

Milk Markets in Agropastoralist Areas of Africa – A Photoset

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The photos displayed on the following pages were taken in Kenya and Ghana as part of the research project **Connecting Agropastoral Food Culture Research to Livestock Commercialisation Policy**. They accompany the project **Policy Briefing**. The project explored the interactions between the cultural roles of milk and honey, and their existing and potential roles in markets. It instigated dialogue between research and policy domains: research on the cultural and heritage roles of these foodstuffs, and policy intentions for dairy and apiculture value chains. In Kenya, a participatory photography exercise engaged members of the Aror and Ilchamus communities, who presented photographs to county government policy actors in a policy dialogue *Baraza* event. In Ghana, the photographs were taken by the lead researcher during an ethnographic enquiry and presented to national-level policy actors.

Agropastoralist food culture in Baringo, Kenya

These photos were taken in a participatory photography exercise by members of the Arror and Ilchamus communities in Baringo county, Kenya, to show aspects of milk value chains which are culturally meaningful to them. These prints aim to prompt thinking about how cultural and heritage aspects might be incorporated into African milk value chains.



Photographer's caption: Our cultural heritage should be preserved for future generations and the skill of Mursik processing should be commercialised to raise the livelihoods of the community.

Researcher's caption: Milk is traditionally fermented into a drink called Mursik and stored in gourds. These are decorated with cowrie shells to show that a type of milk is inside, and can be given as gifts.

Photographer: Gideon Cheptarus



Photographer's caption: We use artificial fences to avoid cutting down trees for fencing, and conserve the environment.

Researcher's caption: Many traditional authorities forbid cutting trees for fencing, as deforestation contributes to the climate change the region is experiencing and the trees are useful for honey production.

Photographer: Felix Rotich Keroi



Photographer's caption: The photo depicts the manner to which some Ilchamus community members have begun to embrace the contemporary methods of livestock rearing, as opposed to the antique period where cows were milked while they were not feeding.

Researcher's caption: Modern methods may include paying for labour. Older men do not traditionally milk cows, but in the modern day can be employed to do so.

Photographer: Ruth Saola



Photographer's caption: These goats improve our economic status.

Researcher's caption: Goats are commonly owned by women, unlike cows, and have specific roles, such as producing milk that has medicinal properties and that many people consider more appropriate for tea than cows milk. Goats are increasingly kept as they are resilient to dry conditions, and are increasingly used for bride wealth.

Photographer: Kelvin Tuwei



Photographer's caption: These arrows can be used for protecting ourselves and livestock against predators and enemies in the Arror community.

Researcher's caption: Only designated men can produce these arrows, which are smeared with deadly poison produced from plants. They can be used to protect cattle from predators and raids.

Photographer: Titus Chepchieng Kibowit



Photographer's caption: The pictures depict the problem of milk scarcity in the region and the manner to which individuals use motorbikes to curb the scarcity.

Researcher's caption: When yield from their own cattle is low, families can purchase milk from other valleys, transported in urns on motorbikes. But, the milk is sometimes not to their taste, or of the right quality required for producing fermented drinks. This could be because the milk spoils on the long journey over a poor road network.

Photographer: Petronillah S. Lesoiles



Photographer's caption: The photo depicts a transition from the antique method of feeding animals while they graze to contemporary methods where feeds are brought to animals.

Researcher's caption: Other changes to livestock-keeping methods include adoption of new, more productive breeds. Zero grazing has become popular, partly as a way to keep animals closer to the house and safe from raids.

Photographer: Nicholas Cheptoo



Photographer's caption: A different ear cut represents different Arror clans.

Researcher's caption: Only designated people can carry out the ear notching which shows the clan an animal belongs to.

Photographer: Lucy Jerogony



Photographer's caption: The picture depicts the relevance of honey at the community level, and also the cultural relevance of honey.

Researcher's caption: Honey is sold and has medicinal value, and raw honey and honey brews are used in cultural ceremonies. Honey production is traditionally a male task. It depends on a diversity of flowering plants being conserved for bees to collect nectar from. The traditional round beehives shown here are being replaced by square ones which are easier to harvest from.

Photographer: Nelson M. Leita



Photographer's credit: Our culture, our pride.

Researcher's caption: In this self-portrait, the photographer sips milk from the lid of a traditional gourd that she has used to collect milk from a cow. Milk is convenient to sate hunger when out in the fields. Although her husband owns the cow, she will decide how much milk to use for household consumption and how much to sell in local markets.

Photographer: Jackline Matthew

Small-scale milk value chains in Ghana

These photos provide insights into the steps in the milk and *Wagashi* (local soft cheese) value chain that provides livelihood opportunities to Ghanaian Fulani women. The Fulani are a West African pastoralist group who are a minority in Ghana. These photos were taken by the lead researcher in Ghana.



Researcher's caption: Natural resources are used throughout the preparation process: calabashes are used for storing the fresh milk that will be turned into *Wagashi*.

Photographer: Kaderi Bukari



Researcher's caption: Fulani women use their knowledge of natural resources to source and pound plant-based ingredients to use as a coagulant in the preparation of *Wagashi*.

Photographer: Kaderi Bukari



Researcher's caption: *Wagashi* can easily be prepared at home by women, requiring little specialist equipment – only knowledge. Here it is being cooked in one of the preparation stages, in Bulugu, northern Ghana.

Photographer: Kaderi Bukari



Researcher's caption: Everyday household items such as plastic bowls are repurposed for use in preparation – these bowls are for straining the *Wagashi*.

Photographer: Kaderi Bukari



Researcher's caption: Completed *Wagashi* has coagulated and can now be removed from the whey and packed for transportation to the market.

Photographer: Kaderi Bukari



Researcher's caption: Fresh *Wagashi* is packaged in simple containers for transportation to the market and sale.

Photographer: Kaderi Bukari



Researcher's caption: A Fulani woman accompanied by her child sells milk in the market in Kundungu, northern Ghana. It can be easier for Fulani women to access informal markets than formal employment to gain income to support their household role – although working while caring for children is not easy.

Photographer: Kaderi Bukari



Researcher's caption: *Wagashi* for sale in the market in Buipe, northern Ghana. It will be quickly bought by food vendors to add to their meals, for nutritional importance. Many *Wagashi* vendors have regular customers who rely on them for supplies, raising the protein content of the food they sell.

Photographer: Kaderi Bukari



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