

PASTORALIST FORUM ETHIOPA (PFE)

**Annual Activity and Finance Report
(March 2004 to April 2005)**

DRAFT

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PASTORALIST FORUM ETHIOPA

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1. Introduction

The present report highlights the efforts and steps moved by Pastoralist Forum Ethiopia (PFE) between March 2004 and April 2005. The report mainly concentrates on accentuating PFE's institutional development, activities performed in protecting the rights of the pastoralists, and raising pastoral profile at various levels. The later include implementation and achievement of a wide range of clustered activities of the Forum such as pastoral policy advocacy and lobby, networking and coordination, partnership and coalition, and capacity building. The challenges we encountered in the year will be treated in a separate section, which is followed by sections describing a success story, and a finance report. A summary plan of action is described in the final section and a copy of a financial audit report is annexed.

Since PFE is an umbrella organization, we acknowledge all contributions made from member NGOs and a multitude of partners facilitating the accomplishments. Despite it is a nascent organization, the Forum has played great roles to limelight pastoral issues and protecting pastoralists' rights both nationally and internationally.

We can imagine that this small report may not give you the entire picture of what PFE has done in the year. Thus, we kindly advice the users of this report to contact the Secretariat of PFE in case additional information is needed.

2. Institutional developments

Six years ago, PFE was established as a loose network for mere information exchange among pastoral NGOs working on pastoralism and related issues. The Forum had neither specific organizational structure nor had a defined address until Panos Ethiopia, a member and founder of the Forum, had taken over the responsibility of hosting the Forum in 1999. Linking to its pastoral program, Panos hosted and coordinated the Forum for more than four years.

Institutional independency: PFE has institutionally and physically become independent from Panos Ethiopia since January 2005. The Forum has got a new office premises and addresses. Currently, the Secretariat is composed of three permanent technical staffs including a Director; three support staffs, and a seconded finance and administration officer. The Forum has since Jan 05 started to run a separate finance and bank account.

Legal status: the Forum is a legally registered organization and recently signed an operational agreement with the Federal DPPC. The PFE is a legally recognized organization to operate locally in all pastoral regions, and internationally.

Developing Strategic Plans: a five years Strategic Plan and Advocacy Strategy Plan (2004-7) have been developed and become operational. A multitude of actors including the pastoral communities was participated in the preparation of the plans. Some donors have appreciated the plans and started responding positively.

Governance: The PFE Board of Directors met five times and passed decisions on various organizational policy directions, management matters, and other relevant issues. Staff review meetings have been conducted regularly in order to keep the organization and project wheels moving on. The Board meets regularly every three months.

3. Overview of implemented activities and achievements

Based on the Forum's intervention areas described in the strategic and advocacy plans, this section highlights activities implemented and achievements obtained in the year.

3.1 Pastoral Policy research, advocacy and lobby

The PFE represents the values, views and interests of its constituents and of grassroots pastoral communities in all its dealings with Government organs, Donors/International NGOs, and the community at large, both domestically and internationally.

PFE believes the root causes of pastoral policy hurdle in the country are a function of a prevailing all-rounded marginalization, and knowledge gap regarding pastoralism and pastoral development. This in turn bases partly on the existing age-old misconceptions and myths towards pastoralists and pastoralism, which deny the rights of the pastoralists. The resultant effect of these multiple factors has put the pastoralists at the edge of development and to suffer from impoverishment.

Since its establishment, PFE has advocated and lobbied for the realization of a better pastoral policy environment in the country and even internationally. The advocacy strategy focuses mainly on narrowing the knowledge gap of the decision makers, the public, and other relevant actors towards pastoralism and pastoral development, and on culminating marginalization. The implemented advocacy and lobby activities are briefly discussed below.

3.1.1 The Third National Conference on Pastoral Development in Ethiopia

The Third National Conference on Pastoral Development in Ethiopia was held from Dec. 23-24, 2003. The specific objectives of the conference were to contribute towards the process of pastoral development strategy; enhance debate on the multiplicity and complexity of factors that hinder pastoral development and came up with recommendations to reduce their effects; and, provide participants with timely and important issues around sustainable pastoral development.

The participants of the conference were 109 representing government institutions, pastoralists, donors, embassies, universities, research organizations, regional rural development office, financial institutions, and bankers. The paper presented were pastoral development policies/strategies; livestock marketing and pastoralism, micro-finance and pastoralism; pastoral accumulation; drought and famine in pastoral regions; and pastoralism and international instruments. The proceedings of the conference have been published and 1,500 copies printed of which more than 1,000 copies of the proceedings have been distributed to various local and international institutions, academics, researchers, and interested individuals.

The project has been finalized. The objectives of the conference have been met in the sense that the participants represented from different governmental organizations, non-state actors, and the pastoral regions undertook detailed discussion on key issues of pastoral policy; shared their experiences, views and opinions; forwarded possible recommendations to address the plight of the pastoralists.

Without exaggeration, collective vision of the key actors participated in the conference has been reflected as to how sustainable pastoral development can be achieved. The issues discussed and debated in the conference can add values to efforts of triggering the decision-makers to address the pastoral problems, and the recommendations made can be taken as input in the policy formulation and/or reformulation in the country in specific and in the region in general. In addition, the pastoral knowledge disseminated help public, researchers, academics, and private sectors to get more acquainted with the pastoralists' development and pastoralism.

3.1.2 The Ethiopian Pastoralist Day

The Ethiopian Pastoralists Day (EPD), a unique process in the African pastoral history, has recently been emerged for the purpose of pastoral advocacy and to serve a common platform for the integrity and solidarity of pastoral communities. EPD and the National Conferences on Pastoral Development in Ethiopia organized on annual basis by PFE constitute the Forum's pastoral advocacy toolkits.

Since the 1st EPD commemoration on January 25th, 1999, it has been celebrated every year at different levels. Pastoralist Concern Association Ethiopia (PCAE) has managed and supported the overall activities of the first three celebrations. In order to take the EPD into a new horizon and heights of success, PCAE has passed on the responsibility of organizing and management of EPD to Pastoralist Forum Ethiopia. PFE organized the 4th, the 5th, and the 6th EPD in Afar, SNNP, and Oromiya National Regional States in 2002, 2003, and 2004, respectively. The overall objectives of EPD are to create a common platform for pastoralists and partners'/friends' of pastoralists that enable them to make their collective voices on pastoral development, voice out plights and advocate for the betterment of pastoral livelihood; and to share experiences, cultures, and living environments.

The specific objectives of EPD are to:

- raise awareness of the public, NGOs, and government institutions that pastoralism is a viable way of life and pastoral production system is a production system;
- make collective voice to influence decision-makers to favor pastoralists interests;
- facilitate experience sharing among pastoral groups and partners from different regions;
- encourage advocacy work on issues of development of pastoralist areas/livelihoods.

i. Follow up works after the 6th EPD commenced

In the 6th Ethiopian Pastoralist Day (EPD) celebration, the pastoralists agreed that PFE, Pastoralist Affairs Standing Committee (PASC) in the Parliament, and pastoral Areas Development Department (PADD) in the Ministry of Federal Affairs (MoFA) to organize the 7th EPD, and to present the pastoralists resolution of the Day to concerned bodies. A Steering Committee comprising of members of these three institutions was established during the 6th EPD and started functioning immediately.

The Steering Committee prepared and presented the resolutions passed by the pastoralist to the PASC, the institution in the Federal Parliament mandated to deal with pastoral and related matters. The PASC endorsed those concerns of pastoralists and endorsed as its own resolutions and dispatched it officially to the Houses of Representatives and Federation, Offices of the Speaker of the Houses, all Standing Committees in the Federal Parliament, concerned ministries and higher government organizations, pastoral regional governments, and PFE members.

This is the first time that the resolutions of the pastoralists have directly and officially reached in written form to the legislator and decision-makers. In addition, the resolutions of the day have been depicted in big photo mosaics and issued to the parliament, MoFA, and pastoral regional governments.

ii. Pastoral Video Production

Despite the popularity of EPD both at national and regional levels and validity of the resolutions coming out every year, there were limited tactics/tools of advocacy to convey the resolutions and overall issues reflected in the day to the decision-makers and the public. As a result, a pastoral video production was initiated to reflect main concerns of the Ethiopian pastoralists. Due to lack of professional records on the previous EPDs, the present video was planned to have incorporated the issues surfaced out during the Six EPD (Jan. 2004). In addition, background information related to the day and/or supporting information was gathered.

The pastoral video is complimentary to the EPD impact assessment (see below section). The main purpose of the video is to convey the message of the pastoralists to higher policy-makers, the parliamentarians. The video production had the following major activities; professional video shooting of the EPD ceremony, and the pastoral panel discussion held a day before the actual event, and background information on pastoralism. Based on these information/footage, **17 minutes video is produced**. The draft video was launched with the findings of the impact assessment on EPD. There was also a plan to re-launch the video during the 7th EPD celebrated in Dire Dawa if not for inconveniencies created by the event co-organizing organization, MoFA.

The video conveys two important messages in addition to the socio-cultural profiles of the diversified pastoral groups. These are 1) **establishment of pastoral concern institution and 2) formation of pastoral council of elders at Federal level raised by pastoral representatives during the six EPD**. The video is being distributed to key decision-makers and stakeholders in country and out side the country. The distribution modality included both in VCD and VHS formats. One hundred copies of the video has been prepared and ready for distribution.

iii. Impact Assessment on EPD

In the last few years, there are encouraging signs observed at community, civil society sectors, regional and federal government institutions that signify promotion of pastoral related issues at higher policy level. However, it may be difficult to generalize whether the outcomes are scored due to EPD deliberations and subsequent advocacy roles at different levels. This requires thorough assessment on the impact at community, regional and national level for experience sharing, documentation and dissemination purpose as the experience of EPD is in the process of advancing to other neighbouring countries in the Horn of Africa.

The overall objective of the project were to assess the impact PFE has made using EPD and subsequent advocacy roles in raising the profile of pastoralists at community, region and federal levels. Specific objectives were to assess the achievements of the EPD in the following four areas: the extent to which it has provided a common platform for pastoral communities to share experiences, both among themselves and with partners; the extent to which it has raised the profile of pastoralism and increased awareness and recognition at all levels of the viability of pastoral production systems; the extent to which it has promoted the concerns of pastoralists through advocacy work at the national level; the extent to which it has created a

conducive and enabling environment for pastoral development work among pastoral community members, civil society organizations, government, and donors.

The project had the following additional objectives: to identify ways in which the impact of EPD could be strengthened in future, and to make recommendations on the future direction of the EPD and the role of the PFE within that; and the extent and document best practice of relevance to other pastoral communities and organizations outside Ethiopia, who may be interested in adopting a similar approach.

A consultant was commissioned to undertake the assessment in selected pastoral regions and various stakeholders. A staff from PFE assisted the consultant. The document has been commented twice both by Oxfam GB (the donor of the project) and PFE. The final version of the assessment report came out in last September. Findings of the assessment include EPD is being taken as a dependable day and the only forum for the pastoral communities to speak for themselves; a growing and multifaceted platform used for pastoral advocacy to influence various level decision-makers; and endorsement of the resolutions of the 6th EPD by the House of Representatives, and reached top officials of the government and non-government sectors.

The final report was officially launched with the pastoral video on 06 Jan. 2005 in the presence of more than 50 participants drawn from various non-governmental, governmental, donor, academia, researchers, and media. The study document is being distributed to various stakeholders both through the hard copy and electronic (soft copy). The objectives of the project have been achieved and the outcomes of the study have definitely helped PFE to fine-tune its advocacy roles during organizing the 7th EPD.

iv. The Seventh Ethiopian Pastoralist Day

As stated earlier, the PFE and the MoFA jointly organized the 7th EPD, which was celebrated on Jan. 25th 2005 in Dire Dawa Town. The motto/message of the day was ***Good Governance for Sustainable Pastoral Development***. The EPD was comprised of four major activities; preparatory activities, panel discussions, holding a press conference, and celebration of the day. A steering committee with three members established at Federal level and regional celebration committees organized and executed the EPD.

In the preparatory phase, the following activities were implemented. These include selection of key message of the day, venue and participants selection, community mobilization, preparation of promotion materials, etc.

The panel discussions: The panel discussions were held in two forms; the first panel was held a week before the event in Addis Ababa in the presence of various actors, and the second was held in the eve of the event in Dire Dawa exclusively by the pastoralists.

The purpose of the panel discussion at the federal level was to create a forum for key actors to discuss/reflect on selected pastoral development issues and intensify the pressure on decision makers to address pastoral issues. Three panelists having in depth knowledge on the subject matter presented their papers on the following issues;

- ❑ Land use and food security in pastoral areas of Ethiopian.
- ❑ Traditional pastoral institutions and modern state function in pastoral areas
- ❑ Good governance in pastoral areas and pastoralists' participation

A brief summary of the Presentations on 7th EPD held in Addis

Land use and food security in pastoral areas of Ethiopian: Land is an area of the earth's surface, including all elements of the physical and biological environment that influence land use. Thus, land refers to soils, but also landforms, climate, hydrology, vegetation and fauna, together with land improvements such as terracing, irrigation, and drainage works.

Planning to make the best use of land is not a new idea. Over the years, farmers have made plans season after season, deciding what to grow and where to graze/drink the animals, etc. Their decisions have been made according to their own needs, their knowledge of the land and the technology, labour and capital available. The number of people and the complexity of the problems increase in relation to the size of the area available and the need for information and rigorous methods of analysis for planning accordingly becomes more complex. However, land-use planning is not just farm planning on a different scale; it has a further dimension, namely the interest of the whole community. The basis for such an approach is adequate surveys of land resources (social, economic and physical), and the evaluation of the suitability/ capability of the land for specific uses (technologies). With all the relevant information on hand and in collaboration with the end users, the land use plans and appropriate land use policies and complementary regulations could be prepared methodically with the participation of the pastoralists and other land users, to ensure sustainability and acceptance of the new innovations and technologies.

The procedures and results to be followed must be adapted to local situations as pastoralism in Ethiopia is not a single entity and things are different from one area to another even within the same region. National level land use policies should not be intended as formal instructions but as optional guidelines to assist regions, local governments -community partners - to improve their detail evaluations and local level land water use plans and policies. Moreover, land use plans and policies are dynamism of pastoralism and should lend itself to be flexible revised frequently depending on changes in social, political and economic changes.

This is particularly very important from the point of view and the scope of the land use plans and policies. They could range from land use options/alternative approaches depending on the level of planning and the goals and objectives for which the land use plan/policy is intended. In the existing pastoral settings and priorities of the communities, economic development/growth approach cannot mature and become viable in the short run because it requires heavy investments (irrigation developments and other modifications (and changes are expensive and require heavy investment and credit facilities) hence, without meaningful socio-economic development of the people, all mistakes are very costly.

The need to apply the general principle towards the objective of the land evaluation and planning for policy formulation must be based on the **regular diagnosis of the constraints**. And the formulation of options open to overcome them should be forwarded in order to improve the procedure as the evaluation progresses so that the recommendations outlined in the land use plan would be decision supporting. The land resources survey should be directed, with general objectives, to identify alternative land uses or changes in management that will better meet Regional or local needs, and to estimate the consequences of each feasible change. In terms of extensive grazing, it encourages the promotion of sustainable land uses that integrate land, livestock, and people for their mutual benefit.

Finally, the following recommendations to pastoral land use perspectives were forwarded:

1. Any level land use planning and complementary land use policy should be **continuous and more flexible depending upon the prevailing social, economic and political situations**. But land use policies developed at all levels should establish network for information exchange and interactions between them to trade off the gaps between the objectives of the community (food crops-social benefits- bottom up planning) and the national development goals (Cash crops-economic growth-foreign currency- top down planning). Land use Plan and policy issued at federal/regional level should be taken as a guideline and not as formal instructions.
2. Pastoral land use policy should be based on socio-economic development- poverty reduction activities and therefore bottom-up-planning initiated at local level.
3. Pastoral land use policy should be based on socio-economic development- poverty reduction activities and therefore bottom-up-planning initiated at local level.

All sectoral actors and NGOs should support the goals and objectives that would be set by the community at Woreda local government system.

This would be supported by the establishment of council at local government in which community institutions; local leaders, governmental sector bureaus and NGOs working in the planning area will be represented. Problem identification, research and development and resource mobilization and Woreda level action planning and budget allocation should be done by this council.

4. Extending activities with implications of economic development/growth activities and complementary policies (land, sectoral) mostly initiated from top-down (National development plan and policies) by the regional and federal level can be introduced.

Traditional pastoral institutions and modern state function in pastoral areas: 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 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.

The reason for this is two fold. First, during colonialism and since the birth of modern nationhood in Ethiopia pastoralist traditional institutions and their way of life has been targeted and severely weekend in the name of modernization and nation (state) building. Secondly, the modern state administration and structures in most pastoral areas does not function at all due to lack of physical development as well as service infrastructure and yet there is no popular acceptance of the system by pastoralists.

A nation cannot be a nation by only political integration that usually implies force. However, more importantly economic and social integrations are key to nation building like Ethiopia that is constituted out of diverse ethnic, cultural, economic systems and religions. Pastoralists as a social asset and their economic contribution to the nation is not recognized and mainstreamed into the overall national economy. Therefore, the people and their production system are always found at margins.

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.

Clan institutional frameworks have both legislative and judiciary mandates. Their primary functions range from natural resource management and use up to handling of family affairs within the clan. In addition, they do have political functions in terms maintaining the state relation and neighboring clans. **Like any other social organization or institution, it has its own weaknesses and strengths, but clans are the only and functional pastoral institution that has popular acceptance in pastoral areas of Ethiopia.** The state political and administrative institutions and systems cannot ignore it, even though the introduction of modern state systems is meant to weaken and eventually substitute it in the long term.

Recent studies show how pastoral institutions are effective and rational in the management of their social affairs, resources, conflicts and in general human relations. The state institutions have no access or the capacity, in their present form to substitute traditional pastoral institutions in Ethiopia at least in short term. Like wise, the traditional systems and institutions alone can not be as effective as they were in the good old days due to internal dynamics and external influence and impositions in which the state remains a *de facto* of change.

The practice of traditional institutions has vital political, social and economic advantages that no one can ignore. The same is true for the state institutions. None of them can function effectively alone in the current Federalist Ethiopia. Therefore, harmonization of the systems and institutions is very important. Otherwise, we are going to lose not only pastoralist economic, social and political wealth but rather the knowledge and wisdoms that pastoralism is found on and this is a lose wisdom for Ethiopia, and as a whole for Africa. Pastoralism and pastoralist are social, cultural, economic, and political and knowledge asset for the nation but should not be a liability for the state building in Ethiopia.

Based on the above assessment, the following recommendations were forwarded to stakeholders in the pastoral development arena. The recommendations made were:

- Recognition of pastoral traditional institutions and the leaderships as an 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 Elders' 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.

Good governance in pastoral areas and pastoralists' participation: Good governance is broadly defined as 'the exercise of political power to manage a nation's affair'. It encompasses the state's institutional and structural arrangements, decision-making processes and implementation capacity, and the relationship between government officials and the public.

The good governance component include:

- The importance of good macroeconomic management including getting targets for fiscal and Monetary policy.
- How effective and socially equitable is the revenue collection and distribution? Including public Expenditure programs, progressive taxation system and transport budget procedures.
- Promoting compliance with standard of sound economic governance. What systems and process are available for the adoption of internationally recognized standards and codes?

- Establishing legal and institutional framework to facilitate efficient functioning of the private sector, including the informal sector.
- Provision of special financial services targeted at the poor. Including rural credit, access to financial services and development of sustainable sound protection system
- Regional economic and financial harmonization to improve deeper integration and coordinated actions in the field of economic policy implementation

Since the principles of good governance are NOT known and are NOT applied in the pastoralists' areas up to now, there are no traces of good governance observed in these areas. If the pastoralists are NOT included in the system, it means the system is NOT inclusive and parts of the elements within the principles of good governance are missing. In other words, no democracy and no good governance are functioning. Therefore, the pastoralists are still marginalized in every sense of the word and need to be fully integrated into the system

Press conference: The PFE representative and MoFA held a press conference for ETV, Radio, and print media journalists. Both the government and private press participated in the conference. The main purpose of the press conference is to address the public about the EPD and promote pastoralism. Most presses covered the conference out comes along with the panel discussion held in Addis.

The Pastoralists' Panel Discussion: The panel discussion of the pastoralists was organized in such away that representatives of each pastoral groups discussed on their local issues for half a day and came together in the afternoon session in order to select common issues that were hampering development. The common plights were declared as resolution of the 7th EPD. The consolidated report finally went into the resolution of the day. The major pastoral groups came from the following regions were the Somali, Afar, Oromia, Gambella, Beneshangul Gumuz, Southern Nations Nationalities People (SNNP), and Dire Dawa Provisional Administrative Council. (Please see the resolutions).

Joint GO-NGO reflection: While the pastoralists' brainstorming session was under way, PFE also organized a joint meeting of Government, NGOs, and international visitors who came to attend the EPD. The discussion revolved around the day's slogan "Good Governance and Sustainable Development". One of the PFE Board members facilitated the meeting. The participants raised the status of the so-called good governance and sustainable development in the pastoral areas. In addition, there was question on why the resolutions passed by the pastoralists at the sixth EPD failed to materialize. PFE gave appropriate responses to most of these questions.

PFE and donors meeting: On 24th Jan. evening, PFE organized a special meeting for its Board members and selected donors. The donor representatives were from CAFOD-TROCAIRE, the World Bank, CORDAID International, Oxfam GB, Dutch Ambassador of Ethiopia, and SNV. The key issues discussed were how to influence the government to accept and address the plights of pastoralists, and support PFE to advance pastoralism. Admiring what has been done by PFE, the donors were keen to continue supporting pastoral endears in Ethiopia. It was suggested that there should be a regular session for the PFE and the donors in the future to promote cooperation between them.

Events of the Day (Jan. 25): The event was held in two forms; message convening and festivity. Several speakers successively addressed the day following H.E. Ato Melakou Fanta, State Minister of MoFA, guest of hour of the day. The Board chairperson, Ato Melakou Tegegn, represented PFE. The State Minister appreciating the efforts exerted so far by government

and NGOs in developing pastoralism, he has promised that his government is willing to address the problems of the pastoralists.

In the festivity, different pastoral groups presented various musical shows. The surprising messages came out of the Somali Musical Band was that they had sung about pastoralism as a way of life and the pastoral animals as a source of Dollar for the country. In the evening, a special dinner occasion was organized by the Dire Dawa Council. PFE issued photograph (photo mosaic) depicting the 6th EPD ceremony and the resolutions of that event to all representatives of the seven pastoral regional governments. The detail final report of the 7th EPD is prepared and ready for dissemination.

Resolutions of the 7th EPD: We the Ethiopian pastoralists have thrashed out in detail on issues of our common concern and finally have come up with the following resolutions to be passed on to the government.

1. *When we were celebrating the Sixth EPD in Yabello, we remember that we had passed Resolutions to be passed over to the government for their implementation. The points of the Sixth. EPD Day included:*
 - *The stretching of pastoral oriented institutions from Federal to Keble level*
 - *The establishment of pastoral elders Council at regional and Federal levels*
 - *The question of Banks loan and provision of collateral service appropriates for the pastorals communities*
 - *The question of sustainable land use policy in the pastoral areas*
 - *The strengthening of social and physical infrastructure services*
 - *That the EPD be recognized and be included in the Calendar of the National Holidays*
2. *Literally, the Sixth EPD resolutions did not get appropriate response. Hence, we strongly demand that the government gives due attention to these past resolutions.*
3. *The land-use policy, rules and guidelines that are more appropriate and suitable for livelihoods of the pastoral communities must be studied and put to practice immediately*
4. *Water development activities must take into account range conditions and rangeland development efforts in general and should be implemented with the direct participation of the pastoralists*
5. *The conflict that exists between any two neighboring regions should be resolved on a sustainable basis and thereby create conducive environments for the pastoralists to get access to range and water resources*
6. *We demand the strengthening of alternative service measures and the possibility of balancing the animal health service situation with the objective realities of the pastoral communities while also taking the number and kind of livestock into consideration.*
7. *In order for the pastoralist to make use of their livestock asset and to build their economic capacity to contribute to the building process of the national economy, the government must establish and expand the necessary livestock marketing facilities and infrastructures in the pastoral areas*
8. *We demand that like in any other pastoral regions, the pastoral regions of Oromia also benefit from the high school entrance exam points that would allow the students to enter high school when the exams are given at the national level*
9. *Certain measures like Alternative Basic Education (ABE) strategies have been initiated in the pastoral areas in order to improve the educational services. Likewise, we would also like to have certain conditions to prevail so that pastoral children (boys and girls) could get access to education by staying in hostels and boarding schools.*
10. *We demand the expansion of more pastoral Training Institutions within the pastoral areas and that the training curricula given to the trainees should be based on the life style of the people and the environment they are going to work in after their training.*

11. *We demand that fertile ground is established for merging of the traditional administrative institutions with government's structure so that they work together not in isolation but jointly.*
12. *We demand that the eighth Ethiopian Pastoralist Day be held in the capital, Addis Ababa and jointly organised by:*
 - *The Ministry of Federal affairs*
 - *The pastoralists Affairs Standing committee and*
 - *The Pastoralists Forum Ethiopia*
13. *Lastly, we urge that attention to the pastoralists is given on country-wide basis so that they participate in the political, economical and social affairs for the betterment of the pastoral communities as a whole*

3.1.3 Continuing pressure on addressing pastoral land issues

Land is the main advocacy issue for the PFE. Pastoralists have since long time suffered from ceding of their means of livelihood system in the country. Pastoral land alienation by the name of development or grabbing land for different purposes has resulted in displacement of the pastoralists from their ancestral property. Pastoral land appropriation is not a new phenomenon and still practiced in the country. Being the basis of pastoral livelihood system the Forum is forced to take up land issues as an advocacy issue.

The Federal Government tabled a draft **Proclamation on Rural Land Administration and Use in December 2004**. After three months, this draft document reached PFE for comment. The Forum appreciating the draft bill to come out after 30 years of painstaking struggle has organized a roundtable for key partners. The Forum commissioned two experts to review the draft bill from the legal and technical perspectives and presented their findings in the roundtable. It was found that the bill doesn't incorporate the basics of pastoral land rights that even stated in the Constitution, and its preparation lacked participatory nature.

The Forum represented by seven peoples has attended the public hearing on the bill undertook in the parliament. The Forum representatives have forwarded strong comments in the hearing. The key comments made were the bill doesn't recognize a communal land holdings and it followed a top down approaches. The Forum has prepared an '*alternative bill*' and submitted to the PASC in the parliament. This critical land issue will be subjected to continuous advocacy and lobby until it is properly addressed.

3.1.4 Follow up works on PRSP and MDGs

Ethiopia has committed itself to the realization of the Millennium Development Goals (MDGs). Since September 2002, Sustainable Development and Poverty Reduction Program (SDPRP)/ PRSP has become an indispensable development policy to reduce poverty across the country. With a view towards meeting the Millennium Development Goals (MDGs) by 2015, the target is to reduce poverty by 10% at the end of the program period while maintaining an average real GDP growth rate of 7%. In view of the magnitude and extent of poverty in Ethiopia, which is widespread, deep and severe, there has been a little option other than striving for poverty reduction. The first Annual Progress Report (APR) on SDPRP was submitted to the World Bank in September 2003.

It is encouraging that Ethiopia has, being situated in Sub-Saharan Africa, home to 25% of the world's poor people, developed and implemented various 'pro-poor' policies and strategies. However, the presence of policies and strategies at national or international levels may not assure the realization of the Right to Development for voiceless grassroots communities like pastoralists.

Despite aggressive advocacy and lobbying conducted by Pastoralist Forum Ethiopia (PFE) and other civil society organizations (CSOs), the acute plight of the pastoralists has yet to be successfully addressed. The land use rights and land use system based on the pastoral knowledge system, pastoral institution at the federal level, and livestock marketing mechanisms etc are not yet in place. For instance, during 1994-2002, the country earned a total of USD 27.6 million or USD 3.1 million per annum from the export of the livestock sector (gross potential of~ USD156million/ annum or 72,470MT meat + skin and hides) (Belachew Hurrissa, 2003)¹. This means only 18% of the potential off take has gone for marketing. The pastoralists are not permitted to take loans using their animals as collateral from banks, nor do they have access to micro-finance services.

Following submission of the chapter on pastoralism in 2002, for the inclusion in the Final National PRSP, follow up works are trying to get space in the implementation, and monitoring and evaluation of PRSP. The follow up works are being done through formation of strong NGO coalition. Poverty Action Network of Civil Society in Ethiopia (PAN/E) is a national network dealing with PRSP and MDGs issues in the country and PFE a member of board of directors.

The Chapter composed of plight of the pastoralists has been presented in three international fora (Brussels, Johannesburg, and Kampala) aiming at experience sharing, and to influence the international community to give more attention to the pastoralists' interest. The Chapter has been continuously distributed for relevant institutions and individuals at different levels. In addition, awareness raising training on the status of PRSP (and MDGs) was given for more than 30 pastoral representatives in Afar region.

Prevailed concerns in SDPRP: 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; secondly, no clear budget was indicated as regard to the pastoral sector; thirdly, no clear indicators were in place to measure the success of the project; and finally, no clear m&E and space for the CSOs engagement.

i. SDPRP's Annual Progress Report (APR) I & II at Glance

The First Annual Progress Report (APR I) did not clearly mention what had been achieved to the pastoral development. PFE forwarded its concern to the Government through the then PRSP Task Force (now transformed to PAN/E), but received no good response. Two years ago, PFE with other members of the Task Force met the World Bank PRSP mission and reflected its concern. **In the Second Annual Progress Report (APR II), the pastoral part is deliberately omitted** so that it was difficult to know what achievements made on this peculiar sector.

PFE had a chance, being one of the 15 NGOs invited, to attend a consultative meeting held on SDPRP APR II, which was held from 14-15 Feb. 2005 in United Nation Economic Commission for Africa (ECA). The participants were top officials like the parliamentarians, the Prime Minister, ministers, commissioners, ambassadors, UN officials, and representatives of the international communities. PFE presented directly a note on pastoralist concerns and alternatives for the SDPRP Phases II. More than 150 copies of this document distributed to the participants. In addition, PFE signed a position paper on the SDPRP with partners- PNANE, CRDA, NEWA, Action Aid Ethiopia, and others, and submitted to the government.

¹ Belachew Hurrissa. 2004. Livestock marketing In the Pastoral Areas of Ethiopia. In: proceedings of Third National Conference on Pastoral Development in Ethiopia under the theme "Pastoralism and Sustainable Pastoral Development". PFE, Addis Ababa.

The position paper was also entered a wider distribution. In addition, in the group discussion led by the State Minister of the the Ministry of Agriculture and Rural Development (MoARD), where more than 50 participants drawn from parliament, ministries, private sectors, donors, and NGOs, the PFE representative reflected his concern about omitting the pastoralists from the APR II. Donors supported the reflection made by PFE and the MoFED representative regretted for that *incidence* and promised not to commit similar *mistake* in the other days.

ii. SPDRP & MDGs Sensitization Workshop

Since the SDPRP has been approved and the implementation began in July 2002, it seems to have lost the momentum of consultation process and a sense of country owned program. With due recognition of challenges remain ahead and to reinvigorate the participation of CSOs in the PRSP process, PAN/E developed a Strategic Planning. Since PRSP is a process, the engagement of CSOs further is crucial, PAN/E organized SDPRP/PRSP and MDG sensitization workshops in four national regional states namely, Oromiya, SNNP, Tigray, representing the rural poor, and Afar the poor pastoralists, while Dire Dawa Council represented urban poor.

PFE and a PANE member, ISAPSO, a local NGO, organized the workshop in Afar that was held from July 9-10, 2004 in Semara, the Capital of the Afar region. (Please refer to Section 3.4 about partnership of PFE and PANE). The Afar Bureau of Finance and Economic Development was a co-organizer of the workshop.

The overall objective of the workshop is to create a general awareness on SDPRP and MDGs and the critical role of CSOs in ensuring effective implementation, monitoring, and Evaluation. Whereas, the specific objectives of the workshop are to:

- ❑ Raise the level of awareness among CSOs, government partners, and other stakeholders
- ❑ Popularize PAN/E and its vision, mission and strategies
- ❑ Establish linkage and partnership with Regions in the implementation and M&E of SDPRP and MDGs
- ❑ Introduce the M&E Framework for the civil society engagement
- ❑ Identify interested CSOs to lead the regional level initiatives
- ❑ Develop a plan of action to undertake Participatory monitoring and evaluation of year-two SDPRP implementation and progress towards MDGs

The workshop participants were drawn from sector bureaus mainly from Bureau of Capacity building, MoFED and population office sectors like education etc., Zonal Administration Heads, pastoral community elders and advisers as well as NGOs and Faith Based Organizations were present. In the course of the workshop, both the Afar and the Amharic languages were used as medium of communication.

Top officials of the Regional government made welcoming address and opening speech. In the speeches, they stressed the importance of participation of civil societies in development and implementation of the SDPRP and underlined reason why the sensitization workshop was a joint venture. In the workshop, A Highlight on A Chapter on Pastoralism vis-à-vis the Pastoral PRSP and Gains Made, and the Role of CSO on the SDPRP and MDGs were presented by PFE, while PANE representatives briefly highlighted the Relevance of MDGs to Ethiopia, and the M & E Framework of the SDPRP developed by PAN/E.

The objectives of the workshop was partially fulfilled since there were senior Federal Government official unexpectedly called for another workshop in the same day. The sensitization of the participants with the PRSP and MDGs well underwent although it was difficult to draw action plan and establish Core Groups to follow the monitoring and evaluation activities.

iii. Participating in Citizen Report Card (CRC) Survey

As it is explicitly explained earlier, PFE works with PANE in matters of SDPRP and MDGS. Within the strategic framework of Civil Society engagement in Monitoring and Evaluation of the SDPRP, the PANE intends to conduct a comprehensive review of progress towards achieving the objectives set out in the SDPRP at the local level in selected regions. This review exercise was expected to feed into the SDPRP APR II, led by the Ministry of Finance and Economic Development (MOFED), in last November 2004.

It was a participatory process that would not only provide required data but helped to raise awareness among citizens and, especially the poor, of the SDPRP and initiate an empowerment process for sustained participation in the implementation and monitoring of the SDPRP. It was in this context that the UNDP, on behalf of PANE had approached the Public Affairs Foundation (Indian Social Consultancy Company) to provide a proposal on building capacity to conduct a **Pilot Service Delivery Monitoring Exercise in Ethiopia using the Citizen Report Card approach.**

Citizen Report Cards are expected to provide critical information on the progress of the SDPRP, especially in terms of indicators that supplement the conventional M&E frameworks. The CRC is built from surveys with actual users of public services, through which their feedback on experiences with public services is collected, analyzed and disseminated, in a systematic and transparent manner. It complements the expert analyses and findings on conventional poverty assessment approaches with a “bottom up” end-user assessment of pro-poor services. However, it should be noted that the benefits from the CRC will accrue only after systematic post survey action to inform communities and service providers on the findings, and facilitate dialogue between these two key stakeholders to improve specific aspects of service delivery.

In short, the insights derived from CRCs can shed light on the degree to which pro-poor services are reaching the target groups, the extent of gaps in service delivery, and the factors that contribute to any misdirection of resources and services. They help identify issues that constrain the poor from accessing and using the services, like availability, ease of access, quality, reliability and costs. CRCs also help to identify possible ways to improve service delivery by actively seeking suggestions from citizens. Finally, CRC findings help test from the citizens’ point of view some of the policy conclusions reached in other analytical studies.

Following the SDPRP and MDGs sensitization workshops, all the six regions have been selected for the CRC. Trainings were organized for senior experts from PANE and Training of Trainers (ToT) for experts coming from different regions whom are supposed to lead the CRC field survey. Four Thematic areas were selected for the CRC. To identify and explore the variables for probe in the CRC, a diagnostic focus group discussion was held in a rural location. Based on the FGDs and a review of existing documentations, a tentative list of variables had been drawn up to facilitate the design of the survey instrument: **DRINKING WATER, BASIC HEALTH, PRIMARY EDUCATION, and AGRICULTURE EXTENSION SERVICES.** Many attributes for these thematic areas were identified to meet the objective of the survey.

PFE conducted the survey in Afar regional state by selecting two representative Woredas (Aba'ala and Ayisaita Woredas). Three hundred householders were interviewed for the purpose. In the survey, twelve trained enumerators collected the data between December and January for twenty days. The first draft report of the CRC for all regions has already come out for comment. The final report is expected mid May 05.

3.1.5 Media as Advocacy Tool

PFE has used different media to convey various messages pertinent to pastoralists to different targets. The following table depicts some of the media used to disseminate pastoral knowledge and messages in the year.

Summary of PFE's media usage

Media type	Mode	Occasion	Key message(s)	Target group
1. ETV	NEWS, Special program, press conference	7 th EPD	Celebration ceremony, resolution of the day, EPD is a pastoral platform	public, decision-makers
2. Ethiopia Radio	NEWS	7 th EPD		
3. Government press	NEWS	7 th EPD		
4. Private press	Interview, Special report, NEWS	7 th EPD	pastoralist issues like land and conflict matters are not properly addressed; media should properly treat pastoralism	public, media
5. FM Radio	Radio discussion	7 th EPD	Resolution of the 6 th EPD should be implemented	
6. Radio FANA	Radio conference		Pastoral land use and tenure should be separately treated from the highlands	
7. Private press	Interview	land proclamation	the draft land use and administration proclamation is against pastoral mode of life	decision-makers

The media coverage on the current pastoral phenomena was encouraging although there needs to be a proper follow up on the content of the media.

3.2 Networking and Coordination

The Forum is a clearinghouse for information pertaining to pastoralism and pastoral NGOs (local and international) and their overall activities in the pastoral regions. Besides, it serves as a resource center on research publications and trends in the NGO sector in country and internationally. In addition, PFE fosters cooperation by bringing NGOs together to share information, to develop policy, to facilitate joint action and strategic partnerships. Although in this respect PFE is growing up, in the year the following activities were achieved:

Information dissemination

The information dissemination took various forms but here we want to focus on major documents distributed and communication made with a number of institutions and individuals.

- Proceedings of the 3rd National Conference on pastoral development in Ethiopia
- Proceedings of the Roundtable on Drought and Famine in pastoral regions of Ethiopia
- A Chapter on Pastoralism
- Policy recommendation
- Various papers presented in the International conferences

- Pastoralism on the Margin (published by MRGI)
- EPD Assessment report
- Pastoral Video
- Pastoral related photos
- etc

National Resource Management (NRM) workshop

Pastoralist Forum Ethiopia (PFE) and Hope for the Horn (HfH) in partnership with N(o)VIB organized a half day consultation meeting for NGOs working in pastoral areas, and line ministries. This consultation meeting was aimed at discussing and elaborating the action plans developed and adopted during the 5th Resource-Based Conflict (RBC) conference for Ethiopia in Southern/New Sudan at new site.

The objectives of the workshop held in Addis were to foster inclusively and seek consensus on various aspects in terms of what is already being done, what are the on-going activities, what are the available resources and available resource based conflict management tools in the regional, national and local or field levels; to exchange information and experiences among NGOs and focal government institutions to enhance and bring more CSOs on board; and, to discuss on the draft action plan developed for Ethiopia during the 5th RBC conference

This Consultative meeting was attended by 25 participants including representative from two line Ministries (MOFA and MORD), Pastoral Affairs Standing Committee, and PFE member NGOs operating in pastoral regions and have experience on the field. The discussion was participatory with extensive interaction between the facilitators and participants as well as amongst participants. Discussion and comments that followed each facilitator's presentation were very useful and constructive in clarifying various issues and revealed the individual and organization experiences and the practicability of diverse approaches and mechanisms to RBC management.

The consultation meeting was also strategic in that participants were not restricted to the topics or issues presented but learnt a lot on critical issues of RBC and would therefore be able to apply some of these approaches for policy advocacy at local regional and national level. At the end of the consultative meeting, participants agreed to bring more Civil Society Organization on board, and agreed on the singled out issues of advocacy and draft action plan with recommendation for slight wording amendment.

Launching a Report on Pastoralists at the Margin

Minority Rights Groups International, a partner of PFE, prepared a report on status of pastoralism in Horn of Africa by selecting four countries, Ethiopia, Kenya, Tanzania, and Uganda. The report covers many aspects of pastoralism such as conflict, land use etc. On the launching of the report, over 50 participants participated that drawn from a multitude of institutions. Over 150 copies of this report were distributed.

Marginalization and Sustainable Pastoral Development

A group of Addis Ababa University graduating students of the Sociology and Social Anthropology approached PFE in order to get support to organize a workshop. The workshop was entitled Marginalization and Sustainable Pastoral Development. The main objective of the workshop was to reflect on key pastoral issues like conflict among the University students.

The Japan Social Development Fund (JSDF)

The World Bank/GoE/IFAD jointly initiated the *Pastoral Community Development Project (PCDP)* in 2001. The development objectives of PCDP are: *to provide capacity building and establish effective models of public service delivery, investment, and disaster management in pastoral areas that address communities' priority needs and reduce their vulnerability.* Since 2001, the initiators of the project have organized various consultation workshops, where stakeholders shared experiences and views that enriched the project. The project follows a human-centered approach that fits their lifestyles and hence brings changes by enabling pastoral communities in Ethiopia to decide on and implement their own projects. PCDP is coordinated by Ministry of Federal Affairs (at the Federal level) and by Pastoral Development Coordination Departments (reporting to the Rural Development Bureau at Regional level). In September 2003, PCDP was officially launched and is becoming operational in Afar and Somali Regions, and the pastoral Zones of SNNPR and Oromiya.

Given the challenges ahead in the implementation of the PCDP, the Ministry of Federal Affairs and the World Bank consider civil society organizations/NGOs as key partners. However, it was in the early phase of PCDP preparation that became evident that the government of Ethiopia has no policy to use public funds to finance these NGOs. As such, the JSDF appeared to offer an opportune way to satisfying the participation of NGOs in the execution of PCDP.

Therefore, in order to channel good experiences and to commensurate the pastoral NGOs' participation in the project and hence ensure the success of PCDP, the World Bank has secured a fund grant amount of \$ 1.96 million (~17 million Eth. Birr) from the Japan Government. The grant has a lifespan of four years starting from January 2004 and it will be spent only on activities that are directly related to PCDP. Micro-projects implemented by the communities through the PCDP and the grant activities are expected to raise rural incomes, reduce vulnerability to drought, and increase access of poor rural communities to a variety of social and economic services. PFE is given the mandate for coordinating and managing this grant.

The PFE due to the reluctance of the Government to allow the Forum to manage the fund, almost one-third of the total fund expired. It is remembered that a tripartite agreement was signed among the PFE, MoFED, and the World Bank. Now, the PFE is under pressure to co-manage the fund with the Ministry of Federal Affairs.

3.3 Promotion of Good Governance and Practices

The Forum will actively promote a human rights approach to sustainable development and high standards of NGO good governance, management, effectiveness and good practice. In this respect, the Forum achieved the following:

The Oromo Pastoralists Rally

Four clans of Oromo ethnic group comprised of pastoral elders and Aba Gadas of *Borana, Guji, Gebra, Arsi and Marian of Liben*, Dirre and Moyale Woredas conducted a joint rally at Yabello (SORDU compound) from June 8-15, 2004. The pastoralists initiated the rally with the objectives to discuss and to frame pastoral problems each ethnic group might have and to consolidate and present these problems in the form of resolutions, which would be submitted to relevant officials or for research purposes for evaluation and for arriving at their eventual solutions.

For sake of simplicity, the meeting's modality was shaped in to two types. The first meeting was from June 8-10 and meant for the Pastoralists while the second meeting was arranged for all participants including invited peoples and organizations to witness the occasion. The latter program extended from June 11-14, 2004. As the nature of the rally requires a native facilitator Obbo Nura Dida from Negelle admirably facilitated the occasion.

Pastoral Communication Initiative (PCI) in collaboration with the Borana Zonal Administration, and Pastoralist Forum Ethiopia sponsored the meeting. PCI accompanied by distinguished guests like Professor Roberts Chambers and Dr. Taghi from Iran. The total participants were 186 representing pastoral communities, Pastoral Standing Committee of the Parliament, distinguished resource people from different NGOs and bi-lateral, and the Government Media.

Mini-meetings for each clan groups were arranged and assigned their own facilitators. These included Borana, Guji, and Gabera clans. Arsi and Merian clans were represented with few members so that they merged to the Borana groups. In order to follow the age-old traditional qualities, the meeting was held under the shed of big Acacia trees in the SORDU Project Compound.

Before all the three pastoral groups came together for a joint meeting each group separately discussed and thrashed out what they felt was their major problems. Except few guest all the participants understand Oromiffa language so there were no language barriers. The resolution of the rally were as below:

1. Peace is the main foundation of development. To that end we need to work towards achieving it
2. We shall put our asset into efficient use
3. We shall educate our children
4. Grazing and agricultural lands need to be identified
5. HIV education must be expanded in the rangeland
6. Forest and wildlife must not be destroyed
7. We need livestock market to be expanded and made practical for our trading system
8. We shall cooperate and move with the development proponents forward
9. Our tradition has been weakened and hence we need all stakeholders to stand next to us and support us in the process of retrieving our old culture and tradition.
10. We have established age old system whereby we evaluate and pass resolutions at Gumi Gayo and hence we demand that government give due recognition and institutionalize this system for the benefit of all
11. The old general assembly of Book of Guji and Ess of Gebra must be We have also tow other tradition institution of Guji and Gebra need to be brought back
12. Women participation in all facets of development must be encouraged
13. Drinks and other dangerous stimulants must totally be discouraged

After the ethnic groups have passed their resolutions, there was an urgent question to be answered. The question was when to have the next meeting and how to organise it? It was decided by the Pastoralists that the next meeting should be conducted after 6 months. However, this decision did not look very unanimous; so it was amended in such a way that every body goes back home to their respective Woredas and consult with the people when to have the next rally.

The pastoral communities are rich in discussion and making decision on their own accord. However, the rally can be taken as the continuation of the impact of the 6th Ethiopian Pastoralist Day. The communities are empowered so that started to call up extra ordinary meetings to resort on own challenges, and which may feed up the *Gumi Gayo General Assembly*. This type of rally should be supported and encouraged as part of the local communities development initiatives as well as part of the national initiatives.

Establishment of Pastoral Elders Council

Following the successive resolution of the elders in the occasions of EPD, PFE has taken the initiative with the partners, Oromiya Pastoral Development Commission (OPDC), Action For Development (AFD), and GL-CRSP PARIMA, to establish the elders Council in Oromiya region. The preparatory phase is almost finished and the launching of the council will be held soon. The main purpose of the elders' council is to boost the pastoral representation on their own institution.

3.4 Partnership and Coalition Building

The Forum promotes cooperation, transparency, effective dialogue and partnership between NGOs, INGOs, other international bodies, UN agencies, the banks (ADB, WB) and the private sector. It will establish mechanisms to ensure that there is effective two-way contact and communication between NGOs, INGOs, donors and other stakeholders. As a result, PFE is working with the following networks, Government institutions, and NGOs in various aspects.

- i. PANE
- ii. MoFA and PASC
- iii. Oxfam GB
- iv. PROFIEET
- v. Kereyu Interest Group (KIG)
- vi. CSO Capacity Building
- vii. MRGI
- viii. Others (Cotonue, Small Arm Control etc)

3.5 Capacity Building

Advocacy and Conflict Trainin gfor local NGOs and government

Two trainings namely *Pastoral Policy Advocacy, and Conflict Management and Peace Building* were given in participatory manner for 24 trainees (19 men and 5 female) drawn from local NGOs and government. The main objective of the training was to harness the local experts with the theoretical and practical concepts of advocacy and conflict matters. The training altogether was given intensively for five days in November 2004 by selecting prominent resource persons.

Civic and Voters Education for Pastoralists

The Ethiopian government will launch its Third Term of National and Regional election in early May 2005. It was expected that 35 million voters in the country would register for the election. As voting is the right of all the citizens of the nation, so the pastoral communities have also equal right to vote. However, the pastoralists should understand the process of election and the principles involved in democratic election and are able to participate in the election. Pastoralists are in a position where they do not have ample access to information and media coverage. This is because they are in remote areas of the country. Hence, it is important to arrange a training program aimed at reaching them as far as possible through their representatives.

The Civic and Voters Education Training Program has the following main objectives.

- ❑ raise the awareness and understanding of 25 pastoral women and 25 pastoral elders through **training** that enable them to actively participate in the forthcoming National Ethiopian Election;
- ❑ raise the awareness and understanding of thousands of pastoralists across the country through deliberating **key messages in the radio** that enhance participation of the pastoralists in the election in spite of being geographically marginalized;
- ❑ promote the establishment of the pastoral Elders Councils;
- ❑ add incremental values to the process of building an **informed** pastoralists capable of participating in all matters that affect their lives; and,
- ❑ promote **culture of participation** among the marginalized social groups.

The project has two parts, training and radio message. The training part of the project was held from 2-4 March 2005. The number of women and elders each was 25, which were coming from Pastoral communities of Somali, Afar, and Oromiya. This number did not include translators/coaches, which were supposed to come with the pastoralists. The main topics of the training were:

- Fundamental Democratic Concepts and Principles
- Constitutional Administration
- Structure and Division of Power of the Federal Democratic Republic of Ethiopia
- Election Process

Regarding the radio message, PFE rented prime airtime from radio Ethiopia and airing key election message that helps the pastoralist understand election. The transmission has been started since April 20, 2005 and will stay for twenty days.

4. Challenges Encountered

- Stranded in the JSDF/World Bank fund
- Shortage of technical staff
- Lack of vehicle and office equipment
- Lack of reliable fund source
- Sensitivity/suspicion of the government
- Risk of hijacking of some of our initiatives (EPD)
- Persisting of policy predicaments (continuing land grabbing, settlement etc)
- Age-old "*Crop Farming Syndrome*"

5. Success Story/contributions

- Increasing recognition of PFE as a sole pastoral advocacy agent at local, national, regional, and international levels
- Awareness raised: Pastoralism is moving to new heights and horizons though it is slowly (flourishing of pastoral institutions, popularity, development of some strategy & programs from gov. and donors/NGOs, new networks incorporate pastoral areas like PANE, PROFIEET etc)
- Pastoralists' empowerment enhanced (pastoralist days)
- Draft Land Proclamation billed by the Federal government
- The government promised to address pastoral issues (7th EPD State Minister's Speech, resolution)
- MoARD produced pastoral Database
- Private Bank like Awash Bank wants to see in pastoral Micro-financing institution

6. Financial activities

PFE believes that financial reports create transparency among stakeholders. Hence, PFE does a number of financial reports for the consumption of different users both Internal and External. After its official registration by ministry of justice, this is the second audited financial report of Pastoralist Forum Ethiopia. The first is the consolidated report of the three years that is presented as a comparative figure on the income statement and this report itself is the second one. This report uses the first audited report figures as an opening balance.

6.1 Accounting Policies

A broad financial manual that will serve as a general guideline for financial recording and reporting activities in PFE is under development. But for the purpose of this report, the following accounting policies that are consistent with the generally accepted accounting practices are adopted.

6.1.1 Fixed Assets

As all of the fixed assets in use are purchased from project funds, the cost is expensed in the year in which the Asset is purchased. But a register of the Asset is maintained.

6.1.2 Accounts Receivable

The accounts receivable amount of Birr 422,177.21 represents the fund balance of PFE held in the Books of Panos Limited Association - its host organization during the registration process.

6.1.3 Income and Expense Recognition

PFE prepares its accounts on cash basis of accounting where by Income is recognized when cash is received and expenses are recognized when cash is paid.

The expenditure in the reporting period looks higher than the income raised during the period this is because of that some of the activities are implemented in the current year while the Income is raised during the previous year. When we see the expenditures the highest is meeting and conferences being 26% of the total followed by consultancy service of 24% this happens because the forum conducted a serious of workshops during the year including the 6th national pastoralist day in January and final payments of consultancy services for strategic planning and advocacy and lobby document development was paid during the year.

During the period the main income (44%) comes from OXFAM - GB for Pastoral Video Production of Birr 73, 100 and EPD Impact Assessment of Birr 39,000 and 35% of the Income from PANE for the MDG's sensitization workshop in Afar of Birr 20,000 and for Survey on Poverty based on Citizens Reporting of Birr 68,000.00.

6.1.4 Transaction in Foreign Currency

All foreign currency transactions mainly income transfers from foreign donors are recorded at the exchange rate ruling on dates of transaction.

6.1.5 Office Running Cost

These costs (Core Cost) represent about 27% of the total cost. This is financed from limited overhead budgets raised from projects but this cost will increase for the coming years as PFE is institutionalizing itself hence PFE recognizes that this will be one future challenge and is strongly working to raise funds for capacity building activities.

Membership fees due from members will be used to support the core albeit non of the organizations paid so far paid the out standing fees.

6.1.6 Reserve Fund

PFE, except for its fixed assets, which includes office machineries, furniture's, and publications, it has no reserve fund. The existing fund balance belongs to activity implementation of currently ongoing projects. As a long-term strategy, PFE is trying to develop a relationship with a donor that is specialized in capacity building and provision of running cost support.

6.2 Balance sheet Dec. 31, 2004

PASTORALIST FORUM ETHIOPIA

BALANCE SHEET

As at 31 DECEMBER 2004

In Birr

Assets:

Current Assets:

Bank Deposits 100,436.00

Account Receivable - Panos 422,177.21

522,613.21

Liabilities & Fund Balance:

Represented by:

Fund Balance 522,613.21

522,613.21

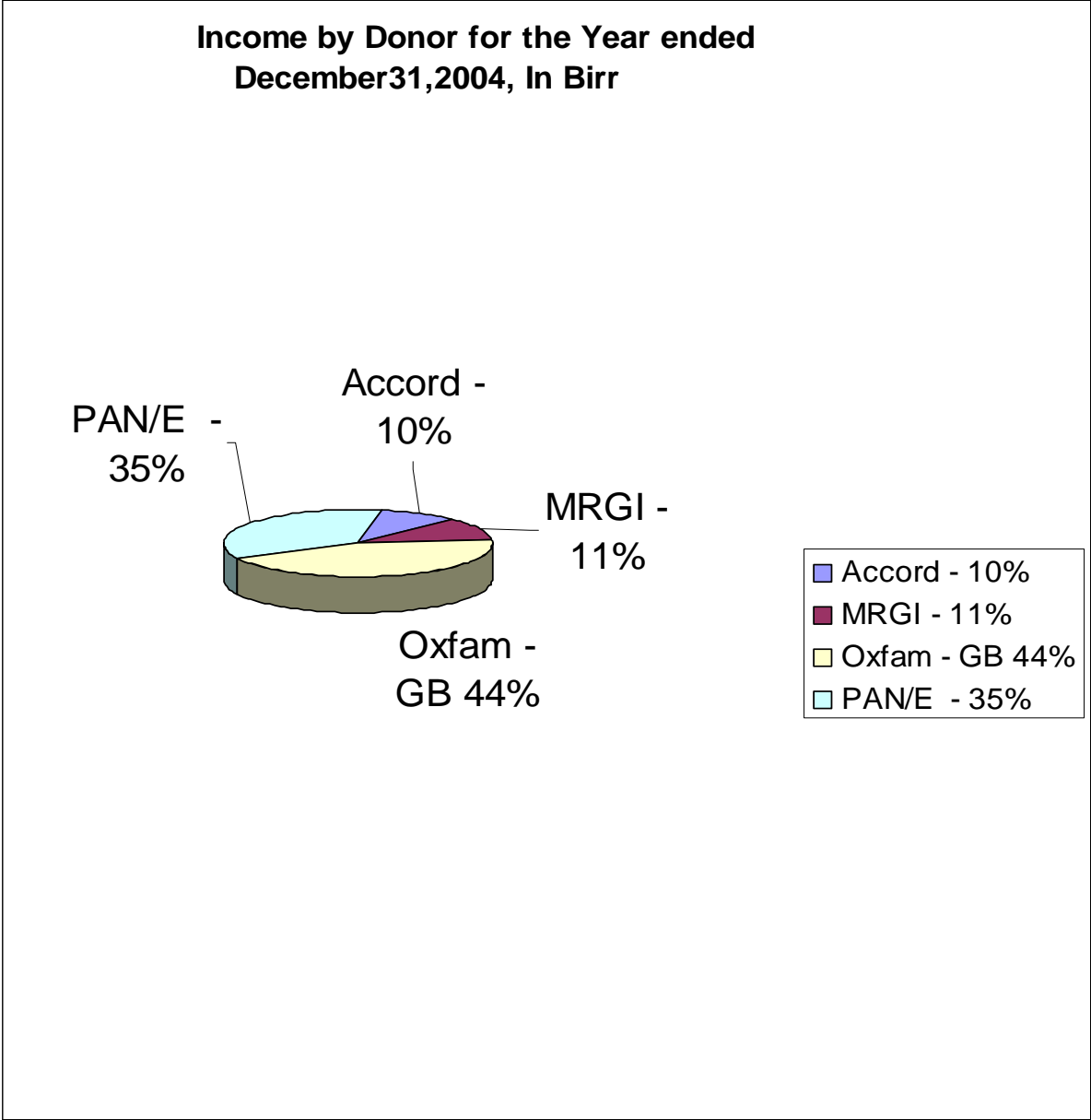
6.3 Income statement for the year ended Dec. 31, 2004

PASTORALIST FORUM ETHIOPIA

STATEMENT OF INCOME AND EXPENDITURE, In Birr

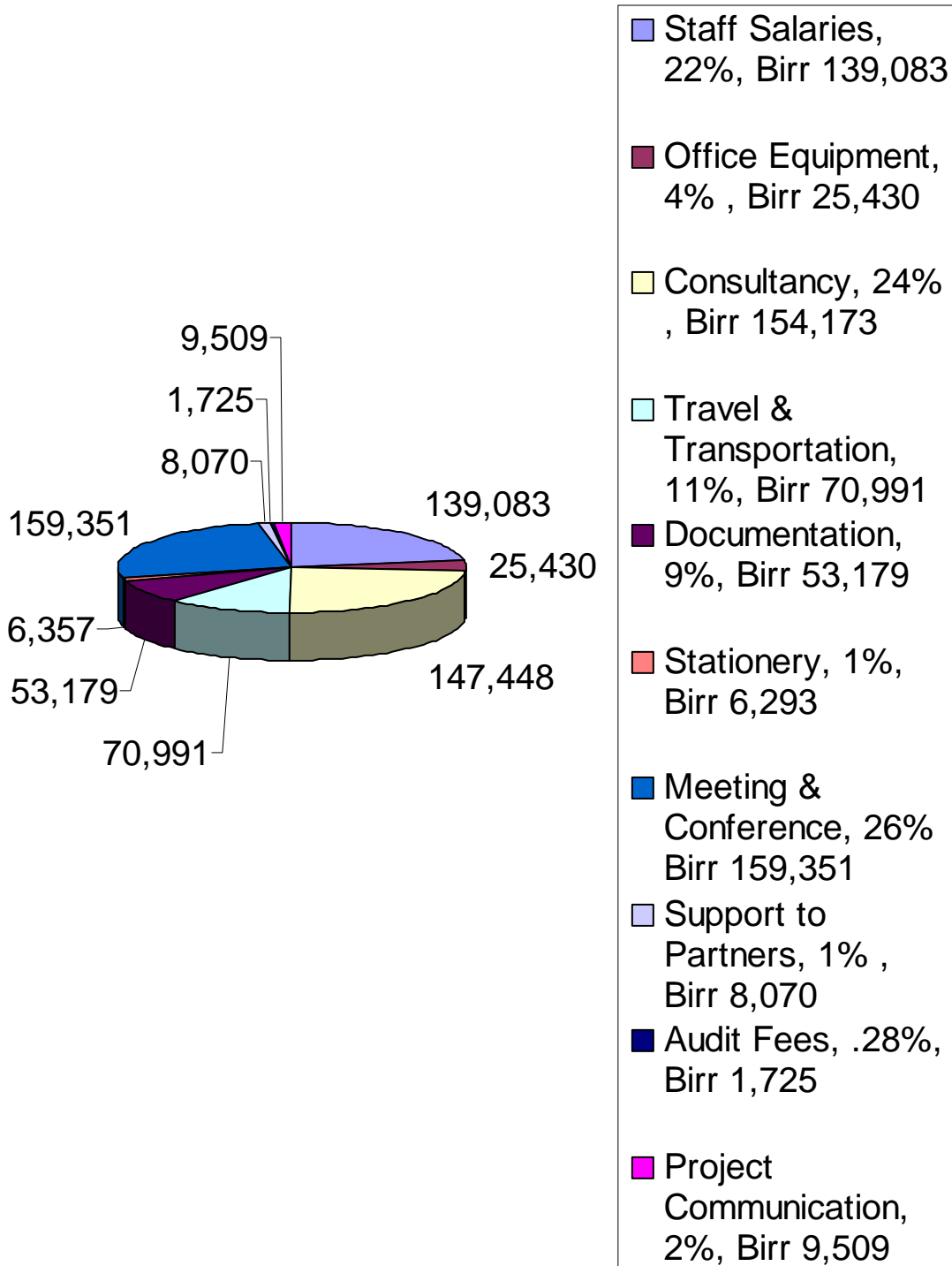
FOR THE YEAR ENDED 31 DECEMBER 2004	Year 2004	Previous Years 2001 - 2003	%age of Year 2004 against years total
Income:			
Accord - Ethiopia	24,000.00	36,000.00	9.50
Cordaid	-	556,948.00	-
DFID - Addis	-	397,945.36	-
Minority Rights Group International	28,067.50	144,034.00	11.11
Oxfam - GB	112,100.00	23,680.00	44.38
PAN/E	88,400.00	-	35.00
Oxfam Canada	-	143,600.00	-
Panos - London	-	78,297.00	-
Pastoralists Concern Association of Ethiopia	-	37,040.00	-
Trocaire	-	29,397.24	-
Total Income	<u>252,567.50</u>	<u>1,446,941.60</u>	<u>100.00</u>
Expenditure:			
Staff Salaries	139,083.18	217,613.00	22.39
Office Equipment	25,429.65	36,561.00	4.09
Consultancy - Freelance Staff Recharges	147,448.24	81,237.00	23.74
Travel & Transportation	70,991.30	17,339.00	11.43
Documentation	53,179.25	42,974.00	8.56
Stationery	6,356.62	11,425.00	1.02
Meeting & Conference	159,351.06	136,755.00	25.65
Support to Partners	8,070.00	-	1.30
Project Communication	9,508.59	9,517.00	1.53
Utilities	-	2,332.00	-
Audit Fees	1,725.00	-	-
Total Expenditure	<u>621,142.89</u>	<u>555,753.00</u>	<u>100.00</u>
Excess of Income over Expenditure	(368,575.39)	891,188.60	
Fund Balance Brought Forward	<u>891,188.60</u>	-	
Fund Balance Carried Forward 31/12/04	<u><u>522,613.21</u></u>	<u><u>891,188.60</u></u>	

6.4 Income by Donor, year 2004



6.5 Expenditure by Function, year 2004

Expenditure by Function, Year ended 31 December 2004



7. Annex: List of Founders and Members

ACORD-Ethiopia
Action For Development (AFD)
Afar Mothers and Child Care Organization
Afar Pastoralist Development Association (APDA)
Borena Lowlands and Pastoral Development Program/GTZ (BLPDP/GTZ)
CAFOD-TROCAIRE
Ethiopian Pastoralist Research and Development Association (EPARDA)
FARM-Africa
GAYO Pastoral Development Initiative (GPDI)
Gudina Tumsa Foundation (GTF)
Hararghea Catholic Service
Hope for the Horn (HFH)
Intermon
International Committee for Development of Peoples (CISP)
Ogaden Welfare and Development Association (OWDA)
Oromo Self Help Association (OSHO)
Oxfam Canada
Oxfam GB
Panos Ethiopia
Pastoralist Development and Relief Association (PDRA)
Pastoralist Concern Association Ethiopia (PCAE)
Save the Children/USA
SOS Sahel
UN Emergency Unit Ethiopia (UNEUE)