

Pastoralist Forum Ethiopia (PFE)

Inclusion of a “Chapter on Pastoralism”

Ethiopia: Building on Progress:
A Plan for Accelerated and Sustained Development to End Poverty (PASDEP)

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1. Introduction

Pastoralist Forum Ethiopia (PFE)¹ has participated in the consultation process to develop **A Plan for Accelerated and Sustained Development to End Poverty (PASDEP)** since Sep. 2005. The Forum has contributed a lot during the First Generation PRSP too. The Chapter on Pastoralism depicted in the SDPRP can be mentioned as the main contribution made on the behalf of the pastoralists.

Cognizant of the less treatment pastoralists have received in the draft PASDEP, PFE consulted its members and based on subsequent consultation of the pastoralists and partners in various fora such as national conferences on pastoral development, pastoralist day, training workshop, and results on previously made PRSP consultation, has developed this CHAPTER ON PASTORALISM to be included in the PASDEP.

2. Background

Unpredictable and unstable climatic features as well as ecologically fragile environment characterize the pastoral regions in Ethiopia. Pastoralists are estimate to 12-15 million in population residing in 7 Regions, 21 Zones, and 123 Woredas. The livestock population in the pastoral regions is estimated at 40-42% of the country's total livestock population. Besides, the pastoral areas are rich in cultural and traditional heritage, flora and fauna diversities, valuable minerals, aquatic, and energy resources (solar and wind). The regions are also characterized by frequent calamities (conflict and drought), food insecurity, and lack of adequate social services and capacity building institutions. Because of these and other related factors, pastoralists have remained the poorest of the poor and become more vulnerable to a growing process of impoverishment. Macro economic policies and programs have overlooked pastoralists' way of life and living conditions and failed providing sound and fair pastoral development policy options. As a result, pastoralists have experienced decades of deterrent policies and socio-political exclusion. Pastoral livelihoods require long-term, multi-sectoral, holistic and integrated development interventions to ensure sustainable pastoral development in the country..

Needless to say the importance of inclusion of pastoral interest in the PASDEP for the following reasons:

- *The right for development is a constitutional right*
- *Presence of a long history of political, economic, and socio-cultural marginalization of pastoralists that is stemmed from old mainstreaming view from the side of the decision-makers*
- *Pastoralism is a livelihood sources for 12-15 million citizens belong to different nationalities/ethnic groups and inhabiting 61% of the country's landmass.*
- *The pastoral regions livestock population is estimated to 42% of the national livestock population and contributing immensely to the national GDP*
- *Pastoralism is the only efficient and effective way to utilizes the virtually inaccessible remote range resources and ecology*

¹ Pastoralist Forum Ethiopia (PFE) is a local umbrella NGO advocating for the right of Ethiopian pastoralists, and represents collective voice of its member CSOs/NGOs. The Forum envisions that concerns of the pastoralists would receive the proper attention of policy-makers and addressed. The priority focus areas are I) *Policy Research, Advocacy and Lobby*; II) *Networking and Coordination*; III) *Promotion of Good Governance and Practices*; IV) *Partnership and Coalition Building*; and, V) *Capacity Building*. The advocacy scope of PFE ranges from local to international levels. The Forum is a legally registered organization at the Ministry of Justice with Certificate No. 1125. Currently, the Forum has 24 member NGOs.

2.1 PRSP process and pastoralism

The interim-PRSP came out in Ethiopia in November 2000 and faced serious criticism from the Civil Society Organizations/NGOs due to lack of consultative and inclusiveness in its approaches. The document did not include issues of the pastoralists, except it mentioned pastoralism as a complex and difficult phenomenon to understand. It was that time that Pastoralist Forum Ethiopia (PFE) has embarked to advocate for the inclusion of the voices of the pastoralists in the Final PRSP. To ensure the inclusion of issues of the pastoralists, PFE organized a National Conference under the theme *Pastoral Development and Poverty Reduction Strategy* in May 2001, which opened debate and dialogue on the issues among wider stakeholders. As a result, recommendations were documented to enter to the broader circulation.

In addition, PFE facilitated with its partners the Fourth Ethiopian Pastoralist Day (EPD)² under the theme ***Special Attention for Pastoral Poverty Reduction Strategy*** in January 2002. Subsequently, the Forum organized consultation workshops for the pastoralists and stakeholders in which reflected concerns and strategies has been developed to ***A Chapter on Pastoralism (Pastoral Poverty Reduction Strategy)***. The Chapter was submitted to the Federal Government for inclusion in the PRSP. The advocacy strategy of PFE included building up of alliance with the government (Ministry of Agriculture) and NGOs (the then CRDA PRSP Task Force) in addition to participating in all levels of the government's PRSP consultation processes.

In addition, the Forum had an opportunity to chair a session during the Federal Level PRSP consultation workshop. The draft PRSP document was released in June 2002 by the PRSP Secretariat and commented. **In September 2002, the final PRSP came out with a six-page chapter on pastoralism (pastoral poverty reduction strategy)**. In terms of strategy, the paper has partially incorporated the essentials from *A chapter on Pastoralism* that PFE proposed.

2.2 Gains made from PRSP process

The PRSP process has for the first time given opportunity for poor peoples to speak out their plights through direct consultation. The government has officially invited and consulted CSOs/NGOs to participate in and reflect on the process that was welcomed by many as a *new chapter* to promote the GO-NGO partnership in the country. Broader participation in terms of representation and coverage was made. The major gains so far made however, limited to the outcomes of the consultation phases of the PRSP.

- Pastoral poverty was diagnosed, discussed, possible alleviation strategies were forwarded by the pastoralists themselves and stakeholders at the grassroots level through the consultation workshops that PFE organized
- A Chapter on Pastoralism to be in the PRSP is produced, discussed, finalized and submitted to the PRSP Secretariat at the Ministry of Finance and Economic Development (MoFED), and pastoral development is considered as a key multi-sector in the national PRSP. Depend mainly on the consultation out comes, a proposal on *pastoral development policy recommendations* was developed and submitted to the Ministry of Federal Affairs (MoFA) and advocacy work is underway to implement the policies.
- The understanding between the Government and PFE to work together on pastoral development is improved.

² PFE in collaboration with its partners organizes Ethiopian Pastoralist Day (EPD) annually to serve pastoral advocacy toolkits. EPD was first initiated by Pastoralist Concern Association Ethiopia (PCA), an indigenous NGO in 1999.

2.3 Concerns in SDRP

Although the efforts made to include the voice of the pastoralists into the final PRSP was encouraging, there were many concerns raised by PFE when the document was first released. **Firstly, the chapter on pastoralism was only partially considered in the Final PRSP; secondly, no clear budget was indicated with regard to the pastoral sector; thirdly, no clear indicators were in place to measure the success of the project; and finally, no clear monitoring and evaluation (M&E) put in place and creating space for the CSOs engagement.** The First Annual Progress Report (APR I) did not clearly mention what had been achieved at that time as regard to pastoral development. PFE forwarded its concern to the Government through the then PRSP Task Force. In the Second Annual Progress Report (APR II), the pastoral part was not included so that it was difficult to know what were the achievements made on this peculiar sector.

2.4 Pastoralism and the Draft PASDEP

It is good to see a national policy document/PASDEP to have covered a wide range of national issues, and increasing the period of the plan from 3 to 5 years that would give a reasonable implementation period. However, the following are missing in terms of pastoralism:

1. The pastoral issues have received little attention in the PASDEP. Recognizing the special challenges of pastoral areas, the SDRP treated pastoralism with the inclusion of a distinct chapter on pastoralism. Although pastoralism is mentioned in the PASDEP in areas this specific focus has gone. A separate chapter to address the challenges for pastoralists in a comprehensive way would help to ensure poverty is addressed in these areas.
2. The pastoral issues are haphazardly treated under different sectors, eg. Agriculture, education, health etc.
3. As the pastoral system is a peculiar system, pastoral issues need to be treated differently
4. The main pastoral policy issues to be considered in the PASDEP include:
 - 4.1 RECOGNITION OF PASTORALISM AS A VIABLE MODE OF PRODUCTION AND A WAY OF LIFE;
 - 4.2 DEVELOPING PASTORAL LAND USE POLICY BASED IN HARMONY WITH THE TRADITIONAL LAND USE SYSTEMS;
 - 4.3 ADDRESSING DISASTER MANAGEMENT WITH SPECIAL REFERENCE TO RECURRENT DROUGHT AND CONFLICT MANAGEMENT;
 - 4.4 PROVISION OF MICRO-FINANCE SERVICES BASED ON LIVESTOCK RESOURCES AS COLLATERAL; AND,
 - 4.5 PROMOTING LIVESTOCK MARKETING.

2.5 Encouraging Policy Changes

The major policy changes so far made by the Federal Government includes securing the constitutional right of pastoralists not to be displaced from their own land, power decentralization to the Regions, and formation and reformulation of pastoral institutions, among others. The government has assigned a Pastoral Affairs Standing Committee in the Parliament, and has established Pastoralist Area Development Department (PADD) under the Ministry of Federal Affairs. In addition, the Pastoral Regional States has reformulated many of their institutions to incorporate pastoralism. That is, the Oromiya Regional State has established Oromiya Pastoral Development Commission, and Pastoral Development Commission in SNNP region while other regions have Pastoral Coordination Office under the Regional Bureau of Rural Development. Moreover, a conference on Pastoral Area Development was launched for the first time in April 2002. Recently, the Federal and regional governments, and NGOs are increasingly giving attention to pastoral development.

In the 8th Ethiopian Pastoralist Day, which was organized jointly by the Ministry of Federal Affairs, Pastoralist Forum Ethiopia, and EFDR House of Peoples' Representatives Pastoral Affairs Standing Committee (PASC), the Prime Minister addressing the opening ceremony promised to continue supporting pastoral livelihoods. The pastoral elders have passed 14 point resolutions that urged the government to address the land use, conflict, marketing, social services, etc. Thus, it is imperative to include the pastoralists' interest in the PASDEP so that the pastoralists as citizens of the country should get benefits and contribute their part in the country's development endeavors.

3. Concepts of Pastoral Poverty

The concept of pastoral poverty in general goes along with the definition of absolute poverty, a situation of deprivation of basic needs, independent of the general style of living in a given society. Poverty in the pastoral context as described by the pastoralist themselves is thus, a condition characterized by:

- lack of livestock resource
- deprivation of the basic needs (food, shelter, and cloth)
- lack of skill and knowledge to raise livestock
- unable to keep up with ancestral cultural heritage/norms
- unstable condition due to war/conflict ,and disintegration
- lack of livestock and children
- being either widow, orphan, or disabled
- bitter experience of spiritual loss due to inability to undertake ritual sacrifice so "unable to communicate with God"

4. Causes and Dimension of Pastoral Poverty and Recommended Strategies

The causes of poverty in pastoral areas are complex, deep-rooted and multi-dimensional that emanate from the cumulative effects of natural calamities (drought, flood, pest etc) and human induced (war/conflict, poor policy and institutional development etc). The causes and dimension of pastoral poverty, and the recommended strategies are discussed below.

4.1 Drought and flood

Few years ago, drought was a natural phenomenon that happened once in ten years; however, in recent past in the pastoralist areas it occurs more frequently, every two to three years. Although the degree and impact of the drought varies across the pastoral regions, drought remains a major cause of asset losses and resource depletion leading to poverty. Drought also increases vulnerability of livestock to death and equally threatens the pastoralists' livelihood resource bases.

Including mortality, sales, and slaughter, cattle herd reduced by an estimated 72% in Afar Region during the 1972/74 famine, by 60% in Borena during the 1984/85 famine, and by 78% in Somali and Borena areas during the 1995/7 drought (Sandford and Yohannes 2000: 6)³. When drought started in southern Ethiopia in early 1998, herds had had no time to recover from the 1995/7 drought.

³ Sandford, S. and Yohannes Habtu, 2000. *Report of the Pastoral Appraisal Team: on emergency response interventions in pastoral areas of Ethiopia*. London: DFID

In one year, May 1999 to May 2000, the southern Somali and Borena suffered great losses of cattle that exceeded 70%. In recent survey conducted in Borena (Taffese 2001)⁴, the per capita TLU⁵ has declined from 4.1 in 1998 to 2.25 in 1999.

The major catastrophic loss of livestock number was due to drought and drought induced diseases. The low herd recovery rate coupled with continuous drought has haphazardly affected the livestock resources. According to estimate of Dahil (1976), the herd left only with 20% of the original number, then the recovery period will take 6, 10, 24, 28 years for goat, sheep, cattle, and camel, respectively. Therefore, the cumulative effect of drought has increased the number of pastoralists to 'depend' on food aid and from 10-20% in 1990s to 40% in 1997/99 (Sandford and Yohannes 2000: 32).

On the other hand, most of the Ethiopian River courses cross the pastoral regions. Thus, the problems of flood have been there with pastoralists of Somali (Wabi Shebele River), Nuer (Baro and Akobo River), S.Omo (Omo River), and Afar and Kereyu (Awash River). The problems with flood are predominantly seen in crops cultivated on the riverbank, access-denying schooling, health center and to others, and cause water born diseases both for animals and livestock. Furthermore, flood from Awash River, for instance, has deteriorated much of the rangelands in Afar Region.

Recommended Strategies

- developing participatory drought management mechanisms: preparedness including community development, capacity building of grassroots institutions, drought contingency planning, community based drought early warning systems; and mitigation measures
- linking relief with development and sharpening the food aid targeting mechanisms
- encouraging livelihoods/asset diversification (fishery, agro-pastoralism, herd diversification, mining etc)
- use of "wild food" sources (wild fruit, roots, stems, tubers, and leaves)
- provision of 'feed aid' for productive livestock groups (calves and lactating animals)
- encouraging preservation of hay, and dry season range reserves
- focusing on timely restocking and de-stocking activities
- possible arrangements of the use of by-products from local investment for livestock feed (State Farms-cottonseed cake, Sugar Factory-molasses and sugarcane stalk etc)
- controlling the diversion of natural river courses (especially Awash River)
- appropriate measure to alleviate flood hazards (specially River of Wabi Shebele, Omo, Baro, Akobo, and Awash)
- controlling drought-induced livestock diseases

4.2 Inadequacy/Lack of Basic Social Services

The inadequacy/lack of basic social services such as education and health are one of the major problems in the pastoral areas.

⁴ Taffese Mesfin, 2001. What should a Pastoral Development Strategy Constitute towards Poverty Reduction among Pastoral Communities in Ethiopia? In (Yonas Admasu, ed.): *Proceedings of the 2nd National Conference on pastoral Development in Ethiopia: Poverty Reduction Strategy and Pastoral Development*, held May 22-23, 2001 in Imperial Hotel, Addiss Ababa, Ethiopia. Pastoralists Forum Ethiopia (PFE).

⁵ Tropical Livestock Unit = 250 kg of live weight (i.e., equivalent to 0.7 cattle, 0.5 donkey, 0.1 goat/ sheep (ILCA 1992)

4.2.1 Education

The average education coverage in percent for the Afar, and the Somali was 13.8, and 15.1, respectively. The key problems of education are expansion problem (access to school), and quality and efficiency problem (within-school). The root causes of the education problems are related to shortage of trained staff, problem of access and adaptive education methods like mobile education, inappropriate curriculums, school calendar, school infrastructure, and cultural taboo towards sending girls to school, inadequate/lack of school furniture, teaching aid, and learning equipment, low motivation of teachers due to lack of incentives, unable to keep schools from disturbances of non-students, shortage of human resources etc.

Recommended strategies

- developing pastoral friendly curriculum and schooling calendar
- recognition and encouraging the religious way of teaching (*Dubsi/Qoranic school System*-the teacher lives with the students)
- expansion of both formal and non-formal school systems by giving attention to boarding schools, school feeding, training of teachers from the community (pastoral background), girls groups home education (this attract girls with age groups of 7-14 years)
- provision of incentives for teachers (reasonable salary/allowances, better careers structure)
- encourage and support community based organization (CBOs) to engage in the supply of teaching/learning materials
- vocational skill training for pastoral-system-drop-outs
- strengthening the capacity of local authorities to participate in the planning and management of school systems

4.2.2 Human Health

The health coverage in percent for the Afar, and the Somali, SNNP were 49.9, 40.9, and 48.7, respectively. The available health facilities are found haphazardly distributed. The major problems of health development are lack of access to health services, maternal mortality, infant mortality, lack of medicines and medical equipment, shortage of human resources, less attention to primary and reproductive health education, harmful traditional practices (FMG), incidence of epidemic resulted from flood, prevalence of HIV/AIDS etc.

Recommended strategies

- focus on mobile primary health education
- development of antenatal care
- focus on community based health development system (TBAs training and equipping them with TBA Kits, attention to Information, Education and Communication (IEC), facilitate primary and reproductive health education)
- expansion of Extended Program of Immunization (EPI) through mobile system
- controlling HIV/AIDS expansion by targeting on urban and peri-urban dwellers, ex-soldiers, returnees/refugees, immigrants, and tourists
- special attention to control fatal diseases such as malaria, STD, respiratory diseases (TB), and water born diseases etc
- construction of new/rehabilitation of health posts/health centers strategically situated, and improving their efficiency through staffing with incentives, supplies of drug and equipment
- attention to both preventive and curative health care

4.3 Water Development and Environment Protection and Management

In pastoral areas, water shortage for both humans and livestock especially during dry season is a major problem. The pastoralists shared the available water with the livestock. The chemicals dump from Mojo and Woldiya Tanneries as an example are cited in polluting the Awash River severely. In addition, plastic bags (Festal) and other plastic origin materials are polluting the range environment.

Recommended Strategies

- use of environmentally friendly water harvesting technologies (pond, micro-dams, roof catchments (especially in schools healthy facility compounds), and cement cisterns/ 'Birkas')
- improving traditional deep-wells and expansion of deep boreholes that are environmentally sound in strategic sites
- strengthening traditional water management system
- development of community based water management schemes
- discouraging extensive production of plastic bags by exerting high tax, but at the same time seeking alternatives for plastic bags
- encouraging traditional environmental protection and natural resource management mechanisms
- strong controlling mechanism on factories/state farms polluting rivers

4.4 Livestock Marketing, Veterinary, and Livestock Feed

The inefficiency and ineffectiveness of livestock marketing in the pastoral regions have been contributing to pastoral food insecurity. In the dry season and drought period, the terms of trade between livestock and cereals becomes unbearable for the pastoral household. For instance, in Borena in year 1998/9 there was the decline in the price of sheep, cattle, and camel by 38%, 35%, and 29%, respectively. During the same period, the price of sorghum and maize rose by 113% and 61%.

The inadequacy and inefficacy of the veterinary services are a bottleneck for pastoral development. The endemic diseases like CCPP, CBPP, Foot and Mouth Disease (FMD), anthrax, external (tick and mange mites), and internal parasites are causes of low livestock productivity and huge livestock losses. In addition, feed shortage resulting from drought, range degradation, and land shrinkage due to inappropriate land policy are major constraining factors to livestock development and pastoral livelihood.

Recommended Strategies

- facilitating and strengthening of cross-border livestock trading through credit provision, certification for quarantine in the eastern African level, and capacity building
- use of livestock as collateral to obtain loan from bank
- establishment of micro-finance to support the pastoral livelihood. Pastoralists are better not only to animal husbandry but also in trading
- establishment and popularizing livestock marketing information systems so that the producer could decide when to sell
- restoring the stocker/feeder program through private or livestock cooperatives
- privatization of veterinary to enhance the possibility of controlling livestock diseases that have negative impact on the export quality of livestock and livestock products

- appropriate market infrastructure (development of stock-routes, water points, veterinary service, sale of mineral lick etc)
- special attention to control external parasites (ticks) and other economically important diseases such as FMD
- training and capacitating of community based animal health workers from the pastoralists
- facilitating immunization campaign program in sustainable way
- encouraging dry season feed reserve ('Kello') and use of crop residues in the highland area
- promotion of 'commercialization' of livestock production objectives
- improving the traditional husbandry techniques to efficiently use of the available feed resources and improving access and use of supplements from the factory by-products (molasses, oil seedcakes)
- community training on fodder production

4.5 Conflict

Pastoral areas are the most conflict prone areas in the country. Pastoralism as a mode of production requires movement across boundaries and within boundaries for search of water and pasture. This movement when restricted often leads to disputes between pastoralists and other neighboring groups. Most traditional peace forums that were strong enough in gaining acceptance in earlier times have weakened today. Hence, conflict in pastoral areas for majority of the pastoralists has been remained the cause for poverty aggravation. The causes of conflict are largely multi-dimensional the major ones however are associated with restricted movement, and range and water resource limitation resulted from the growing expansion of crop encroachment and 'privatization' of prior communally owned water and rangeland resources.

Recommended Strategies

- due attention to study a root causes of conflict and frequency of happening thus, designing participatory conflict management system by the government
- strengthening indigenous institutions and knowledge system in managing conflict and peace building process
- capacity building of the pastoralists on local governance and leadership
- establishment of conflict early warning and mitigation system
- encouraging traditional arbitration and conflict management/settlement mechanism/compensation of blood money inform of cattle etc)
- involving women and youth in the peace building process

4.6 Good Governance

For many decades pastoralist has suffered considerably because of a failure of state in Ethiopia to develop genuine social, political and economic systems that are culturally in line with the aspirations of the pastoralist communities, and in tune with local realities and circumstances.

There are two broad categories of institutions in pastoral areas of Ethiopia. These are namely traditional pastoral institutions such as clans, tribes, lineage, age groups, resource use groups etc. and the modern state political and administrative institutions. The two systems are sometimes incompatible and contradict to each other. That is, the two systems functions simultaneously and confuses both the pastoralists and the state policy makers/administrators in Ethiopia. There is a serious *tag of war* between the Modern State and pastoral Traditional Institutions, which seem to exist in a parallel structure. Modern State has failed totally to absorb traditional installations. It has failed to build pastoral developmental strategies and economic advantages based on the traditional mechanisms.

There seems too much hanging onto sectoral approach instead of capitalizing on Indigenous Knowledge (IK). Neither the traditional institutions nor the modern state administrations alone effectively functions in pastoral areas of Ethiopia. Clans, lineages, age and resource use groups are the main pastoral traditional institutions that are playing still vital functions for pastoral production systems, their livelihoods, conflict management and local governance. The clan institutions and their leaderships should be viewed as that of Idirs and Equbs in terms of sedentary communities in Ethiopia. Clans are one form of social organization developed by pastoralist long ago that emanates from socio-economic conditions as a means of adaptation to the harsh geo-climatic zones where other alternative adaptations are not possible.

Recommendations:

- Recognition of pastoral traditional institutions and the leaderships as important Ethiopian home grown institutions that have indispensable value for the pastoralist livelihood and the nations as a whole are crucial. An act for these institutions should be designed and ratified at National and Regional levels.
- Transformation of both pastoral and state institutions that governs the lives of pastoralists in Ethiopia based on traditional values and modern state functions are recommended. This can be done through researches and deep studies.
- Establishment of Pastoralist Councils at National, Regional and local levels firstly, to bring pastoralist together and; secondly, state and traditional institutions for good governance. This initiative has been undertaken in Afar and Somali regions, but not utilized well by the states and to some extent corrupted the traditional system. Responsibility, authority and accountability must be vested on them with clear TOR.
- To write down all the traditional institutions laws, norms, procedures and management systems first in the local languages, then translate into the official language(s).
- Establishment of national institution where both modern state and traditional pastoral governance systems are taught for the future pastoralist generation of leaders.

Hence, as part of the offer to address the institutional problems, the following general policy propositions in long term for our leaders in Ethiopia at Federal and Regional levels:

- To appreciate the imperfection of, and failure of the contemporary political, institutional and public policy and frameworks in pastoral areas of Ethiopia to effectively manage in a manner which is inclusive as opposed to the exclusionary?
- To seriously examine and appreciate the pastoralist social and cultural context, its distinctive norms and values as well as its record of managing livelihoods for millions of Ethiopians in a harsh and highly vulnerable natural environment.
- To develop policy innovations that build on both pastoralist traditional norms, and modern political ideas, in order to generate a framework, which accommodates traditional and modern elements in a holistic manner.

4.7 Gender

Gender issues are part of any development course and processes that are crucial in understanding pastoral poverty and poverty reduction. The imbalance between gender in pastoral areas in terms of food production, resource sharing and consumption as well as ownership requires basic gender analysis in the context of pastoral poverty. Pastoral women are the most marginalized groups in any development interventions and at times when they have a chance to access situations do not favor their underlying conditions and systems. The often-stated micro financing schemes which cater for the need of poor women did not address most pastoral women.

Recommended Strategies

- involvement of women in political and social spheres of the public
- creation of diversified income generating activities for women
- studying and acting upon customs and cultural elements that prevent women from participation in development
- ensuring pastoral women's' right for safe delivery through availing trained networked Traditional Birth Attendant (TBAs) equipped with necessary materials
- STOP FEMALE GENITAL MUTILATION (FMG)!! encourage the application of laws against harmful Traditional practices that are gender specific

4.8 Land Tenure and Institutional Policy

The decision makers have had low understanding of the pastoral communal range management system. As a result, the pastoralists land were taken unlawfully and turned in to large parks, state farms, and military camps, which the pastoralists could not benefited out of it. Nevertheless, the federal government has set a policy that protects pastoral lands although it is not yet implemented fully.

On the other hand, the characteristics of pastoral areas are their lowest participation and closeness to governments. Government pastoral policy for long holds an assumption that pastoralists resist change, are irresponsive to market and so on. The promotion of alternatives, more efficient use of land, agriculture and tourism has been done at the expense of certain social costs. A proper understanding of pastoralism requires an understanding of the multi-dimensional reality of the pastoralist situation today which is a product of their changing relation within their system and their neighboring groups. The development of poverty reduction schemes in all directions can best be effective by understanding most of the pastoral dynamics. The initiative made as the consultative process on PRSP is a big step forward and further development of forums for designing, planning and implementation can make this initiative more realistic. Besides, the pastoralists also seek for a friendly pastoral development policy.

Recommended strategies

- implementation of the law on land property right and formulation of by-laws as to their right
- developing participatory land use and ownership policy based on traditional communal land use system
- the formation of a strong pastoral concerned institution
- a strong network between pastoral concerned forums, NGOs and policy makers
- acknowledgement of pastoralism as a way of life and partnership with pastoralists
- development of micro- financing schemes that improve the lives of pastoralists
- improving cross -border relations including market exchanges
- involvement of minority groups(Hammer, Themai, Arbore, etc.) in development schemes
- consultation of the pastoral community in designing and implementation of development projects that concern them
- helping them benefit from investment, tourism and industries in their areas
- understanding and balancing the economical advantages with the social costs

4.9 Infrastructure and Communication

The development of infrastructure in pastoral areas worse than any other areas affected their life conditions. The problem of infrastructure is not only a matter of lack but also when available are poorly developed and cannot cater for the pastoralists need. The lack of roads and accompanying flood also prevent the use of clinics and schools available to them.

Recommended Strategies

- rehabilitation/construction of main and feeder roads (eg. Gambella-Elaya- Adura)
- encourage media and communication role in dissemination information on pastoralism and pastoral development
- marketing infrastructure (stock-route, watering points, and medium range abattoirs)
- promoting development of VHF radio communication that assist dissemination of marketing information, community based early warning systems (drought and conflict) etc
- development of school, water and health infrastructure in strategic pastoral areas