. Others include sale of charcoal, gifts and petty trading. Figure 3.3 indicates Isiolo County’s income sources at household levels in April 2011.

**Figure 3.3 Isiolo District’s Income Sources at Household Level in April 2011**



Source: ALRMP

According to the Early Warning Systems (EWS) Bulletin of April 2011 from the OPM, the implication of the above records on food security is that it was worse in all livelihood zones in the county including pastoral, agro-pastoral and casual waged labor. It was worst in the livestock sector which was expected to bring in more income to families. The sector got affected as a result of rainfall failures which in turn lead to decrease in pasture, causing emaciation, reduced body weight and swellings of heads of animals especially in Kipsing.

When the sale of livestock is negatively affected, it in turn adversely affects the purchasing power and food security among pastoral communities, for example, the ones in Isiolo County (Adam Ibrahim Ibrahim, OI, 17-11-2010). According to Kariuki Ngugi (OI, 17-11-2010) and Adam Ibrahim (OI, 17-11-2010), droughts affected the body weight of the livestock or wasted them altogether. In turn, this had an impact on the livelihoods, profits and by extension the purchasing power of the people. According to a report by the GoK/ADB in the *Pastoralist Bulletin* of March 2008, goats were the source of money for many households and constituted a major percentage of pastoral household's food security measure. The DPAO noted that cereal purchases and prices are some of the major determinants of pastoralist households' purchasing power.

By assessing cereal availability and prices against livestock sales and prices, it is easy to determine and reveal food security status of herding households. Increased cereal prices with declining livestock prices indicates unfavourable means of trade for herding households while the vice versa implies favourable terms of trade for herding

households. The former and glimmer scenario is more common in most parts of rural Isiolo. The study gathered that when market function normally, and cereals were readily available and livestock prices stable, herding households could sustain their household food consumption needs without external support or relief (Felix Muthomi, OI, 17-11-2010). According to DFO, it is only when this mechanism breaks down that pastoral famine begins to set in. Famine was known to claim not only the lives of the livestock but also people's lives. This is especially so among the old and the vulnerable in the far flung remote areas of the district.

### **3.3.2 Malnutrition, Low Immunity and Increased Mortality Rate**

Many socio-economic and cultural factors influence decisions on care and feeding patterns, thereby affecting a people's nutritional status. When people and especially children are unable to access an adequate food supply, and/or are exposed to repeated illness, it may lead to malnutrition (Ndegwa and Gathambo, 2008:11). These authors continue to underline that malnutrition is associated with more than half of all childhood deaths worldwide. According to them, undernourished children are more likely to die from common childhood ailments; those who survive tend to experience recurring sicknesses and faltering growth. The MDG 1 (target 2), aims at reducing by half, the proportion of the population below the minimum level of dietary energy consumption, between 1990 and 2015. A reduction in the prevalence of malnutrition can go a long way in reducing overall child mortality.

A study carried out in 15 sites of Isiolo County by the ALRMP in October 2010 on 2,000 children found out that between 30 and 46 percent of children were at risk of

malnutrition. Some of the regions covered included Merti, Cherab, Sericho and Ol Donyiro. The nutrition status of children was discovered to be worse in areas with high livestock deaths and extreme poverty (Lordman Lekalkalai, OI, 18-11-2010). He noted that although water shortage had gone down with the rains, food insecurity had not eased. According to government figures he availed, rates of stunting among children were much higher in ASAL areas - 42 percent in Eastern Counties, compared with 29 percent in Nairobi. He decried the tendency of many locals not breastfeeding their children adequately and instead weaning them early before they are six months old. This he attributed to lack of adequate food for the lactating mothers who *dry up* before babies have matured enough for weaning. It is worth noting that Islam encourages breastfeeding to be carried out for two years (Quran 2:233). Due to lack of adequate nutrition among many lactating mothers, this is not keenly observed. The Isiolo District Drought Management Officer, Paul Kimeu (OI, 18-11-2010), and an Action Aid officer, Muhammed Ahmed (OI, 22-11-2010) noted that the pastoralist lifestyle and lack of dietary diversity predisposed residents to under-nutrition. He further noted that supplementary feeding even where available was also inadequate to meet the number of those who were worse off.

Many respondents amongst the CBOs and NGOs for example Muhamednoor Mursale (OI, 17-11-2010) of the FONI, members of IYAP, the Red Cross Society, WFP and Action Aid indicated that deficiency ailments such as marasmus and kwashiorkor were major effects of food insecurity in the county. Up to 78.4 per cent (N=39) of them were of the view that such diseases, coupled with lowered immunity due to scarcity of fresh fruits and vegetables, were not good signs for the future generation; it adversely

affected mortality rates. This was a factor that was also echoed by the DPAO and Abdikadir Sheikh (OI, 2-05-2011). These ailments and general weakness were among the factors that lead to inadvertent. Many children missed education opportunities since sometimes hunger pangs could not allow concentration in class.

According to the Drought Monitoring Bulletin of March 2011 on Isiolo County, higher rates of malnutrition were recorded in Ol Donyiro and Merti divisions at 33 per cent and 39 per cent respectively. The numbers of children at risk of malnutrition were predicted to be on the increase in the following months due to milk scarcity, livestock migration away from the households, reduced livestock body weight and deaths.

A teacher at Ewaso Primary School reported that cases of malnutrition resulting from insufficiency of food were rampant. He further noted that during the dry seasons, this is worse in most areas in the rural and small urban settings. Rashid Abdikadir (OI, 18-11-2010) further intimated that occasionally even when schools closed, some children went back to the schools for lunch. The study observed that WFP and the Red Cross, in conjunction with UNICEF distributed food for the young through religious organizations and schools. However, this had never been seen to be enough. To some extent, it only worsened the situation as it made the locals dependent even in the upbringing of their young.

### **3.3.3 Inaccessibility to Schooling Opportunities**

According to some of the civil servants, food insecurity affects other sectors of economy due to inability of parents to educate their children since most of their funds

were diverted to the buying of food. Mutie Nzau (OI, 17-11-2010) lamented that much of the income accruing from economic activities went to feeding the family members. About 51 per cent of the respondents were of the opinion that lack of food and water and the effects thereof had led to dropping out of school and thereby affecting education in the district. According to an administrator of the Islamic Foundation in Isiolo and a teacher at Al-Falah Primary School, regions where food was freely provided in schools recorded high school attendance.

Ahmed Sett (OI, 22-12-2010) and Ali Wario (OI, 04-05-2011) were of the view that the literacy levels were very low in the county with girls being worse off. Many girls dropped out of school after puberty due to shame of menstruation as they lacked sanitary towels to control the flow (Ocha, 2008: 2). Performance in national examinations among those that benefited and remained in the school was relatively low compared to neighbouring food secure districts such as Meru. Out of the top 100 candidates who sat for the Kenya Certificate of Secondary Education examination in 2009, none of them came from Isiolo County. A similar scenario was replicated in the Kenya Certificate of Primary Education examination in 2010 results of Eastern Province (then); none was from Isiolo County. This could imply that without any form of affirmative action, the county would not benefit equitably in the academic and education arena.

Once droughts prevailed, herders had to travel far and wide in search of water and pasture. As livestock got decimated by the famine, cash dwindled and there was a dilemma between paying school fees and buying food; and definitely food became a

priority. Girls would drop out of school to take care of the smaller animals in the homes and to help in household chores while boys followed the herds. The tension between securing livelihoods thereby ensuring food security and gaining education was a recurrent challenging reality in pastoral areas (UNESCO, 2010:178).

The study observed that Isiolo County had lower than expected levels of school enrolment and also high levels of illiteracy as indicated earlier in Section 3.2.4. The enrolment has been slightly above fifty percent according to available records (Larkley, 2008: 100). However, a large number were schooled in *madrassa* education which precisely dealt with Islamic concepts. This was explained to result from the preference for religious education as opposed to secular education. Many parents who were illiterate themselves felt that quranic education suffices for their children. Resulting from lack of food, many families chose to have their children stay behind at home and help in taking care of livestock. Others remained at home as the distances to some schools were long and unbearable especially when the schools had no foods to offer.

#### **3.3.4.0 *Haram* Activities Resulting From Food Insecurity**

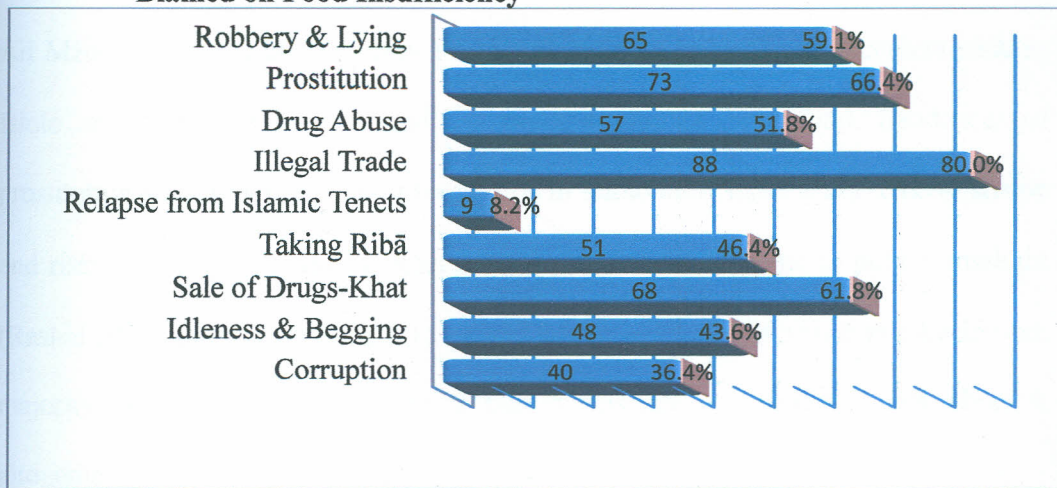
The study revealed that there are various *haram* activities that were carried out by the people of Isiolo County in a bid to afford basic needs such as food. On the overall, out of the 147 respondents, 68.7 per cent blamed food insecurity for the various *haram* activities that were carried out in Isiolo County. The statistics from the 110 informants who further responded on the *haram* activities taking place in Isiolo County are as represented in Table 3.3 and Figure 3.4 and then discussed in this section.

**Table 3.3 Responses on the Main *Haram* Activities Carried out in Isiolo and Blamed on Food Insufficiency**

	Haram Activity	No of Respondents	% age
1	Corruption	40	36.4%
2	Idleness & Begging	48	43.6%
3	Sale of Drugs- <i>Khat</i>	68	61.8%
4	Taking Ribā	51	46.4%
5	Relapse from Islamic Tenets	9	8.2%
6	Illegal Trade	88	80.0%
7	Drug Abuse	57	51.8%
8	Commercial Sex Work and Child Labor	73	66.4%
9	Robbery & Lying	65	59.1%

N=110

**Figure 3.4 Responses on the Main *Haram* Activities Carried out in Isiolo and Blamed on Food Insufficiency**



N=110

The data presented in Table 3.3 and Figure 3.4 were gathered from 110 respondents who were requested to state *haram* activities carried out in Isiolo County under the guise of trying to respond to economic constraints and food insecurity. An overwhelming 80 per cent of the total stated that many people engaged in illegal trade to make ends meet. Engaging in CSW and child labor were stated by 66.4 per cent of the respondents. The sale of drugs especially *khat* was stated by 61.1 per cent. Some

people were said to be drug abusers in order to escape the reality of poverty, joblessness and lack of adequate food stuffs. Other *haram* activities stated included taking of *ribā* (46.4 %), idleness and begging (43.6%), corruption (36.4%) and relapse from Islamic tenets (8.2%). These *haram*-related activities are discussed in the subsequent sub-sections.

### 3.3.4.1 Commercial Sex Work

Food insecurity, poverty, conflicts and social disruptions among pastoralists affected their traditional livelihood; these pushed some people to utter destitution. According to Ali Mzee (OI, 01-01-2011), many settled on the periphery of urban centers such as Isiolo and Merti for security and for easier access to relief food. Incidences of prostitution were reported among some girls in Isiolo and Ngare Mara. Due to shame and risks of being despised by others, such practices rarely came to public limelight (Rashid Abdikadir, OI, 11-01-2011). Rarely was prostitution discussed as a livelihood; majority of the people either denied that it was rife or refused to talk about it altogether. One respondent put it:

Prostitution is slowly but surely a developing cancer here but the people don't want to be drawn into debates about it. It is unislamic and held as anathema in this region but the truth is that there are some people practicing commercial sex work' ( Ahmed Sett, O.I. 22-12-2010).

According to Kaunga (2008:34), little boys acted as pimps for the johns who were active nocturnally under the cover of darkness. Young girls were getting recruited by need for money. Kaunga (2008:34), argues that child prostitution in Isiolo County forms five per cent of the magnitude of child labour. In this regard, the age bracket mainly affected is that between 12 and 17 years, with boys taking twenty per cent of the gender ratio among the victims. Prostitution does not however stop at the young

and more vulnerable, it is also common among older ladies who take it as CSW. These mainly come to life at twilight and the ease of access to free condoms in guest rooms and lodges in Isiolo town attest to the cognizance of the prevalence of the vice even by facility operators. This however cannot be said to affect Muslims alone although it was intimated to the study that a good number of those soliciting for sex were actually Muslims. Whereas many women and young girls are driven to the vice by need for money to meet basic needs, most of the men are immigrants from the rural areas who have come to town for jobs, having left their spouses back home. Others were some track drivers ferrying commodities northwards to Marsabit, Moyale and beyond to Ethiopia.

Prostitution in Islam, like adultery and fornication is a very serious offence and a sin.

The Quran states:

The woman and the man guilty of fornication,-Flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the last day: and let a party of the believers witness their punishment. The adulterer cannot have sexual relations with any but an adulteress or an idolatress, and the adulteress none can have sexual relations with her but an adulterer or an idolater; To the believers such a thing is forbidden (Quran, 24:2- 3)

The Islamic principle of *ihsan*, one of the elements underlined in the conceptual framework guiding this study, enjoins all Muslims to embrace worship of Allah as if one sees Him. This in turn brings about *taqwa* (fear of Allah) which ensures that a Muslim will at all times fear Allah for he knows that he is being watched. According to Omar Sheikh (OI, 15-05-2011), 'A Muslim who believes in *ihsan* fears his or her creator and can therefore not do what Allah will be unhappy about,' The *imam* continued to inform the study that a Muslim should not be very selective on jobs

especially when he or she is desperate for one. Instead, (s)he should take even humble jobs like shepherding such as many prophets did. But trading in sex is untenable!

The topic of prostitution is one that a vast majority of the respondents were not very comfortable to discuss about. Although a rare occurrence, a few respondents who sought total anonymity, also intimated that there were some men who solicited for casual sex in the *bomas* in exchange for some food stuffs. This occurs mainly when the *boma* owners are away either herding or pursuing other means of livelihood for long periods of time. CSW cannot be said to affect Muslims alone. However, there are some of them who have no compunction in engaging in the trade. Arguably, poverty leading to lack of food could lead one to such an extent. This is doubtlessly so since those who engage in it do it clandestinely mainly to save their faces from public ridicule.

There are many children being orphaned by HIV and AIDS in Isiolo County mainly in the urban settings and along the highways to Marsabit and Mandera. On most Fridays, especially after prayers, the *imams* deliver speeches on emerging issues and especially prevalence of HIV and AIDS. They also implore the faithful on the need to take care of the orphaned. Consequent to the pandemic is the growing number of children who are working to take care of their siblings as the bread winners are turned morbid or added to the statistics of the infected and mortality. This is an indicator that Islamic teachings on taking care of the orphans are not fully followed. With the social disruptions of traditional livelihoods, the social safety nets have been distorted and



### 3.3.4.2 Child Labour and Forced Early Marriages

Islam has established several rights among them personal or body rights. These refers to the rights not to be enslaved, humiliated, killed, tortured, raped or subjected to forced labour (Alshamsi, 2011:94). According to Maqsood (1995:49), marriages should always be with the consent of both partners. A forced marriage is forbidden and doomed to failure. The Quran (4:19) also discourages forcefull inheritance of women. However it is unfortunate to note that many Muslim clerics hardly voice their objections on early marriages since the Prophet himself was betrothed to Aisha bint Abubakr at the age of nine years. They should use their discretion on this by preaching that education is paramount in Islam and all children should be allowed to run the whole course.

The 1998/99 Child Labour Survey which is one of the most comprehensive and consolidated data on the nature and extent of child labour in Kenya (Kaunga, 2008:10), displays the national picture on the extent and distribution of child labour. Accordingly, the livelihoods of especially the indigenou pastoralists in Kenya are by and large precarious and the survival options are increasingly becoming limited. Children from such pastoral communities fall in this vicious trap and stand a high risk of becoming child labourers in one way or another. Some have fallen to herding while others are in the despicable CSW. Out of the 110 informants who responded to the question of main impact of food insecurity in Isiolo County, 66.4% related CSW and child labour as common in the district, resulting from lack of sufficient food.

The study revealed that Isiolo County had child labourers who had dropped out of school. The enactment of the Children Act (2001) underlined compulsory education for all children. The inception of free primary education in 2003 enhanced the said Act. Nevertheless, many children in Isiolo County were still kept away from schools due to food insecurity. Indeed, they were largely engaged in menial economic activities including charcoal burning and herding family livestock. These children also become victims of circumstances during the periods when drought and famine started to bite and transhumance became necessitated. The study found out that during such times, as families moved on in search of water and pasture for their livestock, the children were forced out of schools to help in the movement of goods and chattels as well as control of the little animals.

In some places in Isiolo County, girls and boys could be seen working in urban centres as house helps and in hotels. Omar Sugow (OI, 04-05-2011) observed that the well to do members of the pastoral society living in major urban centres, preferred to employ young girls from their own community to look after their children. This way, they are guaranteed of their children learning their mother tongue. On the other hand, boys are employed to work casually in rural hotels in areas such as Isiolo, Maralal and Marsabit, among others (Kaunga, 2008:29). Most of them were not aware of their rights and the urban environment was very intimidating while poverty back home act as a ratchet and a constant reminder that motivated them to stay and work rather than go back to their homes to suffer. At Merille, a small trading centre from Isiolo towards Marsabit, children of around 14 years were often seen working in inns and motels washing dishes and fetching water for the hotel owners.

According to Ndegwa and Gathambo (2008:81) parents in many parts of the world encourage marriage of their daughters while they were still young in the hope that the marriage would benefit them both financially and socially, while also relieving the family of financial burdens. Out of the 147 respondents, 82 of them (55.8 per cent) stated that forced early marriage resulted from fears of food insecurity. According to the area Children's Officer, Maube Nabakwe (OI, 18-11-10), in Isiolo County, an average of 20 girls aged between nine and fourteen years were estimated to be married off every year. He further intimated that the girls were mostly from the Samburu community. However, the practice was also common among the Borana and Somali communities who were predominantly Muslims. Various Muslim preachers have been endearing among the adherents the need for ensuring education for all children irrespective of sex and system of education.

In an incident from Kipsing of Ol Donyiro Division which was one out of many, a nurse from a local dispensary and a security officer had snatched a ten year old girl moments before being wedded off. The incidence was confirmed by Gula Halima (OI, 28-04-2011), a local teacher. The father of the rescued girl had unbelievably decided to give out his other daughter, aged only six years, to the same suitor in an effort to ensure that the planned marriage went on. The girl, as is the Samburu tradition had first to undergo the cultural Female Genital Mutilation (FGM). This incident raised eyebrows, even to conservative Samburus, owing to the age of the girl. The day-long marriage ceremony proceeded as planned and the polygamist went home with his new bride, after giving out eight cows as bride wealth. The explanation given was that the

bride wealth was highly welcome as it helped replenish the stocks and ensure some semblance of food security.

In another case, a four-year-old girl was reported to be on the run in the villages of Kipsing Location, Ol Donyiro Division of Isiolo County; first from her own parents, who wanted her circumcised before marrying her off for 10 cattle, and from Samburu *morans*, who were free to have sex with the girl for a beaded necklace called *saen*. According to the report, the Isiolo deputy District Children's Officer (DCO.) lamented that such cases were becoming rampant. Sett Diba (OI, 22-12-2010) and Edukon Nanyait (OI, 05-05-2011) blamed the situation on lack of enough and adequate food supply and independence from food insecurity. According to the report, the girl who was married off to a wealthy polygamist from Kare Ndare village was fortunately rescued by the area chief Stephen Lesokoyo (OI, 22-12-2010) and an area gender activist Josphine Kulea. Ali Esha (OI, 22-12-2010) averred to the study that girls should not be used as goods to be disposed off during times of hunger in order to acquire rations to feed the others. Mr. Nakapel (OI, 23-12-2010) lamented that the Children's Act was not punitive enough since it only handed down a 12 month imprisonment or a fine of Kshs 50,000/= or both for such heinous crimes. In all, it is evident that to a large extent, very young girls were being married off so that the family could get some livestock and improve their food security.

In some rural areas, some girls were forced out of school into early marriages. About fifty five per cent of the respondents observed that this was occasionally done to reduce the number of people to feed in a family. A respondent, Dulasha Galgalo(OI,

01-01-2011) asserted that the money one would use to buy their (girls) rags- sanitary towels- could be used buy food for the 'more permanent' members of the family, meaning boys.

During the drier season, demands of herding sets in as animals have to be taken to distant places to feed, sometimes for lengthy periods of time. Sometimes, this can be dangerous since the possibility of attack from wild animals and raids by the neighbouring pastoral communities is rife. Women, girls, the elderly and the young children are left vulnerably at home taking care of small stock (Ibrahim Karim, OI, 17-11-2010); they become easy prey to rustlers. For girls after menarche, the possibility of early pregnancy from the stalking rustlers becomes a concern to the parents. Early pregnancy lowers the bargaining power of the parents during bride price negotiations.

Loss of virginity prior to marriage also brings shame to a girl, her family and the clan at large (Mursale Sheikh, OI, 17-11-2010). In such a situation, it turns out that surrendering women's labour power makes more economic sense by marrying them early. Marrying off daughters when they are young gives their families higher economic returns and reduces the number of mouths to feed. While in essence it reduces the food sharing ratio, it is also seen as an opening of another conduit to bring in food especially if the groom is well to do. This to some extent explains why rich old men, while not being openly preferred as sons-in-law, are easily accepted (Dulasha Galgalo, OI, 01-01-2011). Of import here is the fact that fear of food insecurity coupled with the need to widen the food security safety net drives many families to marrying off their daughters of school-going age.

Ndegwa and Gathambo (2008:81) noted that many factors interact to place a child at risk of marriage. Poverty and protection of a girl's family honour are considered significant factors in determining a girl's risk of becoming married while still a child. The issue of poverty as discussed earlier is both a cause as well as a consequence of food insecurity in that it drains much of a family's income and resources. To the impoverished sections of communities, anything that can drive away poverty and ensure adequacy of food is very welcome. Severe hunger does not have any qualms of conscience: many a times, hunger drives away shame and in such desperate times, desperate measures are sought to solve problems.

### 3.3.4.3 Drug Peddling and Substance Abuse

The study established that drug peddling and abuse were amongst the *haram* acts that were on the increase in the Isiolo County. Although *miraa/khat* was mentioned to be the mainly abused substance, some people were actually privy to the fact that even hard drugs such as narcotics were on the increase. *Miraa* is a form of *israf*, non-beneficial to human body and destabilizes the body's homeostatic equilibrium and therefore many Muslims embracing the more conservative Islam often view *miraa* as *haram* (Pieroni, 2009: 201). Gewald (2009: 179) contends that given *miraas* economic contribution to the country and its importance to farmers and traders countrywide, it seems immune from any imminent danger of prohibition. This is in spite of its disapproval from the National Campaign Against Drug Abuse (NACADA) in Kenya in its war against drugs and the credence to the fact given by imams for its *israf* nature.

Many respondents complained that the youth were engaging in drugs to escape realities of life. In fact, 51.8 per cent of the respondents informed the study that drugs and substance abuse was rife in the county. Many young people were said to have dropped out of school and had no gainful employment. The rate of gainful employment was low and the main source of livelihood for a considerable proportion of the population of Isiolo County, namely pastoralism, was on the decline. This in turn heightened the dependency ratio which was estimated at 100:116 (Ole Kaunga, 2008:33). With the dwindling numbers of livestock and the high population growth rate estimated at 4.8 per cent in the area, many of the youth moved to towns in search of unavailable menial jobs (Ole Kaunga, 2008:32). Disenfranchised by lack of the same, some tried to escape reality by taking drugs or trafficking the same.

A Muslim however should never lose hope in her or his creator. One should at all times practice *subr*-patience and in gainful but *halal* economic activities while waiting for Allah's divine providence. The pillar of the conceptual framework of *shughlun* has it that a Muslim should engage in work and *tawakal* in Allah to provide the rest.

#### **3.3.4.4 Smuggling of Commodities from Neighbouring Countries**

Whereas trade is highly enjoined in Islam, it must be carried out in accordance to the laid down principles. For one, it must be *halal* and acceptable in *shariah*. In all his or her trading transactions, a Muslim is forbidden to enrich him or herself unjustifiably (El Maawy, 1991:45). Quite many respondents (80%) observed that illegal trade was carried out resulting from need to obtain food through economic activities. Smuggling

of goods from neighboring countries was another such *haram* activity. Majority of those who spoke about these *haram* activities requested for anonymity.

Some respondents intimated that various merchandise were available from neighboring countries such as Ethiopia and war torn Somalia with some on transit and others for the local market. Others also revealed that human trafficking was also common just as was availability of small fire arms! However, it was clear that human beings being trafficked as commodities only made stopovers in Isiolo as plans were hatched on their onward transition. Muslims who engaged in such *haram* forms of trade were said to do so since it was a quick way of earning and putting meals on the table for their families. It was a way to gain quick money shielding the perpetrators from food insecurity as they would then have the means to access food.

#### 3.3.4.5 Usury and Relapse from Islamic Tenets

Taking of *riba*-usury, was also mentioned by 46.4 per cent (N=51) of the respondents as a 'gravely' *haram* act being practiced by some Muslims. It was intimated to the study that those who warming up to this practice were actually the working class seeking to supplement their inadequate salaries through this *haram* lending system. The study revealed that some shylocks demanded compounded interest of as high as 20 per cent per month. The victims who had nowhere else to turn to due to lack of collateral and or Islamic *shariah* compliant banking facilities take in the bait hook line and sink putting them in a vicious cycle of poverty Sett Diba (OI, 22-12-2010). This in turn jeopardizes the borrowers' chances of ever accumulating enough to pay back.

This results to life becoming like a long-term mortgage for them, living like serfs to pay off their debts.

Food insecurity was indicated to have led some Muslims in the area to idleness; they found themselves with dwindling energy to do work. At least 43.6 per cent (N=48) of the respondents held that opinion. During severe drought and famine, some emaciated people come out from the rural areas to beg in urban settings. This had incessantly contributed to the growing numbers of beggars who flocked and blocked the *Jamia*-congregational mosques' gates every other Friday with their arms stretched for, "*saidia maskini!*" –Kiswahili for "help a needy" (Salim Ibra, OI, 03-05-2011).

*Irtad* or backsliding from Islamic practices was also brought to the fore as another *haram* practice in Isiolo County. This however was reported by a very small number of respondents (8.2%). Even those who mentioned it were categorical that it was mainly in the rural areas where a few did not have total commitment and adherence to Islam in terms of practice. One informant joked that a certain community in the area could never settle in any one given faith; it all depended on where 'easy goodies' were coming from. Some get allured by the quick food gains and other promises and leave Islam. The study also made found out that some of them however rejoined Islam when the season of material needs subsided.

Indeed, *haram* and illegal activities are carried out in Isiolo County as revealed. However, these cannot be justified since there are many other legal and *halal* ways of earning a living. The study actually revealed that a good number of those who engaged

in some of the activities such as forced early marriages and cattle rustling did so as a cultural practice and not religious. Activities such as keeping girls out of school and favouring boys for higher education were obviously retrogressive; they also reinforced gender discrimination. Marrying out of girls in very tender ages as discussed earlier cannot at all be condoned and stricter measures to curb the same are needed from all stakeholders.

### **3.4 Summary and Conclusion**

The foregoing chapter has discussed factors leading to food insecurity in Isiolo County and the corresponding implications of these challenges. According to the findings of the research, the main causes include those that are natural and those that are human instigated.

Prolonged periods of droughts have been seen to affect both the majority livestock keepers as well as those who rely on crop growing. Soil infertility and toxicity in some parts of the district lowered the quality of pasture. Flashfloods during heavy downpours wipes away the crops being grown in the river valleys. Livestock are also affected by the flash floods since they sometimes carry away the weak and young animals. Roads to the interior of the district are rendered impassable when it rains, making accessibility to food a problem and raising the costs of its transportation.

Epidemics among the animals sometimes wreck havoc to the farmers as their animals are affected by the diseases. Human beings have also been affected by certain diseases with fatalities or morbidity. The resultant morbidity or fatalities leads to reduction in workforce and therefore lowered food production.

Among the human instigated factors discussed and seen as leading to food insecurity are the high cost of fuel whose expenses are passed on to the consumers of transport services. General insecurity and cattle rustling were said to lead to food insecurity in that they deprived some people of their livelihoods.

Poverty due to lack of employment was described to be a major cause of food insecurity: it denied people of affordability and accessibility to food, a basic need. Negative socio-cultural and poor marketing practices also hindered achievement of food security in Isiolo County. Various sources blamed the food insecurity on socio-economic and political injustices among the people of Isiolo County. These left many of the people of Isiolo desperate paupers, others dependent on hand outs and others in fear of keeping livestock in case a similar catastrophe befell them. Environmental degradation led to the ecosystem not being able to rejuvenate itself to ensure the growth of pasture for animals and food crops for the people, hence food insecurity.

The chapter has also discussed heightened mortality rate resulting from poor nutrition and low immunity. Also discussed is inaccessibility to education opportunities as well as some *haram* activities that some affected Muslims engaged in.

The conceptual framework of *wajibatun lillah* encourages Muslims to earn a living but with *ihsan* which is exhibited by patience-*subr*. A Muslim who has faith will also have *subr* and *taqwa*, both of which are major indicators of *ihsan*. The next chapter

assesses the role of Muslim organizations and institutions in mitigating food insecurity in Isiolo County.

## CHAPTER FOUR

### ROLE OF MUSLIM AND NON-MUSLIM ORGANIZATIONS AND INSTITUTIONS IN MITIGATING CHALLENGES OF FOOD INSECURITY IN ISIOLO COUNTY

#### 4.0 Introduction

This chapter focuses on the role of Muslim and non Muslim organizations and institutions in mitigating the menace of food insecurity in Isiolo County. The organizations whose activities have been discussed in this chapter include those of the IYAP, Isiolo Sunni Muslim Youth Group, the Islamic Foundation, Merti Holy Quran, Utamaduni Youth Group and Huruma Women's Group. Islamic institutions discussed in this chapter include Al Falah Islamic Center, *waqf* as well as the *zakat* and *sadaqa*. This chapter also looks into activities of some non-Islamic organizations operating in the area and assisting in mitigating food insecurity. These include Gok, KRCS, CRS, WFP, SNV and Action Aid. The chapter largely focuses on the activities that are carried out by organizations and institutions in mitigating the food insecurity in Isiolo County.

The chapter highlights the various activities carried out by the Muslim organizations and institutions in mitigating some challenges of poverty and food insecurity. The activities discussed in this chapter include initiating farming activities and supporting income generating activities. Other activities discussed include education regarding need for self-sustenance and environmental conservation, founding of *waqf* projects as well as funding welfare services. Others are ways of curbing the spread and management of HIV and AIDS as well as establishment of health facilities.

The chapter also assesses the awareness among the Muslim respondents about other organizations and need for collaboration in mitigating food insecurity. It also includes ratings on successes of the Muslim organizations and institutions according to the relevant informants. From these ratings, coupled with the fact that food insecurity remains unabated, basis for the need of change of tact on methodology used to mitigate it is founded. The chapter thus discusses the need for a collaborative way of fighting food insecurity by all interested groups.

#### **4.1 The Involvement of Muslim Organizations in Food Insecurity Mitigation Programs in Isiolo County**

Various organizations based in Isiolo are working hard to helping mitigate food insecurity in various parts of the district. In this section, the organizations whose activities have been discussed include IYAP, Isiolo Sunni Muslim Youth Group, the Islamic Foundation and Merti Holy Quran. The objectives and operations of these organizations are discussed in details showing their specific contributions in separate sub-sections.

##### **4.1.1 Isiolo Youth Against AIDS and Poverty (IYAP)**

Isiolo Youth Against AIDS and Poverty (IYAP) is a community based organization operating in the Central Division of Isiolo County founded by Muslim youth to meet various targets as explained later in this section. IYAP was established in 2001 as a youth group and registered in 2003 as a CBO. The young Muslim men and women found the need to fill a gap left by the largely elderly Muslim leaders on emerging issues. It seeks to ensure that there is an AIDS-free Isiolo County, one free from poverty but with sustainable development and food security. The organisation engages

in lobbying and advocacy, networking and resource mobilization. The primary targets for IYAP's interventions are young people (in and out of school), women, orphans and vulnerable groups such as commercial sex workers.

IYAP has come up with some options for the school caregivers through kitchen garden projects. This is carried out in small scale on some portions of land along the river as shown in Plate 10. The organization has been establishing Early Childhood Development (ECD) gardens to demonstrate the viability of growing own food though mainly for subsistence purposes.



**Plate 10: An IYAP ECD Garden in Central Division, Isiolo-22/11/2010**

Source: Field survey

The picture in plate 10 shows the community practicing farming at an IYAP (ECD) center's garden which serves as a demonstration farm for others to emulate. IYAP is

looking forward to a long term solution to the intermittent food insecurity and famines.

This is through better community health care and poverty eradication initiatives in Isiolo County.

By mitigating poverty, IYAP hopes to improve the food security situation in Isiolo County. To do this, the organization has been in the forefront in its quest to create awareness and help reduce morbidity and mortality from HIV and AIDS. The organization aims at combating HIV and AIDS through dissemination of information about the scourge as well as offering Voluntary Counselling and Testing (VCT) services. According to IYAP, combating poverty, as well as HIV and AIDS has an impact on health and subsequently engagement in economic activities including herding and other forms of agriculture. These in turn improves development and production hence mitigating food insecurity.



**Plate 11: A VCT Camp by IYAP Members in Isiolo Stadium**

Source: IYAP Files

Plate 11 which was sourced from the IYAP Files shows members of IYAP in a camp at Isiolo Stadium carrying out “Day Light” (day time) and “Moon Light”(night time) services. The “Moon Light” VCT services targets the CSWs and truck drivers who feel comfortable being attended to at night (Rogisha Abdi, OI, 17-11-2010). The key services offered are both counselling and testing of HIV status. By so doing, the organization hopes to minimize the challenges of morbidity as well as mortality presented by HIV and AIDS. IYAP regards diseases and poor health conditions of people as major factors challenging efforts in reducing reliance on relief supplies by the local communities in Isiolo County. Diseases and their concomitant morbidity effects, coupled with unreliable climatic conditions are key challenges inhibiting eradication of poverty and realization of food security. The initiative to work and earn

is underlined in the second and third principles of the conceptual framework guiding this study on the teachings on *shughlun*.

#### 4.1.2 Isiolo Sunni Muslim Youth Group

Isiolo Sunni Muslim Youth Group is an FBO based in Isiolo. The group holds workshops on religious issues and the youth as well as interfaith seminars to create understanding and tolerance amongst people of different faiths. Although its membership is Muslim youth, it serves Muslims of all background irrespective of age or sect. Its main objectives are among others support for preservation of meat locally called *nyir nyir* or *koche*, its sales and facilitating access to small preferential loans to fund local development projects. This is aimed at raising the income of poor families especially in the countryside and the remote areas of Isiolo County. According to Kunow Abubakr (OI, 15-05-2011) this organization heralds in assisting the local pastoralists in ways of preserving meat. This is done mainly in the traditional way of slicing it into small thin pieces and then drying it in the sun.

The organization also assists members and other people by advancing *sharia* compliant micro-credit finances for the promotion of camel keeping. Camels are seen as largely better adapted to survival in the mainly arid district. Rearing of camels is seen as a more predictable means of livelihood, sustainable and a viable economic activity in the area. By advocating camel-keeping and assisting in marketing of its products, the study revealed that the organization is on its way to ensuring food security through accessibility and affordability of foods such as camel meat which is cheap. This is because it enables the pastoralists to get money for buying the food substances that they need to supplement the meat and milk that they may be readily having. Preservation of meat ensures a regular supply of the product even during the dry spells, thereby ensuring food security.

Whereas these projects are very good and expected to assist the local people to realize food security, various fundamental constraints are evident. For one, there is lack of proper abattoirs with sufficient water needed for hygienic slaughter. There are also transport constraints facing the products' delivery from the interior to Isiolo Town and thereafter to the designated market. Another major drawback is the marketing of the products; the organization lacks ample wherewithal to enlarge its narrow market.

#### **4.1.3 Role of the Islamic Foundation**

The Islamic Foundation is an educational, charitable and welfare organization whose headquarters are based in Leicester in the United Kingdom. It is a non-political and non-sectarian body working for the welfare of Muslims and all those co-existing with them. It is a global organization with offices in most major urban settings including

Nairobi. Its presence in Isiolo is through funding of NGO institutions such as the Al-Falah Islamic Center and Merti Holy Quran, both of which operate in Isiolo District. Its broad aim is to foster mutual understanding, closer co-operation and fellowship among people belonging to various religious faiths, ideologies and cultures.

The Islamic Foundation has had a great impact in assisting in construction of mosques. According to Ahmed Sett (OI, 04-05-2011), a senior administrator in the organization, the Islamic Foundation has assisted in the construction and maintenance of over 70 mosques in various parts of the country, the *Jamia Masjid* at Isiolo being one of them. *Masjids* are institutions where Muslims gather not only for compulsory prayers but also to learn, discuss and share ideas on issues affecting them including issues of food insecurity. Some of the critical issues affecting the residents and Muslims of Isiolo include poverty and the almost-perennial food insecurity. The *masjids* are also used as relief distributing centers by other stakeholders such as the Red Cross, government agencies as well as other well wishers in collaboration with Muslim leaders. Plate 13 shows meat being made ready for distribution to the needy members of the community.



**Plate: 12 Meat Ready for Distribution to Needy Families in Isiolo-27/12/2010**

Source: Field survey

Plate 12 shows some of the endeavours being carried out by the Islamic Foundation in directly mitigating food insecurity in Isiolo County. From oral sources, the researcher gathered that Al-Falah Clinic in Isiolo town was sponsored by the Islamic Foundation with donations from the Ministry of Auqaf of Kuwait. Over a thousand poor and destitute persons are treated there freely or at minimal cost. Abdikadir Sheikh (OI, 02-05-2011) added that this institution assisted the poor in providing medical services such as free consultation and free medicines; they would not have to spend the already scarce funds on medical care. That money is put under better use of assisting in acquisition of the most basic human need, food. This in turn helps mitigate food insecurity in the region albeit indirectly.

Somo Ali (OI, 03-05-2011) and Osman Ahmad (OI, 01-01-2011) reported that the Islamic Foundation has partnered with various organizations such as Islamic Foundation Leicester, Children Relief Fund Leicester, Helping Hand USA and the Foundation of the Faithful-USA among many others to fund various welfare and relief activities. These include providing humanitarian aid to refugees and the starving in sporadically famine-stricken areas such as Isiolo County.

#### 4.1.4 The Role of Merti Holy Quran

The Merti Holy Quran is a CBO has its head office is in Merti in Northern Isiolo. Its main objectives are to serve both the spiritual as well as assist in improving the economic base of the local Muslims. Apart from teaching Islamic tenets to the locals, the organization has a major objective of empowering women from the region. This is by advancing credits and grants for micro-entrepreneurships. These in turn gives the beneficiaries the wherewithal to afford and access food substances without relying on relief food handouts.

The research revealed that in order to mitigate and combat food insecurity in that part of Isiolo County, the Merti Holy Quran raises funds for women to help them engage in gainful *halal* micro-entrepreneurships such as shop keeping. This in turn discourages them from indulging in *haram* activities such as CSW. Gufu Habiba (OI, 28-04-2011) and Gula Halima (OI, 28-04-2011) stated that the organization had assisted in empowering them in the largely patriarchal society. The women had been empowered to initiate small businesses including small shops and sale of *khat* through monetary

advancements. According to a large majority of the beneficiaries who operate *khat*

kiosks, *mira'a* business and consumption is held as *halal* while others see it as *mubaha*.

By initiating these micro entrepreneurships, the local people had to some extent managed to gain a sense of economic independence. However, this was a positive step in the right direction towards reduction of food insecurity through affordability. Some women had been saved from alternative but *haram* economic activities, for example prostitution (Mursale Sheikh, OI, 17-11-2010 and Kunu Ibrahim, OI, 03-05-2011). When the local women are assisted in accessing *sharia* compliant credit and grants to start small scale businesses, the proceeds enable them to uplift their family's living standards. They are made capable of becoming independent in acquiring food stuffs for their families. According to Sait (2006: 133-134), Muslim women have rights to property under Islamic law. The Quran notes that women "shall be legally entitled their share" (Quran, 4:7) and that to "men is allotted what they earn and to women what they earn" (Quran, 4:32). Women are allowed to trade with their own goods and capitals. They can spend their profits for their needs and wishes. Whereas they may supplement their husbands' contributions on sustenance with their earnings, it is not an obligation (Gole, 2003: 105). In Merti, just like in most parts of Isiolo County, women contribute a lot to family sustenance. The ideal situation in an Islamic marriage is that a woman is supposed to get all her sustenance from the husband. However, the reality is that in many families, this has not been very possible due to the high cost of living. This has made many women to engage in gainful economic activities with their husbands' consent.

It is unfortunate that like many other local CBOs and even NGOs, this organization is faced by funding constraints. This thwarts its efforts in adequately empowering all women of Isiolo County in need of assistance and economic independence.

#### 4.1.5 Utamaduni Youth and Huruma Women Groups

The Utamaduni Youth and the Huruma Women groups operate in Isiolo County. The two groups, though with different membership, largely have similar objectives which include: capacity building of varied target members; advancing *sharia* compliant micro-credits and, cultural villages and promotion at tourist interest points in Isiolo and in Nairobi. These activities aim at promoting the economic base of the beneficiaries and by so doing improve their purchasing power for food and other necessary commodities.

Capacity building is carried out through trainings in workshops where local people are called to attend meetings and trained on the importance of diversification of economic activities, among others. During such workshops, attendees are enlightened on innovative ways of coming up with viable but *halal* entrepreneurships. Proper accounting and proper business management practices are also taught for sustainable ventures.

The aspect and objective that is geared to enhancing food security in the two groups is the one on economic empowerment through micro-credits as well as tourism. This helps to diversify income generation hence ensure availability of money needed to buy food. According to Duba Abdia (OI, 03-05-2011) Huruma women's Group has

assisted many of its members to fight poverty. The micro-credits advanced assist the beneficiaries to initiate businesses with some youth acquiring *boda boda* (motor bikes) for transport. With these economic activities in place, the beneficiaries are able to acquire money and thereby afford food substances for themselves and their dependants. Largely, availability of money leads to poverty reduction which in turn is essential in ensuring acquisition of food substances and mitigation of food insecurity.

#### **4.2 Islamic Institutions Involved in Food Insecurity Mitigation**

There exist a few Islamic institutions in Isiolo County which help in combating food insecurity. These include the Al-Falah Islamic Centre, *masjids*, *madrassas* and *duksis* as well as *waqf* endowments. The others are the institutions of *zakat* and *sadaqa* which are discussed individually in this section.

##### **4.2.1 Contributions of Al-Falah Islamic Centre**

Apart from the *Jamia* Mosque, Al-Falah Islamic Centre is the main Islamic institution in Isiolo County. The institution runs a primary and a secondary school which admits boys and girls, a clinic, a feeding program as well as training some entrepreneurial activities. The schools offer the secular 8-4-4 curriculum which they integrate with *madrassa* curriculum.

Al-Falah acquired an 800 acres parcel of land from the GoK on which they founded Baraka Farm near Isiolo Town where market gardening is carried out. According to Salim Sheikh (OI, 03-05-2011) the farm has and continues to be developed for agricultural, ranching, poultry, horticultural farming and fish farming purposes. This also serves as a demonstration project and program for Muslims among people of

other faiths in Isiolo County. A visit to the farm revealed that some of the proceeds are donated to Muslim institutions such as schools and *madrassas* in the area and in feeding the orphans.

Plates 13, 14, 15, 16 and 17 exemplify some of the farming activities in Baraka Farm. The farm has a unique irrigation project with a six inch pipeline, 6000 feet in length for taking water from Isiolo River to Baraka Farm. Also under construction is a 30,000 cubic meters capacity dam, a *waqf* under the account of one Humaid Bin Draï of Dubai (Plate 20). Bin Draï is a prominent Muslim personality in development aids donations with various projects to his credit including schools and health facilities in remote and poverty stricken Muslim dominated areas.

Upon completion, this ambitious project promises to turn a vast arid region into a local Canaan-an area of abundant life. This fits quite well with the GoK's Vision 2030 particularly the Economic Pillar which seeks to improve the prosperity of all regions of the country and all Kenyans. One of the components of this pillar aims to increase the area of ASAL land under irrigation. The irrigation project will also hopefully help in meeting the more urgent need of reducing by half those in dire need of food by 2015 as envisaged in the MDGs', Goal 1, Target 2. To some extent, when fully operational, the project will also serve as a demonstration center of farming and improving food security in the arid Isiolo District and other ASAL areas (Tari Abdirazzak, OI, 02-01-2011 and Abdikadir Ahmed, OI, 18-11-2010).



**Plate 13: Friesian Cows Being Milked at Baraka Farm in Isiolo County-03-05-2011**

Source: Field survey



**Plate 14: A Vegetable Farm and an Orchard, Part of Baraka Farm-03-05-2011**

Source: Field survey



**Plate 15: A Maize Farm at the Expansive Baraka Farm -03-05-2011**

Source: Field survey



**Plate: 16 The Poultry Unit at Baraka Farm-03-05-2011**

Source: Field survey



**Plate: 17 The Beef Cattle Ranching Unit at Baraka Farm -03-05-2011**  
 Source: Field survey

Plate 14 shows some of the dairy cattle reared at Baraka Farm being milked. From oral informants, the milk obtained from the cattle is used in the schools and children's homes, run by the Al-Falah Islamic Centre. Information from Al-Falah Islamic Center confirmed this fact as true since they are major beneficiaries of the farm. Some of the milk, just as it is for some other products, is however sold to meet part of the costs of sustaining the farm. Plate 14 shows a vegetable farm within the precincts of the Baraka Farm. The vegetables are also to feed the needy just as is the maize from the farm (Plate 15). Plate 16 shows the poultry unit on the farm while Plate 17 shows some of the beef cattle on the farm. Meat from the slaughtered animals is sometimes distributed to the needy families. By demonstrating the viability of farming in the arid county of Isiolo, the Islamic Foundation has proved that the county can produce its own food and ensure food security. Some people both from within and outside the

county were reported to regularly visit the farm to learn more about its activities. According to Salim Ibra (OI, 03-05-2011), the unfortunate part is that the traditionally pastoralist communities are still a bit apprehensive of crop growing. Others claim that dairy farming of the kind advanced by Al-Falah Islamic Centre was too artificial since it does not follow natural climatic conditions and it is expensive to initiate and maintain. The animals are enclosed and fed without necessarily being taken to graze in the range.

The farming activities carried out on Baraka Farm by Al-Falah Center are largely in tandem with the conceptual framework that is guiding this study. It is a display of the need to work as a worship to earn a living as Muslims are seen engaging in *shughlun-work*, for the purpose of pleasing Allah. The giving to relieve challenged fellow Muslims is a *wajib* that all able Muslims should carry out. According to Ali (2005:52), work is a virtue that establishes an equilibrium in a Muslim and social life. Haddad (1982:116) adds that working to earn a living is honorable since it preserves human's dignity, a *sunnah* of the Prophet (Pbuh).

Ali Wario (OI, 04-05-2010) and Sett Diba (OI, 22-12-2010) observed that it is incumbent upon every Muslim to emulate what is going on in Baraka Farm and replicate it in the district. By so doing, they argued that much of Isiolo would not have the recurrent food insecurity problem as crop and dairying farming would help diversify the food security net. In essence, Baraka Farm serves both as a demonstration project and evidence that intensive modern methods of farming are practicable in the semi-arid region of Isiolo. Although it does not offer outreach

extension services, people are always welcome to learn more on ways of mitigating food insecurity.

In its endeavour to mitigate poverty and food insecurity by extension, Al-Falah Islamic Centre has initiated a community hall for the Islamic Women's Group which the women operate and earn income from. The organization has also started a tailoring school for girls who learn skills which they later utilize to earn a living and thereby supplement in acquisition of foods for their families.

Through their initiatives, the founders of the Islamic Centre have demonstrated that crop farming and dairy cattle keeping are viable in Isiolo County. Their success in farming serves as a clear indicator of what innovation can do in alleviating poverty and food insecurity in the arid area. Through irrigation and modern technology, it is possible to conquer the hunger menace, especially by use of their blue print which indicates construction of green houses on their farms later on when funds are available.

The impact of Al-Falah cannot be said to be up to optimum as it should due to financial constraints especially since the activities of several funding agencies were banned by the government. However, its contribution is also narrowed down by its small base of operations and seemingly non inclusive style. Farming mainly for self-sustenance and helping a few indigent Muslims rather than empowering them is both short sighted as well as encouraging reliance. As the maxim goes, it is better to teach people to fish than to merely give them fish.

#### 4.2.2 Contributions of *Masjids* and *Madrassas*

The study revealed that institutions such as *masjids* and *madrassas* educate Muslims on various ways to ultimately mitigate poverty and food insecurity. Environmental conservation issues including the planting of trees and conserving water catchment areas are some of the critical long term endeavours by these institutions in mitigating food insecurity. According to Waring and Running (2007:207) and Mars (2005:66), trees are particularly essential in the water cycle. This is because to a large extent, they help to complete the water cycle through stomatal transpiration. Muslims are encouraged to protect the environment as decreed in the Quran. Islamic Institutions help to teach the *ummah* on such Quranic injunctions and decrees that aim at maintaining the environment by banning spoilage of things on earth. Indeed, in *Surah al- A 'raf* we read in part, "Act not corruptly on the earth after its good ordering" (Quran 7:56).

The *imams*, *maalims* and *khatibs* also use their facilities to teach Muslims that Allah has also banned making mischief on earth by destroying crops and progeny, and that He dispraises those who do such actions as found in the Quran in *Surah al- Baqara* which says:

And when he turns away he speeds through the land so that he may make mischief therein and destroy the tillage (crops) and the stock (cattle), and Allah approves not mischief (Quran 2:205).

These Quranic teachings among other injunctions form major bases for Muslim institutions in educating the Muslim *ummah* on the importance of conserving the environment. Mosques and *madrassas* are used in propagating to Muslims the significance of observing their *wajib* to Allah in taking care of the environment. Islam

is viewed as a complete way of life and accordingly, the *khatibs* and *maalims* have at all times to teach and remind Muslims of their duties as Allah's vicegerents here on earth. One of the duties incumbent on every Muslim is to take care of Allah's creations, the environment included.

*Imams* in Isiolo play a key role in delivering Islamic teachings and educating the public through the mosques. The study gathered that *imams* and their mosques are largely used to spread public awareness on environmental and water conservation, both of which have a direct positive correlation to food production (Ibrahim Karim, OI, 17-11-2010). During leaders' meetings in Isiolo where religious leaders and professionals convene, teachers of all kinds including *imams* are requested to teach their followers about environmental conservation.

It was evident to the study that most of the mosques visited had trees around them, a factor that was also replicated in the local Muslim's cemetery, implying that the teachings are taken positively. This can go a long way in positively influencing the climate of the region and eventually leading to regular rains necessary for availability of pasture as well as sustainable crop growing activities. These two have a bearing on mitigating food insecurity; both the pastoralists and the cultivators would end up having ample food.

According to Harun Rashidi (OI, 11-01-2011), many *imams* are well informed on matters pertaining to environmental conservation measures and benefits. Abdikadir Ahmad (OI, 05-05-2011) attributed this to efforts by the Islamic Foundation in giving

them workshops and seminars on the need for environmental conservation and ways of including such lectures in their *khutbas*. During Friday sermons, *imams* take the opportunity to deliver *khutbas* on the *ummahs'* *wajib* in conserving the environment. However, it is noted that these topics are irregular and mainly surface when drought strikes. The Muslim *ummah* is taught to conserve the environment for its own benefit. A well balanced environment sustains growth of both food stuffs for the *ummah* as well as pasture for their livestock. By extension, this guarantees food security for the people.



**Plate 18: A Tree Nursery in the Fringes of Isiolo Town being Tended by some Muslims-22/11/2010**

Source: Field survey

Plate 18 taken during the field survey shows some Muslims who have heeded their *wajib* in Isiolo by initiating a tree nursery whose seedlings are later distributed to the locals for either afforestation or re-afforestation. The Al-Falah Islamic Centre has helped to afforest large pieces of land especially on their Baraka Farm.

### 4.2.3 Contributions of *Waqf* Projects

*Waqf* is a religious endowment which is a form of permanent charity or preferably an object of lasting value such as land or buildings (Vikør, 2005: 340). It technically signifies the appropriation or dedication of property or money to charitable uses and the service of Allah. According to Çizakça (2011:80), when a privately owned property is endowed and is made the corpus of a *waqf*, it becomes Allah's property and is inalienable.

There are essentially two kinds of *waqf* or property held in mortmain; *waqf ahl* which is family *waqf* and *waqf khayri* which is public *waqf* (Vikør, 2005: 341). Both kinds consist of property from whose income is distributed to needy families or for financing charitable works respectively (Bouhdiba, 1998:248). *Waqf khayri* is consistent with the Islamic concept of social solidarity whose purpose is to procure funds for religious or charitable foundations that help all kinds of needy people.

Various verses of the Quran encourage spending on charitable courses which include *waqf*. The Quran in *Surah Imran* states:

Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve (Quran 3: 274).

In another verse of the same *Surah*, Allah is quoted as warning on the way to attain piety for a reward of bliss in paradise:

By no means shall you attain Al Birr (piety, righteousness- meaning Allah's reward, which is Paradise), unless you spend (in Allah's cause) of that which you love; and whatever of good you spend, Allah knows it well (Quran 3: 92).

In *Surat ul Laiyl*, Allah promises favours for those who spend in His cause and with an aim of pleasing Him and it states:

He who spends his wealth for increase in self purification, And who has (in mind) no favour from anyone to be paid back, Except to seek the Countenance of his Lord, the Most High. He surely will be pleased when he will enter Paradise (Quran 92: 18 - 21).

Some *waqf* projects have been established in the area by both local as well as international Islamic agencies: Islamic Foundation Leicester, Children Relief Fund Leicester, Helping Hand USA and the Foundation of the Faithful-USA. The research established that many such projects as boreholes and watering pans had already ceased to operate, especially those outside urban settings. The apparent stagnation was attributed to the fact that boreholes required fuel servicing and proper management. These become an uphill task and goes on to show the danger of dependence. When people are involved at all stages of identifying and implementing a project, they own it more easily and take participatory roles ensuring its likelihood of sustainability.

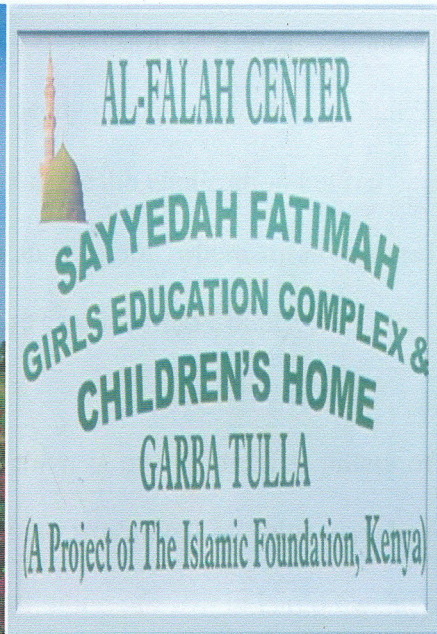
When operational, these boreholes and watering pans were sources of water used by the cattle and the people too. The water in some instances was used for small scale farming on kitchen gardens by those living near the water points (Njaramba James, OI, 13-11-2010). The little food stuffs for instance vegetables grown using the water assisted in mitigating food insecurity. The people also benefited in getting water for cooking their food.

Apart from Baraka Farm which is a major *waqf* project in Isiolo, other projects for the benefit of the local Muslims include educational facilities including Al Falah Primary and Sayyida Fatimah (Plate 20) as well as other social institutions such as hostels and clinics. As illustrated in Plate 19 that follow, a major water reservoir for irrigation is yet another *waqf* project in Isiolo County.



**Plate 19: Water dam for Irrigating Crops-03/05/2011**

Source: Field survey



**Plate 20: Part of Sayyedah Fatima Dar-al-Hanan Educational Complex, Garbatulla-28/04/2011**

Source: Field survey

The above plates taken on site in parts of Isiolo are some of the examples of *waqf* projects in the area. The subsidized health services offered at the hospital saves the beneficiaries a lot of money which they in turn use to acquire food stuff and other needed essentials. The hostels help to board pupils and students who otherwise would not afford daily travel to and from schools. The water dam is a major reservoir for water which is utilized for irrigation in growing food crops. The educational complex at Garba Tulla is a great blessing for the girls who can acquire education there. As *waqf* projects, they assist the local people in that either the costs are subsidized or free. This assists to reduce expenditure and mitigate some challenges of poverty and food insecurity.

#### **4.2.4 The Institution of *Zakat* and *Sadaqa***

Sandikci (2011: 304) explains that *zakat* is designed to redistribute a small amount of wealth from the relatively well off in society to the needy groups. According to him, it is neither for poverty reduction per se nor an attempt at wealth equilization but rather a social safety net laid down over 1400 years ago in a region where disadvantaged groups had a few places to turn to for aid just as is the case in Isiolo County.

As discussed earlier in Section 2.1.2, payment of *zakat* is one of the five pillars of Islam hence it is obligatory. *Sadaqa* on the other hand is optional or voluntary alms which has no limit on form or amount given. The institution of *zakat* in Isiolo County, however, has not been well institutionalized; there is no central body charged with the responsibility of collecting and distributing *zakat*. Mosque committees are expected to assist in the distribution of donated relief supplies and *sadaqa* to the recipients as

stipulated in the Quran. These recipients among others include, *al-fuqara'* - the needy and *al-masakin* - the indigent (Quran 9: 60). An *imam* in one mosque lamented that collection of *zakat* in the area was, like in other parts of the country, largely irregular, and left to the discretion of the people paying (Said Omar, 04-05-2011).

Abdikadir Ahmed (OI, 05-05-2011) and Omar Dawia (OI, 28-04-2011) explained that despite knowledge of the fact that paying *zakat* is a pillar of Islam, many Muslims are either lax in payment or ignorant about its intricacies: how *zakat* is levied, the *nisab* - minimum chargeable amount, calculations, who are eligible recipients, when to pay and even how and where to pay. Majority were said to ignore the urgency of paying in good time and kept on postponing remittances. Some Muslims in Isiolo County were said not to be *zakat* compliant; they have accumulated large 'divine' debts, especially on *hayawan* - livestock (Gufu, OI 15-06-2011). However, the amounts that were remitted to mosque establishments are readily distributed to the needy. Oral information had it that there were a few persons who were not honest in the distribution of the *zakat* by practising nepotism. This was blamed on lack of institutionalization of the *zakat* into a form of *bait ul maal* - state treasury. The research also established that many people preferred giving out their *zakat* directly to the recipients.

According to a World Bank report, the best options in addressing food insecurity include targeted cash transfers to vulnerable groups (Laila, 2009:9). This would assist the target beneficiary to initiate small scale income generating activities thereby discouraging the dependency syndrome. The *zakat* fund, when well institutionalized,

can meet this condition. Since contribution of *zakat* is a right for the poor among other recipients, both the giver and the recipients must be assured of accountability and transparency. The fund may be utilized for safety-net programs such as boosting agriculture, improving storage and infrastructure. Although *zakat* has its directly designated recipients according to the Quran, it is considered as an important social safety net since it is an integral pool of financial support for the poor in many Islamic welfare states such as Yemen (Silva, 2013: 131). The *zakat* fund could also be used to buy and finance distribution of basic foods such as rice and other grains and food substances. The fund has not been of a tangible benefit as far as food insecurity mitigation is concerned (Omar Sheikh, OI, 15-05-2011). This could be because the fund is not institutionalized as should be. The various mosque committees should come together and initiate a local system of *zakat* collection, identification of eligible recipients and distribution, a system which works well in Pakistan since the promulgation of the *Zakat and Ushr Ordinance* in 1980 (Khan, 2002: 32-33).

The research found out that the institution of *zakat* was not well established in Isiolo County. This in part explains why there are some very rich Muslims while some others are very poor in the same locality and food security remaining elusive among the latter. Abdalati (1998:97) states that if *zakat* law is enacted properly, it would minimize the needs of Muslims and enrich the Public Treasury to ensure there may be neither needy nor poor persons. Quraishy (1989:117) concludes that if all Muslims the world over practised these charities regularly and honestly, there can remain “no hungry and naked among them”.

### 4.3 Non-Muslim Organizations' Contributions in Mitigating Food Insecurity in Isiolo County

The researcher sought to know the informants' awareness of other organizations operating in Isiolo County to help in mitigating food insecurity. The responses were overwhelmingly in affirmative. The reasons for the high levels of awareness could probably be because of the various activities carried out by them in the county. The people there are beneficiaries of many agencies operating in the area. Majority of the informants were found to be aware of activities taking place in Isiolo County, carried out by organizations to mitigate food insecurity. The table and figure below illustrate the awareness percentages of the informants

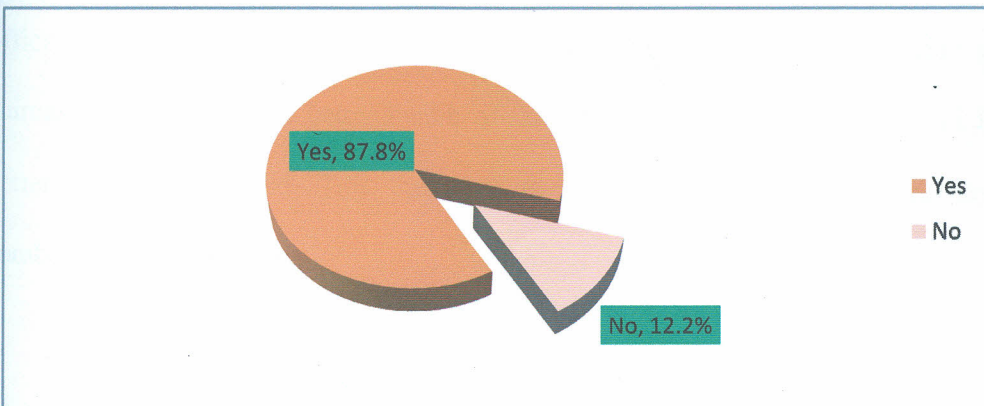
**Table 4.1 Awareness of Other Organizations Helping in Food Insecurity**

#### Mitigation

Awareness of Other Organizations		
Response	Frequency	Percentage (%)
Yes	129	87.8%
No	18	12.2%
Total	147	100.0%

**Figure 4.1: Awareness of Other Organizations Helping in Food Insecurity**

#### Mitigation



From the figure above the research established that 87.8 per cent (n=129) of the respondents were aware of other organizations helping to mitigate food insecurity besides the Muslim organizations and institutions discussed in Chapter 4. The remaining 12.2 per cent (n=18) of them were not aware of other organization operating in Isiolo in an effort to reduce food insecurity. This data is as presented in Table 4.1 and Figure 4.1. Examples of other organizations that were cited as engaged in helping to mitigate food insecurity included the GoK, the Kenya Red Cross/ Crescent Society, the Catholic Relief Service (CRS) Isiolo, WFP, SNV and the Action Aid. The activities and contributions of of each of these organizations is discussed in the next sub topics.

#### **4.3.1 The Role of GoK Agencies**

The GoK through the Ministry of Special Programmes has been on the forefront in trying to ensure that none of its people suffer from hunger in any way. It does this in various ways including offering agricultural and veterinary extension services to the people of Isiolo. These officers assist local pastoralists by training and demonstrating to them on viable agronomical practices. By following the instructions of these officers, the local people are assured to some degree to combat food insecurity. The officers, especially the veterinary officers, assist the pastoralists in ensuring good animal husbandry thence better health of the animals. Healthy animals would fetch better prices when sold. This translates to good income which is necessary in combating food insecurity.

Fish farming or aquaculture is where fish are reared in ponds or even aquariums. According to Felix Muthomi (OI, 18-11-2010), the GoK through the Ministries of Planning, Northern Kenya and ASAL areas and that of Fisheries has initiated fish farming projects to help the communities to supplement livestock production and improving food security in the district. This is being done with incentives from the Economic Stimulus Program (ESP) among other budgetary allocations. Fishing programs have been initiated and others rehabilitated with the help of the Ministry of Fisheries both in Isiolo Town (Plate 21) as well as in the rural areas such as in Northern Isiolo in Merti (Plate 22).



**Plate 21: A Fish Pond near Isiolo Town Initiated by the Ministry of Fisheries-17/11/2010**

Source: Field survey



**Plate 22: A Rehabilitated Fish Pond in Merti Northern Isiolo-18/10/2010**

Source: Field survey

Plates 21 and 22 were taken during the survey from two different areas of Isiolo. Plate 21 was taken near Isiolo Town at the Fisheries Department and was one among several others. Plate 22 was got from Merti, far to the North of the expansive district. In both plates, demonstrations on fish farming are carried out and farmers are encouraged to learn and implement the same with the assistance of extension officers in the field. The government initiative of encouraging fish farming is beneficial to food security measures. First, it comes as a cheap alternative economic activity that requires very little attention. The earnings from the sale of the fish are aimed at raising the living standards of the fish farmers. They earn money with which they can acquire other supplementary food stuffs. Secondly, the farmers directly benefit from the cheap source of protein.

The study established that small scale irrigation schemes had been established with the help of government agencies such as the Ministry of Water and Irrigation as well as that of agriculture. The irrigation schemes that drew water from Isiolo River catchment were run by SHGs under a major CBO called Isiolo River Water Users Association (IRWUA). Under this CBO is a total of 3,000 hectares of irrigated land assisting about 4000 households. Some of the SGHs include Mashambani and Kilimani. Other irrigation projects are at Malka Daka, Merti and Gafarsa (Anderson and Grove, 1995: 296). According to Sett Diba (OI, 22-12-2010), farmers practice market gardening by growing vegetables for sale in the neighbouring town of Isiolo. This also ensured food security among the members.

According to Mati (2006:11), Isiolo County is endowed with three main rivers: Ewaso-Nyiro, Isiolo and Busanadi. Through small scale irrigation projects, these have provided some communities with the opportunity to engage in agriculture so as to enhance their food security and boost their income.

From oral informants and confirmation on the ground, it was evident that some small scale irrigation projects were in existence even in the far flung Merti Division, home to Gakaju Irrigation Project. This project had been initiated by the Catholic Church with aid from an organization called European Committee for Agriculture and Training (CEFA), an Italian NGO that promotes developing projects aimed to meet the primary needs of people such as food, water, health and education.

Currently, with the assistance of Ministry of Agriculture field extension staff, kales, tomatoes, fruits and maize are already being grown. According to Njaramba James (OI, 13-11-2010) there are various micro-irrigation projects assisted by the GoK

through its relevant ministries. These include the Bulesa Community Project along River Ewaso Nyiro which is currently assisting about 300 families. The DDO also cited the Elsa Community Project in West Location of Isiolo Central Division along River Isiolo which had benefited about 230 families. Others were Kilimani Community Project which was also in Isiolo West Location, benefitting more than 50 farmers. There was also the Odha Community in Isiolo Central, Odha Sub-location which was intended to benefit 300 persons and improve food security and income of the Odha people.

The government was also helping in harnessing the water of River Ewaso Nyiro for purposes of irrigation. Plate 28 shows a picture of a healthy crop of maize grown through GoK-initiated irrigation in Isiolo County, along River Isiolo.



**Plate 23: Irrigated Maize Crop near Isiolo River-27/12/2010**  
Source: Field survey

The picture in Plate 23 was taken in December 2010 and indicates an admirable maize crop from a small scale irrigation project. Due to inadequacy of sufficient quantities of surface water in the district, such projects are very few. However, according to the DPAO, plans were underway to fully harness the waters of rivers Ewaso Nyiro and Isiolo to have larger tracts of land under irrigation. The officer also added that there were also other plans to get water from the slopes of Mt. Kenya and have it flow through gravity to Isiolo. When irrigation of farms would get fully operational, the GoK would in a large way have assisted in mitigating food insecurity in Isiolo County.

Through the Ministry of Special Programs, the GoK also distributed relief food substances to the people of Isiolo just as it does to any drought and famine stricken regions of the Republic of Kenya. This was done through Divisional Officers and also the grass-roots locational officers. The GoK through the DDO and other relevant departments under the Ministry of Environment had assisted in the rehabilitation of a major spring-Gotu, which was useful to humans, their livestock and the wildlife. The results are an impressively rehabilitated catchment as in Plate 24 that follows.



**Plate 24: A Rehabilitated Gotu Springs in Ngare Mara Location -01/01/2011**

Source: Field survey

Plate 24 shows a picture of the rehabilitated Gotu Spring in Ngare Mara Location. Through such conservatory measures, the livestock acquired water and pasture. To many livestock keepers, fodder security translated to food security for the people since this was a major source of livelihood.

Still on conservation, the Ministry of Forestry and that of Wildlife had been on the lead by issuing free tree seedlings in the area. This aimed at long term effects of improving the degraded environment and breaking down ecosystem. This would help replenish the deforested areas with trees, influence the climate positively and ultimately assists in mitigating against drought, a major cause of food insecurity in the

area. To achieve this, the Ministry of Forestry has initiated tree nurseries in Isiolo Town, just like in many other areas of the county to produce viable tree seedlings. The following picture of tree nursery taken in Isiolo is proof to the existence of such GoK initiatives among others.



**Plate 25: Tree Nursery in Isiolo Suburban; a Government Initiative to help Conserve the Environment in Isiolo County-22/11/2010**

Source: Field survey

Plate 25 was taken during the field survey in December 2010 from the grounds of the Ministry of Forestry showing a tree nursery. From this, seedlings are distributed freely especially to institutions of learning, religious organizations and other groups that had interest in environmental conservation. As discussed above, environmental conservation was a long term strategy of mitigating food insecurity.

The GoK was also assisting in other economic diversification ventures like bee keeping. This is being undertaken through the communities in Isiolo County with the sole aim of mitigating poverty and unemployment and by extension the causes and effects of food insecurity. Plate 26 below is proof to this venture as it was taken from Isiolo.



**Plate 26: Bee Keeping at Bulesa in Isiolo- 22/12/2010**

Source: Field survey

Plate 26 above, taken during the field survey in December 2010 in Kipsing shows a bee keeping project at Isiolo County complete with modern long - Stroh hives. The bee keeping project was already benefitting some communities in Kinna, Leparua, Lebarishereki and Bulesa. Bee keeping, like other diversification ventures of economic

activities sought to fight poverty which in turn was expected to mitigate food insecurity.

The GoK through districts' peace initiative committees, provincial administration and Arid Lands Resource Management Office forming part of the Conflict Early Warning and Response (CEWARN) was engaged to ensure that peace and security reign in the Isiolo County. The government too formed steering committees to enhance peace down to the grass roots. The grass root peace initiative committees incorporated religious leaders, local political leaders and community sages. Many Muslim leaders and especially *imams* and *khatibs* advanced the peace cause through their congregational sermons by preaching tolerance and essence of good neighbourliness.

Said Omar (OI, 04-05-2011) and Harun Rashidi (OI, 11-01-2011) noted that it was very important for every Muslim to be in harmony with his neighbour whether a fellow Muslim or a non Muslim.

However, despite the many peace initiatives by the concerned stakeholders, peace has been very elusive in Isiolo County. It is this lack of peace and security that leads to pessimism on the part of some of the residents and thus the fear of investments especially in the rural areas. The study established that many residents feared engaging in any gainful economic activities to earn a living due to uncertainty of the future. They failed to cultivate or engage in other economic activities, thereby jeopardizing the food security situation through lack of production.

With all the stakeholders teaching and advocating for peace in order for security to be enjoyed, the researcher wondered why the much sought peace had not been realized!

One informant, Boru Logisha (OI, 01-01-2011), complained that there were some people who thrived through these disruptive crises. For that reason, they could be very enthusiastic to see peace prevail. Some had enriched themselves through robberies, rustlings and elimination of other people. The study learned that some organizations gained funding when there were crises so that they could hold seminars on peace initiatives. Other officers earned emoluments and other allowances as they went out to the conflict zones to either seek peace or maintain it.

Hassan Tari (OI, 27-12-2010) argued that people who would wish to turn to cultivation feared the venture as they were uncertain of the future. The study also gathered that peace initiative meetings are not regular and that they were largely far between. The study also established that the peace initiative meetings, especially those organized by government functionaries were mainly held tardily when peace and harmony had already been disrupted. Such disruptions affected the economic activities and by extension the food security of the people of Isiolo County. Various NGOs also operated in Isiolo with the endeavour of propagating peace and harmony. According to Omar Sugow (OI, 04-05-2011), many NGOs in the district had an element of preaching the need for peaceful co-existence which could enhance economic stimulation and growth. They also sought peace because without it, they could not deliver their services.

Despite the many high level peace meetings held in Isiolo or for peaceful co-existence in Isiolo, peace and harmony had not been known to hold for long in the county. This calls for the need to have better strategies where religion and not merely politics are

called to play. This is where the conceptual framework guiding this study encourages incorporation of Islamic tenets of *ihsan* and *wajib* in ensuring genuine peace.

The Isiolo DPAO, DLPO and DDO confirmed to the study that the government assisted in restocking of livestock, also providing agricultural extension services throughout the county. Restocking was also noted to be carried out by Oxfam (Anderson and Vigdis, 1999:250). According to Mursale Ahmed (OI, 17-11-2010) restocking took place especially after catastrophes that either decimated or greatly reduce stock as was witnessed after the 1998-1999 *La Nina* phenomenon.

The establishment of schemes for resettlement and sedentarization of pastoralists have for long been aimed at diversifying livelihoods to improve food security amongst the 'poorest' households in pastoral zones (Anderson and Broch-Due, 1999:248). However, since majority of pastoralists presented themselves as egalitarian, equating cattle ownership with wealth, they were not the poor as stated by Anderson and Broch-Due (1999). To them, poverty was confined to the non-pastoralists who had no cattle! This gives credence to the need of perpetuating and sustaining their noble ancestral livelihoods. This is mainly carried out through the restocking systems by various stakeholders, including the GoK agencies, NGOs as well as the local communities amongst themselves.

According to the annual progress report from the Ministry of the Development of Northern Kenya and Arid Lands Resource Management (2008:19), restocking initiated by the ministry also took place after the devastating 2005 drought which claimed over

50 per cent of their livestock. Some people agreed that some times, they were assisted with a donkey here and a goat or two there. However, many of them they could not tell whether it was a government initiative or an NGO's. The research revealed that restocking actually took place though it seemed to be gender biased: women-led families or homesteads were favored during such exercises by getting first priority.

This noble venture was not free from controversies; some livestock traders complained that it lead to price hikes of the animals in the markets. The traders were used to the low prices which went up when restocking agencies went to the markets to buy livestock (Anderson and Broch-Due, 1999: 252-253). According to Anderson and Broch-Due (1999:253), restocking was more socially acceptable to Isiolo pastoralists and more cost effective to the donor agency. It also had a positive economic impact on the local people.

Muhamednoor Mursale (O.I., 17-11-2010) among other oral informants however noted that such projects were occasionally dogged by controversies. Some people complain that some recipients were actually not necessarily deserving destitute as well as distribution logistics. Many respondents praised the initiatives by Oxfam, the Lutheran and Catholic churches as well as the GoK among others. However some respondents pointed out that greater collaboration among all the stakeholders can ensure more transparent, accountable and sustainable systems.

The study established that restocking was not new to the people of Isiolo: it was an age-old practice common among most pastoral communities. Among the Turkana community living in Isiolo County, there was a traditional restocking framework

referred to as *kojakokonit*. According to Edukon Nanyait (OI, 05-05-2011), this was a practice of loaning an animal to a poor friend or relative who would return it with some or all of its progeny. This was a practice also common among the Borana of Isiolo County who referred to it as *busa gonofa* (Liban Golicha, OI, 03-05-2011 and IIRR, 2004:26). The Somali community in the district also has a similar self-support restocking mechanism which they call *qaaraan*. With this in mind, Yusuf Abdille (OI, 22-12-2010) opined that donor agencies should work closely together to identify their targets and get the best workable and sustainable approaches of restocking that did not upset the traditional systems. He went on to suggest that restocking should go through the local leaders or the same should be made an integral part of identification systems.

Owing to the fact that a large percentage of the Isiolo population depends directly or indirectly on livestock as a source of livelihood, restocking is a very vital undertaking that the affected communities always prioritize. To ensure that all affected persons benefit from this noble venture, there is therefore an inherent need for all stakeholders to network in identifying the victims, assessing their needs and giving out their preferences. Ibrahim Karim (OI, 17-11-2010) and Sora Aden (OI, 04-05-2011) concurred that each family has a different priority on livestock. They noted that whereas distribution of goats was easier, cheaper and their proliferative rate high, there was more prestige in owning larger stock for instance cattle. The families also needed transport animals such as donkeys and camels which are handy in their movements for search of pasture and water as well as travel to markets. Ibrahim went on to inform the study that there were others who wished to abandon pastoralism altogether and venture into new economic fields for instance business if given capital rather than livestock.

Ibrahim and Sett argued that if only all stakeholders could sit at table to brain storm with their target groups, priorities and preferences would be met.

#### **4.3.2 The Kenya Red Cross/ Crescent Society (KRCS)**

The KRCS is one among 187 national societies that form the International Federation of Red Cross and Red Crescent Societies whose headquarters are at Geneva. The KRCS has its head office in Nairobi. One of the key principles of the Red Cross Society is on humanity, born of a desire to bring assistance without discrimination to the wounded on the battlefield, to prevent and alleviate human suffering wherever it may be found. Its purpose is to protect life and health and ensure respect for the human being (Heberman, 1999:312). In this context, it endeavors to distribute food to persons affected by drought or famine as well as those in emergency situations such as the ones affected by flooding, a common phenomena whenever it rains in Isiolo. In Isiolo, the KRCS also assists persons displaced by tribal clashes between warring communities which is also another problem in Isiolo.

By supplying the needy communities with food rations, the KRCS helps in giving a sense of food security to the families in need though a stop gap measure in the overall food insecurity mitigation strategies. According to Njaramba James (OI, 13-11-2010), the KRCS also supplies relief food to schools in collaboration with UNICEF and the GoK. The KRCS on the overall helps those affected by drought through initiatives such as school feeding programs, borehole rehabilitation, water trucking and general food distribution. The KRCS is also actively supporting sustainable food security projects such as greenhouse farming in communities and schools. These humanitarian activities are common in Kipsing, Merti as well as in Isiolo Central regions.

Supply and distribution of relief food especially during times of drought and famine assists the people of Isiolo in acquisition of needed food substances. This is on emergency basis and has no long term impact on food insecurity mitigation. However, it helps the needy people in Isiolo to get a reprieve from hunger and therefore mitigate food insecurity though for a short period of time.

#### **4.3.3 Contributions of the Catholic Relief Service**

The CRS is operated by the Catholic Church Diocese of Isiolo. It assists in capacity building among the poor irrespective of religious affiliations. In Isiolo, the CRS assists in relief food distribution during drought crises but also engages in long term projects like training local people on agricultural practices. They also help in building sand dams which help in trapping water for use during the dry seasons.

According to Tom Oywa (OI, 05-05-1211), CRS project officer based in Isiolo, the dams allow water to collect in the sand a few feet below the surface, making it easily reachable for irrigation, watering animals, drinking and cleaning. The researcher observed that although it is very old technology, it is an inexpensive but effective response to drought conditions. Oywa revealed to the researcher that each sand dam project cost the equivalent of about \$8,400, while it cost about \$3,600 to rehabilitate one well making it more cost effective.

According to Stephen Lesokoyu (OI, 05-05-2011), each dam made it possible for thousands of people to obtain water, even at the height of a drought. In some areas, a

pipe from a sand dam ran to a new community garden plot. Although rains are scarce, unreliable and far between, the acre or so of land could still produce sweet potatoes, kales and tomatoes because of the irrigation, a move toward agriculture intended to stabilize the local economy, improve nutrition and achieve overall food security.

#### **4.3.4 Contributions of World Food Program in Mitigating Food Insecurity in Isiolo County**

WFP is headquartered at Rome in Italy and is the food aid arm of the United Nations system. It is the world's largest humanitarian organization addressing hunger worldwide. Food aid is one of the many instruments that can help to promote food security. The policies governing the use of World Food Program food aid are oriented towards the objective of eradicating hunger and poverty. According to WFP the ultimate objective of food aid is to eliminate the need for food aid.

The organization targets at improving the lives of the poor people who, either permanently or during crisis periods, are unable to produce enough food or those who do not have the resources to obtain the food that they and their households require for active and healthy lives. In essence, WFP uses food aid to support economic and social development, meet refugee and other emergency food needs and promotes world food security in accordance with the recommendations of the United Nations and FAO.

In Isiolo, WFP has sustained a school feeding program in most primary schools thereby ensuring food security among the young and thus helping to retain them in school. The research found out that some children linger on in school even after closure for holidays hoping to get food which is not guaranteed in the homes. The

WFP also distributes food to families in the villages, especially during the drought periods.

#### **4.3.5 Contributions of Stichting Nederlandse Vrijwilligers (SNV)**

SNV is a Dutch based development organization working in 28 countries throughout Africa, Latin America, Asia and Europe (Ivanovic, 2008:216). It mainly engages in capacity development services aimed at improving the lives and livelihoods of disadvantaged men and women. It does this through, among other ways, economic development aimed at increasing production, incomes and employment. In ASAL areas such as Isiolo, SNV's focus is on enhancing production, supply efficiency and marketing of the camel milk. An economically empowered society has ease to acquisition of food. In this way, SNV helps in mitigating food insecurity both directly and indirectly.

SNV plays a pivotal and revolutionary role in capacitating CBOs especially the Anolei Women group. SNV has been providing capacity building skills, exchange visits and scouting for new markets for the groups milk so that the group can reap maximum benefit from their business. According to SNV, the Anolei Women group could add value to the product to make it popular beyond the Somali community and of course to earn more premiums from it. Increased earnings translated to reduction of poverty thence availability of means to get food for the member families. SNV is teaming up with FAO to spearhead the camel milk project, which is now growing fast according to an SNV field officer.

According to Morgan, who is in charge of the project, his team is scouting for new markets in Komarok in Nairobi County, Nakuru the Rift Valley as well as the Central region of Kenya. This is aimed at diversifying the market which has largely been dominated by Somali community members. SNV is also interested in building the capacity of the women group so that it can improve on the areas of hygiene, improved production and fodder management for the camels.

Proceeds from the sale of camel milk helps to raise the members' living standards and also enables them to afford food substances. In a huge way, this helps in poverty reduction and thereby mitigating food insecurity. The members are able to achieve some economic independence which is vital in acquisition of food stuffs.

#### **4.3.6 Contributions of Action Aid International Kenya**

Action Aid International Kenya is a non-partisan and non-religious development organization that has been working in Kenya since 1972 to end poverty and injustices (Anheier, 2010:10). Its work revolves around six thematic areas, namely Education, HIV and AIDS, Governance, Women's Rights and Food Security. It works with people in rich and poor countries to end poverty and injustice. The vision of the organization is a world without poverty, where nobody has to go to bed hungry (Anheier, 2010:10).

Action Aid International Kenya has its headquarters in Nairobi. It also has three regional offices; The North East Regional Office is in Isiolo, Western Regional office is in Kisumu and the Coast Regional Office is in Mombasa. The three regional offices are responsible for the Local Rights Programs (LRP) where

program implementation is done by the communities they work with and partner organizations. Throughout the country, Action Aid aims at working with local CBOs which have essential knowledge and experience and enjoy the confidence of the poor and marginalized communities they work with (Alfred Gitonga, OI, 27-07-2012).

Through the Food for Asset (FFA) that was initiated by both the WFP and Action Aid, some communities in Isiolo have started to enjoy food that they have grown on their farms. Through this program the community members of Kambi Sheikh and Gambela in Isiolo can now plant their own food. People in Isiolo have depended on relief food for a long time and they still do! Action Aid gave them training on crop growing as well as seeds of sorghum, cowpeas and maize. Some members have also been given sunflower and pumpkin seeds to plant using the new farming technologies. Through the initiatives of FFA, Kambi Sheikh members were then harvesting sorghum and green grams thereby mitigating food insecurity in the area.

Like the afore-discussed organizations, Action Aid largely aims at ensuring economic independence and moving away from the dependence on food relief. However, this economic independence and expected results of food security had not been realized for decades since independence. This could in part be as a result of the disjointed operations of the various organizations. With this scenario, their concerted efforts should be harnessed in order to share more valuable information and also to come up with a formidable front with long term strategies to mitigate food insecurity sustainably. This in effect calls for joint ventures to address the food insecurity problem in Isiolo County.

Table 4.2 Summary of Activities by the Various Organizations and Institutions

Organization/ Institution	Activities
IYAP	<ul style="list-style-type: none"> <li>• Kitchen gardens</li> <li>• ECDE gardens</li> <li>• Combatting HIV/AIDS</li> </ul>
Isiolo Sunni Muslim Youth	<ul style="list-style-type: none"> <li>• Preservation of meat</li> <li>• Micro-financing</li> <li>• Search for <i>nyir nyir</i> markets</li> <li>• Promotion of camel farming</li> </ul>
Islamic Foundation	<ul style="list-style-type: none"> <li>• Distribution of relief food</li> <li>• Scholarships</li> <li>• Funding organizations and institutions</li> </ul>
Merti Holy Quran	<ul style="list-style-type: none"> <li>• Empowerment of women</li> </ul>
Utamaduni Youth & Huruma Women Groups	<ul style="list-style-type: none"> <li>• Capacity building</li> <li>• Micro-financing</li> <li>• Promotion of tourism</li> </ul>
Al Falah Islamic Centre	<ul style="list-style-type: none"> <li>• Demonstration farms</li> <li>• Scholarships</li> <li>• Empowering women</li> <li>• Irrigation</li> </ul>
<i>Masjids and Madrassas</i>	<ul style="list-style-type: none"> <li>• Educating ummah on need forenvironmental conservation and need for work</li> </ul>
<i>Waqf</i>	<ul style="list-style-type: none"> <li>• Subsidized medical care</li> <li>• Scholarships</li> </ul>
<i>Zakat and Sadaqa</i>	<ul style="list-style-type: none"> <li>• Direct financing</li> </ul>
GoK	<ul style="list-style-type: none"> <li>• Encouraging fish farming</li> <li>• Irrigation projects</li> <li>• Distribution of relief food</li> <li>• Environmental conservation</li> <li>• Encouraging bee keeping</li> <li>• Ensuring peaceful coexistence</li> <li>• Assisting in restocking</li> </ul>
Red Cross Society	<ul style="list-style-type: none"> <li>• Relief food supply</li> <li>• Support for sustainable food security projects such as green house farming</li> </ul>
CRS	<ul style="list-style-type: none"> <li>• Capacity building</li> <li>• Relief food distribution</li> <li>• Building sand dams</li> </ul>
WFP	<ul style="list-style-type: none"> <li>• Supply of relief food</li> <li>• Sustaining school feeding programmes</li> </ul>
SNV	<ul style="list-style-type: none"> <li>• Enhancing production and marketing of camel milk</li> <li>• Capacity building</li> </ul>
Action Aid International	<ul style="list-style-type: none"> <li>• Encouraging growing of food crops</li> </ul>

#### 4.4 Summary and Conclusion

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The foregoing chapter has assessed the activities of some of the Muslim organizations and Institutions in Isiolo County in mitigating food insecurity among Muslims. The activities of such organizations as IYAP, Isiolo Sunni Muslim Youth Group, Islamic Foundation and Merti Holy Quran have been discussed. The chapter has also examined activities pertaining to food security measures carried out by institutions like Al-Falah Islamic Center, *masjids* and *madrassas*, *Waqf* projects, *zakat* and *sadaqa*.

IYAP, through its ECD Gardens demonstrates viability of small scale growing of supplementary food substances, especially vegetables. The Isiolo Sunni Muslim Youth Group on its part supports preservation and marketing of meat substances called *nyir nyir* or *koche* in local languages.

The Islamic Foundation has been in the fore front in funding local Islamic institutions like mosques and subsidizing medical services. Merti Holy Quran funds individual women to assist them venture in gainful but *halal* micro enterprises such as shop keeping which earns them income enabling them to afford food. The Utamaduni Youth and Huruma Women groups are other organizations on the forefront of mitigating food insecurity. By helping in reduction of poverty among the beneficiaries, these groups are in a large way assisting in food insecurity mitigation.

The Al-Falah Islamic Centre on the other hand is an institution that runs facilities for charitable purposes as well as farms. On the farm, they grow food stuffs to feed the poor among the Muslims as well as carry out demonstrations of viable farming practices. These are aimed at mitigating food insecurity amongst the indigent Muslim

population in the area. *Masjids* and *madrassas* have also been discussed as conduits of propagating Islamic teachings on ways of eradicating poverty and food insecurity by extension.

*Waqf* projects discussed include social and educational projects both of which helps mitigate food insecurity indirectly. *Zakat* and *sadaqa* have been discussed as ways of ensuring economic equity among the Muslims such that all can be able to afford and access food stuffs and other basic needs.

Through the ESP, the GoK has been discussed as having initiated various programmes aimed at mitigating food insecurity both directly and indirectly. Those discussed in this chapter included fish farming projects and initiation of small scale irrigation projects for production of food stuffs. Other ventures by the government aimed at eventually mitigating food insecurity and discussed are environmental conservation measures and bee keeping.

The KRCS engages in supply and distribution of relief food to help mitigate food insecurity among other measures. The CRS assists in relief food distribution and also engages in training locals in agricultural practices. They also help in building sand dams to trap water which is used for both domestic purposes and also small scale irrigation projects.

The WFP assists in providing food for the local schools to sustain the GoK's initiative of school feeding programme in ASAL most areas like Isiolo District. The SNV on its part helps in capacity building among some CBOs like Anolei Women Group. Action

Aid on its part has aided in training people in parts of Isiolo like Kambi Sheikh on crop growing and also by providing the farmers with seeds for certain drought resistant crops. These are efforts aimed at creating economic independence and ensuring mitigation of food insecurity among the beneficiaries.

From the assessment and discussion in the chapter, it is clear that these organizations and institutions have not been very successful in mitigating food insecurity in Isiolo County. This has led to indecorous and *haram* engagements among some Muslims as identified earlier in Section 3.3.4 and discussed in that section. Although they have largely demonstrated the need to have a situation of food security in the district through, for instance, Baraka Farm and awareness in mosques and *madrassas*, there is little success. The various stakeholders have not been very successful most likely due to lack of harmony in their approaches. Another reason could be as a result of initiating programmes without much input from the beneficiaries. The next chapter evaluates the possible strategies of harmonious integration of food insecurity mitigation programs by the various stakeholders in Isiolo County from an Islamic perspective.

## CHAPTER FIVE

### STRATEGIES OF HARMONIOUS INTEGRATION OF FOOD INSECURITY MITIGATION BY VARIOUS STAKEHOLDERS IN ISIOLO COUNTY

#### 5.0 Introduction

This chapter discusses the strategies that can help mitigate food insecurity in Isiolo County. The chapter further looks at the possible areas of joint ventures in ensuring mitigation of food insecurity in Isiolo County. It also shows that integration in executing programmes and projects will yield more success. Further, the chapter explores the possibilities of integrating activities of Muslim organizations and institutions with those of other stakeholders including GoK agencies, UN agencies and NGOs such as Action Aid and the Red Cross Society among others in mitigating food insecurity. This is discussed in line with the main principles indicated by the conceptual framework in section 1.9. The chapter examines and underlines the basic strategies that can help mitigate food insecurity in Isiolo County.

#### 5.1 Programmes where Joint Ventures are Necessary to Mitigate Food Insecurity

The major stakeholders in Isiolo District need to collaborate in their endeavor to mitigate food insecurity in Isiolo County. These stakeholders include the GoK, the Muslim organizations and Institutions and also the various NGOs like Action Aid, the KRCS, CRS, WFP and SNV. There is a great need for all the stakeholders to work corporately in order to adequately meet their objectives. The following section identifies and discusses various initiatives where harmonious collaboration is required for success in mitigating food insecurity in the county. These include distributing relief food, enhancing security, capacitating the youth and women, assisting in restocking after catastrophes and diversifying economic activities; education and environmental conservation.

### 5.1.1 Distributing Relief Food to the Needy and Vulnerable

The GoK sometimes responds to challenges of food insecurity by supplying relief food. According to Rashid Abdikadir (OI, 05-05-2011), the GoK in conjunction with WFP and UNICEF has introduced school feeding programs. This benefits many public primary schools in the entire county. Ali Wario (OI, 04-05-2011) and Gufu Adan (OI, 02-05-2011) added that UNICEF also ran supplementary feeding to children under the age of 5 years and expectant mothers.

The study revealed that the food distribution strategy was inefficient and inadequate. In some cases it did not get to those who resided in the far frontier parts of the county due to poor means of transport. In such cases, the government collaborated with others by providing transport facilities like helicopters to the donors to help distribute the food. Such gesture of collaboration between the GoK and donors enhanced speedy and equitable distribution of provisions to all the needy areas.

Regarding distribution of food, Jamilla Yusuf (OI, 04-05-2011) observed that Muslim organizations and institutions could assist a lot since they were almost in every neighborhood especially mosques and *madrassas*. These could be used for both short term storage of food stuffs and also distribution centers for the food due to their proximity to majority of the recipients. One *imam* noted that the Muslim leaders could also help to identify the needy in the society and reassure them that the food stuffs are *halal*. He cited a case in the early 1980s when rumours were spread that some meat in distribution had not been slaughtered in accordance with Islamic teachings. Some had complained that food substances from donors had been acquired using money derived

from forbidden means such as sale of alcohol. These allegations were never proven but there was need to allay fears. The *imams* use the best of their discretion to assess the entire chain of production, acquisition and distribution. They can also use services from *halal* foods authentication agencies in the wide world or found a regional agency to be carrying out such a noble responsibility as it is in South Africa where there are at least three such bodies including South African National Halal Authority (SANHA).

Abdikadir Sheikh (OI, 02-05-2011) observed that ample collaboration among the various stakeholders and donors could save on time and movement for the recipients. Donors could agree on the dates for distributing the food. The recipients could then gather at a designated place to get all the foodstuffs to last them a month or so. Rashid Abdikadir (OI, 18-11-2010) and Ali Duma (OI, 22-12-2010) among other informants concurred that the best day for the distributions was Friday in the *jamia* mosques – premises congregational prayers. On the said day and place, majority of Muslims gather for their weekly congregational *Jum'a salat*-prayers. This is a good day for the supplies since majority of the Muslims attend the congregational prayers and chances of favouritism are minimal in public.

The need for collaboration between different people can never get overemphasized. Omar (2010:9) argues that we live today in a pluralistic world and cannot be an undifferentiated mass of humankind. He continues to say that we are one humanity but different peoples, cultures and religious communities. After all, God made us into different nations and tribes for the sole purpose of getting to know each other

according to the Holy Quran (49:13). For this reason, there is great need for all people irrespective of socio-cultural affiliations to foster harmony and be supplementary to each other in life by pulling resources together for the societal common good. According to Omar (2010:9), humanity is one in its quest to comprehend and do the will of God as enshrined in the *wajib* segment of the conceptual framework guiding this study. The Venn diagram (Figure 5.1) that follow, an extraction from the conceptual framework illustrates the point on collaborating to strategize and to source food substances.

**Figure 5.1: Collaborative Strategies on Acquisition and Distribution of Relief Food**

**Food**

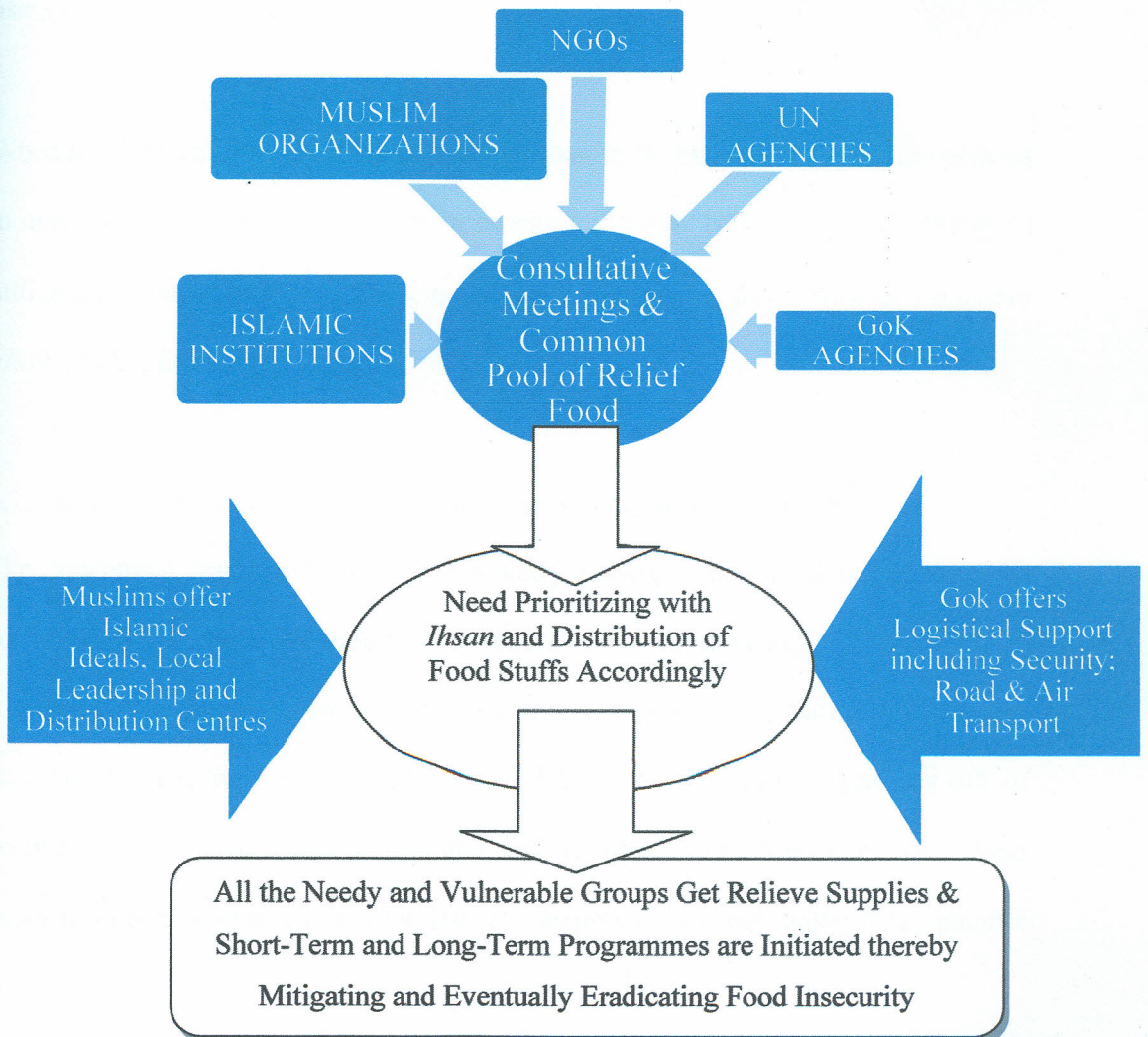


Figure 5.1 above shows how food security could be met through collaboration at various levels. At the first level, donors of relief foods come together for consultative meetings and source relief food stuffs which they all commonly pool, ready for distribution. At the second level, the donors engage in prioritizing recipients depending on need. At this level Muslim leaders including the *imams* are incorporated to help in both identifying the needy amongst the Muslim adherents as well as assisting to distribute. Muslim leaders would also ensure there was *ihsan* in the identification of the needy and *taqwa* in the distribution. By so doing, they would be committing themselves to their *wajib* to Allah, the All-Seeing, the All-Knowing. At the same level, the government would offer logistics in transportation, for instance, by using army tracks and planes.

When the food stuffs are distributed with the Islamically expected fairness, the persons in need of the food would have food insecurity mitigated. This system and strategy of mitigating food insecurity is deducted from the conceptual framework of *wajibatun lillah* guiding this study.

### **5.1.2 Enhancing Security and Peaceful Coexistence with Neighbors**

The conceptual framework guiding this study illustrates that food security can be achieved when there is harmonious coexistence among all the people in the county. It is apparent that Islam underscores the teachings on the *wajib* of Muslims to do their duty and to peacefully coexist with others. Malekian (2011:301) suggests a raft of deterrent measures in Islam for plunder and disruptions of social harmony. These range from imprisonment in border districts, amputations to beheading if the plunder

ended with murder. However, since Kenya is not an Islamic state, and such severe but divine punishments are not constitutional, payments of blood money could be an alternative mutual insurance as explained by Ariff (2011:186). Since Muslims do not live in isolation in Isiolo County, initiatives for peace can succeed where all the stakeholders play their parts with a genuine object of coexistence. When peace is realized and respect for other people's property observed, economic development would readily be attained leading to food security. The Venn diagram (Figure 5.2) in the following page illustrates a proposed way of networking and collaboration to realize peace and harmony in Isiolo County.

**Figure 5.2: Achieving Peaceful Co-existence to Assist Realize Food Security**

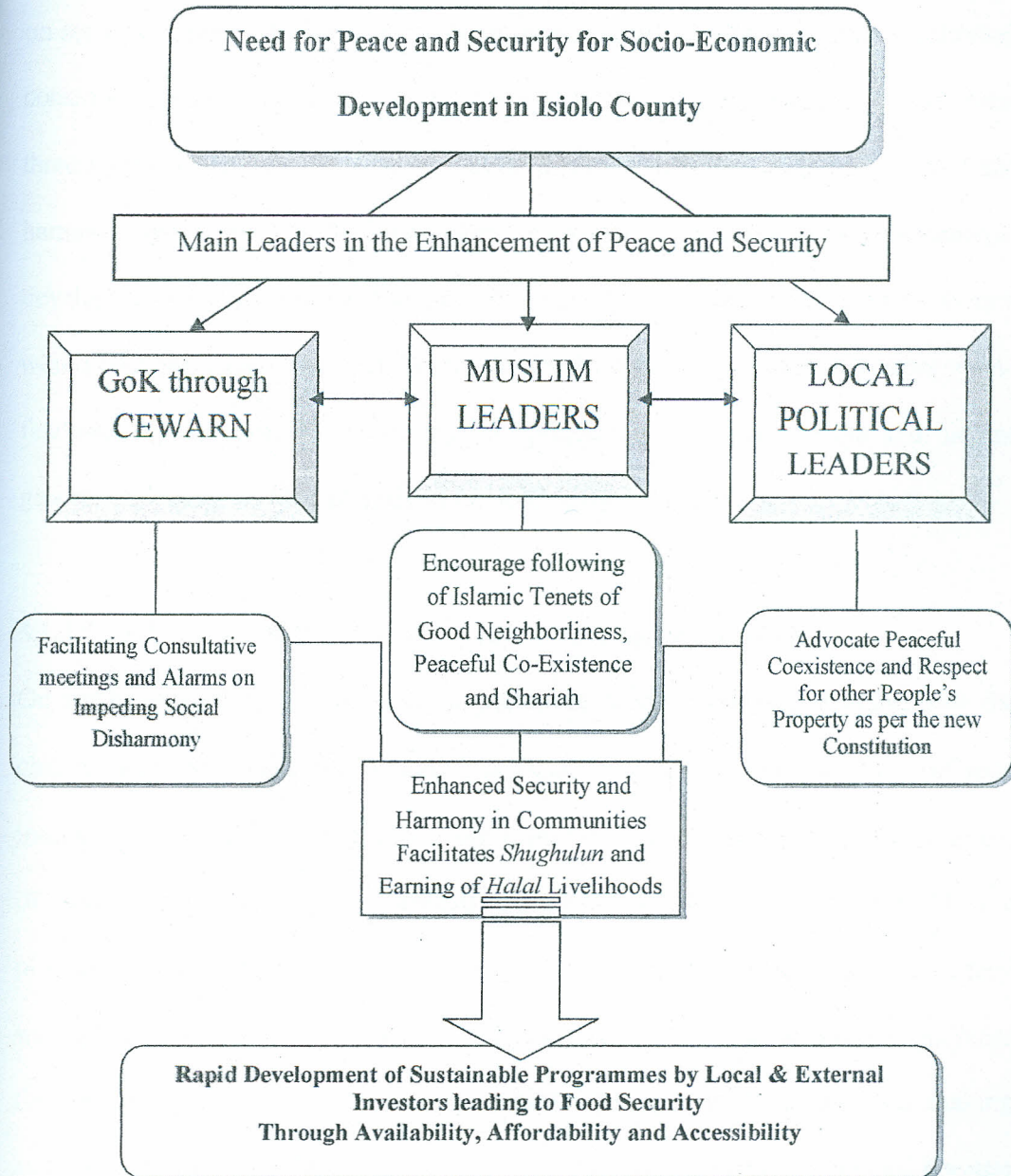


Figure 5.2 above proposes a mechanism by which peaceful co-existence can be achieved through the Islamic paradigm of *wajibatun-lillah*. Muslim leaders such as *imams*, *khatibs* and *madrassa* teachers assists the government and local political

leaders in preaching peace, the core meaning of Islam (*slm*). CEWARN on its side should regularly but tirelessly facilitate peace initiative meetings and also be proactive on security matters. At the same level, political leaders should at all times unite their constituents dispelling ethnicity or any form of favouritisms. Cooperation among these three groups of leaders encouraging peaceful coexistence would lead to security and harmony prevailing. With harmonious coexistence, sustainable socio-economic development would ensue as people engage in *shughlun* without fear. This in turn would spur productive activities where the local people and external investors would fearlessly initiate sustainable development programmes to create wealth and income generation leading to food security in Isiolo County.

### **5.1.3 Collaboration of Youth and Women's Development Initiatives**

On one hand women are specifically important in development since together with the children and other vulnerable groups in a society they bear the greatest brunt of food insecurity. Muslims should borrow a leaf from the Sunnah of the prophet in treatment of vulnerable groups including orphans and girls. According to Aliim (2007:71), the prophet loved his daughters very much and never discriminated them just because they were girls. According to Croucher (2006:6), targeting women would also increase their share of household property. It would also improve their decision making authority and status within the society. Empowerment of women is pivotal because they are keen on the welfare of their children and families even by ensuring availability of food.

On the other hand, the youth are a mark of continuity and the need for sustainability. They are also the main wielders of labour in most societies. However, they are all the more susceptible to illegalities in cases of breakdown of the social fabric, economic downturns and eventual lack of job opportunities. It is therefore important that the youth and women be targeted for empowerment in order for development to be realized. On its part, the GoK has already started revolving funds for both the youth and women. These are funds that were meant to assist these two groups to initiate self help money generating programs. However, it is important to have these people undergo entrepreneurial training so that their ventures would be more sustainable. This is where the need for collaboration ranks high. In some organizations it could be used to provide the entrepreneurial skills. Given ample funding, Al-Falah Islamic Centre could help in training both the youth and women on best economic venture practices, at the same time inculcating Islamic values in the practices (Jamilla Yusuf, OI, 04-05-2011). Hard-working people propel economic growth even by uplifting living standards.

#### **5.1.4 Restocking Initiatives after Drought or Famine**

Stakeholders in the re-stocking programs include the beneficiary Muslim destitute and the donors such as CARE Inc., Action Aid, among other CSOs as well as the GoK. The local Muslim beneficiaries in most instances fall into this precarious dependence syndrome. This is either after droughts, leading to famine or after flush floods. Need arises to collaborate in re-stocking for purposes of identifying priorities and avoiding duplication of the efforts at the detriment of other needy cases.

The study revealed that although targeting of beneficiaries is the discretion of the donor agencies, it is important for them to collaborate with all other stakeholders. This would curtail segregation and discrimination in the course of distribution in restocking; they could easily fuel cattle rustling among neighbours. On the basis of this, all stakeholders should pool their resources and strategize together. By using community-based approach for selection of beneficiaries and management of programs, it is possible to successfully and agreeably target the neediest households (Croucher 2006:37). This can only be possible through transparently collaborating with all the local recipients or their representative leaders. The former was more inclusive and free from underhand manipulations while the latter was more efficient in terms of being time and cost effective.

The pastoral communities' chief means of livelihood is livestock keeping. When they lose their animals through either natural or human instigated ways such as cattle rustling, they lose a livelihood and their main system of ensuring food security. Majority of pastoralist communities including those found in the expansive Isiolo County count their wealth in terms of the heads of cattle and other livestock that they own (Abdi Yussuf, OI, 28-04-2011). The pastoralist communities directly get part of their food from livestock in the sense that they get milk and meat products from the animals; indirectly in that they sell some of their stock and get money to buy food. Figure 5.3 summarizes how restocking can sustainably be carried out in Isiolo District with all the stakeholders pooling their resources together.

**Figure 5.3: An All Inclusive Restocking Strategy to Enhance People's Livelihoods and Food Security**

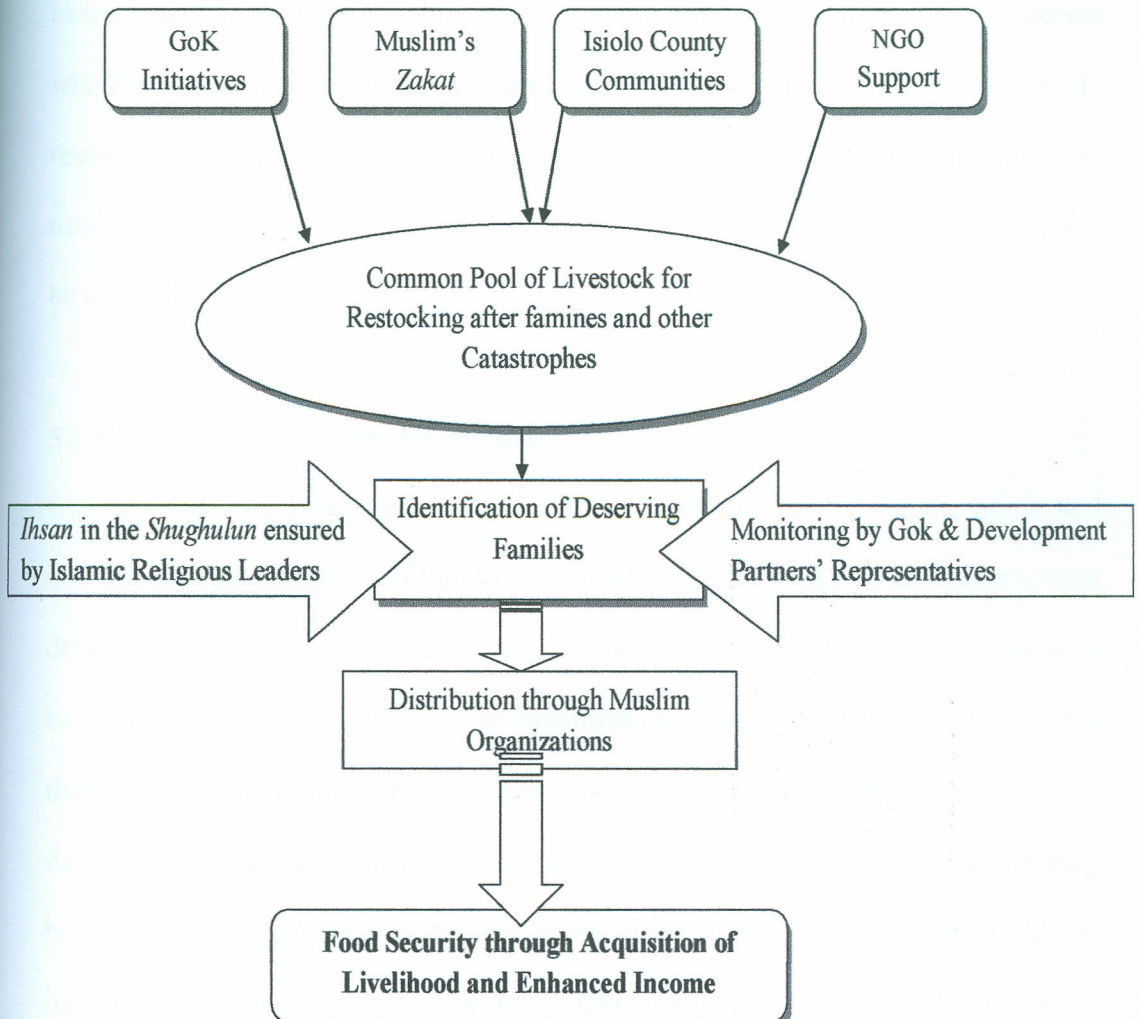


Figure 5.3 above indicates how animals for restocking purposes can be sourced from various stakeholders including Muslim organizations and institutions such as *zakat*. It also embraces the already traditionally practised community strategies of restocking which are locally popularly referred to as *busa gonofa* among the Borana, *kojakokonit* among the Turkana and *qaaraan* among the Somali. Once a restocking pool has been established, the next step is to identify deserving families for the project. To ensure that only the genuinely deserving members are included, the Islamic teachings and the

current situation on the ground require that only well identified Muslim and GoK leaders should be included. This would ensure there is *ihsan* in the identification exercise and distribution process which is also overseen by the donors. When people who had lost their livestock are restocked, they get a new lease of life; they are able to restart their age old livelihoods. Since these animals give them much of the food they need, including meat and milk as well as income from their sale, food security would be realized.

### **5.1.5 Diversifying Economic Activities**

GoK agencies and local offices such as the District Development Office, NGOs and UN agencies including UNDP and FAO are all in the frontline to ensure economic development in Isiolo. Since majority of the people of Isiolo District are pastoralists, be they nomadic or sedentary, these organizations have seen the need to enlighten them on the need to diversify economic activities. Their main form of livelihood is derived from livestock and livestock products. This is a very precarious undertaking because a slight disruption in weather or social harmony such as cattle rustling can have grave consequences on the economic status (Ibrahim Karim, OI, 17-11-2010).

According to Ibrahim (OI, 17-11-2010) and Ngugi (OI, 17-11-2010), the people of Isiolo should diversify their economic activities. Various initiatives of diversification of economic activities have been undertaken in some parts of the district. Various stakeholders spearheaded activities such as apiary-bee keeping, eco-tourism, small scale irrigation projects as well as fish farming. These alternative economic activities

have been discussed in this section, including strategies of harmonious integration in executing them.

#### **5.1.5.1 Apiary-Bee Keeping Projects among Farmers in Isiolo County**

Apiary does not require a lot of space; it is also cost effective to start and even to sustain. Upon harvesting of honey, the farmers sell it to a ready market that processes the commodity and sells at a profit. Farmers benefit a lot here since unlike cattle and other large stock, bees are not susceptible to drought and rustling. They are a sure economic activity with proceeds helping to ensure food security since the farmers earn money to buy the needed food stuffs. The concerned ministries of Livestock Development and that of Northern Kenya and Arid Lands have already trained and assisted several persons in the new venture. This has already been discussed in Chapter 4 (Section 4.3.1) and illustrated by Plate 31.

Although some organizations including Islamic Foundation and the FAO encourage bee keeping, some of the people have not readily embraced this new economic activity. There is a lack of a coordinated single voice to give education and direction to the people on the need and import of this cheap economic venture (Mahmoud, OI, 15-05-2011). The study gathered that many people lacked motivation to either abandon their traditional nomadic way of life where wealth is measured in terms of livestock numbers. They can however be encouraged to be semi sedentary and carry out the two or more activities together. As discussed later in section 5.1.6, there is also great need for education to bring a semblance of a much needed acceptance for change in attitude

on diverse economic activities. The study revealed that this can be achieved through concerted efforts of all stakeholders.

### **5.1.5.2 Ecotourism Programmes in Isiolo County**

Ecotourism targets exotic or threatened ecosystems to observe wildlife or to help preserve nature. Osman Ahmed (OI, 01-01-2011) described how government officers were assisting in promoting alternative economic livelihood initiatives such as ecotourism and bee keeping. The research confirmed that Nalare was one of the ecotourism initiatives in Ol-Donyiro Division. This conservancy project was already benefiting some 150 women and 50 men. The idea was largely borrowed from the neighbouring semi-arid district of Samburu where eco-tourism was already a success.

Ali Esha (OI, 01-01-2011) felt that ecotourism was picking up in some parts of the district. However, she complained that visits by tourists were largely affected by both fear of insecurity, the poor state of roads and general transport and communications infrastructure. The study revealed that some of the organizations seemed to compete for areas of operations as well as the number of projects they initiated, whether or not they were viable or in contravention with the people's preferred way of life. Gufu Adan (OI, 15-06-2011) revealed that the pastoralists' grazing land was diminishing as the population of both people and livestock increased. Entry into wildlife reserves is prohibited to herdsmen seeking pasture for grazing their animals. Whereas wildlife is a national and natural heritage, some of the areas set aside for it lead to competition for grazing land leading to human-wildlife conflicts.

Whereas ecotourism is a welcome venture in terms of economic empowerment and livelihood diversification, some Muslim leaders seemed reluctant to endorse the venture. The study gathered that those silently opposed to this venture feared that tourists could erode the morals of the locals as well as introduce foreign cultures that were not compatible with Islamic teachings and values. Due to such antagonistic fears, there is need for all stakeholders to work together in order to design and lay parameters which could help to allay fears. The conceptual framework guiding this study is explicit on the need for harmonious integration by all stakeholders in order to realize the ultimate goal of food security in the district.

#### **5.1.5.3 Cultivation through Irrigation Projects**

This strategy of pursuing food security requires most of the resources to initiate and sustain. However, it is key in ensuring food security since it has to do with directly growing the much needed food for consumption. The main impediment here, apart from limited capital was that majority of the people in Isiolo County practice transhumance. This is where CSOs play a crucial role in sensitizing the people on the need for sedentilization of a traditionally nomadic community which is a major paradigmatic shift of livelihood.

Irrigation projects can do well near major rivers like River Isiolo and River Ewaso Nyiro. Water can also be tapped from higher grounds such as Mt Kenya and be used in many parts of the county since it is largely a low lying land with a gentle slope. This can also be practised in the Eastern parts of the county neighbouring the Lorian Swamp. From the previous chapter where some people have been benefitting from

Whereas these initiatives are welcome, there is need for the local people to be sensitized on this cheap source of cheap meat. It is vital for them to be made aware of the inherent benefits of fish farming not only for economic reasons but also as means of ensuring food security. Education on this is necessary to be carried out by all stakeholders with mosques playing a vital role in teaching that fish are *halal*. The relevant government departments can collaborate with mosque leaders in sensitizing the locals on the nutritive value and cost-effectiveness of fish farming. Fish farming can be practised in any part of Isiolo so long as water is either got from the rivers, boreholes or even trapped and harvested rain water.

### **5.1.6 Investing in both Formal and Informal Education**

Whereas lack of education may be less conspicuous, it is no less damaging for long term efforts to reduce poverty (UNESCO, 2010:178) and food insecurity by extension. Educational services in Isiolo District should be multi-pronged (Ali Duma, OI, 22-12-2010). First, the children should get education as an inalienable right, like any other child in the republic irrespective of cultural inclinations. Secondly, parents need education to clear their ambivalence on priority between education itself and some cultural practices.

One elder was quoted as remarking:

We have to choose between wealth and knowledge-between having a prosperous herd and having educated children. We need our children to tend the cattle, even though we know that they need education (UNESCO, 2010:178).

Concerted efforts are necessary to access the education to the people, both the easier to learn young as well as the illiterate among the adults. Both the sedentary in the far-

flung corners of the district as well as the transhumant nomads should get education as a right. Whereas the government has developed the curriculum, both infrastructure and teachers remain major deterrents of its delivery.

The near incompatibility of the curriculum to the needs of the locals is another major challenge. One village elder in Ngare Mara reported that the education system that related to them would be the one that follows them, the one that follows their animals.

The study also revealed further resentment on the developed centralized curriculum with one informant lamenting:

What is the need of our people learning about coffee growing instead of cattle breeding, why learn about livestock keeping among the Tswana of Botswana, the Fulani of Northern Nigeria or even the long horned cattle of the Ankole of Uganda instead of livestock rearing in Northern Kenya? It's all next to a waste of time. We should get education that meets our needs, education that would help solve our perpetual problems! The schools should be adapted to fit our way of life, not the other way round. (Rashid, OI, 11-01-2011)

According to Ali Wario (OI, 04-05-2011), the GoK, CSOs and other interested groups needed to have a common front to confront educational challenges. As it were, the needs of the locals should also be put into consideration. They further revealed to the researcher that *madrassa* education needed to be funded and re-organized to supplement secular education. They opined to us that that the mosque, *madrassas* and *duksi* infrastructure could be used to meet both religious as well as secular education needs if there was good collaboration amongst the government educational officers and the leaders of these establishments. These institutions could also be used for enlightenment purposes by NGOs and any other interested groups. Mosques could also be put into use in helping educate the rest of the Muslim population especially the ones that were past school-going age.

For the pivotal role played by women in economic activities and general development of Isiolo County, the education of the girl child should also be addressed, especially to counter a local Gabra saying: "*God first, then man, then camel and lastly girl*"-the acme of marginalization of the girl child!

With concerted efforts among all stakeholders, educational goals could be met in Isiolo County. Through joint ventures, the various donors would be in a position to confront the challenges in an organized manner; each stakeholder would have a role to play for the common good. CSOs are good in capacity building while the government oversees the activities and ensures coordination and accountability. It is also incumbent upon the government to establish proper infrastructure conducive for learning activities as well as staffing the institutions with qualified teachers well motivated and remunerated. The locals require to be sensitized so that they can see the value of education and its long term importance to their children in a global perspective. Mosques and *madrassas* should be used to inform the Muslims that secular education is also very vital to the people; the leaders should be in the fore front as models by ensuring that their children attended regular secular schools.

The study concluded that there was great need for integrated efforts to ensure two fundamental shifts from the traditional practices. First and main, is to get away from the traditional uni-economic inclination of pastoral farming and embrace modern and diverse or multi-economic activities. As discussed above, these include bee keeping, crop farming through irrigation, continued but modernized cattle keeping, aquaculture and eco-tourism. These can be achieved through the following suggested process

which is in line with the paradigm of *wajibatun lillah* encompassing the tenets of *ihsan*, *wajib* and *shughlun* as in the conceptual framework guiding this study.

**Figure 5.4: Economic Activities Diversification Strategy to Enhance Food Security**

**Security**

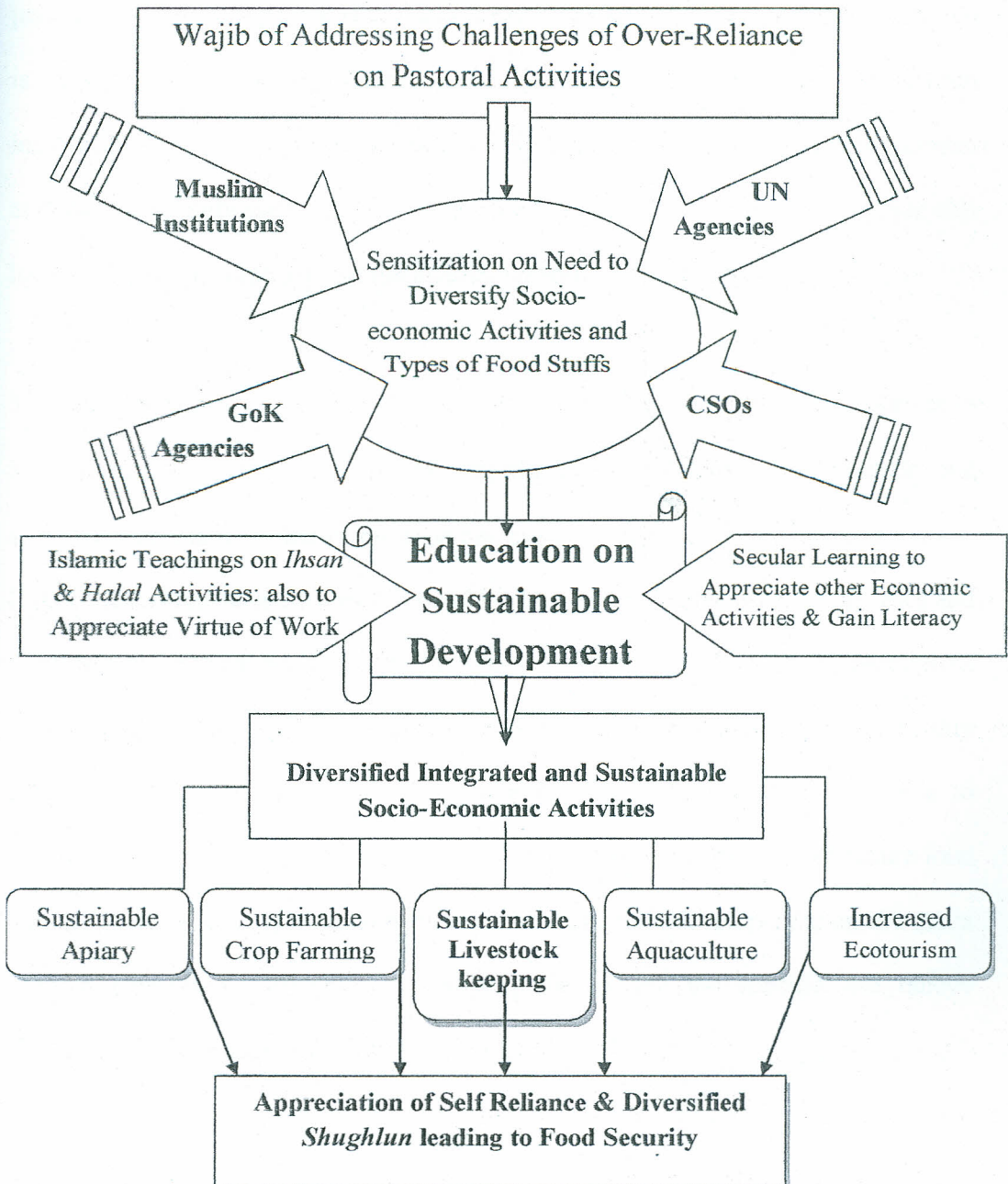


Figure 5.4 exemplifies how food security can be achieved by diversifying economic activities as discussed earlier in this section. To start with is the appreciation by all stakeholders of the much respected and mainly practiced pastoral farming. It is of essence to note that this is the basic means of livelihood among the majority of the people of Isiolo. However, it is true that it has not always ensured food security which is the core purpose of any economic activity or means of livelihood. The diagram indicates that it is that fact which forms the baseline for the need to diversify economic activities. The study goes ahead to suggest some of the viable economic activities that have been tried in some parts of the district but with limited success.

The findings of the study showed the need for all the stakeholders to work together to sensitize the locals of Isiolo County on the need to modify their lifestyle and accommodate changes. Sensitization on this can be carried out by Muslim institutions, CSOs, the UN agencies such as FAO and UNDP, and the relevant GoK ministries and departments. Through education on this need of diversification among the pastoralists as well as education in schools from the grass roots, the people of Isiolo can readily embrace the needed changes. It is through the education that they can come to appreciate self reliance and engage in *halal shughlun* which in turn would ensure food security in the district. It is incumbent upon the curriculum developers to ensure that a more decentralized curriculum is put in place so that the specific and unique challenges of these areas are addressed adequately.

### 5.1.7 Integrated Environmental Protection and Management

With the high levels of erosion resulting from environmental degradation in the county, there is need for concerted effort to reverse the trend. A sustainable ecosystem is essential for sustainable development. According to Islamic teachings and as entailed in the conceptual framework, it is the *wajib* of every Muslim to take care of Allah's creation. It is imperative that Muslims should never engage in activities that jeopardize the sustainability of the environment and should therefore observe *ihsan* in all their *shughlum* as in the conceptual framework. Muslim organizations and institutions such as *masjids*, *madrassas* and NGOs, as well as the GoK have invested a lot in projects related to environmental conservation and improvement. Afforestation as well as re-afforestation projects have been initiated with the Ministry of Wildlife and that of Forestry being in the lead by issuing free tree seedlings. The Islamic Foundation has initiated afforestation projects to help change the environment for the better. Plates 21 and 30 (pages 123 and 138 respectively) portray initiatives by both the Islamic Foundation and the government to ensure adequacy of tree seedlings. These are then either distributed to the locals through schools, *madrassas*, mosques as well as chiefs' *barasas* for planting and tending. The study also gathered that the WFP encouraged schools to ensure they took afforestation seriously for a greener Isiolo. This they claimed could have an eventual positive influence on the arid climate.

According to a report by the Ministry of the Development of Northern Kenya and Arid Lands Resource Management Project (2008:7), there was need for joint ventures in the protection and management of water catchments and resources in the area; stripping the ground to dig up more water pans as well as de-siltation of the existing ones. A

good example given by the people as a success of collaboration was the Gotu Springs in Ngare Mara Location of Central Division which was prioritized by the locals and rehabilitation funded by the GoK. To protect the spring from imminent contamination by all users-human, livestock and wildlife- there was need to fence it off. The locals were involved at every step of the rehabilitation. Gotu springs were cited as a success story benefiting both humans and animals. Plate 23 (page 145) shows the rehabilitated Gotu Springs which is now beneficial to many people and animals living in its proximity.

Golicha Salim (OI, 03-05-2011) and Ngugi (OI, 17-11-2010) noted that closer collaboration of all stakeholders including the beneficiaries went a long way in enhancing sustainability of these projects. The study also revealed that there was great need to educate the local population on the importance of environmental conservation. This is vital especially cognizant of the fact that charcoal burning and vending was a major economic activity after livestock keeping.

Success in the conservation of the environment and management of the water resources could go a long way in ensuring food security in the area. According to Liban Golicha (OI, 03-05-2011), collaboration was necessary as it helped in priority ranking of projects, sustainability and mutual benefit for all concerned. It could also help in initiating projects that are adequately funded so that they could also get completed and be functional in time. He pointed out a case where the government had water tanks and gutters to distribute to schools for harvesting of rain water. However, the distribution was met by distribution snags! The schools were constrained by finances to meet transportation costs of the huge 50,000 liter tanks and their

accessories. In such a scenario, collaboration among various stakeholders including NGOs and local beneficiaries could have planned adequately for the entire process and ensure that such a hitch did not occur. Collaboration in environmental conservation in Isiolo County can be achieved by following the proposed strategy as illustrated in figure 5.4.

**Figure 5.5: Sustainable Environmental Conservation Leading to Food Security**

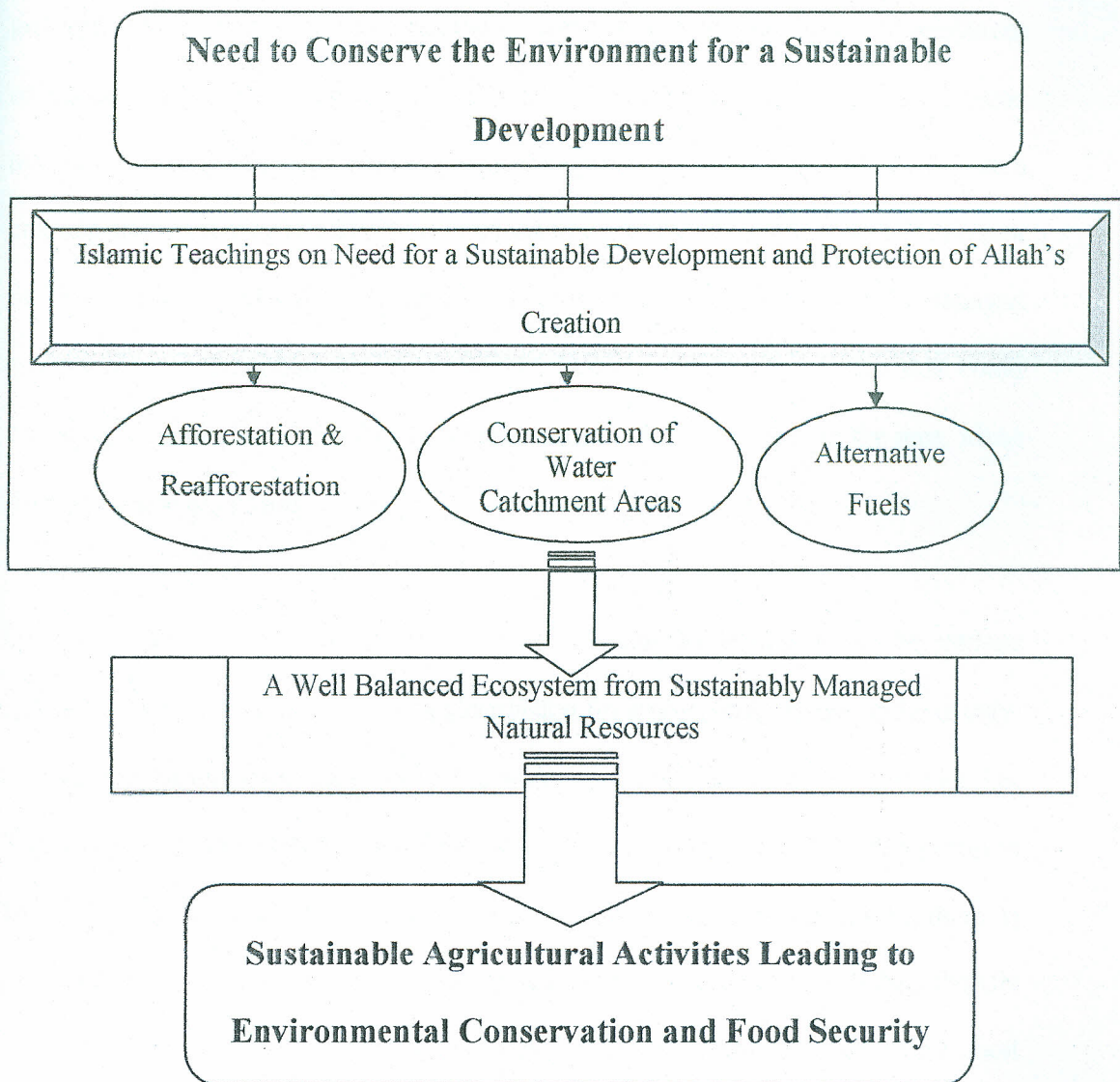


Figure 5.5 illustrates a process which if followed can lead to sustainable environmental conservation and food security. At the first level is the appreciation for the need to conserve the environment for sustainable development. According to the illustrated idea, this can be realized in a three pronged system. First, the bare land should be heavily afforested and deforested areas be reforested. Secondly, the

catchment areas should be rehabilitated and conserved. Thirdly, the over-reliance on wood fuel should be dissuaded and alternative fuel energy sources sought. Through government agencies, NGOs and Islamic institutions such as *awqaf*, renewable sources of energy for example solar and wind, could be enhanced. At this level, Islamic teachings on the need for a sustainable ecosystem and the protection of Allah's creation should be emphasized. This can lead to instillation of *taqwa* and achievement of the Islamic paradigm of *wajibatun-lillah* guiding this study. A well managed environment as described could easily lead to a micro-climatic system that could enable sustainable farming activities and realization of food security in the area, *insha Allah*-by the Will of God.

On the overall, food security in Isiolo County can be achieved by the various stakeholders having dedication and a clear vision for a prosperous future of the county. The various harmonious strategies can be summarized as illustrated by the Figure 5.6. There is great need to have a clear focus and objective for sustainable development in Isiolo County as a whole. The GoK and Muslim leaders should ensure there is peaceful co-existence among all the people of Isiolo County. Donors including the UN agencies, the GoK and CSOs should collaborate in distribution of relief food substances to the needy in the society during drought. For sustainable development, there is also need to involve all members of the society including the youth and women. After famines, it is important for all donor agencies to assist in restocking as well as sensitizing the local communities which are mainly livestock keepers on the need to diversify economic activities.

The following diagram (Figure 5.6) summarizes and suggests the way forward for Isiolo County in meeting sustainable socio-economic development which can eventually ensure food security on sustainable terms.

**Figure 5.6: The Integrated Multi-stakeholders' Approaches of Food Insecurity Mitigation among Muslims in Isiolo County**

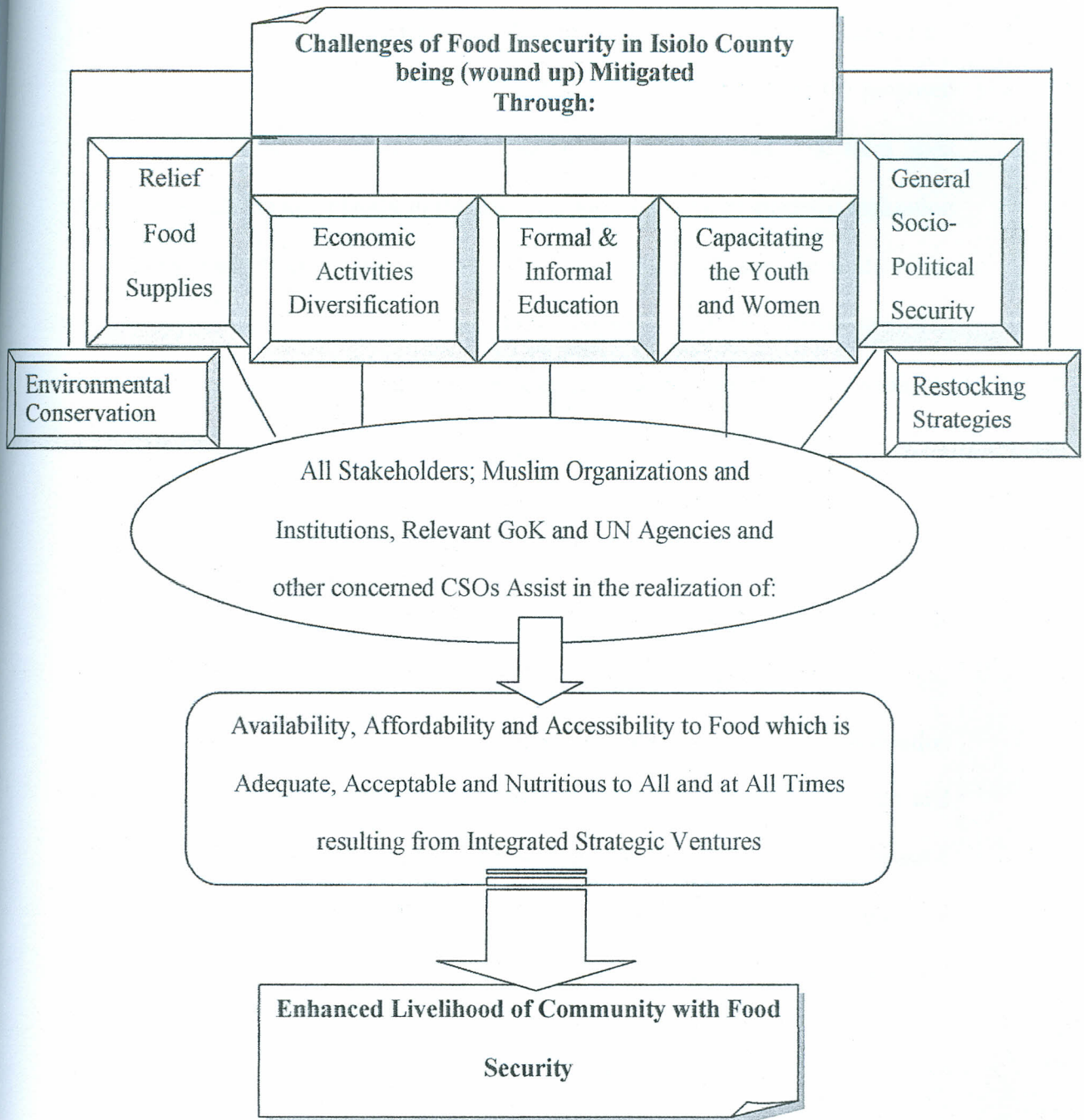


Figure 5.6 indicates the suggested way forward to achieving sustainable food security in Isiolo County. This framework of Integrative Categorical Imperative suggests that it is a moral principle to combine and coordinate diverse elements of socio-economic development in people's duty so as to realize the eventual goal of food security. According to the figure, following the suggested strategies or flagships advocated, would help realize the elusive goal of food security which has dodged Isiolo County for decades. The first level is the fact that there is need to ensure the closure of the ever recurring challenge of food insecurity. The second level indicates the proposed sustainable strategies by which food insecurity can be mitigated. The third level incorporates all the key players in the expected joint ventures of ensuring realization of the key goal of mitigating food insecurity. Level Four indicates the fruits of the integrated approach by the stakeholders in realizing success of the joint ventures. The resultant eventuality is in Level Five the opening of a new chapter of a sustainably food secure Isiolo County.

## **5.2 Summary and Conclusion**

The foregoing chapter has broadly underscored the need for harmonious integration in carrying out projects in Isiolo County with the aim of achieving food security. The key strategies identified and discussed in the chapter include; acquisition and distribution of relief food to the food insecure people, the need for a cohesive existence and strategies of capacitating the youth and women. The chapter has also discussed restocking initiatives after natural catastrophes, the need to diversify economic activities, the need to invest in education and also need for environmental conservation.

The distribution of relief food has been discussed as a short term measure of

mitigating food insecurity in Isiolo County but one that nevertheless is essential. The fundamental tenet of the conceptual framework of *wajib* urges the Muslims to give generously in both *sadaqa* and *zakat* so that food stuffs can be acquired. The tenet on *ihsan* comes into play here in the identification and distribution of the food stuffs which should be done openly and accountably.

General security for all has been underlined in the chapter since it helps ensure peaceful coexistence and enables economic development. Muslim leaders, political leaders and relevant government agencies have a major role to play in preaching and ensuring peace. It is the *wajib* of every Muslim to ensure that she or he minds the welfare of her or his neighbour irrespective of creed.

The chapter has further discussed the need to include the youth and women in economic development of the area. It is essential to help them in becoming economically independent in order to spur more growth and development in Isiolo County. The chapter also exemplified ways of restocking among the pastoral majority. The discussion envisaged a situation whereby the various stakeholders come up with a common restocking pool. From this, following the Islamic tenet of *ihsan*, those in dire need to be restocked could be adequately catered for.

The chapter has also discussed the need for the local people to have a major shift from relying on livestock to a diversified economy. The chapter has suggested various strategies whereby with the help of the relevant GoK and UN agencies, Muslim

organizations and institutions among other CSOs the people of Isiolo could embrace other economic activities. The chapter also underscored the need for the local people in Isiolo to invest more in education. After all, it is the *wajib* of every Muslim male or female to seek education. This could help make the largely pastoral communities to embrace modernity and spur economic growth, reduction of poverty and mitigation of food insecurity.

Finally, the chapter has illustrated the need for appreciating a sustainable ecosystem and a productive environment. With Isiolo County eventually realizing a tailor made micro climatic zone, it would favor social equality in the people's livelihoods without conflicts on resources like water and pasture. This would easily translate to mitigation of food insecurity in Isiolo County albeit in part.

The chapter concludes by diagrammatically illustrating in Figure 5.5 how food insecurity could be wound up through various integrated strategies. By following these, a new chapter of sustainably food secure Isiolo County would be opened. The next chapter gives the conclusion of the study in which an overall summary, recommendations and suggestions for further study are included.

## CHAPTER SIX

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 6.0 Introduction

This chapter gives a summary of the findings, conclusions and recommendations to mitigate food insecurity in Isiolo County. It also suggests areas that require further research which the researcher could not be able address due to various limitations. The study aimed at: discussing the Islamic teachings on food insecurity mitigation, examining the causes and influences of food insecurity among the Muslims in Isiolo County, assessing the influence of the Muslim organizations and institutions in mitigating food insecurity in Isiolo County and also evaluating the possible strategies of harmonious integration of food insecurity mitigation programs by various stakeholders in the district from an Islamic perspective. This section begins by giving the summary of main findings, conclusions drawn and then relevant recommendations and suggestions for further studies.

#### 6.1 Summary of Main Findings

First and foremost the study has found out that there are Islamic teachings relevant to mitigation of food insecurity. Various *Quranic* injunctions as well as *ahadith* of the Prophet (Pbuh) have been cited giving credence to the Islamic teachings on food insecurity mitigation. The findings are thus conclusive that Islam has a lot of teachings on ways of mitigating food insecurity and keeping hunger at bay.

Secondly, the study established that the main causes of food insecurity include those that are natural and those that are human instigated. According to the research findings, drought came out as the main factor leading to food insecurity causing a lot

of hardships to the farmers in general as they lack water for themselves and for their livestock. Drought has also been seen to affect pastures and cause famine leading to decimation of large numbers of livestock and weak and emaciated persons. This in turn impacts negatively on food security. Muslim leaders should encourage piety and also organize drought mitigation measures through observance of *salatul Istisqai*-prayer for the rain.

Thirdly, the study assessed and found out that there are various activities being carried out by some of the Muslim organizations and institutions in Isiolo County in mitigating food insecurity among Muslims. The activities of organizations such as IYAP, Isiolo Sunni Muslim Youth Group, Islamic Foundation and Merti Holy Quran were examined. The study further looked at activities carried out by Islamic institutions such as Al-Falah Islamic Center, *masjids* and *madrassas*, *Waqf* projects as well as *zakat* and *sadaqa* in helping mitigate food insecurity. It was conclusive to the study that a lot was being done by the various organizations to mitigate food insecurity.

The study also found out that *Masjids* and *madrassas* have also been major places for propagating Islamic teachings on ways of eradicating poverty and mitigating food insecurity. These teachings among others include the need for the rich to assist the poor acquire basic needs in life. It emerged from the study that Islamic teachings highly regard the welfare of a neighbor. It is therefore incumbent among these organizations and institutions to carry out their *wajib* with *ihsan* knowing very well

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that they are doing so to please their creator. These are two key tenets of the Islamic paradigm of *wajibatun lillah* that was guiding the study.

The research findings also revealed that the GoK among other non Islamic organizations have also been in the forefront in initiating programmes to mitigate food insecurity in the county. These are efforts aimed at creating economic independence and ensuring mitigation of food insecurity among the beneficiaries.

Finally the study found out that there was need for harmonious integration in carrying out projects in Isiolo County with the aim of achieving food security. The key strategies identified and discussed in the chapter include: acquisition and distribution of relief food to the food insecure people, the need for a cohesive existence and strategies of capacitating the youth and women. Other strategies examined are restocking initiatives, the need to diversify economic activities, the need to invest in education and also need for environmental conservation.

The study diagrammatically summarizes with a figure on page 175 illustrating how food insecurity could be wound up through various integrated strategies. By following these, the illustration indicates that a new chapter of sustainably food secure Isiolo County would be opened, *insha Allah-wa Allahu alam*- God willing and God knows best.

## 6.2 Conclusions

To start with, the vast riches of Islamic teachings on ways of curbing poverty and mitigating food insecurity, it is expected that the challenge of poverty should be

minimal among Muslims. However, the research found out that whereas there are very many wealthy Muslims in Isiolo, the problem of poverty and food insecurity is rampant in the county. The rich-poor divide is very huge and it is therefore easy to conclude, from an Islamic religion view point, that Islamic tenets might have been neglected or left to oral teachings without the pragmatic concerns. It is also easy to conclude that lack of institutionalizing *zakat* and *sadaqa*, could be a major factor perpetuating poverty and food insecurity. The causes of food insecurity in Isiolo County which include natural as well as human instigated factors can all be addressed and turned around apart from the historical injustices and occurrences. Whereas lack of adequate water for both pasture and cultivation was widely cited as a major factor, flash floods were also stated as causes of food insecurity. This is a paradox and the latter can be used to cancel the former. Dams, including sand dams as done by CRS can be constructed and the flood waters be harnessed for use during the dry seasons. It is evident that there is lack of reliable rainfall, insufficient livestock watering points and scarcity of pasture for livestock. These major means of livelihood remain unreliable and thus raise the need for diversifying economic activities.

It is concluded that the activities and endeavours to mitigate food insecurity have not been successful since people in the county continue with the dehumanizing dependence syndrome. Many of them have for a long time relied on hand outs and relief food to meet most of their nutritional needs. There are many organizations operating in Isiolo County with an aim of ensuring mitigation of food insecurity in the district and the county at large. The study revealed that most of these organizations operate independent of one another. Synergy in working together and sharing

information among the organizations could have enhanced more success. The organizations could pull resources together and come up with mega projects that are sustainable for the long term good.

There are various areas and strategies of mitigating food insecurity in the district in which the various parties could integrate their efforts and work together. The study concludes that it is upon all the stakeholders to take monitoring and evaluation of viability of projects and activities meant for *mwananchi's* common good more seriously. This would enable compliance, lack of duplication, accountability, transparency as well as feasibility of projects and their sustainability. The achievement of these is as illustrated by the Islamic paradigm of *wajibatun lillah* where Muslims are required to work together with their neighbours. This is further elaborated in Figure 5.4 on page 188. This, in a way, is in order to address the possible causes of persistent food insecurity in Isiolo County and possibly look for plausible mitigating mechanisms collectively.

#### **6.4 Recommendations**

On the basis of the objectives, main findings of the study and conclusions drawn there from, the following recommendations are given:

1. There should be long-term sustainable projects such as irrigation of the Ewaso Nyiro plains and sinking of bore holes in all neighbourhoods for water not only for the livestock but also for irrigation. Relevant government departments such as the National Irrigations Board (NIB) should come up with a mega project for this relatively gently sloping land.

2. The Ministry of Livestock should come up with mobile slaughter houses to be dispatched regularly to the interior areas like Merti, Ol Donyiro and other rural areas. Muslims should be employed to man slaughter houses to ensure that the meat is *halal*.
3. The residents should be dissuaded from relying on handouts and relief food and instead have food for work initiatives or FFA in which one is engaged for community development work and paid for it.
4. The resident recipients and victims of food insecurity should be encouraged to embrace modern methods of food production, harvesting of rain and runoff water for micro irrigations as well as establishing kitchen gardens to supplement food supplies.
5. The residents should also be encouraged to carry out pastoral farming as an economic activity rather than for prestige purposes. This would ensure they practice prudent economic practices such as selling some of their stock before onset of drought and famine.
6. The government should open up the interior of the County through improvement of the infrastructure. This would help to access all areas of the district thereby helping the people to easily market their farm produce and other economic products.
7. Both the government and CSOs should endeavour to capacitate the local people to become job-creators rather than job-seekers particularly for the fast growing number of school leavers. Empowering of women both socially and economically should also be encouraged.

8. Religious organizations and other CSOs should condemn all vices that disrupt social harmony without sugar-coating them. Without security, there can never be development and for that reason, all the people of Isiolo should be made to appreciate the need to live in social harmony as well as respect each other and their property. They should also confront the use of drugs such as miraa and others through education on their wastefulness and effects on health.
9. Muslim organizations should invest in establishing of Islamic *shariah* compliant banks and encouraging people to get loans from there to invest in gainful economic projects. The conceptual framework calls for all *shughlun* especially those by Muslim organizations to be coerced to the Islamic tenets of *ihsan* and *wajib* so as to enjoy Allah's blessings.
10. Both the Government and the CSOs should work hard in ensuring HIV and AIDS prevention and downscaling the morbidity and mortality of victims. Muslim preachers should also speak openly about this scourge without mincing words.
11. The Muslim organizations should come up with ways of institutionalizing the *zakat* as a supplementary program in assisting fight poverty and ensure food security. If well established, *zakat* collections can form a form of *bait ul maal* which can serve as a source of resource for helping reduce the rich-poor gap.
12. In order to improve on the literacy levels in the county, religious leaders should encourage-and lead from the front, the people to take their children to school for secular education just as they are ardent in following

madrassa education. The government on the other hand should be obliged to avail infrastructure and personnel to uplift the education standards in the county. The national administration with assistant chiefs at the grassroots should mobilize the people and ensure all children of school going age attend classes. Girls should be regularly provided with sanitary towels so that they remain in school comfortably at all times.

At all times and in all ways, all these recommendations can succeed best if all the stakeholders engaged in mitigating food insecurity could at all times work from a common round table. The conceptual framework of *wajibatun lillah* demonstrates that by working together for a common goal, and by having *ihsan* in all that one does, there can be success but *Allahu Alam*-God knows best.

### 6.5 Suggestions for Further Study

Further research should be carried out to cover other dimensions which could not be addressed in this study. In the process of the study the researcher found out that there is need for further study in other dimensions constraining development in the county which were outside the scope of the specific objectives in the study.

- 1) Scholars could attempt another study in other ASAL regions of Kenya to find out the coping strategies employed in enhancing food security.
- 2) Research can also be carried out in Isiolo County to find out whether people of other faiths are coping better than their Muslim neighbors.
- 3) A detailed study can also be carried out on the impact of food insecurity on education and literacy in Isiolo County.

- 4) A study may also be carried out on sustainable strategies of enhancing large scale adoption of mixed farming and horticulture in Isiolo County.
- 5) There is also need to examine the impact of prolonged droughts on civil conflicts among the communities in Isiolo County.

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## APPENDICES

### A1: List of Oral Informants

The following is a list of some of the Oral Informants (OI) interviewed during the cause of the study. This list excludes the oral informants who sought anonymity or did not provide individual identity.

#### Oral Informants among the CBOs

	Name of OI	Category	Dates of Interview	Where Interviewed
1	Sora Aden	IYAP	27/12/2010 & 4/5/2011	Ewaso Primary School
2	Sett Diba	Utamaduni	22/12/2010	Gafarsa
3	Salim Ibra	Isiolo Sunni	03/05/2011	Kilimani
4	Salim Sheikh	Isiolo Sunni	3/5/2011	Muchuro
5	Rashid Abdikadir	Isiolo Sunni	18/11/2010, 11/1/2011, 02/05/2011 & 05/05/2011	Isiolo Town
6	Mursale Ahmed	FONI	17/11/2010	Isiolo Town
7	Muhammed Ahmed	IYAP	22/11/2010	Kilimani
8	Hassan Tari	Utamaduni	27/12/2010	Merti
9	Gula Halima	Huruma	28/04/2011	Kinna
10	Gufu Habiba	Huruma	28/04/2011	Kinna
11	Gufu A.	Kambi Sheikh	15/06/2011	Kipsing
12	Edukon Nanyait	Utamaduni	5/5/2011	Kipsing
13	Abdikadir Sheikh	IYAP	02/05/2011	Isiolo Town
14	Abdikadir Ahmad	Kambi Sheikh	5/5/2011	Kipsing

#### Oral Informants among the FBOs

	Name of OI	Category	Dates of Interview	Where Interviewed
15	Yusuf Abdille	Mosque Committee leader	22/12/2010	Jamia Mosque
16	Wario Boru	Mosque Committee leader	22/12/2010	Kipsing
17	Somo Ali	Mosque Committee leader	3/5/2011	Bulesa
18	Sheikh Rashid	<i>Imam</i>	2/1/2011	Jamia Mosque
19	Said Omar	<i>Imam</i>	28/04/2011 & 04/05/2011	Nanyuki
20	Osman Ahmad	Mosque Committee leader	01/01/2011	Merti
21	Omar Sheikh	<i>Imam</i>	15/05/2011	Isiolo Town
22	Omar Dawia	Mosque Committee leader	28/04/2011	Mashambani
23	Omar Sugow	Mosque Committee leader	4/5/2011	Gafarsa
24	Ibrahim M. Kuno	Mosque Committee leader	3/5/2011	Bulesa
25	Ibrahim Karim	<i>Imam</i>	17/11/2010	Isiolo Town
26	Harun Rashidi	<i>Imam</i>	11/1/2010	Central
27	Ali Mzee	Mosque Committee leader	1/1/2011	Kula Mawe
28	Ali Duma	Mosque Committee leader	22/12/2010	Lebareshereki
29	Abdirazzak Sheikh	Mosque Committee leader	28/04/2011	Mashambani
30	Abdikadir Hassan	Mosque Committee leader	05/05/2011	Isiolo Town

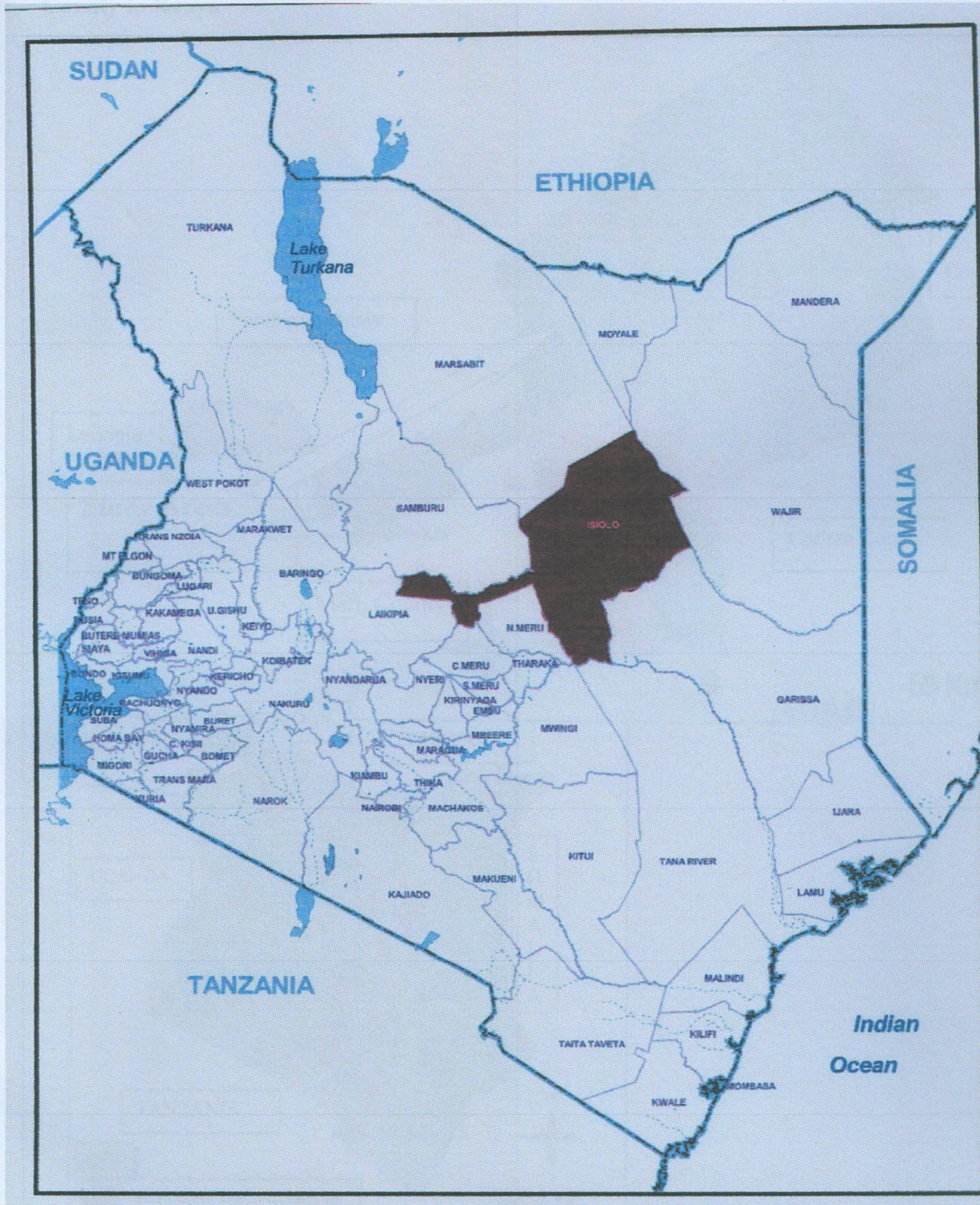
### Oral Informants among the GoK Officers

	Name of OI	Category	Dates of Interview	Where Interviewed
31	Abdi Yussuf	Ministry of Lands	28/04/2011	Kulamawe
32	Paul Kimeu	Ministry of Agriculture	18/11/2010	Isiolo Town
33	Njaramba James	DDO (then outgoing)	13/11/2010	Isiolo Town
34	Mutie Nzau	DDO	17/11/2010	Isiolo Town
35	Maube Nabakwe	Chief-Kipsing	18/11/2010	Kipsing
36	Mahmoud Mohamed	Veterinary Officer	15/05/2011	Ngaremara
37	Lordman Lekalkalai	OPM Isiolo	3/5/2011	Isiolo Town
38	Kariuki Ngugi	DLO	17/11/2010	Isiolo Town
39	Gufu Fatuma	Education Officer	28/04/2011, 02/05/2011 & 15/06/2011	Merti
40	Golicha Salim	Ministry of Lands	3/5/2011	Ewaso
41	Felix Muthomi	DFO	17/11/2010 & 18/11/2010	Isiolo Town
42	Duba Abdia	Ministry of Forestry	3/5/2011	East
43	Dr. Muriuki	Ministry of Livestock	13/04/2011	Nanyuki
46	Ali Esha	Education Officer	22/12/2010, 1/1/2011 & 04/05/2011	Isiolo Town
47	Adam Ibrahim	DLPO	5/5/2011	Isiolo Town

### Oral Informants among the NGO Officers

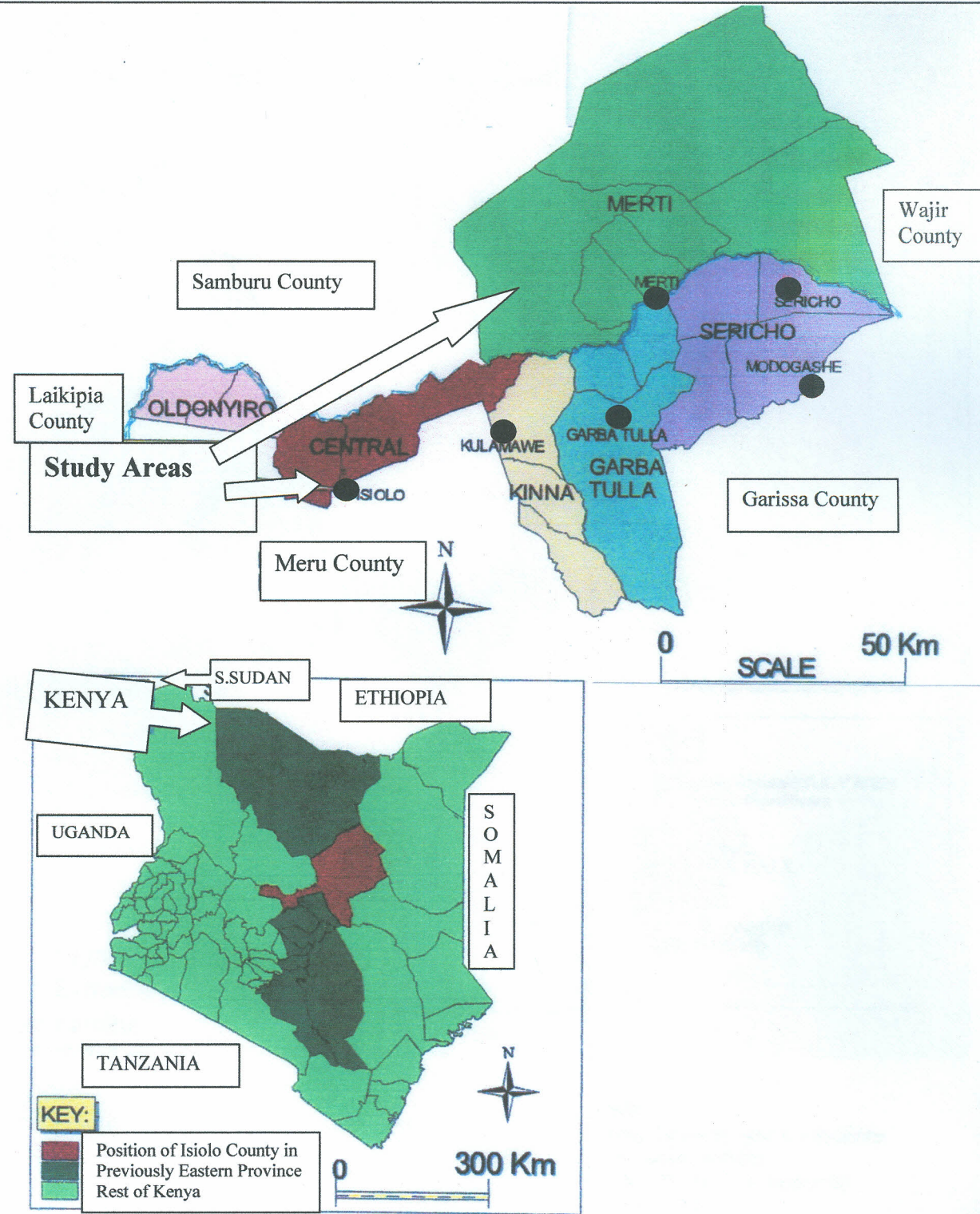
	Name of OI	Category	Dates of Interview	Where Interviewed
48	Tom Oywa	CRS	5/5/2011	Isiolo Town
49	Tari Abdurazzak	Islamic Foundation	02/01/2011	Isiolo Town
50	Rogisha Tari	FONI	17/11/2010	Isiolo Town
51	Mursale Sheikh Salim	IYAP	17/11/2010	Isiolo Town
52	Muhamednoor Mursale	FONI	17/11/2010	Isiolo Town
53	Liban Golicha	SNV	3/5/2011	Isiolo Town
54	Kunu Ibrahim	IYAP	03/05/2011	Isiolo Town
55	Kunow Abubakr	Isiolo Sunni Muslim	15/05/2011	Isiolo Town
56	Kuno Ahmed	Al-Falah Centre	27/12/2010	Isiolo Town
57	Jamilla Yusuf	Anolei Women Group	4/5/2011	Isiolo Town
58	Ibrahim Boru	Isiolo Sunni Muslim	12/11/2010	Isiolo Town
59	Boru Logisha	CRS	1/1/2011	Isiolo Town
60	Ali Wario	Merti Holy Quran	4/5/2011	Isiolo Town
61	Ahmed Sett	Islamic Foundation & Al-Falah Centre	22/12/2010 & 4/5/2011	Al-Falah Centre
62	Abdikadir Ahmed	Islamic Foundation	18/11/2010	Merti

## A2: Kenya; Administrative Boundaries and Location of Isiolo County

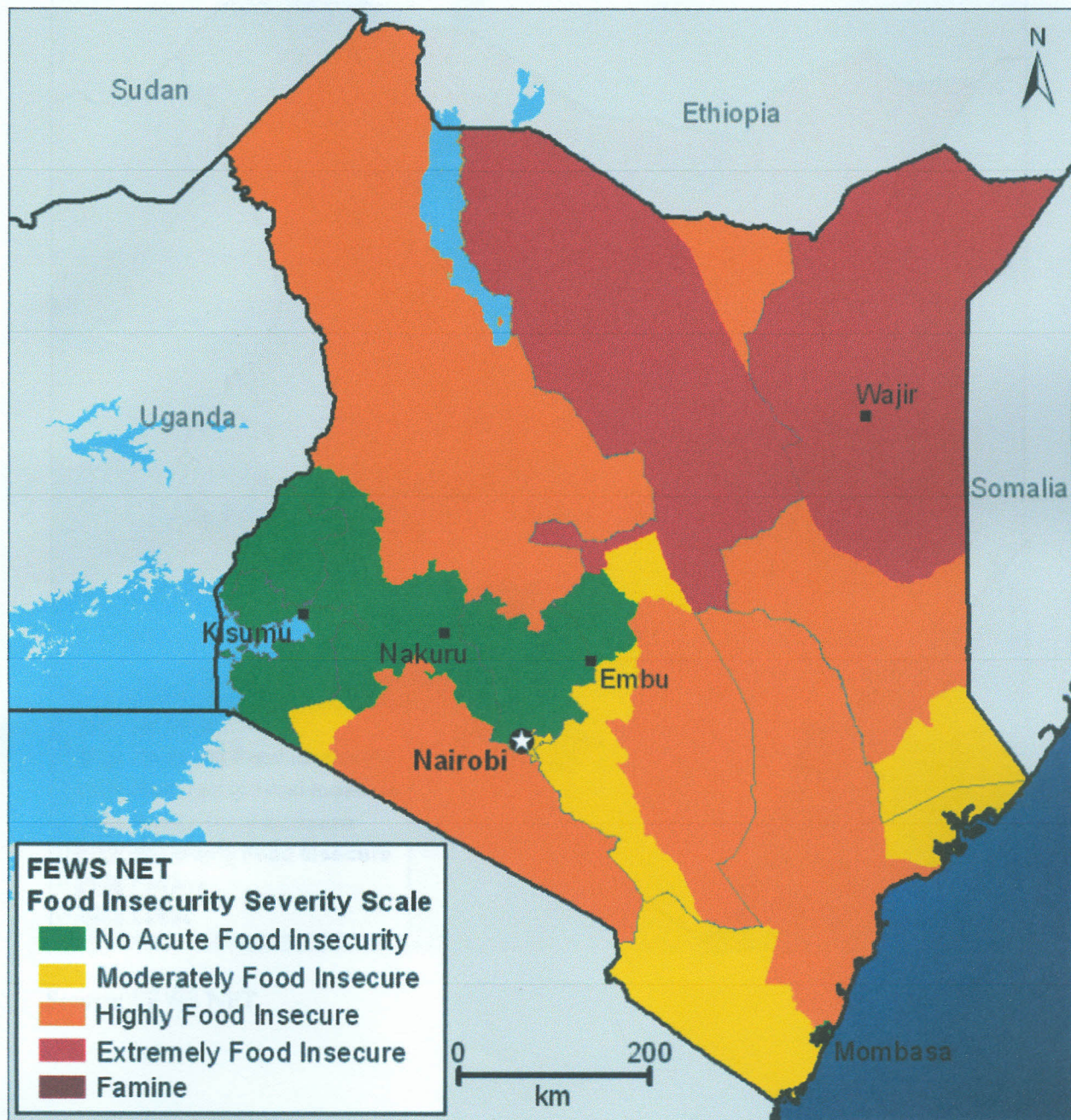


Source: Kenya National Bureau of Statistics (2010)

### A3: Isiolo County Showing Administrative Boundaries: Inset- Position of Isiolo County in Kenya

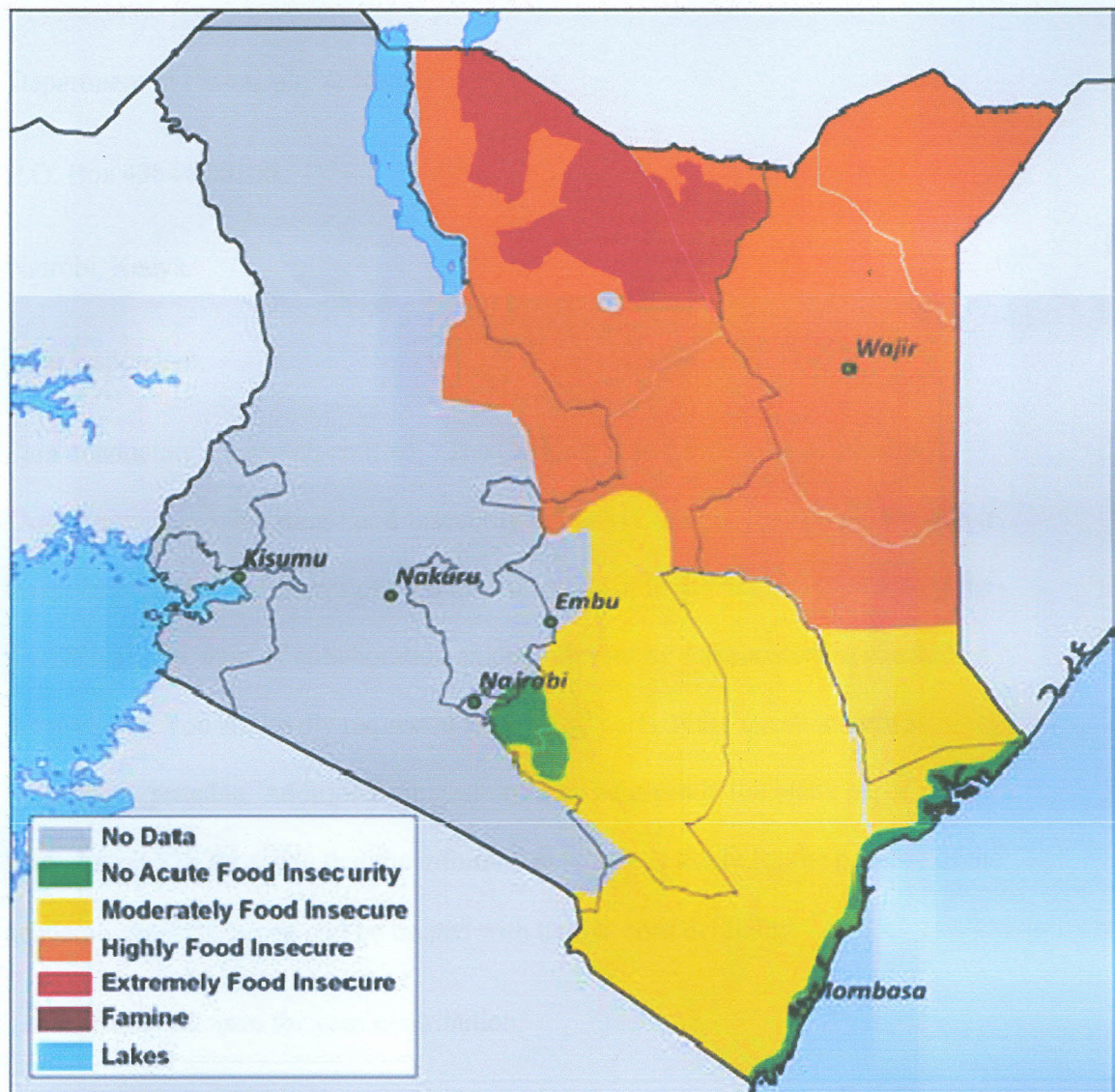


## A4 Food Insecurity Severity Ratings for January to March 2011 Resulting from Drought



Source: Famine Early Warning System Network (FEWS NET)

## A5 Estimated Food Security Projections, July-September 2011 due to Prolonged Drought



Source: FEWS NET

**A6: Questionnaires**

KENYATTA UNIVERSITY

Department of Philosophy &amp; Religious Studies

P.O. Box 43844-00100,

Nairobi, Kenya.

Dear respondent,

I am conducting a research entitled, “The Challenges and Prospects of Muslim Organizations in Mitigating Food Insecurity in Isiolo County, Kenya”. This research targets information on causes of food insecurity in Isiolo district, its influence on the people and also areas of collaboration among relevant by stakeholders in combating the problem. You are kindly requested to fill in all parts of the questionnaire as sincerely as possible. Additional suggestions may be given in the blank paper at the back. I wish to inform you that the information sought is solely for the purpose of the academic research hence will be treated with utmost confidentiality.

Thank you in advance for your contribution.

Sincerely

Ramzan Kihara

C50/CE/11430/07

Contact: 0720 257 966

Email: [gkramzan@aol.com](mailto:gkramzan@aol.com)

P.O. Box 1794-10400. Nanyuki.

**PART 1: General Information**

1. Your name: (Optional).....

2. What is your age bracket? (Optional)

18-25

26-35

36-45

46-55

Above 55

3. What is your gender?

Male

Female

4. Marital Status

Married

Not married

Widow/ widower

No response

5. Your highest educational level

None

Primary

Secondary

College

University

6. Your religious affiliation.....
7. Present occupation .....
8. Position/ Designation (If an official).....
9. For how long have you served in this position?
- Below 2 years                    [ ]
- For 2-5 years                    [ ]
- Above 5 years                    [ ]

### Part 2(a) Questionnaire for Muslim Religious Leaders

1. What is your position in the Muslim community?
- i. Mosque committee chairman                    [ ]
- ii. Mosque Imam                                    [ ]
- iii. Madrassa teacher                            [ ]
2. Name of your institution: -----
3. What are the main causes of lack of food in Isiolo County?
4. (a) State Islamic teachings on ways of ensuring food security.
- (b) How do Muslims practice these teachings in Isiolo?
5. (a). Has food insecurity led to any *haram* practices among the affected Muslims?
- i. Yes                    [ ]
- ii. No                    [ ]
- (b) If your answer in 6(a) above is Yes mention some of the *haram* practices they engage in.
6. What are Muslim organizations in Isiolo County doing to help minimize the problem of food insecurity?
- 7 (a). Would you say that Muslim organizations have succeeded in combating food insecurity in Isiolo District?
- i. Yes                    [ ]
- ii. No                    [ ]
- (b) If your answer in 8(a) is Yes, explain these successes briefly
- (C) If your answer in 8(a) is No, give reasons

8. (a) Are you aware of other organizations that are also trying to mitigate food insecurity in Isiolo County?

- i. Yes [ ]
- ii. No [ ]

(b) If your answer is yes in 9(a), give examples of such

9. (a) Do the Muslim organizations work together with these other organizations to mitigate food insecurity?

- i. Yes [ ]
- ii. No [ ]

(b) Explain your answer in 10(a)

10. What do you think is the best way of addressing the challenges of food insecurity in Isiolo

County?

### Part 2(b) Questionnaire for the NGO Officials and Members

1. Name of your organization: \_\_\_\_\_

2. (a) Is food insecurity a problem in Isiolo County?

- i. Yes [ ]
- ii. No [ ]

(b) Explain your answer afore in 2(a)

3. What are the main causes of food insecurity in Isiolo County?

4. What effects has food insecurity had on the people of Isiolo County?

5. (a) Which types of long term programs has your organization put in place in Isiolo County to help mitigate food insecurity?

(b) Briefly explain the short term programs your organization has initiated in Isiolo County.

6. What impact has your program(s) had on the overall mitigation of food insecurity in Isiolo County?

7. (a) Are you aware of other organizations in Isiolo County working to mitigate effects of food insecurity?

- i. Yes [ ]
- ii. No [ ]

(b) Cite the main organizations with such effective programs in Isiolo County

8. (a) Does your organization have any collaborative strategies with other organizations in Isiolo County in combating food insecurity?

- i. Yes [ ]
- ii. No [ ]

(b) If Yes above in 8(a), in what ways do you collaborate?

9. How best, do you think, food insecurity can be mitigated in Isiolo County?

### Part 2(c) Questionnaire for Government Officials

1. Please indicate your designation in the government \_\_\_\_\_

2 (a). Is food insecurity prevalent in Isiolo County?

- i. Yes [ ]
- ii. No [ ]

(b) If Yes in 2(a) above, how would you rate the situation?

- (i). Very Challenging [ ]
- (ii) Challenging [ ]
- (iii) Not a Challenge [ ]

3. What are the causes of food insecurity in Isiolo County?

4. What challenges does food insecurity present on the affected people of Isiolo County?

5. How does the government respond to these challenges?

6 (a). Has the government put in place any measures to deal with food insecurity in Isiolo County?

- i. Yes [ ]
- ii. No [ ]

(b). If Yes above in 6(a), explain the main interventions:

(c) If No above, explain your observation

7. (a). Explain how the government participates in enlightening the people of Isiolo County on livelihood diversification?

8. Does the government organize consultative meetings with other stakeholders involved in combating food insecurity in Isiolo County?

- (i) Yes, regularly [ ]
- (ii) Yes but rarely [ ]
- (iii) No [ ]

9. In what ways if any does the government collaborate with other stake holders in fighting food insecurity in the county?

10. (a) Have you ever noted any form of duplication of activities and programs aimed at mitigating food insecurity in Isiolo County?

- (i) Yes [ ]
- (ii) No [ ]

(b) If yes, explain briefly why you think this is so

11. (a) Is there need for the government, CBOs, NGOs, Muslim Organizations (e.g. Mosques) to work together in mitigating food insecurity in Isiolo County?

- (i) Yes [ ]
- (ii) No [ ]

11 (b) If Yes in 11(a), how can this be carried out?

12. According to you, what are the best strategies of stumping out food insecurity in Isiolo County?

### Part 2 (d) Questionnaire for CBO Officials and Members

1. Name of your organization: \_\_\_\_\_

2. What position do you hold in the organization? .....

3. Is food insecurity a problem in Isiolo County?

i. Yes [ ]

ii. No [ ]

4. How do you rate the problem of food insecurity in Isiolo County?

i. Major [ ]

ii. Moderate [ ]

iii. Minor [ ]

5. What are the main causes food insecurity in Isiolo County?

6. What are the effects of food insecurity on the people of Isiolo County? Name some of the effects.

7. What contributions does your organization have in combating food insecurity in the region?

8 (a). Are you aware of other organizations which are also actively involved in combating food insecurity in Isiolo County?

i. Yes [ ]

ii. No [ ]

(b). If Yes in (8a) above, list the main organizations involved in poverty and food insecurity mitigation programs

9. How does the government implement its programs of mitigating food insecurity in Isiolo County?

10. What is your opinion on the best way of tackling food insecurity in Isiolo County?

**Part 2 (e) Interview Schedule for CBO and FBO Representatives**

1. (a) Is food insecurity a challenge in Isiolo County?

i. Yes [ ]

ii. No [ ]

(b) If Yes above, give a brief explanation.

2. What are the main causes of food insecurity in Isiolo County?

3. What influence does food insecurity have on the Muslims in Isiolo County?

4. Are there cases of haram activities being undertaken by some Muslims in the area as a result of food insecurity?

5. What are the teachings of Islam on poverty and food insecurity mitigation?

6. (a) Are Muslims taught about these Islamic methods of mitigating food insecurity in Mosques or such social gatherings?

i. Yes [ ]

ii. No [ ]

(b) If Yes in 6(a) above, in what ways are the Muslims in Isiolo practicing those teachings?

(c) If they are not practicing, what reasons make them not to?

7. Are there other organizations in the district helping to minimize effects of food insecurity?

8. Which are some of these organizations?

9. In what ways do these organizations work together with Muslim organizations to achieve these goals?
10. What is your opinion on Muslim organizations working together with other organizations in fighting food insecurity in the area?
11. Which would be the best ways of minimizing food insecurity in Isiolo County?

**A7: Focus Group Discussion Guide**

1. Are you aware of incidences of food insecurity in Isiolo County?
2. In which areas do they occur?
3. What are the main causes of food insecurity in Isiolo County?
4. What does Islam teach about necessary measures of mitigating food insecurity?
5. How successful have Muslim Organizations been in addressing problems of food insecurity in Isiolo County?
6. Which are some of the measures that these Organizations are engaging in to address food insecurity in the county?
7. What are the challenges facing Muslim and Non Muslim Organisations and Institutions in mitigating food insecurity?
8. In your opinion is there harmony in the operations of the various UN, GoK and CSOs in their attempts to mitigate food insecurity? Please explain your response.
9. Is there need to integrate efforts of the above stakeholders in combating food insecurity? Please explain your response.
10. In what ways can integrated processes of mitigating food insecurity be achieved?
11. Recommend measures that should be put in place to mitigate food insecurity in Isiolo County?

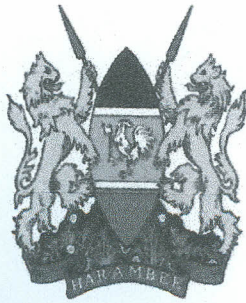
## A 8 Glossary

<i>Adhan</i>	Islamic call for prayer
<i>Ahadith</i>	Plural for <i>hadith</i> , traditions of Muhammad (SAW).
<i>Al Fuqara</i>	The needy
<i>Al Masakin</i>	The indigent
<i>Al Razaak</i>	A title or attribute of Allah meaning The Provider.
<i>Al tanmmiya al mustadama</i>	Enhancement of social economic development with sustainable environmental conservation considerations
<i>Amana</i>	Trust
<i>Answar</i>	The people of Madina who welcomed the <i>Muhajirun</i> after <i>hijra</i> .
<i>Awqaf</i>	Plural for <i>waqf</i> - endowment project.
<i>Bait ul Maal</i>	State treasury in an Islamic state.
<i>Baraza</i>	A community group meeting normally organized by local leaders
<i>Bida</i>	Innovations in post Prophet Muhammad's era.
<i>Boda boda</i>	A means of transport using a bicycle or motorcycle.
<i>Boma</i>	A homestead mainly in rural set ups.
<i>Busa Gonofa</i>	A livestock re-stocking strategy among the Borana
<i>Duksi</i>	A Quranic school
<i>Eid</i>	Any of the two Islamic festivals either marking end of Ramadan or Hajj
<i>Fatwa</i>	An Islamic legal declaration-opinion
<i>Hadith</i>	The narrations, teachings and/or traditions of Muhammad (SAW).
<i>Halal</i>	Islamically permitted.
<i>Handas</i>	A plant drug taken by chewing its stimulating twigs. Also <i>miraa</i> or <i>khat</i> .
<i>Haqq</i>	Truth.
<i>Haram</i>	Islamically forbidden.

<i>Hayawan</i>	Animals.
<i>Hijra</i>	Migration of Prophet Muhammad from Makka to Madina in C.E. 622
<i>Ibadat</i>	Any form of worship.
<i>Idd ul Fitr</i>	A Muslim festival celebrating the end of Ramadhan fasting.
<i>Iftar</i>	Meal for breaking the fast at sundown.
<i>Ihsan</i>	A pillar of Islam based on piety and virtue.
<i>Imam</i>	A Muslim leader: mainly the one leading prayers among Sunni Muslim.
<i>Irtad</i>	Act of a person leaving Islam for another faith.
<i>Israaf</i>	Wastefulness.
<i>Istinjai</i>	Cleaning the anal end after defecating
<i>Jamia</i>	Community or congregation
<i>Jum'a salat</i>	Friday's congregational prayer.
<i>Kala-azar</i>	Black fever: a severe tropical disease caused by sand fly bites.
<i>Khat</i>	See <i>handas</i> .
<i>Khatib</i>	The person who delivers the Friday <i>khutba</i> .
<i>Khilafa</i>	Vicegerance.
<i>Koche</i>	Meat cut into small pieces and dried under the sun for preservation among the Borana.
<i>Kojakokonit</i>	A livestock re-stocking strategy among the Turkana community
<i>Khutba</i>	A religious sermon especially during congregational prayers.
<i>Kraal</i>	A pen for livestock.
<i>La riba</i>	A form of banking that neither gives nor charge interest.
<i>Maalim</i>	A Muslim teacher in a <i>madrassa</i> or <i>duksi</i> .
<i>Madrassa</i>	Educational setting where Muslims learn about Islam and Muslims' welfare.
<i>Masjid</i>	Mosque.

<i>Miraa</i>	See also <i>khat</i> or <i>handas</i> .
<i>Moran</i>	Samburu warrior
<i>Muhajirun</i>	People who migrated with Prophet Muhammad to Madina in C.E.622
<i>Mwananchi</i>	Citizen.
<i>Nisab</i>	The minimum chargeable amount of wealth for zakat.
<i>Nyir nyir</i>	Meat cut into small pieces and dried under the sun for preservation among the Somali.
<i>Qaaraan</i>	A livestock re-stocking strategy among the Somali.
<i>Ramadhan</i>	Name of the ninth month in the Islamic lunar calendar during which Muslims fast.
<i>Riba</i>	Usury
<i>Riba Fadl</i>	Taking of superior goods and giving more of the same kind but of inferior quality.
<i>Riba Nasi'a</i>	Interest on money
<i>Rizk</i>	Provisions from God.
<i>Sadaqa</i>	Voluntary charity.
<i>Sadaqa tul jaaria</i>	Form of charity whose divine rewards are perpetual.
<i>Saen</i>	A beaded Samburu necklace.
<i>Saidia maskini</i>	Help the poor.
<i>Salat</i>	Prayer.
<i>Shamba</i>	Garden.
<i>Sharia</i>	Islamic divine law.
<i>Shawwal</i>	Name of the tenth month in an Islamic lunar year.
<i>Shirk</i>	Associating anything or anyone with Allah-polytheism.
<i>Shirk ul asghar</i>	Minor shirk.
<i>Shughlun</i>	Work or livelihood.
<i>Shūrā</i>	A consultative forum/ council.
<i>Subr</i>	Patience.

<i>Suhoor</i>	Early morning meal just before start of fast.
<i>Sunnah</i>	The way, the deeds or practices of Prophet Muhammad.
<i>Sunni</i>	One of the two main branches of Islam. Derived from the word Sunnah.
<i>Surah</i>	Quranic chapter.
<i>Swalat ul istisqai</i>	Special prayer for the rains
<i>Taqwa</i>	Fear of Allah with the aim to earn His pleasure.
<i>Tawakal</i>	Trust or reliance (on Allah)
<i>Thawab</i>	Divine reward for a virtue done or a sin avoided.
<i>Ummah</i>	A Muslim community.
<i>Wajib</i>	An obligation or duty.
<i>Wajibatun lilla</i>	Obligation in the course of serving Allah.
<i>Waqf</i>	Endowment.
<i>Zakat ul badan</i>	An obligatory charge on every Muslim who has fasted during Ramadhan.
<i>Zakat ul maal</i>	A divinely compulsory charge on a Muslims wealth. Simply and mainly referred as <i>zakat</i> .



**OFFICE OF THE PRESIDENT**

ISIOLO DISTRICT COMMISSIONER.

P.O.BOX 797-60300

ISIOLO.

3<sup>rd</sup> Sept., 2010

To whomever it may concern,

**Re.: Permission to carry out Research in the District**

This is to certify that Ramzan Kihara, ID No 10224643, a post graduate student from Kenyatta University, has been permitted by this office to carry out research on Muslim Organizations and their Contributions to mitigating food insecurity in the district.

Please accord him all possible cooperation by availing information he may require for success of his study.

  
J. Mwaura - District Commissioner

**ISIOLO DISTRICT COMMISSIONER**  
**P.O. BOX 797**  
**ISIOLO**

c.c. D.D.O.

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