

Pastoralist Forum Ethiopia (PFE)

Proposed Pastoral Development

Policy Recommendations

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1. Background

Pastoralists in Ethiopia like in the other African countries have continuously suffered from a long history of political, economical, and socio-cultural marginalization. The pastoralists problems have been exacerbated by the recurrent and complex natural calamities such as drought, flood, disease etc. Due to both artificial and natural calamities, the pastoralists have emerged as the poorest of the poor. Today, the Federal Government of Ethiopia gives considerable attention reducing pastoral problems. The major policy changes so far include the constitutional right of pastoralists not to be displaced from their own land, and power decentralization to the Regions. The government has recently established Pastoralist Area Development Department (PADD) under the Ministry of Federal Affairs, and has assigned a Pastoral Affairs Standing Committee in the Parliament. In addition, a conference on Pastoral Area Development was launched for the first time in last April 2002. Because of the initiatives of the government to reformulate federal policy on pastoralism and the need to support such changes, Pastoralist Forum Ethiopia (PFE) thus proposes the following pastoral development policy recommendations.

1.1 *Pastoralism in the Development arena*

Ethiopia is home for more than 12-15 million pastoralists who reside in 61% of the nation's landmass. The pastoral areas are estimated to comprise 42% of the national total livestock population. Moreover, the pastoral areas are rich in biodiversities, mineral and water resources as well as energy resources, and untapped tourist attractions. The major problems in pastoral areas include lack of appropriate livestock marketing, education, public health, veterinary services, water both for human and for livestock and rural finance are the least developed. For instance, the education coverage in percent for the Afar, the Somali, and the SNNP were 10%, 9%, and 12% respectively. Similarly, road and communication are infrastructure development challenges in the pastoral regions. Population pressure and recurrent drought coupled with the lack/inadequacy of the social and economic services have exceeded the traditional mechanisms to cope with such harsh climatic conditions resulting in depletion of the pastoralists' assets (especially the livestock), food insecurity, and conflict.

Pastoralism is still marginalized at policy level. The hitherto national agriculture policies favor crop farming over pastoral livestock production. In addition, The Food Security Strategy (1996) and The Five-years (2000-2004) Development Plan do not address the plight of pastoralists. These strategies and plans do not seem to refer to the lessons drawn from past experience and understanding of realities in pastoral areas. Similarly, the recently developed Ethiopian Interim Poverty Reduction Strategy Paper (IPRSP) did not address the issues of pastoralists. It did not have a strategy of reducing poverty in the pastoral context.

1.2 Pastoralism and International Instruments

The interest of pastoral communities seems to have attracted much more attention at the international level than ever before. The UN, which considers pastoral communities as authentic indigenous peoples from Africa, has paid serious attention to their plight at the various global summits. Consequently, the UN has developed international instruments to defend the rights of pastoral communities as part of the global indigenous populations rights. Apart from the various conventions developed by the UN General Assembly to protect the interest of indigenous populations, the UN Conference on Environment and Development of 1992 popularly known as the Rio Summit or the Earth Summit has clearly incorporated articles that specifically refer to the right to development of indigenous populations in its Agenda 21; and it is well known that the latest UN Global Summit Against Racism and Racial Discrimination also addressed the plight of indigenous populations throughout the world. Above all, the UN set up a Working Group on Indigenous Populations in 1982 under the UN Human Rights Commission that in turn works under ECOSOC.

Recently, the UN Secretary General has appointed a Special Rapporteur for the working group on Indigenous Populations. In addition, the World Bank has recently prepared interesting development interventions for pastoral communities particularly for pastoralists in Ethiopia and the ILO has produced its own Convention 169 regarding indigenous populations. Indeed, the international community and the UN in particular are paying special attention to pastoral rights and pastoral development. Although the UN and the international community have come out with several instruments to protect the rights of pastoralists, the past two regimes in Ethiopia did not give attention to them. The favorable opportunities to develop pastoralists should be seen against this background and so should the new policy on pastoralism adopted by the Federal Government.

1.3 Pastoral Policy Issues Need Attention

The Forum undertook two National Conferences on Pastoral Development in 2000, and Poverty Reduction and Pastoral Development in 2001 respectively. In addition, it prepared Pastoral Poverty Reduction Strategy Paper (a Chapter on Pastoralism) and submitted to the Federal Government to be included in the national PRSP. Furthermore, the Forum organized the Fourth Ethiopian Pastoralist Day 2002. In all these initiatives, several policy and development issues were discussed. Thus, the following proposed pastoral development policy recommendations emanated from these experiences. In fact, pastoral development is a complex process, this is due to the existing knowledge gap and power imbalance of the 'change agents' and the pastoralists' themselves. In order to avoid repetition of past failures, there should be caution in addressing pastoral issues.

To alleviate the misconception about pastoralism/pastoralists that could lead to a bias on policy making and in light of the new encouraging policy of the Federal Government, we have created the proposed development policy recommendations.

1. Recognition of pastoralism as a way of life and pastoral livestock production as a production system

In Ethiopia, there are two broad traditional socio-economic systems, which support the livelihoods of millions of the rural population. These are: the traditional peasant/crop farming system, and pastoral system/pastoralism. Pastoralism can be described as a dynamic interrelationship of particular lifestyles with particular forms of ownership and use of key resources, such as livestock, rangelands, water, etc. Traditional livestock production is therefore an economic activity governed by complex social laws that utilize the available range resources for maximum attainment of subsistence livelihood. In addition, it can have significant contribution to the national economy. Moreover, pastoralism is a means of livelihood and an employment opportunity for millions of Ethiopian and co-exists with the crop farming system. Therefore, pastoralism needs to be recognized in a similar context as the crop farming system in order to enable contributes its due share to the national development.

2. Recognition and support of the pastoral traditional systems

Pastoralists have indigenous knowledge that has sustained their lives throughout history. The indigenous knowledge includes disaster management (drought and conflict); natural resource management (pasture, water, wildlife, forest, mineral etc); decision-making etc. However, undermining indigenous knowledge, increased risk of famine and increasing poverty may all erode the traditional social order of the pastoral production system. If the traditional social order is not maintained, there are acute dangers of increased regional insecurity and less efficient and effective utilization of the natural resources, hence threatening the viability of the entire livestock production system. Pastoralism is not static in its nature; rather it is a dynamic process governed by multifaceted ecological (shortage and erratic nature of rainfall), biological (human and livestock population pressure), and social forces (customary laws). That is, pastoralists are not reluctant to change as some might think. Persistence of traditional leadership structures facilitates the introduction of appropriate interventions in the pastoral system. Policies can be very effective if they consider strengthening of the traditional institutions and developing new institutions based on participation of all the required stakeholders, use of indigenous knowledge in local development endeavors, and reinforcing and supporting the traditional safety nets (mutual assistance and interdependence).

3. Promotion and assurance of the representation and participation of pastoralists in decision-making processes (political, economical, socio-cultural) that affect their lives and livelihoods.

Pastoralists need representation at all levels. The representation of pastoralists at all levels attribute to the assurance of pastoralists' empowerment for decision making on matters that affect their lifestyle. Pastoralists are represented at community level through their indigenous pastoral organizations. However, they need to be represented at Woreda and Regional level through pastoral elders councils, and at Federal level through civil society and a pastoral parliamentary group.

4. Developing pastoral land use systems including tenure security and management practices in harmony with the indigenous communal land use systems

The Ethiopian pastoralists have the constitutional right not to be displaced from their own land without their wish. However, the by-laws to protect the land of pastoralist are not yet developed. Lack of pastoral land use system affects the ecological sustainability of the land since the specter of increased and uncontrolled cereal cultivation in the fragile rangelands attribute to the heightened threat of the ecological sustainability. Therefore, the formulation of the by-laws should consider the development of agro-ecological zones of the pastoral land that go in harmony with the indigenous land use system.

5. Encouraging and supporting participation of private sectors and NGOs in pastoral development

The presence of huge livestock resource in the pastoral regions attracts investors. In addition, the pastoral region is rich in natural resources. These include surface water resources that have potential for irrigated farming; mineral resources (metallic and non-metallic); energy (solar, geothermal, and wind); flora and fauna diversities; aquatic and life forms (fishery, crocodile, ostrich farming); natural (wildlife) and cultural heritage that has a strong tourist attraction. However, attempts to exploit these resources need prior consultation with the society, they should not endanger pastoral livelihoods, and the community should be assured of the benefits which will be reaped from investment. The government should facilitate the utilization of the resources through adoption of various incentives to investors.

6. Preparation of pastoral development extension packages

It is obvious that the life of the pastoralists is dependent mainly on livestock production and natural resources, although agropastoralism and peri-urban settlement are used as coping mechanisms responding to ecological conditions. Therefore, packages should be developed for enhancement of animal production especially reducing calf mortality, range management, veterinary, human health, education etc.

7. Considering livestock as collateral to access for credits

Rural finance could play a significant role in improving food security and alleviating poverty. In the pastoral areas, however, rural finance institutions (bank and micro finance) hardly exist and only few pastoralists have the knowledge of banking/saving. The few banks existing in the area have long administrative procedures and do not center the wealth of the pastoralists (livestock resources) and their way of life. Therefore, it is imperative to develop rural finance institutions that consider livestock as collateral for bank loan. The establishment of pastoral cooperatives through their indigenous organization could facilitate the financing system.

8. Developing community-based disaster management systems

Pastoral areas are disaster prone due to incidence of drought and conflict. Drought related disasters could be either natural (due to shortage and erratic rainfall) and/or artificial arising due to resource degradation and shrinkage. Similarly, conflict could be internal, resulting from resource competition and/or external because of government reforms, influx of refugees etc. The disaster management be it drought or conflict type has three phases. These are: pre-phase that include preparedness measure such as a disaster early warning system; actual phase that is during the occurrence of the disaster and needs coping mechanism measures; and the post disaster phase which is considered disaster aftermath and needs appropriate response measures. In sustainable way, the disaster management system can be developed by optimizing the traditional and modern disaster management practices.

9. Development of community based economic and social services

In pastoral areas, veterinary, human health, education, water (for humans and livestock), rural finance, and infrastructure and communication services are inadequate and less accessible. The inadequacy can be addressed in two approaches namely: mobile and stationary. The mobile form would take into account the mobile nature of pastoralist community. Traditional Birth Attendants (TBAs) and Community based Health Workers (CBHWs) are parts of the strategy to address the human health problems. Likewise, use of *Qoranic* schools can address the issues in solving the education problem in mobile pastoral community. Among the stationary non-formal services, construction of health posts for humans, animals, and schools in permanent towns and villages are paramount importance. The available road infrastructure connecting regions to woreda and woreda to woreda need to develop; and the voice communication can be developed through cost effective satellite based communication, which improves dissemination of pertinent information and disaster early warning systems.

10. Promoting and strengthening access to livestock marketing

Livestock is the principal and most productive investment of the pastoralists but the inefficiency and ineffectiveness of livestock marketing has contributed to pastoral food insecurity and poverty situation. In addition, lack of access to livestock marketing result in loss of livestock resources during prolonged dry season and drought. Moreover, ban of livestock import by Middle Eastern countries (like Saudi Arabia) aggravates pastoralists' livestock marketing. Promotion of livestock marketing is a crucial link in pastoral development.

11. Development of people demoted out of the pastoral system, and segments of society embedded on the pastoral system

People, who have dropped out from the pastoral system because of animal loss due to drought, increasingly are becoming destitute farmers and/or peri-urban settlers who rely on selling milk and firewood. In addition, pastoral systems are continuously turgid due to influx of refugees, returnees and Internally Displaced Peoples (IDPs). Thus, there is a need to support them with alternative livelihood systems.

2. Strategies

- establishment of policy consultation groups/fora at federal and regional levels
- authentic participation of concerned stakeholders (government NGOs, civil society organizations, academicians, pastoral communities, media, research centers etc)
- networking at national, regional/international levels and experience sharing with the neighboring countries
- empowering the pastoral communities to participate in policy making process
- arrangement of subsequent training for selected Pastoral Development Policy Forum members and the Regional Consultative Council members regarding pastoralism

3. Goal/Objective

The overall goal of the proposed policy recommendation is the attainment of pastoral friendly policies for sustainable pastoral development. The specific objectives include:

- improving pastoral policy constraints and hence contributing to the betterment of pastoral livelihoods.
- introduction of pastoral policymaking advisory bodies in the country; and,
- establishing participatory culture towards pastoral policy designing processes.

Therefore, to narrow pastoral policy gaps it seems advisable to share experiences among the wider range of stakeholders who have good experiences in the area of pastoralism. The other possibility is to share experience with the neighboring countries. As a result, PFE propose the following:

4. Recommendations: Setting up Pastoral Development Policy Advisory Groups

4.1 Pastoral Development Policy Forum (PDPF)

The PDPF is a policy consultation body that looks at pastoral development policies at the federal level.

A. Objective

The main objective of the Forum will be prioritizing the key pastoral policies at the macro level discuss, debate issues and recommend concrete policy proposals to the Federal Government.

B. Composition of the Forum

The Forum will have as its members: organizations and key-individuals from the stakeholders of pastoral development. The forum members will be: the Pastoral Committee in the Federal Parliament, Pastoral Areas Development Department (PADD), Pastoralists Extension Team (PET) under the Ministry of Agriculture, Pastoral NGOs, Pastoralist Forum Ethiopia (PFE), Pastoralist Network Ethiopia (PNE), ILRI, EARO, Livestock Marketing Authority, international NGOs, academicians and researchers etc. The Forum will have an *ad hoc* committee of five to seven members. The Forum meets once in every two months while the *ad hoc* committee will meet once in every month. The frequency of the meeting is flexible and will be decided by the *ad hoc* committee.

C. Roles

The Forum will have the following roles:

1. the Forum acts as a policy advisory group, which will forward non-binding conclusions and recommendations on macro pastoral policies to the Federal Government
2. recommend short, medium, and long term programs

4.1.2 Pastoral Policy Consultative Councils (PPCC)

Unlike PDPF, PCC will be established at regional level to work on regional pastoral development policies. The council will be established in each pastoral regions (Afar, Somali, Oromiya, SNNP, Gambella and Dire Dawa Council).

A. Objective

The main objective of the council will be prioritizing the key pastoral policies at micro level discuss, debate them and recommend regional development policies to the Regional Government.

B. Composition of the council

The members will include experts and donors, pastoral elders, pastoral development institutions such as Oromiya's, administration councils, and relevant government bureaus, pastoral NGOs etc. The council members will meet once every three months and deal with regional policies. The frequency of the meeting is flexible and will be decided by the members. The council will be coordinated by relevant institutions or organizations.

C. Roles

The council will have the following roles:

1. give a regional perspective to macro policies
2. serve as a policy forum for the regions
3. pass policy recommendations to regional governments
4. recommend short, medium and long-term programs

Annex: Pastoralist Forum Ethiopia Member NGOs

No.	Organizations
1.	ACORD-Ethiopia
2.	Action For Development (AFD)
3.	Afar Mothers and Child Care Organization (AMCCO)
4.	Afar Pastoralist Development Association (APDA)
5.	Borena Lowlands and Pastoral Development Program/GTZ (BLPDP/GTZ)
6.	CISP
7.	Ethiopian Pastoralist Research and Development Association (EPaRDA)
8.	FARM -Africa
9.	Gudina Tumsa Foundation (GTF)
10.	Hope for the Horn (HFH)
11.	Intermon
12.	Oxfam Canada
13.	Oxfam GB
14.	Panos Ethiopia
15.	Pastoralist Concern Association Ethiopia (PCAE)
16.	Save the Children/USA
17.	SOS Sahel
18.	UN Emergency Unit Ethiopia (UNEUE)