



# 2020 ANNUAL REPORT



**CELEBRATING 15 YEARS**

# DEAR MEMBERS OF SAUTI MOJA COMMUNITY

Programming progressed well this past year even with the added challenge of COVID, which added complexity and demanded urgent response to safeguard vulnerable members in our program communities. The first priority for our partners was to provide masks and handwashing stations to staff, and then, liaise with the Ministry of Health officials to determine how they could help protect rural communities. In Tanzania, staff translated health documents into Maa, and in 21 communities, facilitated the health messaging on COVID risk and prevention. They also visited medical clinics in our beneficiary villages to identify and then supply personal protection and hygiene items that were needed. (The cover photo shows demonstration of proper handwashing to a local family.) Similarly, Kenyan partners consulted health officials, and then, hired loudspeakers for COVID messaging in

communities; purchased masks, handwashing stations and soap for the elderly; and trained about 90 young mothers, who taught others in their villages about COVID.

As well, Sauti Moja celebrated its 15th year in 2020 - fifteen years partnering with donors, local agencies and communities to uplift, transform and give hope. We paused to analyse, reflect and celebrate the generosity of donors, passion and service of partners, and resilience of beneficiaries and communities that we have accompanied. This annual report gives an overview of what we have accomplished as well as a snapshot of those that, together, we have assisted. **I hope that you find some fulfillment in how ‘you’ have contributed.**

**Tim Wright**  
Co-Founder and Director, Sauti Moja

## FINANCIAL SUMMARY

Donations in this financial year totaled \$152,618. At year end, Sauti Moja expenditures exceeded revenue by \$18,681 indicating a need to seek increased donations and/or reduce spending in FY20-21.

### EXPENSES FOR FY19-20

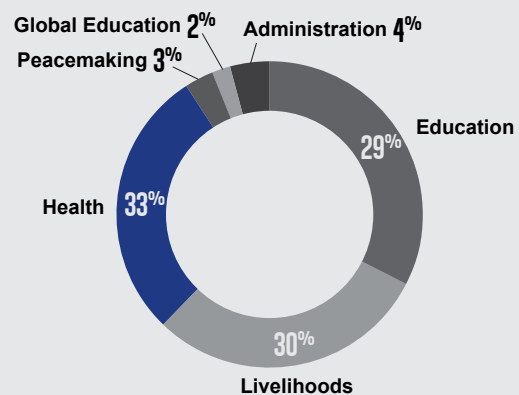
Sustainable Livelihoods (livestock, small business, land rights, and peacemaking)	27%	\$45,890
Schools (preschools, shepherd school, and adult literacy classes)	25%	\$42,192
Health (HIV/AIDS, family planning, child health, SRH, human rights, and food aid)	22%	\$38,251
Vulnerable Youth (well-being and education of child mothers, deaf children, and orphans)	19%	32710.4
Global Education (training, literature, hosting interns, and donor visits)	3%	\$7,399
Administration and Fundraising in Canada	4%	\$4,857
<b>TOTAL</b>		<b>\$171,299</b>

Learn more by visiting Canada Revenue Agency's website: [www.cra-arc.gc.ca/charities](http://www.cra-arc.gc.ca/charities)

## 15-YEAR SUMMARY OF INCOME AND EXPENDITURES

Program funding comes from a wide range of donors, groups and agencies; all programs are implemented through partner agencies, not directly by us, but we provide direction and are accountable. Some agencies, such as Canadian Food Grains Bank, send funds directly to our partners, though we direct and are accountable for those projects. This report encompasses the impact of all programs managed by us. Funds from all sources totaled \$2,754,656; of this amount, \$1,777,882 – about two-thirds - came directly from our donors. (Our reporting to Canada Revenue Agency is for gifts given to us by Canadians, not funds sent directly to partners.)

## PROPORTIONAL EXPENDITURE OF \$2.75M





❶ Tume, like other single moms, provided good care for her goats. She paid off her loans and built her herd to 24 – enough to feed children well and meet household and education needs. ❷ Buke’s donkey relieves her of having to carry 20L of water for 6 km every day. She paid off her loan, and says that her donkey saved her back and leaves her more time for child care. ❸ Namwata, an orphaned, deaf girl contracted HIV from her mother. Her goats provide more and better food, so now, she is healthier and able to take the ARVs necessary to sustain her life. ❹ Nkileti had no livestock or land, so struggled to feed three children. They survived from sale of charcoal and food help from neighbours. Overjoyed, she named her camel, “God Provided”. ❺ The Maasai women of Tingatinga Livestock Bank expressed thanks to donors for the gift of goats. In spite of drought, all managed to pay off their loans; 50 women have benefited. ❻ Marginalized, poor, urban moms joined to form a peer support group. Land was rented and tools and seed were provided to help them feed their children and earn household income.

## LIVELIHOODS OF VULNERABLE WOMEN

Sauti Moja’s livelihood projects contribute to short- and long-term food security for vulnerable individuals and communities. As most pastoralist people, including vulnerable moms, have basic skills in livestock raising, we provide loans to help beneficiaries establish a herd to provide income and food for their families.

About two-thirds of the livestock beneficiaries are members of a community livestock bank (CLB) whereby they received their animals on a loan basis, and are trained in livestock health, with complementary training in family health. The loaned livestock become a community asset overseen by community leaders; the women make loan payments by giving the first female offspring of each animal to other women whom they have selected as similarly impoverished. The net effect is that the wealth and health of the poorest is lifted, and there is less drain on the social safety net. **Sauti Moja has established 28**

**CLBs with 20 women in each CLB having received livestock loans.**

Our goal is to provide 1000 female-headed households with a loan of goats, camel and/or donkey; already **749 vulnerable women have received livestock**. Almost all women have paid or are paying their loans by helping another vulnerable household with livestock, though droughts have been a challenge for many. **The estimated number of persons benefiting from ‘initial’ livestock loans is about 3700 women and children** – average household size is five.

However, some moms, especially among the urban poor, do not have access to land or household support for grazing livestock. Most of these 29 women have been out of school for many years, but have lived a life of stigma due to having had a child out of wedlock; all are poorly-educated, so struggle to feed and care for their families. Our partners have formed two peer support groups that receive life skills and business training and small loans for projects like vegetables. In addition, two groups have organized and registered with Social Services in order to be eligible to participate in government programs.

*“Our goal is to provide 1000 female-headed households with a loan of goats, camel and/or donkey; already 749 vulnerable women have received livestock.”*



1 *Mama Dan knows the importance of public health education. Monthly, for a year, she teaches moms about rights, family planning, disease prevention, and child health and nutrition.* 2 *In Community Conversations, men, women and youth discuss risky cultural practices, plan for HIV-prevention, and identify volunteers for training and care for those affected by AIDS.* 3 *Koko, a Maasai grandmother trained in HIV/AIDS, volunteers at the health clinic to teach women and husbands about HIV-prevention, the need to be tested, and what to do if HIV-positive.* 4 *Martha teaches child rights, sexual and reproductive health, goal setting, and effective decision-making to school girls and boys. Teachers report improved behaviour and performance.* 5 *Children use song and drama to give sexual and reproductive health and life skill messages to parents and other youth. They become strong influencers for improved gender relations.* 6 *During drought, which is increasingly frequent and serious, local suppliers provide food aid to hungry households - mainly female-, elder-, and orphan-headed plus those living with AIDS.*

## FAMILY AND COMMUNITY HEALTH

### Family Health Education for Livestock Beneficiaries

Recognizing that most our 700+ livestock beneficiaries are mothers of young children with little-to-no training in public health, Sauti Moja and Ministry of Health developed a 12-lesson curriculum that includes family planning; HIV and other STI prevention; water and sanitation; child health and nutrition; and women and child rights. To date **1,146 mothers have been enrolled; total number of women and children that that directly benefit from training is about 5,500.**

### Sexual and Reproductive Health Education in Schools

Due to high incidence of school girl pregnancy, we established this program for boys and girls in primary schools. The 12-lesson curriculum covers sexual and reproductive health (SRH), child rights and responsibilities, and life skills, including decision-making for success. **In Kenya and Tanzania, 2,272 students in 46**

**schools have been trained** in this afterschool program and become peer educators for other students and out-of-school youth.

### Community HIV Prevention and Care

Sauti Moja trained local leaders, who sensitized their community to the risk of HIV, mobilized members to develop strategies to reduce risk of an epidemic, and organized volunteer care for those affected by HIV/AIDS. About **250 women, men and youth** were engaged in ‘community conversations’ leading to development of communication and action plans in three villages of 19,000 persons. This project was extended to another remote village of 4,200 persons.

### Emergency Food Relief

Severe droughts causing increased death of livestock - the primary source of income and food - are becoming more common. The social safety net, whereby people help their neighbours, is inadequate, so there is widespread hunger and malnutrition among children, those affected by HIV/AIDS, and the elderly. Food relief has been provided for short periods to 756 households -the **equivalent to assisting 1,055 households (about 5,000 persons) for a year.**



① Martha 'mothers' school girls through the trauma of exploitation, pregnancy, rejection, and school expulsion. Both 'Graces' returned to school, went to college, got married, and have jobs. ② Some girl mothers are traumatized and fear returning to school, so choose training and a grant to start a small business. Dohatu chose goats, and has used that income to learn tailoring. ③ Education sponsorship of the orphan, child mother, Esupat, was critical to help avoid forced early marriage. She completed a Diploma in Ed Admin, and helps train visiting university students. ④ Millicent is one of the deaf, young mothers. A sponsor supported her to attend a trade school for the deaf. Now, she is a seamstress who is able to support herself and her son. ⑤ Several Tanzanian girls, permanently expelled from school due to unwanted pregnancy, were trained in livestock health. Now, Nepatin works in a veterinary shop and is raising goats. ⑥ Though they had a few goats, Jillo, the oldest of seven orphans, struggled to care for her siblings. We provide school uniforms and fees, long-term food assistance, and monitor well-being.

## EDUCATING VULNERABLE YOUTH

In some pastoralist cultures, pregnancy of unwed girls is a taboo that may lead to expulsion from the family, community stigmatization, end to education, and a life of poverty while raising a baby. In other cultures, pregnancy is not considered quite as serious, but parents are likely to end education support and force the young mother to marry. Our goal is to provide each child mother with an opportunity to realize her educational and career dream and to provide adequate time to mature and realize her options to help her make well-informed choices for her future. **To date, 60 young mothers have had counseling and education support, and 51 of them attended training in child care, SRH, and life skills. Of these, 28 attended technical school or learned a trade, and another nine went to college or university.**

Also, there are inadequate opportunities for education of deaf children, especially girls, and deaf persons have been stigmatized and considered unmarriageable, so are dependent on the parents and become home labourers.

We have included these other vulnerable children for formal education and support. We have supported **11 deaf students; 3 are currently in school, 3 are now supported by their parents, and 5 have gone to trade school and received tools in support of their businesses** – two young men are carpenters and three young women are seamstresses.

Orphans are another group often in need of education support; many live as orphan-headed households or with a poor grandparent or caregiver. Currently, we support **10 households (39 persons) with orphans and children** with special needs by providing food assistance, as well as school fees, shoes and school uniforms.

### Preschool and Adult Literacy

Historically, formal education was not high priority for pastoralists, and there were many challenges to achieving an education. Often, governments provide fewer schools for marginalized people, and in subsistence agriculture, children must contribute to family survival - typically, boys herd livestock and girls help with child care and household duties.

*“Our goal is to provide each child mother with an opportunity to realize her educational and career dream...”*



❶ Sara had a long-term vision for Maasai empowerment through education. In retirement, she trained in Montessori, established two preschools, and is now seeing her goal coming to fruition. ❷ Every three months, children are weighed to check on growth faltering, and every day, children, who may not have eaten at home, get ‘porridge’ and, later, peanuts for protein snack. ❸ Each term, a doctor does checkups on preschoolers, and teachers follow-up with parents. When serious, we have supported treatment for tuberculosis, heart surgery, broken bones and burns. ❹ Pre-teen boys and girls are keen to come to school after completing their household responsibilities. They learn quickly and self-esteem improves, as they catch up to other village children. ❺ Young wives report increased respect from husbands and in the community, as they are able to read and share information orally and on cell phones and keep simple financial records. ❻ Adult literacy classes include family health lessons, and they learn to read simple documents, which they can share with other moms. This enhances family well-being and social standing.

### Longido Early Childhood Education (LECHE)

In Tanzania, the LECHE preschools were established to prepare Maasai children for primary school, as it is a challenge for children who don’t understand Swahili, the language of instruction, to do well. This Montessori program has achieved its goal with almost all continuing to primary school, and there is a shift to increased family support for girls’ education. **Each year, about 60 children are enrolled in each of the Longido and Oltepesi preschools.**

### Shepherd School

In Kenya, our partner, RETO, also recognized that there were many children who could not attend primary school, as they had family responsibilities. In order to provide an opportunity for these children to learn the 3Rs and acquire Primary Equivalency, we established the Shepherd School where **25 boys and girls** attend school six evenings a week.

### Adult Literacy

Also, in Kenya, RETO wished to empower young mothers through functional literacy education, so they can read about family health, manage personal finances, provide leadership in the community, and better support children’s education. We hired three teachers, and **60 young wives in Loglogo** attended class five afternoons

a week. In response to local demand, we added another class for **35 more in Kamboe.**

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## PEACEMAKING

### Peace Livestock Banks

Marsabit County, Kenya has several ethnic groups with a long history of resource conflicts. As a peace catalyst, we established a Peace Livestock Bank of ‘enemies’ - 20 Borana-Gabra and 20 Rendille widows who had lost their husband and livestock to the other group. They learned together about peacemaking and received livestock; each



❶ “Before, we feared each other, but now we are comfortable together. We meet for weddings and births and give gifts. When there is sickness and death, we comfort one another.” ❷ Giving livestock to the former enemy is fulfillment of agreement by widows of conflict to pay-off loans, but more than that, it symbolises giving life and is a covenant for peaceful relations. ❸ Borana- and Samburu-speaking widows gave personal testimonies over radio of their losses, hate, forgiveness, and reconciliation with the ‘enemy’. They continue to advocate for peace. ❹ School boys trained in peace, but living in fear of on-going conflict, challenged Borana and Gabra elders and religious leaders to resolve their conflict, so that all children can have a peaceful future. ❺ Miriam is a teacher and peacemaker, so established Peace Clubs in primary schools. Children from schools of different ethnicities join in events to become new friends with the ‘enemy’. ❻ Oshumu meets monthly with village leaders to raise awareness of threats to land access for grazing, inform them of their rights, and support their holding land managers to account.

one paid her loan by giving the first female livestock offspring to a widow from the enemy community. Soon, they were **Ambassadors for Peace** challenging chiefs and traditional leaders to enter into inter-community agreements for restorative justice.

### Peace Clubs in Schools

Community leaders were convinced that, for lasting peace, children should be taught about conflict resolution. In agreement with this vision, we initiated Peace Clubs in primary schools in Marsabit District. Schools are selected strategically, i.e. those with greater ethnic diversity, and teachers selected boys and girls who would be peer educators. Students meet after school, for participatory learning about causes of conflict, futility of violence, gender-based conflict, conflict resolution, and path to reconciliation. **So far, 343 students in nine schools have been trained as peer educators.**

### Land Rights Advocacy

Pastoralists are losing access to the communal lands required for grazing. This is due to privatization, appropriation by government, priorities of wildlife conservation, and tourism businesses. Since 2016, we have supported **134 training sessions for men and women**

**in 12 villages and sub-villages** in the area west of Mt. Kilimanjaro. Villagers are now engaged in holding leaders to account. Secure access to grazing land benefits about **1,300 households (6,800 persons)**.

Kenya’s Community Land Act (2016) provides ethnic groups the opportunity to secure their communal lands. We support our partners in building community solidarity to establish land use regulations and legally-recognized boundaries.

## GLOBAL EDUCATION

We view the need for our humanitarian actions to be rooted in international and national structures and systems that fail to meet our neighbours’ – in this case, the pastoralists of East Africa - needs. Our service to them is made possible through the compassion of donors and expertise of local leaders who strive toward social justice and peace. As it can be difficult to become informed of the challenges, opportunities and resilience of pastoralist communities, we try to increase understanding of these factors and our impact through various initiatives.

*“We support our partners in building community solidarity to establish land use regulations and legally-recognized boundaries.”*



❶ Megan joined us as an intern from Wheaton College in the USA. Later, she returned as SMTZ staff, and before entering grad school, co-founded Sauti Moja USA with her family. ❷ Johnathan, like many other Canadian children, has learned about the village life of Maasai preschoolers – school, environment, lifestyle, and families - to become an engaged global citizen. ❸ Visiting individuals and groups are honored by partners and beneficiaries for their generosity. Rotarians have monitored the SRH program they funded and the preschool they built.

## Communications

Annual Reports	<a href="http://sautimoja.org/publications_reports.html">http://sautimoja.org/publications_reports.html</a>
Facebook	<a href="http://www.facebook.com/SautiMojaCanada">www.facebook.com/SautiMojaCanada</a>
Blog	<a href="http://sautimoja.blogspot.com">http://sautimoja.blogspot.com</a>
Website	<a href="http://www.sautimoja.org">www.sautimoja.org</a>
YouTube	<a href="https://www.youtube.com/channel/UCYwdvD_5_sBx1JPotsj_-Ew/videos">https://www.youtube.com/channel/UCYwdvD_5_sBx1JPotsj_-Ew/videos</a>

## Hosting students

For many years, Sauti Moja Tanzania has hosted undergraduate and graduate students from colleges and universities in Canada, the USA and Europe. These are frequently short-term (< 1 month) assignments when they conduct an undergraduate research project, but others have interned there for several months

## Donor visits

Both RETO and SMTZ take great pleasure in hosting our donors and work hard to make it both an enjoyable and informative time. Our partners like to get to know those who care about their lives and their work, and are proud to show the impact made from donor gifts. We/ they welcome those who have shown a commitment to partnering in transforming lives.

## GRATITUDE AND BLESSINGS

As she was weak and with no field or livestock, the elderly grandmother, Dadahto, struggled to feed her murdered daughter’s children. Overjoyed about receiving goats from Sauti Moja, she said, “Love is seen in the gift. I have not seen the people who gave me the goats, but when I see these goats, it proves to me that they love me. **I can see the act of love; it is visible to me.** The angel of God does not come as an angel, it can be anyone, anywhere. If the words of my mouth can make the giver happy, I say, **“Thank you. I pour the blessings of my old age on him or her.”**”

