

Pastoralist Forum Ethiopia (PFE)

Impact Assessment of the Ethiopian Pastoralist Day (EPD)
Commemorations (1999-2004)

A Final Report



September 2004
Addis Ababa

Foreword

Pastoralist Forum Ethiopia's (PFE) mission is to promote pastoral rights through policy advocacy, networking, research and capacity building with partners and stakeholders at the local, national, and regional/international levels. PFE in collaboration with partner institutions organizes the Ethiopian Pastoralist Day and the National Conference on Pastoral Development annually to raise the profile of the pastoralists. Using these two important advocacy instruments PFE has contributed to the rights of the pastoralists and their recognition at decision-making and public level.

The pastoralist Concern Association Ethiopia (PCAEE), a local NGO, organized the 1st, the 2nd, and the 3rd Ethiopian Pastoralist Day (EPD) in 1999, 2000, and 2001, respectively. The idea to organize EPD has been initiated by the Somali and the Borena elder pastoralists in a conference on "pastoral development in Ethiopia" held in Filtu Town (Liben Zone, the Somali Region) in 1996. With a view of promoting and sharing the idea EPD into different pastoral regions and at national level and give it a broader spectrum, PCAEE in consultation with PFE, passed over the coordination responsibility to PFE. The Forum in collaboration with pastoral communities and respective pastoral regional governments organized and implemented the 4th, the 5th, and the 6th EPD in Afar, SNNPR, Oromia regions in 2002, 2003, 2004, respectively. Each year, specific themes were selected for advocacy. The celebrants of EPD were drawn from pastoral regions, government institutions, NGOs, donors. Based on the specific theme, pastoral representatives discuss and pass resolutions on issues directly affect their lives.

In the last few years, there were encouraging signs that signify promotion of pastoral related issues at community, civil society sectors, regional and federal government institutions and 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 neighboring countries in the Horn of Africa. For instance, *Pastoralist week* has been marked in Kenya since the last two years.

The overall objective of the present study was to assess the impact PFE has made using the last six 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 experience, among themselves and with partners; the extent to which it raised the profile of pastoralism and increased awareness and recognition at all levels.

The study was conducted between May-June 2004 and covered most of pastoral regions and Addis Ababa. The report is categorized into eight units. The first two parts briefly highlight on the background to the study and methodology followed to undertake the study; the third part dealt with the process of celebrating EPD including how it came to reality, national picture of the EPD and highlights advocacy activities of PFE in relation to EPD.

The fourth part briefly states the perceptions of different stakeholders (community, government, NGOs, and donor) on the impact of EPDs; the Summary part of the report puts the findings of the assessment together; the Recommendations part highlights opportunities, challenges, and the way forward; and the last two parts include the Reference and Appendix, composing supportive information.

The present report needs to be treated as informative than conclusive report due to diverse and multi-dimensional issues touched during the study. Nevertheless, the information generated at present can be an entry point on the effort made by EPD in raising the profile and rights of the pastoralists. It may also give a clue to a changing perception towards pastoralists. Finally, we believe that the present findings can trigger further study in the policy advocacy arena in general.

The Forum would like to take this opportunity to thank all partners who made this study possible by providing necessary information unreservedly. In particular, the Forum would like to thank Oxfam GB for financial support to undertake the study. Our special thanks goes to the pastoralists whom shared us their perception and knowledge without any hesitation. Our special gratitude goes to Ato Beruk Yemane and Ms. Izzy Birch, both from Oxfam GB, for their technical assistance during the study. The Forum's thanks also goes to Dr. Yohannes G/Michael who undertook the study by traveling up to the remotest pastoral villages that are professionally challenging. Finally, Ato Abdi Abdulahi (PFAE), Ato Melakou Tegegn (Panos Ethiopia), and Dr. Zerihun Ambaye (EPaRDA) deserve special thanks for their immense contributions in one-way or another to make the impact assessment study a reality.

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I. Background

Pastoralists and agro pastoralists of Ethiopia accounts up to 15 million people who belongs to more than 29 nationalities or ethnic groups. The pastoralist areas are widespread in the six federal regions that include Somalia, Afar, Oromya, and Southern region, Gambela, Benishangul-Gumuz, and Dire Dawa. The area converge accounts more than 60 % of the total national (see map 1) (PFE, 2004, Yohannes, 2003).

In spite of the historic economic, political and social marginalization of the pastoralists from the colonial power to the Marxist Derg regimes pastoralist areas have been playing a vital role to the national economy. The livestock export, development of big irrigation schemes, tourism, source of hydroelectricity power and settlement schemes to the small farming households from the highlands are some to be mentioned. Moreover, the adaptive and flexible capacity of the pastoralist system had attributing to its continuity. Under arid and semiarid climatic zones, the mobility for the efficient use of scares and variable resources with different livestock types and application territorial fluidity with reciprocity and communal use is still valid (Yohannes, 2003, Lister, 2004).

Usually the pastoralist areas of Ethiopia are known for their conflicts, drought, and famine and food aid. According to many researchers the crisis in the pastoral areas has been mainly attributed to lack of good governance, knowledge gap about pastoralism and pastoral development, underestimation of the rationality of traditional practices, long-term marginalization of the pastoralists in decision making and policy defects in marketing, land policy, extension, and credit and financial services (PFE, 2004D, Yohannes, 2003).

Today, the millennium development goals (MDGs) have been geared to the establishment of good governance, eradication of hunger, assurance of environmental sustainability and strengthening of partnerships. To achieve these goals, the importance of the genuine participation of the rural community as a foundation has been underlined. Similarly, in Ethiopia, there are already some enabling policy changes by the government include the constitutional right of pastoralist not to be displaced from their own land, power decentralization to grassroots level, the formation and reformation of pastoral institutions. Yet, the critical mass of pastoralists was not far from marginalization and vicious circle of poverty.

It was this situation, which stimulates for formation of Pastoralist Forum Ethiopia (PFE) to facilitate systematic and joint policy advocacy and lobbying to the betterment of the pastoral community. To enhance the effective impact of policy advocacy as a tool kit a regular celebration of Ethiopian Pastoralist Day was initiated since 1999. In other words, the goal of Ethiopian pastoralist day is to bring together the grassroots pastoralists' communities in common fora to voice their concern and define common priorities. The Six EPD was celebrated in Borena area in 25th January, 2004. PFE, the regional and federal governments were actively involved in the organization of the celebration and they are on the pipeline to organize the seventh pastoralist day on January 2005.

Such events as part of the overall process have attributed to create a common platform to reflect collective visions and missions, conceptual clarity of pastoralism, prevailing of enabling pastoralist policy, formation and reformation of pastoralist oriented organisations, establishment of partnership among the pastoral community, government and NGOs and development of common vision to the sustainable development of pastoral areas. Therefore, the over all aim of this study was to asses the impact PFE had made through Ethiopian pastoralist day in raising the profile of pastoralists' community at different levels.

Fig. 1 Location of the major pastoral areas in Ethiopia



II. Objectives and Methodology

2.1 Objectives

As indicated in the TOR (appendix 1) the overall objective of the study was to assess the impact of Pastoarlist Forum Ethiopia (PFE) had made through Ethiopian Pastoralist Day (EPD) and subsequent advocacy role in raising the profile of pastoralists' community at local level, regional and national levels.

The specific objectives are to;

- Assess the extent to which EPD has raised their profile and create a common platform for the pastoral communities to enable them to share experiences, both among themselves and with partners.
- Review the extent to which EPD has promoted the concern of pastoralist and create enabling policy environment for pastoral development at local, regional and national levels.
- Identify and recommend the ways in which the impact of EPD could be strengthening in the future.
- Document the lesson learned and its relevance to other pastoral community outside Ethiopia

2.2 Methodology

Before the study, some brainstorming was made with Pastoralist Forum Ethiopia (PFE) staff on the TOR and logistics. Reviewing of some of the relevant documents of PFE and Pastoralist Concern Association Ethiopia (PCAE) were made. This was followed by individual discussions with relevant institutions (Government, NGOs and donors) at Addis. Open-ended checklist was developed to guide the discussions with different stakeholders.

In selection of field visits, a combination of different criteria such as pastoral representation, historical and updated relevance of pastoralist day, combination of the field visit with pre-arranged elders meetings at different localities (Naygaton and Yabello) and geographical proximity for surface transportation were considered. Accordingly, the field visits in the pastoral area was made at least in the four regions of Somali, Southern Nations and Nationalities Peoples, Oromyia and Afar. The Somali region is where the inception of celebration of Ethiopian pastoralist day was made with the Borena pastoralists. The first three consecutive pastoralist day's celebrations were made in Filtu, Filtu and Jijiga in 1999, 2000 and 2001, respectively. A field visit was made to the town of Filtu and surrounding villages where discussions were made with the pastoralist elders, women and youth groups. Similarly some discussions were made with the zonal, district administration, women credit association, merchants and NGOs.

The second field visit was to South Omo, where the fifth Pastoralist day was celebrated in the town of Turmi (Hammer) in 2003. Accordingly group discussions were made with the differentiated pastoralists ethnic groups from Hammer, Karo, Desanech , Naygaton (Bume), Arbore, Tsemay and Beraile. Similar discussions were made with district government institutions (administration, pastoral development coordination, education, and police), NGOs, teachers, students and some merchants.

The third field visit was made to Yabello town and surrounding villages. This was where the sixth pastoralist day was conducted in the year 2004. Accordingly, there was an access to have some group discussions with the ethnic groups of Borena, Guji and Gebra during their own meeting, which was initiated to the establishment of council of elders from the different ethnic groups of Oromyia region. There were also some discussions with different government and NGO institutions (See also appendix 2 with list of contact persons). The field visit was conducted between mid May and mid June 2004.

The fourth visit was made to Afar and Karrayu by PFE staff combining discussions with the pastoralists using the checklist and other routine activities. Some of the quotations from the community had been included in the report. Generally, about 60% of the group and individual discussions were made with those who at least attend one of the pastoralist day ceremonies, while about 40% of them were not directly attending but had the information about EPD. Some of the very constructive comments on the first draft from Oxfam GB, PFE, PCAE and EParDA have been incorporated in this final report, which might serve as a working document.

Finally, the evaluator would like to underline the challenges of identification of the segregated impacts of EPDs under the complex and diverse interventions of advocacy and lobbying. Historically many advocacy and lobbying activities with different approaches had been conducted by different organizations before the initiation of the EPD events.

Furthermore, many workshops, conferences, trainings and experience sharing targeting decision and policy makers at national and international levels had been conducted by different organizations. No doubt on the cumulative effect of all these interventions to reflect the plight of pastoralists, minimize the knowledge gap in pastoralism and influence policy issues. Accordingly, the commemoration of Ethiopian Pastoralist day is part and parcel of such process.

III. The process of celebrating Ethiopian pastoralist day

3.2 Inception of Ethiopian pastoralist day

Historically, PCAE had organized a conference in 1996 at Yabello, town on pastoral development. At this venue pastoralist elders from Somali and Borena had insisted in the establishment of a common platform to reflect their joint problems to the decision makers and at the same time to share their experiences. PCAE had quoted the following from the elders, which was conformed to the current discussions with the elders;

“We have a vast animal wealth. We are not also few. We are the fruits of this country. There are different offices and ministry s responsible for almost every thing, such as ministry of mines in charge of sand and stones. No authority is representing us. While listening to the radio, days are set for commemorating the marginalized like the handicapped (Deaf Day). Nevertheless, no day is set for our commemoration that is a day on which our problems are announced. For many years, we lived to hear and know about others. Now we wish to have a day set for commemorating us and we want to be heard”
The voices of pastoralists No.2 September 2002

The pastoralists had fixed the celebration date to be January 25, which is a dry season to reflect the silent features of pastoralism to outsiders. Fortunately, the first pastoralist day was celebrated in 1999 in the town of Filtu with an estimation of more than 2,000 participants. Pastoralist community around Filtu (elders, women and youth) local government institutions, schools and some pastoralists from Borena had jointly celebrating the day. The members of the differentiated pastoralist community (elders, women and youth) had presented their felt needs and priorities, some dramas on harmful cultural practices and defective agricultural extension approaches (fertilizer application) had been presented, different cultural crafts and songs had been displayed.

Similarly, the second Pastoralists day was celebrated at Filtu in 2000, with a shift from district to zonal where estimated participants of more than 2,500 people coming from far areas like Dolo. The third Ethiopian pastoralist day was celebrated at regional level in the town of Jijiga in 2001. It was very colorful and wider range of participants (more than 3, 000 people) from pastoralists, government institutions and NGOs had attend the event (see also photos below).

Discussions were made with three of the pastoralist elders of Filtu area (Somali region) who had initiated the idea of celebrating Ethiopian pastoralist day in 1996 with their colleagues from Borena area (photo below). They mentioned that;

"We were highly surprised how the locally initiated pastoral day celebration has been expanding country wide so fast. Some of us had a chance to visit some of the pastoralists outside Somali region through the events. We have learned a lot from their environment, cultural and economic practices. Since its inception, the pastoral day is being annually celebrated both in Filtu and other villages. Already the government and NGOs had delivering good respond to some of our felt needs. We feel the big credit to all this progress goes to PCAE who has been working so closely with the community"

According to the perceptions of different stakeholders in Somali regional state (community and local institutions) the celebration day was successful in creating awareness to the rationality of pastoral way of life, reflecting pastoralists felt needs and priorities to the policy makers, as platform for an exchange of experiences among the pastoralists and institution working at grassroots level, strengthening of transparency and partnership among the pastoralists, government institutions and NGOs.

While discussing the conception of the Pastoralist day it is equally important to consider the local NGO, Pastoralists Concern Association Ethiopia (PCEA), which have facilitated such a process and taking the lead in the organization of at least up to the 4th of the pastoralist days and still the founding member of the Pastoralist Forum Ethiopia. PCEA was established in 1995 with a mission of bringing positive changes and sustainable development in the livelihood of pastoralists in Ethiopia. It is operational in Somalia region (Liben and Afdar zone) with integrated development approach.

The progressive contribution of PCEA in materializing the ceremony of Ethiopian pastoralist day was attributed due to a combination of factors indicated below;

- **Addressing felt needs:** the local NGO was established by the children of pastoralists who had the deep rooted feelings of the plights of pastoralists and committed to alleviate such problems using different mechanisms.
- **Clear vision and mission:** The local NGO has a clear vision and mission where advocacy on the pastoralist issue is prioritized.
- **Experience of networking:** As a routine activity, PCEA had a strong networking with many NGOs and local government institutions. Moreover, the annual publication of the magazine "The voices of pastoralists "had facilitated the learning process in the pastoral issues.
- **Facilitation role and follow-ups:** Keeping the momentum by empowering pastoralists to identify their problems and proposed own solutions and their need for outside support.
- **Working through local institutions:** Most of the NGO interventions were done through the existing traditional institutions where the elders have a role in leadership and decision-making.

Such deep-rooted experiences of PCEA in advocacy, publications and disseminations might be gradually lost in the assumption of handing over all responsibilities to PFE. Yet under the prevailing shortage of skilled manpower under PFE synchronization of some of the activities with PCEA might be efficient and cost effective approach.

Fig. 2 Some of the Somali elders who initiated the idea of celebrating Ethiopian Pastoralist Day
Source: Yohannes



Fig. 3 Some of the pastoralist day events at Filtu and Jigiga
Source: PCAE



3.3 National picture of the Ethiopian pastoralist day

3.3.1. Crystallized objectives and expectations

The series of pastoralist days celebrated in Somali region had stimulated the need to organized Ethiopian Pastoralist day at national level. The shift of pastoralist approaches from local, to regional and national had created an enabling environment for a common platform and solidarity among the pastoralists of different ethnic groups to reflect their collective voice on their plights, developments visions, policy gaps, assurance of their constitutional rights and sharing of their deep rooted traditional experiences. In other words, the celebration of the Ethiopian pastoralist days has a combination of objectives and expectations as indicated below (PFE, 2003A);

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

Expected outputs

- Collective pastoral vision reflected
- Critical and timely issues identified
- Advocacy to influence decision makers
- Experience, culture, views shared among the celebrants and the direction of EPD determined.

3.3.2. Trends in the celebration of EPDs

The national picture of EPD had been developed during the third EPD, 2001 celebrated at Jijiga. In addition to the wider representation of Somali region pastoralists and officials, some pastoralists and local officials and some NGOs and donors had attended the Jigiga celebration of EPD. As shown in table 1 below, gradually the geographical location of celebrating EPD have been shifted from Somali, to Afar, SNNP and Oromyia Regions, respectively (see also some photos below)

Table 1 Celebrations of Ethiopian pastoralist days (2002-2004)

Pastoralist day	Region	Location	Estimated celebrants	Motto/Themes
First EPD (1999)	Somali	Filtu	2,000	Recognition of pastoralism as a viable way of life and mode of production system
Second EPD (2000)	Somali	Filtu	2,500	Pastoralist oriented development interventions
Third EPD (2001)	Somali	Jigiga	3,000	Drought and development
Fourth EPD (2002)	Afar	Dubti (Afar)	3,200	Poverty reduction strategy and pastoral development
Fifth EPD (2003)	SNNP	Turmi (SNNP)	2,000	Pastoralism and sustainable development
Six EPD (2004)	Oromiya	Didtuyura, Yabello	3,500	Land use rights for sustainable pastoral dev't

Note: the number of celebrants in each event was not based on individual counts but rough estimates by relevant institutions (PCAE, EParDA and PFE).

Fig. 4 Ethiopian Pastoralist Day celebrations at Dubti (Afar), Turmi (SNNP), Yabello (Oromyia region) Source: PFE, PCAE and EParDA



From the series of celebrations of EPDs it was evident that the main themes had been changing from time to time and were complementary to each other, different interrelated themes and resolutions had been reflected. Moreover, the facilitation and coordination role in organizing the events was passed from PCAE to PFE. PFE has been facilitating the organization of the ceremony starting from the 4th pastoral days.

No doubt to the role of the Forum in increasing strong voice and influencing policy makers to the interest of Ethiopian pastoralists. Usually the celebration of EPDs was not self contained but complemented with conferences and workshops, which contributes to minimize the knowledge gap in pastoralism and maximize influence of policy makers. For example, some of the workshops outputs as facilitated and organized by PFE are indicated below;

- Proceedings of the First national conference on pastoral development in Ethiopia, February, 2, 2000, Wabi Shebelle Hotel, Addis Ababa
- Proceedings of the second national conference on pastoral development in Ethiopia on Poverty reduction strategy and pastoral development, Imperial Hotel, May 22-23, 2001, Addis Ababa
- Proceedings of the Roundtable on drought and famine in the pastoral regions of Ethiopia, Global Hotel, December 23-24, 2002, Addis Ababa
- Proceedings of the third national conference on pastoral development in Ethiopia, pastoralism and sustainable pastoral development, December 23-24, 2003, Addis Ababa

Generally, since the first pastoralist day celebration in Filtu 1999 to the current celebration at Yabello (2004) the following value added major changes have been observed;

Geographical converge: It expands from the small locality of Filtu district to Somali region and gradually at national level to Afar, SNNP, Oromyia and probably the seventh EPD around Addis more nearer to the decision and policy makers.

Hosting: Pastoralists, regional governments, federal government and NGOs, and donors have been supporting the process of celebrations of EPDs. Today the triple allies (PFE, PASC and MoFA) representing the civil society, government and decision makers will be organizing the next EPD.

Participants: Compare to the initial pastoralist day the number of participants and representing institutions had been significantly increasing from time to time due to the cumulative effect of popularizations. The relatively low figure for Turmi was attributed due to its remoteness.

International profile: In the latest pastoralist day ceremony at Yabello (2004) some organizations from the pastoral areas of Kenya and Tanzania had been represented and share some of their experiences.

Fund allocation: Logically with the increase of participants and diversification of preparations in the pastoral days the allocated budget had been increased. For example, when the money allocated during the 4th EPD was compared with the 6th EPD it was increased significantly.

3.3.3. EPDs' resolutions and mottos

Major resolutions raised in the past six years (1999-2004) in the pastoral days include;

- Establishment of higher institution at federal level (Ministry or commission) to deal with pastoralism
- Pastoralists Elders group should be established at federal level to deal with different issues including conflicts
- Implementation of pastoralist land use policy with the participation of pastoralists
- Develop and strengthen communication, physical and social infrastructures
- Recognize January 25 as Ethiopian pastoralist Day and include in the national calendar.
- Facilitate the possibility of using pastoral livestock resources as collateral for bank loan
- PFE, Pastoralist Affairs Standing Committee (PASC), and Ministry of Federal Affairs (MoFA) should organized the 7 EPD
- Development a mobile education and health (human and animal) in the extension services.
- Recognition of pastoralism as a rational way of life and economic activity
- Strengthen of livestock marketing (local and foreign)
- Develop diversified income generating activities

- Assigned more NGOs to be functional in the pastoral areas
- Identify vaccinations for camels
- Develop health institutions and create awareness on HIV-AIDS
- Utilization of Indigenous knowledge as a point of departure in development intervention

Moreover, the different mottos raised by the pastoralists as indicated in table 2 were relevant to the resolutions passed at different EPDs.

Table 2. Some the mottos raised at the different pastoralist days

Mottos	
• Animal wealth and pastoralists are indivisible	• Banks should grant loans to pastoralists too
• Mobil education and health services to pastoralists	• To citizens of a country, equal rights and equal attentions should be given
• Food security to Ethiopian pastoralists	• To reduce the danger of HIV/AIDS in pastoralist areas stakeholders need joint forces
• pastoralist need special attention like the highland farmers	• To create an animal wealth market for the pastoralists is to reduce poverty
• Pastoralist's natural and social wealth provides a basis for poverty reduction	• Use of indigenous knowledge and empowerment of local institutions is fundamental in sustainable development

Source: PCAE, 2002

There had been diverse views on the resolutions by different stakeholder (pastoralists, government, PASC, NGOs and donors). To most of the pastoralists the different resolutions passed at different events had not been sufficiently materialized by the decision and policy makers. To some government institutions, NGOs and donors some of the resolutions are very generalized, ad hock, controversial and ambitious such as settlement issues and access to financial services under pastoralism. For the majorities the resolutions are timely and relevant but lack independent responsible institution to follow up systematically on the behalf of pastoralists.

Usually the resolutions were presented to regional and federal governments and other relevant institutions for attention. PASC plays a big role in up taking of the resolutions in to the appropriate institutions. For example on May 7, 2004 PASC had endorsed the first seven resolutions (indicated above) and dispatched the letter signed by the vice chairman of PASC to 26 relevant institutions (see appendix 4 Amharic version). Almost all resolutions are still pending and need follow ups.

According to the current evaluation of the Ethiopian PASC (Mohammed, 2004), the major activities of PASC are legislation, oversight and representation. The legislative activities include;

- Ensure that pastoral issues are included when national polices are formulated
- Ensure subsidiary budgets are allocated for various pastoral activities as a form of affirmative action
- Influence the poverty reduction strategy of the country in the direction of improving the livelihood of pastoralists
- Encourage a high level of pastoralists participation and responsibilities

On the other hand, the PASC is expected to oversee the activities of eight ministries and commissions/ authorities in line to pastoralist interest and the committee is represented in different meetings and conferences to reflect the interest of pastoralists.

Therefore, from the range of their mandates the PASC is expected to represent the interest of pastoralist and articulate their voices. However, the same author (Mohammed, 2004) had concluded that given the political context and mandated of the PASC from the parliament and background of the members with capacity limitation, knowledge gaps it was difficult to draw a conclusion that the PASC represents the pastoralists in a strong sense of the term. Which might imply the urgent need to materialized one of the resolutions of EPDs, established separate higher institution and elders groups accountable to the pastoralists.

Similarly, the pastoral development department within the Ministry of Federal Affairs is mandated to initiate policies and strategies, devises and implements programs to enable the pastoral areas get appropriate assistance in an intensive and sustainable way. It also coordinates the federal inter-ministerial board with technical committee, which is regularly meeting to deal with pastoral issues. Yet there is less progress to address the complex and diverse plights of pastoralists.

Yet the facilitation and partnership role of PFE in advocacy through PASC should be also underestimated.

3.3.4. Process of organizing the national EPDs

The following procedures were applied during the organization of the Ethiopian pastoralist days (4th to the 6th):

- **Pastoralist coordination:** Usually pastoralists are organized through their traditional institutions where the elders are playing a role in the leadership and representations. Accordingly, they conduct their informal meetings to rectify their major plights, to display their traditional practices with division of labor among the elders, women and youth. Those who do not have a chance to attend in the event will get feedbacks through the representative elders attending the event.
- **Coordination at federal level:** Coordination and management of the day was the mandate of the main committee composed of five members. This includes PFE and regional government (two each) and one from the donor. There were sub-committees under the main committee. Participants were identified by the main committee and officially invited through the regional government. Accordingly representative pastoralists from the pastoral regions such as Somali, Afar, SNNP (Southern Omo), and Oromyia, higher government officials, representatives of donors, embassies, universities, NGOs, Civil society organizations, research institutes and media were invited. This committee also facilitated panel discussion and press conference.
- **Pastoralist Forum Ethiopia (PFE):** In addition to its facilitation role in the main committee, PFE was mandated in preparation of project proposal for the celebration of the day, transportation, mobilization of pastoralists from different regions and media, preparation of relevant promotion materials, magazines, T-shirt, brochures, posters and capes and documentation of the process (Video and photographing).

- **Delegation of NGOs:** The PFE member NGOs working at the specific region are delegated to take part in planning and implementation of the activities at grassroots level with local institutions and resource persons.
- **Sub-committees:** From the hosting locality representatives of pastoralists, government institutions, NGOs and civil society had been organized in to sub-committees such as food and accommodation, technical, transport, peace and security, and popularization to facilitate the event. This process has also strengthened the relationship and networking among the community, government institutions and NGOs working at grass root level.
- **Hosting:** The pastoralist regional states were keen in organizing and funding the Ethiopian pastoralist day on their respective areas. Accordingly, the pastoralist affiliated institutions such as pastoralist commission of Oromyia and food security and pastoral development department in the South region had taken the lead in organizing the event on their respective areas.
- **Fund Support:** Generally there is no systematically organized information on the allocation of fund from different sources. Obviously, pastoralists from the same locality coordinate their own transportation; contribute some camels and shoats as source of their food and the cultural shows are done on voluntary bases. For the participants coming from other regions logistics contributions were made from local and regional government, individuals and NGOs. Similarly, some seed money had been allocated by different donors such as Save the Children Fund USA, Oxfam Great Britain, Oxfam Canada, Oxfam Spain (Intermon), DFID, and organization like PCI had also supported once the transport costs for some participants. PCAE had an experience where a donor had promised to support the pastoralist day and unfortunately failed to materialize it. Nevertheless, it was an evident that with the progression of the celebration of pastoralist day from time to time donors' support was increasing. For example in the 4th EPD the requested money for donors was 74,707 Birr while in the 6th EPD it was 191, 137 Birr, which had increased by three fold.

Implication at local level: According to some of the organizing committee members, at local level the process of organizing the day from different institutions and individuals had developed a spirit of partnership for common goal and sense of ownership. Moreover, the organizing committee were indicated that the duration of preparation was too short (less than three months), the decision making process was a bit bureaucratic (federal and regional), and the process has given little space to accommodate local innovative ideas, budget allocation and availability was not transparent as it has been raised at different levels. Moreover, the organizing committee had indicated that some of the site selections were urban biased, where more urban people attend than the real pastoralists, but others were convenient for public transportation like *Didtuyur* (Yabello) where the 6th pastoralist day was celebrated. Some of the organizing committees had also reported that after the event they had no any information on the proceedings of the event and progress of EPD. However, the magazine called *Voice of the Pastoralist* that has been prepared by PCAE used to cover the story of EPD.

3.3.5. Advocacy tools in the ceremony of EPDs

During the ceremony of the pastoralist days the following major complementary approaches were exercised;

- Press conference
- Drama, dance, songs, traditional tools, and pictorial exhibitions
- Distribution of t-shirts, pamphlets, papers and capes.
- Posters in different languages (Amharic, Oromifa, Somalia, Afar and English)
- Panel discussion on selected themes (research findings)
- Circulation of magazine "voice of pastoralists"
- Mobilization of pastoral representatives from all pastoral regions
- Keynote address (officials, representatives of pastoralists, PFE, NGO, etc)
- Visiting tours
- Execution of the event resolution of the day,
- Documentation of the event (Video and photographing)

3.4 Advocacy and lobbying role of Pastoralist Forum Ethiopia (PFE)

i. Establishment and objectives

It was believed that the high degree of marginalization of pastoralists and pastoralism in the country had necessitated the establishment of PFE in 1998. PFE is umbrella local NGO representing poor pastoralists, pastoral CSOs, that advocates and lobbying on policy issues at national and international levels. Therefore, the overall aim is to attain pastoral friendly policies for sustainable pastoral development (PFE, 2004D).

PFE has the following vision and mission;

Vision: We aspire to see empowered, socially and economically developed pastoral communities that enjoy an affluent livelihood and a durable peace and social harmony

Mission: Promote pastoral rights through policy advocacy, networking, research and capacity building with partners and stakeholders at the locale national and international level.

ii. Members of the forum

Today, the PFE has about 18 NGOs members (see appendix 3). To sail on the same boat for similar vision and mission of pastoralist issues an understanding of the potential and limitations of the member institutions is not only necessary but also essential. Accordingly the member institutions are characterized by the following major features;

a. Opportunities

Addressing felt needs: Most of the NGOs are functional at grass root level. This gives them an opportunity to reflect the felt needs and priorities of the differentiated pastoral communities.

Geographical coverage: The NGOs are not only widespread in different pastoral areas of Ethiopia but also functional in remote areas where government institutions are almost non-

existence. This gives an opportunity to represent pastoralists in spite of the limited NGOs members compare to what exist in actualities.

Experience sharing: The NGOs have different development and emergency experiences. Some have stimulated local initiatives and others had introduced farming technologies, support income generations, facilitate marketing and organize local institutions. While some had been working in pastoral areas for decades and others are executing holistic or integrated approaches in their interventions and need to be shared as best practices.

Donors' criteria: Many donors are member of the forum which gives an opportunity to share their priorities which is usually coined to the targeting of the poor, empowerment of the poor, gender sensitivity, exercising of participatory approaches and assurance of sustainable development through advocacy, lobbying and capacity building. Moreover, some of the international organizations have national and regional programs. For example Oxfam Great Britain has regional programs in Somaliland, Sudan, Kenya, Uganda, Tanzania and Ethiopia, while FARM Africa has in Kenya, Tanzania, Uganda and South Africa. This also creates a fertile ground to share interstate experiences and to develop strategic partnerships.

b. Limitations

No doubt some the NGOs have some limitations in influencing pastoral polices through advocacy and lobbying due to a combination of factors such as pre-occupations with service delivery, emergency services, project cycle planning and the challenge is that some of the NGO members of the PFE are less representative organizations of pastoralists, with mechanism through which pastoralist can hold them accountable for what they say on their behalf, which may overshadow the importance of pastoralist-led advocacy.

iii. Strategic plan of PFE

The forum has played significant role in raising the profile of pastoralists through the organization of national fora on pastoral development issues and key events undertaking, annual Ethiopian pastoralist Day (EPD, as part of the advocacy toolkits as indicated in 3.2.2. Moreover, the forum had contributed to include pastoralist chapters in the different government polices and strategies such as PRSP and pastoral development policy for MoFA.

As indicated in the strategic plan of PFE, the future themes of interventions of PFE will be on policy research, advocacy and lobbying, networking and coordination, promotion of good governance and practices and capacity buildings. In each themes the facilitation and organization of celebrating EPD annually is a cross-cutting activity. PFE made shifts from general to a strategic planning, from general advocacy to a strategic advocacy, from general to key pastoral development policy issues, from *ad hoc* to a clear setting of vision and mission statement, from activity and event partnership to a strategic partnership.

Moreover, PFE developed some strategic principles to be followed while working in advocacy and lobbying on pastoralist issues. Such as establishment of council of elder's, indigenous knowledge values, building on local initiatives, tracking of pastoral dynamism, networking, policy research, conflict management and information dissemination. Yet materializing the different activities PFE needs sufficient skilled manpower as the existing

two staff has been already overloaded. As a nascent organization, PFE is in the process of institutional development and capacity enhancement.

IV. Perceptions of different stakeholders on the impact of EPDs

Some of the diverse views of the stakeholders on the EPDs are indicated below reflecting the actual and potential impacts and limitations.

4.1 Pastoral community

"Marketing issues is one of our serious chronic problems which we had reflected in every pastoralist days, but with no tangible solutions so far. In the absence of other options every imported consumable products and livestock export is considered illegal or contraband. Consequently our economy and livelihood is collapsing from time to time. Until we get solutions in every pastoralist days we will raise this issue strongly to the policy makers"" Group of women in Filtu

"Camel disease is one of our serious problems; hopefully with the exchange of experience like EPD we might get remedy for the problem" Gebra pastoralist

"The pastoralist day is our birth day; all of my family had been traveling all through to Turmi to celebrate the day with our cultural shows. In the future we would like to share our experiences of conflict resolutions and we thank those institutions that facilitate such occasions" Ereboore pastoralist

"As a commodity to Ethiopia coffee is highly pressed as export income and mainly used for drinking. If we take any livestock, forget the milk, meat, hides and skin even its horn, hooves, bones and animal dug is used for different purposes. Even all crop production is possible with oxen plough. Yet less recognition had been given to this sector compare to others" Middle aged Borena pastoralist

"During the EPD in Turmi all rivalry pastoralists were showing their cultures and had food together, this had attributed to conflict minimization, at least some of the killings had been minimized not completely avoided" Pastoralist from Hamer

"During the different EPDs we had many promises by the government regarding the alleviation of cross boundary livestock trading yet nothing has been done on the ground" group of livestock merchants in Digtuyur (Yabello)

"No one of us expected to witness such very interesting event in our lifetimes. Except the current government all other successive rulers of this country were discouraging pastoralism and pastoralists' life style and promote settlement" Group of Karrayu pastoralists

"Some of us had attended the EPD at Asayta, Turmi and Yabello. It was both the celebration of pastoralism and the pastoral way of life and an opportunity for serious reflection on the challenges facing pastoralists in Ethiopia. We use this opportunity to articulate the pressing problems that constrained Karrayu development" Karrayu pastoralists who attend EPD

"During the fourth EPD commemoration in Asaayta pastoralists from all over the country came together to articulate their reality, plight and celebrate their culture and traditions. It was after this event we start to listen about pastoral development through radios. It seems the government has now on the right path" pastoralists from Afar

4.2 Government institutions

"The EPD organizing committee represented from different disciplines had been upgraded to a task in our locality and we are regularly meeting to deal on development issues in our locality" Administration from Hamer, South Omo

"Teachers and students were not actively involved in the ceremony of pastoral days, yet understanding the socio-cultural and development issues of pastoralists are fundamental in the teaching and learning process. Such event also helps to balance the tradition and modern way of life" A woman school director in Yabello, Borena

"The trend of focusing on ready made solutions or finished products in the agricultural sector of Ethiopia had marginalized the need for research findings, yet research on pastoralism is a new area of intervention and research institutes need to be integrated to different forums and networking like PFE and attending EPD" Debub Agricultural Research Institute, Southern Region

"During the ceremony of pastoralist days, there had been a good media coverage's, Unfortunately such event based presentations (opening and closing) do not make the expected impact as there is no regular continuity like the other agricultural package programs in the media" Ethiopia radio

"A lot had been done on the awareness creation on pastoralist issues and yet not much change had taken place to change the livelihood of pastoralists" one of Pastoralist standing committee in the parliament of the house of representative

" I appreciate the establishment of women affairs at district level, unfortunately we do not have any budget to travel to rural areas to organize women, hopefully in the long run such forums will facilitate in overcoming the bottlenecks" Women Affairs Filtu, Liben zone, Somali Region

"During the pastoralist days we would like to hear the experience of successful pastoralists in improving their livelihood and rationally managing their resources" Expert in pastoralist development in Omerate, South Omo

"Since the inception of pastoralist day hear in Filtu the community and the administration had been closely organizing the days and jointly solve some of the community problems, however the contraband issue which has denied us from access to food items is becoming out of our control and brought many pastoralists to be more and more vulnerable some thing should be done" Filtu Administration, Liben zone, Somali Region

"We had been following the ceremony of pastoralist days through the radio, conflicts are one of the serious problems in the pastoral areas if we work together with the forum we can control some of the ethnical conflicts" Policeman in Turmi, South Omo

"Such events are very essential to empower pastoralists and focus on development if it is not well organized and followed up it remains a slogan like the women's day and handicapped day and others" pastoralist commission, Yabello, Borena zone

"Government had some experiences in legalization of cross boundary livestock trading through certifications and health controls in some parts of Somali region and such experiences need to be expanded to other areas" Pastoral standing committee member

4.3 NGOs

" EPD is a big movement and solidarity of pastoralists where they share their experiences and strongly voice their plights to influence policy issues and need to be strengthen and diffused to IGAD countries" PCAE

"The establishment of Pastoralist forum Ethiopia, the development of strategic planning with clear vision and mission was attributed by the cumulative effect of the ceremony of pastoralist days" PFE

"Big donors like World Bank were mainly focusing in supporting the main pastoralist areas of Ethiopia such as Afar, Somali and Borena. The pastoralist day conducted in Turmi (Hammer) had attributed to influence donors to consider Southern Omo in their program, where today World Bank supporting Southern Omo" EPaRDA

"In the recent past years we never heard of the term pastoralists; today it is a day to day language among the policy makers and media. The different means of advocacy and lobbying including EPD were instrumental for such effect" Panos Ethiopia

"The pastoralist day should be celebrated across the pastoralist areas to the grass root level" Panos Ethiopia

" EPDs had played a role in keeping in motion the pastoralist issues by bringing pastoralists in the frontline, yet such opportunities can be wisely exploited with a strategic planning and prioritizing of issues" Hope for the Horn

"EPDs had contributed to the awareness creation of decision makers that pastoralism is a complex and diverse system with no easy solution" FARM Africa

"It had facilitated the forum from the share of ad hock information to a strategic joint planning process" PFE

"Indigenous knowledge of pastoralists which had develop through deep rooted experiences had been given due weight gradually by the government and NGOs which is a health trend. Yet long way to go as pastoralists are not far from the poverty" Action for Development, Yabello

"We have to be careful in organizing Ethiopian pastoralist days it has highly preoccupied with cultural shows and overshadow the real issues to be addressed" Care Ethiopia

"Cultural show as an entry point being non political is highly appreciated. Moreover, in addition to exchange of experiences among the pastoralists such ceremony had an international profile as some institutions working in the pastoral areas of Kenya and Tanzania had been attending. Unfortunately such ceremony could be a lost opportunity if it is not followed by regular follow ups" FARM Africa/ SOS Sahel

" EPD had helped us to demonstrate our activities in the pastoral areas and at the same time to learn from others" Goal Ethiopia, Yabello

4.4 Donors

"The artificial boundary between government institutions and civil society including NGOs had been broken through the process of consultation and jointly organizing of pastoral days where the possibility of working together for similar visions, missions and objectives can be realized. The joint responsibility of organizing EPD by PFE, the Pastoralist Standing Committee and the Ministry of Federal Affairs, Pastoral Development Department could be cited as good example " Oxfam Great Britain

" EPDs are more preoccupied on addressing problems than potentials and innovativeness competence of pastoralists in dealing with their problems" Cordaid

" No doubt about the role of EPD in increasing the profile of pastoralists, serving as a platform for an exchange of experiences among the pastoralists and raised critical resolutions relevant to pastoralists yet there is no relevant institution to follow up and give feedback on the issues raised" DFID

"Some of the resolutions passed during EPDs are too general and controversial issues. Such as settlement, expansion of banks and Insurances need to be verified with support of research findings" TROCAIRE

"The overall aim of the Oxfam international is to empower marginalized community like pastoralists to decide on their fate and support their initiatives. PFE had done a good job on this line through the organization of EPDs and that is why we remain to be a member of the forum" Oxfam Intermon

" If we made a trend analysis for the past five /six years, a lot had been done on the conceptual clarity of pastoralism among different stakeholder, many institutions had been established or reformed to deal with pastoralism and some enabling policy issues are being reflected. Accordingly the organization of EPDs had attributed a lot to this effect." Oxfam Canada

" EPD is an essential platform to reflect the voice of pastoralists face to face with decision makers, yet one should assure such platforms are based on the participation, representation and ownership of the pastoralists" PCI

" EPDs had been playing a role in stimulating the principles of pastoralist community development project, where conceptual clarity of pastoralism, and pastoralists empowerments are capitalized. However, serious care should be given in the trend of *romanticizing* pastoralism with less understanding of pastoral dynamism" PCDP

V. Summary of the impacts of ceremonies of EPDs

The wide range of perceptions from different stakeholders across the pastoral areas has been summarized as follow;

Common platform for learning between pastoralists

Joint voice: Irrespective of their localized differentiations all pastoralists from Ethiopia were brought together to reflect their concern and discuss issues face to face with government officials. Poverty is nothing but lack of voice and empowerment.

Self confidence/ reliance: Many pastoralists in Filtu, Hamer, Bume and Yabello areas have defined the day as "their rebirth day" where they had a chance to show their competence and identity.

Support food security: Among some pastoralists (Borena, Guji and Gebra) conflicts which had been attributing to their vulnerability had been minimized due to the stimulation of the EPDs to bring conflicting groups together. After the events they organize their traditional meetings to resolve some of their conflicts and mutually utilizing their resources.

Develop a spirit of competition and devotions: Many pastoralists in South Omo indicated that as compared to other pastoralists their standard of living was much lower and had develop the feeling of working hard and cooperate with development interventions to change their life. Some NGOs such as Ethiopian Pastoralist Research and Development Association (EPARDA), Action for Development (AFD) and Goal Ethiopia indicated that EPD had contributed to smoothen their relationships with the community.

Increase the profile/ awareness /recognition of pastoralism

Awareness creation: The combination of demonstrations during the events (field visits, cultural shows, panel discussions and pastoralist resolutions face to face) has attributed to the awareness creation of the rationality, complexity and diversity of pastoralism among decision-makers, officials, NGOs, donors and civil society.

Moreover, the terminology widely used "*zelan*" (nomadism) with its negative connotations of "wonderer with no identity, backwardness, lawlessness" had been replaced with "*Arbeto Adre*" (Amharic word equivalent to pastoralist), which implies the rationality and identity of the pastoralists. This word has now been embodied in the languages of politicians, media, schools and civil society organizations.

Intensification of transparency and participation: The EPD as a platform stimulates pastoralists to reflect their felt needs face to face to the decision-makers including regional presidents and federal officials where they had to respond on some of the issues immediately on what to be done. Moreover, many pastoralists had underlined that after EPDs their relationships with NGOs working in their locality had been intensified with the accommodation of their views and priorities. For example, pastoralists from Yabello area mentioned NGOs such as AFD, SOS-Sahel, and CARE Ethiopia while pastoralists from Filtu mentioned Pastoralist Concern Association Ethiopia (PCAE), and Bume pastoralists mentioned EPaRDA.

Empowerment of minorities: Under the EPD ceremony local representation of pastoralists were made possible. Majority and minorities were put under equal footings with self-respect to reflect their felt needs and priorities. This issue had been clearly reflected by the Gebre ethnic groups of Oromyia region and Karo ethnic groups of South Omo..

Development of local institutions: Women group had been playing a vital role in organizing series of pastoralist days in their locality with preparation of handicrafts, displaying of their cultures, slaughtering of some livestock and reflecting of their felt needs. This platform had stimulated the women groups to established saving clubs to assist each other. Pastoralist women in Filtu (Lantuer PA) can be sighted as a good example.

Rationalities of indigenous knowledge: Many pastoralists and NGOs working at grassroots level underlined that the celebrations of pastoralist days with all its packages (panel discussions, cultural demonstrations and field visits) had helped a lot for the understanding of why pastoralist do what they do (appreciating complexity and diversity).

Conservations of traditional practices: The display of different cultures (closing, dancing, songs, and traditional tools) had attributed to the conservation of traditions and strengthens of their identity as reflected by many pastoralists in Filtu and Yabello areas.

Creation of enabling environment for pastoral development

Networking: Government and NGOs experts in Turmi, Omerate and Yabello had indicated that the event had facilitated to develop a strong networking among different institutions (government and NGOs) and developed some informal linkages among resource persons where they are getting now some advice on the development issues on their locality.

Spring boarded for interdisciplinary approaches: The different government institutions engaged on the organization of EPD in Turmi (5th EPD) had continued as a task force to deal with local development issues for the district of Hamer.

Gender sensitivity: At least at local level Pastoralist women were very active in reflecting their priorities, cultures, harmful traditional practices affecting women had been reflected through dramas, women were organized themselves to celebrate the day annually as in the case of Filtu areas.

Prioritization of research Agenda: The series of EPDs and its media converge had influenced many researchers and university students to give more attention to the pastoralist issues. For example Debub Agricultural research institute had developed a strategy to work in pastoral areas and stimulated to develop partnership with NGOs with the influence of EPDs. Similarly students from Debub University who had attended the 6th EPD at Yabello, Oromya region were keen to write their senior research on pastoral issues reflected in the resolutions.

Minimize duplication of efforts: Many institutions (dominantly NGOs) had demonstrated some of their works during the ceremony of pastoral days. Some NGOs such as Care Ethiopia, Goal and AFD from Yabello area believe that such exposures had influenced to minimize duplication of efforts.

Stimulation of partnership: Historically in Ethiopia partnership between government institutions and NGOs is very weak. However, many stakeholders from Government, NGOs and donors believe that the process of celebrating EPDs had influence to develop smooth partnerships between government institutions and NGOs. The joint responsibility of hosting the next EPD by PFE, pastoralist Affairs standing committee (PASC), and ministry of federal Affairs (MoFA) is a step on this line.

Donors influence in pastoral areas: No doubt many donors are supporting the poor, marginalized, minorities and drought prone areas. However, many of the civil society members believe that the increasing support from international donors and embassies and no serious shortage of fund for NGOs working in pastoral areas had been influenced by advocacy works including EPDs. Moreover, South Omo local administration and local NGOs believe that World Bank interest in South Omo was develop by the influence of the pastoral day conducted in Turmi.

Gauge of dynamism: For some institutions such ceremonies had attributed to updated them with the burning issues of pastoralists and adjust their intervention priorities accordingly. Many local NGOs such as PCAE, EPARDA, HFH and AFD had reflected such views.

International profile: At least some organizations from pastoral areas from the neighboring countries of Kenya and Tanzania had participated in the 6th EPD and shared some of their experiences. This had created the foundation for the outlook of organizing international pastoral days, which will attribute to the cross border conflicts and marketing issues.

Conflict resolutions: Most of the pastoralists (men and women) and many NGOs working at grassroots level had underlined such ceremony which brought together rivalry ethnic groups had influence the prevailing of peace and need to be continued. For example local officials in Kuraz and Hamer districts in South Omo had indicated that relatively the frequency of ethnic conflicts had been reduced and feel the EPD had an influence for such positive influence.

Institutional setups: Some of the pastoralist related institutions in federal and regions had been established and/or modified in the very recent years. Some of the stakeholders claim that the advocacy works through PFE and EPDs had an influence directly or indirectly to some of the institutional establishments or modifications indicated below;

Federal level

- Establishment of Pastoralist Forum Ethiopia (PFE)
- Establishment of pastoralist standing committee within the federal parliament
- Department of pastoral development within Ministry of Federal Affairs
- The federal inter-ministerial board with technical committee
- Establishment of pastoral departments the Ethiopian Agricultural research Organization (EARO), and ministry of water resources
- Establishment of pastoral and agro-pastoral extension team in the extension department of Ministry of agriculture
- Establishment of task forces in the ministry of education, ministry of health and Disaster Presentation and Preparedness Commission (DPPC)
- Pastoralist interest reorientation in the Livestock Marketing Authority (LMA)

Regional level

- Oromyia Pastoral Development Commission for pastoralists
- Establishment of pastoralist coordinating office in Afar and Somali region
- Agricultural bureaus had been changed to pastoral and Agro-pastoral development
- Establishment of Somali region council of elders (*Gurti*)
- National policy ADLI Agricultural Development Led industrialization had been adapted in to Livestock Development led industrialization in Somali region
- Recent establishment of Oromyia region elders' council

Influence on national level advocacy

Enabling environment and policy influences are briefly indicated in the table 3 below

Table 3. Some enabling government pastoral development polices and strategies

Issues	Polices and strategies
1995 FDRE Constitution	- " Ethiopian pastoralist have the right to free land for grazing as well as the right not to be displaced from their own lands" Article 40 - " the right of pastoralists to receive fair prices for their products that will lead to improvement in their conditions of life "Article 41 "Government, guided by democratic principles, shall promote and support the people's self-rule at all levels, ...promote their participation in the formulation and implementation of socio-economic polices and programs, .. shall provide special assistance to the people least advantaged in economic and social development" Article 88
Pastoral extension strategy	- Establishment of pastoral unit in the extension department and develops pastoral and agro-pastoral strategy with holistic and human centered development approach in the year 2000.
Food security strategy	- On the revised strategy of 2002, major interventions addressed to feel the gap during drought includes development of early warning systems, small scale irrigations, economic diversification, livestock husbandry and marketing
Five year (2000-2004) development plan	- The government admits the existence of a gap in its knowledge of pastoral area development - As part of "alleviating the nomadic life style" the plan recommends "sustainable settlement"
Rural development polices and strategies	Under the document entitled "rural development polices, strategies and instruments, 2002 indicated the following principles - Since the livelihood of the people is based on pastoralist, our development

	endeavor and activities must be based on pastoralist itself - Rangeland management and conservation based on the traditional management systems - Recognition of traditional knowledge on livestock husbandry is point of departure to improve the livestock sector
Sustainable development and Poverty reduction program	As of the revised document (SDPRP-Ethiopia 2002) indicates - sedentarization of mobile pastoralists on voluntary basis - providing of mobile social services, including health, education for those that continue to be mobile
Democratization and capacity building strategy	It underlined that - " Where there is no democracy and good governance, there can not be development and in the absence of capacity building it is impossible to achieve development" - The need to ensure the participation of people in formulation and implementation of policies, strategies and programs - The need to further decentralization of power to lower levels of administrating
MoFA policy direction	The policy is guided by the following principles (MoFA, 2002), - All government interventions should ensure the participation and full consent of the pastoralists - The main entry point for pastoral development intervention is a clan or a number of associated clans

Source: Extracted from Mohammud, 2004

The government policies and strategies related to pastoralism can be characterized at least in to three contradictory features, **firsttly, it underlined the need to empower pastoralists in decision-making and the rationalities of traditional practices in sustainable development. Secondly, across all policy issues the government has acknowledged the information gap in pastoral area development. Thirdly, the government has come with a clear vision of settlement of all pastoralists as a lasting solution (Mohammud, 2004).**

In the final analysis there should be more to be done on concept clarity and knowledge gap on pastoralism and at the same time knowledge gap could not be an excuse for defective policy in the existence of many concrete research findings and practical experiences on pastoralism

Generally as indicated in table 4 below, many stakeholders had indicated that the better performance of EPDs was inline to the experience sharing among pastoralists, increasing the profile of pastoralists, awareness creation and increasing of partnerships among stakeholders. The influence on policy issues is relatively lower if not poor.

Table 4. General Opinion on the impacts of the last six EPDs by institutions

Institutions	Experience sharing				+ profile of pastoralism and awareness				Policy influence				+ partnership stakeholders				
	VG	G	F	P	VG	G	F	P	VG	G	F	P	VG	G	F	P	
Community	*	*			*	*				*	*			*			
L. Authority		*				*	*			*	*		*	*			
Gov. Institutions		*	*			*	*			*	*		*	*			
NGOs	*	*			*	*				*			*	*			
Donors	*	*			*	*				*	*			*			

Key: += Increase, VG= Very good, G=Good, F=Fair and P=Poor,

VI. Recommendations

Due to the complex nature of the functions of an event and the wide range of institutional involvement different categories of recommendations were made possible as indicated below;

Practical ways to strengthen impact, effectiveness, and sustainability

- **Organizing of EPDs at local level:** The following gaps were observed in organizing EPD at local level which need to be improved: shortage of duration in preparation of the event that may result in top-down decisions-making and less consideration of local innovative ideas; transparency in allocations and uses of resources as it happens at different levels, short duration of the event itself, appropriate selection of event sites and information gap after the event (on the proceedings of the event and progress of EPD). No doubt, the remoteness of the pastoral areas and use of multiple languages to communicate with pastoralists has its own logistic problems in the EPDs. However, the remedies used to be made by assigning translators need to continue.
- **Follow-ups and tangible results:** It was not sufficient to have *menus* of resolutions in each EPD. Each and every resolutions need to be followed and advocated for and there should be a mechanism to give feedbacks to the community. The recent joint effort made by PFE, PASC and MoFA-PADD to reach the parliamentarians and top federal and regional levels decision-makers with the 6th EPD resolutions is encouraging. Although usually the results of advocacy works are not immediately visible since such results may add values and/or have incremental values to a multiple of activities, the event needs to be more systematic that bring about changes in livelihood of the pastoralists. The existent of *hardliner activists* who are motivated and determined are essential to move forward. The growing interest of the Government to hear the pastoralists need to be encouraged.
- **Sustainability of celebrating EPDs:** Pastoralists from different parts of Ethiopia are well aware of the multiple economic, social and political advantages of celebrating EPDs. The determined and active enrollment of local institutions, which reflects participation, representations and accountability and the establishments of elders councils at regional level and the demand to establish at federal level are some of the foundations for the continuity of EPD that ensure pastoralists' empowerment.

Pastoralist issues are becoming top agenda in the development goal of the government. Some enabling policies, institutions have already been developed, and government's interest to establish partnership with civil society organizations/ NGOs has been observed. Moreover, the government has frankly acknowledged its knowledge gap towards pastoralism and has showed interest to learn more. It was also evident that in the low level of government institutional development in the pastoral areas EPD is serving as a bridge or a link between the pastoralists and the government for information flow in both directions. Accordingly, the government has supported and funded EPD through local, regional and federal level. Both NGOs and donors have been recognized the actual and potential positive impacts of EPD and are being supporting it accordingly.

Finally, as indicated in the strategic plan of PFE, the future themes of interventions of PFE will be on policy research, advocacy and lobbying, networking and coordination, promotion of good governance and practices, and capacity buildings, where EPD can be fit into one of them and/or considered as crosscutting activity.

- **Lessons on organizing EPD:** Already a brief documentary video on policy advocacy is being finalized by PFE, yet to complement this video with a kind of leaflet (with special layouts) on how to organize EPD might be a good strategy as a learning process. Some of the guiding principles to be considered in organizing of an event can be indicated as below:
 - Entry point needs to be supporting the local initiatives
 - Pastoralist-led advocacy (which ensures participation, representation and accountability), i.e. more empowering the pastoralists, need to be a driving force
 - Working with the already existing functional local institutions
 - Pastoralist representation through establishment of council of elders at different levels
 - Flexibility in approach as a learning process to accommodate innovative ideas and respond to dynamics
 - The need to develop advocacy and lobbying strategy
 - The need to monitor the process of EPD
 - Continuing partnership in organizing and hosting EPD (community, Government and NGOs)
 - Facilitation and networking role at national and international levels (forum)
 - Improve the duration to get prepared the event
 - Consider synergetic packages in the event (media of communication, popularization, and best practices)
 - Identification of primary and secondary target participants
 - The need to have complementary activities (workshops, conferences and trainings)
- **Information dissemination at institution level:** during the commemoration of EPD individuals have represented different institutions and communities. Yet in most cases such individuals might not shared their exposures to their respective institutions or communities since formal and regular mechanism of sharing information has not yet developed. Few organizations were exceptional. Therefore, inter-institutional partnership or networking without developing internal flow of information is defective in achieving the expected result.
- **Lessons from EPDs at grassroots level:** In spite of the geographical shift of pastoralist day ceremonies, there was less experience on pastoralists in celebrating their pastoralist days at local level. The Filtu pastoralists were exceptional to this trend and have been celebrating the pastoralist days each year with an active participation of women and youth groups. Such experience needs to be documented and diffused to other places in the strategy of intensifying pastoralist days at grassroots level.

Recommendations about content/focus

- **Focus on research findings:** The trend of focusing on ready-made solutions or finished products to solve pastoralist problem obviously has marginalized the need for research findings. Similarly, care should be taken that pastoralism should not be 'romanticized', and that resolutions need to be backed with research findings.
- **Focus on potentials:** In most of the EPDs there was too much focus on problems than the potential and innovative competence of pastoralists to solve their own problems. Traditional practices on conflict prevention and resolutions and management of livelihoods could issues on the EPD.
- **Advocacy for the rationality of pastoralism:** In spite of the increasing population, expansion of settlements and shrinking of resources basis, which have been triggered by recurrent drought, still the majority of pastoral communities are depending on pastoralism as livelihood. The adaptive and flexible capacity of the pastoralist system are attributing to its continuity. Under arid and semi-arid climatic zone, the mobility for the efficient use of scares and variable resources with different livestock types and application of reciprocity and communal use is still valid. This pastoral rationality needs assurance of the design of appropriate policy and strategies to pastoralists, which need to be continuously advocated in EPD.
- **Marketing Issues:** Generally the marketing situation in the pastoral areas is characterized by cross boundary transactions, with bartering, fluctuation of prices, use of different currencies, highly affected by conflicts and lack of security, unfair terms of trade (favor grain or industrial products) and active during dry season due to lack of transport infrastructure. These problems are compounded by government's policy of *contraband* control (without delivery of options), absence of certification, legalization of cross-boundary trading and development of market information. The cumulative effects of these factors have already attributed to the vulnerability of pastoralists. This issue has been frequently raised in each EPD and once again it needs to be strongly and systematically advocated in the coming EPDs.

Possible areas to strengthen partnership

- **The need for joint efforts:** Pastoralist problems are diverse and complex which demands joint efforts of different institutions. The platform created through the pastoralist day is a step forward to this solidarity.
- **Capitalizing the on-going initiatives:** an organization called Pastoralist Communication Initiative (PCI) has got some experiences on empowerment of local institutions, and facilitation of experience sharing among the pastoralists and decision-makers (domestic and international levels). Similarly, Pastoral Community Development Project (PCDP) under its capacity building has many avenues to facilitate the exchange of experience among the pastoralists. PFE can play a great role in integrating the institutional experiences and potentials to the advocacy process through EPD.

- **Regional outlook:** It was the colonial legacy, which had divided the same clan origins in to different African States. Yet, cross-boundary movements in search of pasture and water, for marketing and social safety net with mutual understandings and some conflicts is a rule than an exception. Under such inter-dependency, the principles of EPD should be diffused to the neighboring countries. Above all, it assures peace and security in the Horn of Africa, which is fundamental for any economic prosperity. Moreover, it facilitates exchange of experiences, which is a foundation for food security and sustainable development.
- **Targeting media:** Wider audience in the pastoral areas follows the pastoralist days through the media (radio & TV) and some urban people through the television program. Therefore, to acquire quick and wider impact in the community media need to be systematically and regularly targeted. Panos Ethiopia has good experience in bringing about a multiple advantages to the pastoralist community through community radio-Afar Community Radio.
- **Targeting schools:** The young generation attending schools in the pastoralist areas seem to underestimate their traditional practices as an economy and identity. Modern education is coined to marginalize such deep-rooted practices. Those who had finished schools are not employed and as the consequence, communities are developing negative attitudes to schooling. To counterbalance the unhealthy trend pastoralist schools need to be integrated in the ceremony of pastoral days at local levels.
- **Exploiting of others experience:** The deep-rooted experiences of PCAE in advocacy, publications and disseminations might be lost in the assumption of passing over all responsibilities to PFE. Yet, under the prevailing shortage of manpower under PFE synchronization of some of activities for a common goal with PCAE might be efficient and cost effective. Similarly, PCI has some experiences on the process of empowering local institutions in pastoral areas. Incorporating such experiences can be contributing in assuring the participation, representation and ownership the events by the pastoralists.

Advocacy issues that require further attention at regional and federal levels

- **Capitalization on the knowledge gap:** As it is consciously understood by PFE most of the defective polices in the pastoral areas have been emanated from lack of knowledge on pastoralism. Yet, under the new strategic plan PFE will be focusing in documentation and dissemination of research findings including success stories. This need to be strengthened to maximized the multiple impacts of the platforms like EPD.
- **Lessons from PFE strategic plan:** PFE developed some strategic principles to be followed while working in advocacy and lobbying on pastoralist issues. These principles include establishment of elders' council at different levels, indigenous knowledge values, building on local initiatives, tracking of pastoral dynamism, networking, policy research, conflict management and information dissemination. Internalization of such principle among the forum members might be helpful to crystallize the joint vision and mission of the forum. Such principles need to be institutionalized at least among the member institutions.

- **Pastoralist institutional establishments:** establishment of elders' council at different levels in the pastoral areas is a prerequisite to reflect pastoralist needs and priorities and as an entry point to the empowerment of pastoralists. Some lessons can be drawn from the experience of establishing elders' council in Oromyia region. Similarly, a higher institution need to be established at federal level with a clear vision and mission and coordinate pastoralist activities in different regions. On this line, PFE has developed a documentary video from the pastoralist days, which will be targeting policy makers, and is really an innovative idea. Moreover, local pastoral institutions need to be represented in the PFE.
- **Understanding dynamism:** the change of pastoral areas is fast due to a combination of factors such as population pressure, development interventions, expansion of settlements, prevailing of drought and famine, policies can be outdated unless they are equated with the dynamism. The forum can develop standard indicators to monitor the trends through the grassroots NGOs.
- **Pastoralist-led advocacy:** To assure pastoralist led advocacy the strengthening of local institutions with the principles of good governance and establishment of pastoralist elders groups at regional and federal levels are very fundamental.
- **Priority policy issues:** Many of the problems of pastoralists are attributed by defective policy applications inline to good governance (harmony of modern and traditional institutions), sectoral extension approaches and food aid (agriculture, education, health and water), marketing, settlement, irrigation, investment, irrigation and trend of replacing of local knowledge with modern technology. Other policy issues related to access to financial services (credit, banking and insurance), land policy issues, economic diversifications, infrastructure development and sustainable resource management. Such issues had been reflected as resolutions in the different pastoralist days and remain to be valid. Moreover, the prevailing of enabling policy and regulations alone will be incomplete if skill manpower, infrastructural development and allocation of sufficient budget are not complemented.
- **Targeting decision makers:** In Ethiopian context of many the development interventions are not far from top down approaches, where the decision makers are having the upper hand to decide the fate of pastoralists. This had been compounded by lack of facilitation and supporting role of local innovative initiatives by the decision makers who are biased to modern technology. Already PFE had/has been targeting decision makers in awareness creation and capacity buildings using the different avenues including EPDs. This innovative strategy needs to be supported and strengthen as an integral part of alleviating poverty and empowerment of pastoralists.
- **Challenges:** In one hand there is an enabling policy environment in the pastoral areas with decentralization of power to the grassroots level, establishment of pastoralist-oriented institutions at regional and federal levels. On the other hand, the vision of the government for settlement remains unmodified. The work on advocacy and lobbying on such issues remain essential.

- **More to be done:** Usually under pastoralism, there is a wider range of risks and uncertainties. Still most of the pastoralists are under drought and famine, dependence on food aid, poor infrastructure, poor marketing, shortage of pasture and water, prevailing of human and livestock diseases, conflicts (intra and inter-state) and land degradation problems. This implies more groundwork to be done with joint efforts of different institutions under enabling policy issues.

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VIII. Appendixes

Appendix 1. Terms of Reference (TOR)

1. Background

The Ethiopian Pastoralists Day (EPD), a unique experience in African pastoral history, has recently been emerged for the purpose of promoting common concerns of pastoral issues for advocacy at policy level and to serve a common platform for exchange and share experience among pastoral communities and concerned partners including domestic and international institutions in Ethiopia.

The first EPD was organized by Pastoralist Concern Association Ethiopia (PCAE), a local NGO, in 1996 by holding a conference on "*pastoral development in Ethiopia*" in Filtu Town (Liben Zone, the Somali Region). During the conference the Somali and the Borena elder pastoralists pointed out the need to establish a common forum for sharing experiences, attitudes, views and voice their plights to be heard by decision-makers at higher level. The date of the celebration was marked to be *January 25 (Tir 17 or 18)* of each year. This date was selected merely to show the ideal time of drought and hence, the participants could have an insight of the pastoral environment.

Since the 1st EPD celebration on January 25th, 1999, EPD was celebrated every year at different levels. PCAE has managed and supported the overall activities of the first three celebrations. However, with the view of promoting the EPD into different pastoral regions and at national level and give it broader spectrum, PCAE in consultation with the Pastoralist Forum Ethiopia (PFE), passed over the coordination responsibility to PFE who is an umbrella lead organization currently representing over 20 NGOs actively involved in pastoral development interventions in the country.

This strategic shift in institutional arrangement has enabled the regional governments of Afar, Somali, SNNPR, Oromia and Gambela to participate more in the planning and actual participation of the day. Simultaneously, the change in celebration modalities has enabled pastoraists surface out their plights to regional and national level. The Forum in collaboration with pastoral communities and the regional governments of Afar and SNNPR organized and implemented the 4th and the 5th EPD. Like wise, the 6th EPD was successfully celebrated in Yabelo woreda of Borena zone of Oromia region.

Celebration of each EPD event is planned in such way hosting government and non-government institutions identified, specific themes are selected, representative participants (community, Government, NGOs (Domestic and international), donors identified and invited. Based on the specific theme, pastoral representatives discuss on issues and pass resolutions, which later passed on, to the PFE and the hosting region for consideration further advocacy at higher level.

Pastoralist Forum Ethiopia (PFE)

Pastoralist Forum Ethiopia is a local umbrella non-governmental organization, which has recently been legally registered by the Ministry of Justice with Certificate N^o 1125. The Forum is engaged in pastoral policy advocacy on behalf of the marginalized Ethiopian pastoralists, and it plays facilitation and coordination roles in collaboration with its members and other actors who are involved in pastoral development issues.

Since its formation in 1998 by few pastoral oriented NGOs merely for information exchange forum, PFE has played a significant role in raising the profile of pastoralists through national and international for a by organizing national conferences and panel discussions, engaging itself in the national pastoral poverty reduction strategy, and pastoral policy issue papers *on pastoralism* was higher government institutions at Federal level. The Forum has also organized and coordinated the 4th, 5th and 6th Ethiopian *Pastoralist days* in 2002, 2003 and 2004 respectively. Among the different pastoral concern resolutions passed by representative of the pastoral communities, the 6th EPD has marked its success by passing two major pastoralists issues namely i) establishment of pastoral concern institution (ministry/commission) and ii) formation of pastoral council of elders at regional and national level. They have officially addressed the issues to higher authorities of Oromia region and Federal level. Oxfam GB as board member of the Forum and as active player of pastoral advocacy is assisting PFE in the production of video focusing on pastoral policy advocacy.

2. Rationale

EPD, a unique experience and process in African pastoral history and has been celebrated consecutively for the last six years. Outcome from the last 6 EPD vents and deliberations has made significant moves in that pastoral communities are able to meet fellow pastoralists, raise and discuss issues of common concerns and made them realize their problems and concerns can be solved. The EPD has created enabling environment for partner government institutions NGOs and donors to network and build consensus on pastoral development issues.

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 production of pastoral advocacy video will be completed in two months from now. Therefore, it would be ideal to make the impact assessment study side by side with the video production and distribute to partner institutions in and outside Ethiopia. The outcome of both the pastoral video and impact assessment will improve partnership engagement and experience sharing process for better pastoral advocacy and representation at wider spectrum.

3. Objectives

The overall objective is 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.

3.1 Specific objectives

1. 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.
- 2. 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.
- 3. 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.

4. **Expected outputs**

The report not more than 30 pages, with a one-page summary are expected. The report should address the specific objectives above, and contain/comment on the following

- Direct feedback/opinions from a range of those involved in the EPD over the years (pastoralist representatives, PFE members, government, NGOs, and donors)
- Possible areas to strengthening partnership
- Advocacy issues that require further attention at regional and federal levels
- Successes and challenges experienced in organizing the EPD

5. **Activities**

- ❑ Preparation of ToR and selection of consultant
- ❑ Identify pastoral community members, NGOs, government and donors who will participate in the assessment
- ❑ Preparation of structured interview questionnaires, check list
- ❑ Data collection, analysis and documentation
- ❑ Briefing workshop
- ❑ Publication and dissemination of documents

Appendix 2. List of contact persons

Name	Location	Organization
Tezera Getahun Abdi Ahmed	Addis Ababa	Pastoralist forum Ethiopia
Dr. Esublew Abate W/o Abaynesh W/ Gioriges Elu Alemayehu	Addis Ababa	Pastoralist extension Department
Dr. Mohammed Hagos Dr. Hailu Belay	Addis Ababa	Pastoralist Community Development Project
Solomon G/Medhin Membere W/ Hiwot	Addis Ababa	Federal Affairs (Pastoralist Development)
Elias Guyu Abedi Abedlahi Workalemahu Negatu	Addis Ababa	Pastoralist Concern Association Ethiopia
Hono. Abdulkarim Ahmed	Addis Ababa	Hope for the Horn
Allistair-Scott Sarah Lister	Addis Ababa	PCI
Melakou Tegen	Addis Ababa	Panos Ethiopia
W/o Melkamnesh Alemu	Addis Ababa	DFID
Diress Demisse	Addis Ababa	Oxfam-Spain (Intermon)
Beruk Yemane	Addis Ababa	Oxfam Great Britain
W/o Aregash Aberha Mohammed Abu baker	Addis Ababa	Ministry of Education (pastoralist task force)
Samuel Molla	Addis Ababa	Oxfam Canada
Dr. Taffese Mesfin	Addis Ababa	FARM Africa
Dr. Kassaye Hadgu	Addis Ababa	Action For development (chair)
Dr. Mohammed Hagos	Addis Ababa	Pastoralist Community Development Project coordinator
Namera Woyessa	Addis Ababa	Trocaire (program officer)
Hono. Wondemagenhu Damenu Hono. Girma Tessema	Addis Ababa	Ethiopian pastoralist standing committee
Dr. Zerhun Ambaye	Kangate (Bume)	Ethiopian Pastoralist research and development association
Dr. Abayenh Leza Seyum Tamire	Kangate (Bume) Kangate (Bume)	Ethiopian Pastoralist research and development association
Wassie Azashe	Addis Ababa	Cordaid
Dr. Danaiel Daro	Awassa	Debube Agricultural Research institute Awassa (Director)
Mesfin Zewdie	Kangate (Ayba village)	Pastoral development Department (Development Agent)
Dawit Etyo	Kebish (Bume)	Pastoralist communication Initiative
Desalign Tekle	Omerate/ Kuraz	Rural development coordination (head)
Abebe Mekonen	Omerate/ Kuraz	Pastoralist Development (veterinary)
Abedisa Echeku	Kangate	EPARDA (community facilitator)
Basha	Kangate	Guniea Warm eradication program
Feleke Seyum	Demika/Hamer	Rural development coordination (head)

Tsegaye Alefa	Demika	Hamer district Administration
Three merchants (grain market, shop owner and hotel owner)	Turmi	Merchants
Muka Ayaro	Turmi	Government School (Teacher)
3 police men	Turmi	Police
5 students (different ethnic group)	Turmi	Mekanyus boarding school
3 men groups (Karo) 1 (guide)	Murli village Murli village	Agro pastoralist Ethiopian Rift valley Saferi
5 elders groups 7 youth groups	Borkenish village/ Desench	Pastoralists
3 Women groups 2 Elders groups 5 Youth groups	Shale village (Katanga)	Pastoralists
5 elders groups (Bume) 3 School teachers (groups) 2 Police men	Kebish village / Bume Kenya border	Pastoralists (for conflict about 40 elders) School Police
10 elder groups 4 Women groups 5 Youth groups	Naragoy Village (kangate/ Bume)	Pastoralists (for conflict big meetings 40)
7 elders, middle age and youth	Elbore	Agro pastoralist?
5 men groups (Tsemay)	?	Agro Pastoralist?
Sora Adi	Yabello	Borena Lowland and pastoralist development program
Hono. Kibre Jimmara Hono. Shanu Godana	Yabello	Pastoralist standing committee
Ben Irwin W/o Gezeba Brako	Yabello	FARM Africa/SOS Sahel
Solomon Tekele	Yabello	Pastoralist Development office (head)
Sofomer Abdulrazak	Yabello	Government Media
Husen Gelgalo	Yabello	Zonal finance and planning (head)
W/o Sentayhu Lemma	Yabello	Women Affairs bureau head
W/o Birtukan Teshome	Yabello	Elementary school (director)
W/t Sirkalem Muse	Yabello	Goal Ethiopia
Gemechu Taye	Yabello	Action for Development (coordinator)
Alemy Tuga	Yabello	District Health Office
Kebede G/ mariam	Yabello	Water resource department (zonal)
Sergeant Zelalem Tadesse	Yabello	Zonal police
Dechasa Jelo Boda Abedela	Yabello	Education office
Bekele Nega	Yabello	Grain Merchant
4 Livestock merchants	Beke kebele/ Yabello	Merchants
3 elders, 4 youth 11 women groups	Dida Belo / Yabello	Pastoralists
2 Gebra men	Surba / Yabello	Pastoralist
4 men and 2 women groups	Genya/ Yabelo	pastoralist

Abdurrahman Aden	Feltu	Woreda administration (head)
Shake Isa	Feltu	Zonal administrator
W/o Kemela Osman	Feltu	Women Affairs head
Efrem Tadesse Musa Haji Ahmed Shebale Kulu Mohammed	Feltu	Pastoralist Concern Association Ethiopia
3 credit association women groups 2 women hotel owners	Feltu	Merchants
6 elders and 7 Youth groups 10 women groups	Lantuer PA/ Feltu	Pastoralists
7 (elders, middle age and youth)	Mesje PA	Pastoralists
15 Guji elder and youth groups including Abageda)	Yabello	Pastoralists
5 Borena elder and youth groups	Yabello	Pastoralists
4 Gebra elder and youth groups	Yabello	Pastoralists
Hono. Shanu Godena Hono. Kibre Jimmara	Yabello	Pastoralist standing committee
Dawit Abedisa	Yabello	Ethiopian Radio (Oromofa language)

Appendix 3. PFE's list of founding and member NGOs

1. ACORD- Ethiopia
2. Action For Development (AFD)
3. Afar Mothers and Children Care Organization
4. Afar Pastoralist Development association (APDA)
5. Borena Lowlands and Pastoralist Development Program (BLPDP)
6. International Committee for Development of Peoples (CISP)
7. Ethiopian pastoralist Research and development Association (EPaRDA)
8. FARM -Africa
9. Gudina Tumsa Foundation (GTF)
10. Hope for the Horn (HFH)
11. Oxfam Spain (Intermon)
12. Oxfam Canada
13. Oxfam Great Britain
14. Panos Ethiopia
15. Pastoralist Concern Association Ethiopia (Pcae)
16. Save the Children / USA
17. SOS Sahel
18. UN Emergency Unit Ethiopia (UNEUE)

Appendix 4. Seven major resolutions circulated through pastoralist standing committee