



The Seventh Ethiopian Pastoralist Day (EPD)

"Good Governance for Sustainable Pastoral Development"

Jointly organized
by
The Ministry of Federal Affairs and the Pastoralist Forum Ethiopia

January 25th 2005, Dire Dawa

A brief report



Addis Ababa

March, 2005

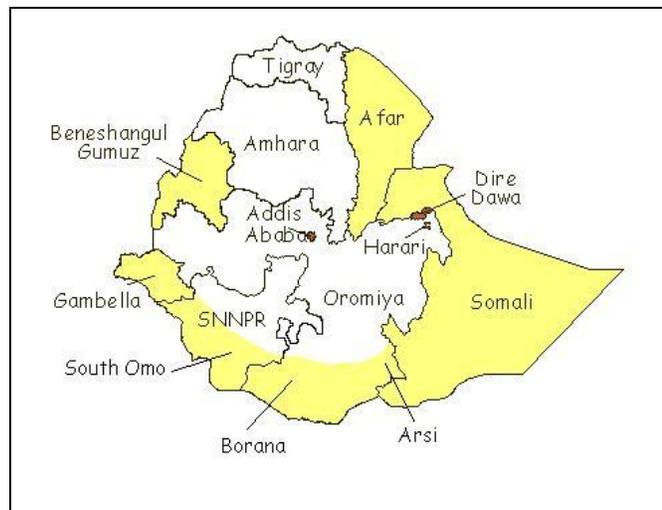


TABLE OF CONTENT

I. INTRODUCTION	3
1.1 OBJECTIVES	3
1.2 EXPECTED OUTPUTS	3
II. BACKGROUND	4
III. THE PROCESS AND ACHIEVEMENTS	5
3.1 THE PANEL DISCUSSIONS	5
3.2 PRESS CONFERENCE	11
3.3 THE PASTORALISTS' PANEL DISCUSSIONS	11
3.3.1 <i>Discussion of the Afar pastoralist representatives</i>	11
3.3.2 <i>Discussion of Beneshangul Gumuz pastoralist representatives</i>	12
3.3.3 <i>Discussion of the SNNP pastoralist representatives - South Omo</i>	13
3.3.4 <i>Discussion of the Somali pastoralist representatives</i>	13
3.3.5 <i>Discussion of the Oromia pastoralist representatives</i>	14
3.3.6 <i>Discussion of Dire Dawa pastoralist representatives</i>	16
3.4 JOINT GO-NGO REFLECTION	16
3.5 PFE AND DONORS BRIEF MEETING	17
3.6 EVENTS OF THE DAY (JAN. 25)	17
IV. RESOLUTION OF THE 7 TH EPD	17
V. CONCLUSION	18



The Seventh Ethiopian Pastoralist Day (EPD)

“Good Governance for Sustainable Pastoral Development”

Jointly organized
by
The Ministry of Federal Affairs and the Pastoralist Forum Ethiopia

January 25th 2005, Dire Dawa

A brief report

I. Introduction

The Ministry of Federal Affairs (MoFA) and the Pastoralist Forum Ethiopia (PFE) jointly organized the 7th EPD, which was celebrated on Jan. 25th 2005 in Dire Dawa Town. The FDRE House of Peoples’ Representatives Pastoralist Affairs Standing Committee (PASC) played significant role in shaping the organization and management of the event. The motto/message of the day was *Good Governance for Sustainable Pastoral Development*. Until this day, all EPDs were celebrated at the regional levels.

Senior Federal and Regional Government Officials, representatives of of pastoralists from all partoral regions, donors, CSO/NGO, researchers, academics, private sector, etc were celebrants of the event. 7th EPD was comprised of four salient activities, which were preparatory activities, panel discussion, holding a press conference, and celebration of the day. A steering committee with three members at Federal level, and celebration committees at the regional level organized and executed the EPD. The MoFA and PFE covered all the costs. The goal of the EPD was fulfilled.

1.1 Objectives

The objectives of the 7th EPD were to:

- Continue to raise awareness of the public, NGOs, and government institutions that pastoralism is a source of livelihood, and pastoral production system is a viable production system;
- Influence decision-makers in favor of pastoralist interests;
- Facilitate experience sharing among pastoral groups and partners from different regions and institutions to reflect on their own fate/vision; and,
- Create a forum to reflect on what has been done so far to enhance development in the pastoral community and thus to encourage advocacy work further to ensure sustainable pastoral livelihoods.

1.2 Expected outputs

- Collective pastoral voices and vision reflected
- Responses of the decision-makers on the critical issues assessed
- Advocacy to influence decision-makers and public made
- Experiences, culture, and views on overall pastoral system shared
- Future direction of EPD determined

II. Background

In 1996, Pastoralists Concern Association Ethiopia (PCAE), a local NGO, organized a conference on *pastoral development in Ethiopia* in Filtu Town (Liben Zone in the Somali Region). In the conference the Somali and the Borena elder pastoralists insisted in the establishment of *a common forum* for sharing their experiences, attitudes, views and voice their plight and to be heard by decision-makers. EPD has become a reality after the inspiration of the elders had been recognized and taken up by PCAE and few others. The date of celebration was marked to January 25 (*Tir 16 or 17*). This date was selected merely to show the ideal time of drought and hence, the celebrants would have an insight of the pastoral environment.

Since 25th January 1999, EPD has been celebrated every year using different venues. The PCAE managed and supported the first three celebrations. In 2002, with a view of taking the EPD into new horizons and heights of success, PCAE passed over the responsibility of organizing and managing the Day to Pastoralist Forum Ethiopia (PFE). The Forum in collaboration with pastoral communities and partners organized and coordinated the 4th, the 5th, 6th and the 7th EPDs, which were hosted and co-organized with the regional governments of Afar, SNNP, Oromiya, and the Ministry of Federal Affairs, respectively. This strategic shift in institutional arrangement has enabled the regional governments and some federal government organizations to participate more in the planning and implementation of the Day.

Nowadays, EPD is becoming more visible and attracting the attention of many stakeholders. The change in perception towards pastoralism and space created as result of the EPD has incremental value to the extent of flagging up the pastoralist issues as the national development agenda. Although the outcomes of the subsequent deliberations are encouraging, we can see an up hill struggle ahead of us to culminate pastoral marginalization and to bring the pastoralists from the margin to the centre of decision making process. PFE and its partners believe that EPD has immense contribution to raise the profile of Ethiopian pastoralists both at national and the Horn and East Africa levels and even internationally. Therefore, EPD will continue as a process and a forum to converge voices of the pastoralists and partners to terminate marginalization and misconceptions towards pastoralists so that they are empowered to play a central role in matters that affect their lives.

Encouraging policy changes

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

III. The Process and Achievements

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

3.1 The panel discussions

The panel discussions were held in two forms; the first panel was held in Addis Ababa a week before the event was happened in the presence of various actors, and the pastoralists held the second one at the eve of the event in Dire Dawa. The purpose of the panel discussion at the federal level was to create a forum for key actors to discuss/reflect on selected pastoral development issues and intensify the pressure on decision makers to address pastoral issues.

Three panelists having in depth knowledge on the subject matter presented their papers on the following issues, and a brief summary of the presentations is as below;

- ❑ Land use and food security in pastoral areas of Ethiopian (by Ato belayhun Mamo, Policy Advisor, Federal PCDP)
- ❑ Traditional pastoral institutions and modern state function in pastoral areas (Ato Abdi Abdullahi Hussein, Director, PCAE and V/Board chair, PFE)
- ❑ Good governance in pastoral areas and pastoralists' participation (Hon. Ato Abdulkeriem A. Guled, Chairperson, PASC, and Director, Hope For The Horn)

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

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

With all the relevant information on hand and in collaboration with the end users, the land use plans and appropriate land use policies and complementary regulations could be prepared methodically with the participation of the pastoralists and other land users, to ensure sustainability and acceptance of the new innovations and technologies.

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

This is particularly very important from the point of view and the scope of the land use plans and policies. They could range from land use options/alternative approaches depending on the level of planning and the goals and objectives for which the land use plan/policy is intended.

In the existing pastoral settings and priorities of the communities, economic development/growth approach cannot mature and become viable in the short run because it requires heavy investments (irrigation developments and other modifications (and changes are expensive and require heavy investment and credit facilities) hence, without meaningful socio-economic development of the people, all mistakes are very costly. The most important and crucial issues that relate to the objective of the land use policy that should closely scrutinized in the land use plan are summarized below:

- i. Are options open for discussion on modifications of land tenure in an area of communal grazing and land suitable for private investment? If so, what may be the political, social constraints to such change as it is the major constraint of private investment promotion in the region;
- ii. Can re-settlement of existing transhumant pastoralists be considered where dry season grazing is becoming limited by encroaching cultivation (especially on lands recently distributed back to the people from the state farms holdings). The major reason for most of private investors to refrain from investing in crop production; even by paying salary to clan leaders who have no input in the production process
- iii. Is labour availability a problem for any of land use interventions or modifications? Has the Regional BoA pay due attention as far as the extension service of the different packages is concerned; especially on lands recently distributed back to the people from the state farms holdings.
- iv. Why the pastoralists around Afambo Woreda are working in the Food for Work Program (FFW) and not in their own irrigated plots adjacent to the main irrigation canal?
- v. Is there a possibility for relatively huge investment that need to undertake prior initiative works by the government to divert waters from main rivers (canals) like Awash River out of their natural course so that potential irrigable land units turned out to be suitable for irrigation agriculture will be developed; establishment of food producing regional state farms as a strategy to achieve the goal of food security/ food self-sufficiency and as a demonstration plots and apprenticeship for Afari vocational students for transforming nomads into agriculturalists?; activities like land reclamation (liming & leaching)and organic matter and water holding capacity improvement of sandy soils, etc.

- vi. Is the widely condemned *Prosopis juliflora* ('Weyane arem' or 'Dergi Hara') and other bush encroachers are harassing pastoralists? What are the pros and cons of this plant towards, extensive grazing, biodiversity conservation, ecosystem management and other economic importance as energy source? Is there possible variety of the different species of the same genera with the same pros but less adverse effects, which the community prefers?
- vii. Is the attitude and behavior of the pastoralists towards vegetation (forest) tenure a threat to the vegetation dynamics and biodiversity? What is their attitude to the development and conservation measures on rangeland, water and vegetation with regard to the fragile ecosystem of their environment? Are there any tenure arrangements within the same tenure system in the region contributing to deteriorations of the fragile natural resource condition?
- viii. Is there possibility of integrating all activities in range and water development/conservation as inseparable entity (avoiding Over and Under grazing)?

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

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

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

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

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

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

There are two broad categories of institutions in pastoral areas of Ethiopia. These are namely traditional pastoral institutions such as clans, tribes, lineage, age groups, resource use groups etc. and the modern state political and administrative institutions. The two systems are sometimes incompatible and contradict to each other. That is, the two systems functions simultaneously and confuses both the pastoralists and the state policy makers/administrators in Ethiopia.

There is a serious *tag of war* between the modern State and pastoral traditional institutions, which seem to exist in parallel structure. Modern State has failed totally to absorb traditional installations. It has failed to build pastoral developmental strategies and economic advantages based on the traditional mechanisms. There seems too much hanging onto sectoral approach instead of capitalizing on Indigenous Knowledge (IK). Neither the traditional institutions nor the modern state administrations alone effectively functions in pastoral areas of Ethiopia. The reason for this is two fold. First, during colonialism and since the birth of modern nationhood in Ethiopia pastoralist traditional institutions and their way of life has been targeted and severely weekend in the name of modernization and nation (state) building. Secondly, the modern state administration and structures in most pastoral areas does not function at all due to lack of physical development as well as service infrastructure and yet there is no popular acceptance of the system by pastoralists.

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

Clans, lineages, age and resource use groups are the main pastoral traditional institutions that are playing still vital functions for pastoral production systems, their livelihoods, conflict management and local governance. The clan institutions and their leaderships should be viewed as that of *Idirs* and *Equbs* in terms of sedentary communities in Ethiopia. Clans are one form of social organization developed by pastoralist long ago that emanates from socio-economic conditions as a means of adaptation to the harsh geo-climatic zones where other alternative adaptations are not possible.

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

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

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

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

- Recognition of pastoral traditional institutions and the leaderships as an important Ethiopian home grown institutions that have indispensable value for the pastoralist livelihood and the nations as a whole are crucial. An act for these institutions should be designed and ratified at National and Regional levels.
- Transformation of both pastoral and state institutions that governs the lives of pastoralists in Ethiopia based on traditional values and modern state functions are recommended. This can be done through researches and deep studies.

- Establishment of Pastoralist Elders' Councils at National, Regional and local levels firstly, to bring pastoralist together and; secondly, state and traditional institutions for good governance. This initiative has been undertaken in Afar and Somali regions, but not utilized well by the states and to some extent corrupted the traditional system. Responsibility, authority and accountability must be vested on them with clear TOR.
- To write down all the traditional institutions laws, norms, procedures and management systems first in the local languages, then translate into the official language(s).
- Establishment of national institution where both modern state and traditional pastoral governance systems are taught for the future pastoralist generation of leaders.

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

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

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

The good governance component include:

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

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

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

3.2 Press conference

The PFE representative and the MoFA held a press conference for ETV, Radio, and print media journalists. Both the government and private press participated in the conference. The main purpose of the press conference is to address the public about the EPD and promote pastoralism. Most presses covered the conference out comes along with the panel discussion held in Addis. Two representatives from PFE and a representative from MoFA held additional conference on FM 97.1 Radio.

3.3 The pastoralists' panel discussions

The panel discussion of the pastoralists was organized in such away that representatives of each pastoral groups discussed on their local issues for half a day and came together in the afternoon session in order to select common issues that were hampering development. The common plights were declared as resolution of the 7th EPD. The following paragraphs may summarize what each group of pastoralist discussed:

3.3.1 Discussion of the Afar pastoralist representatives

An Afar pastoral representative gave many appreciation and thanks to the organizing institutions, Ministry of Federal Affairs and Pastoralist Forum Ethiopia to bring pastoralists to come together to celebrate the Seventh EPD. He said that he is happy to report the major prominent problems inherent in the Afar National Regional State as follows.

- Lack of livestock marketing infrastructure
- Presence of humans and livestock diseases
- Poor living conditions

The Afar representative asked one of the important questions having to do with the implementation of the last year's resolution. He said out of the seven resolutions only one of them, the Seventh one, which has truly been implemented; and that is today's celebration of the Seventh Pastoralist Day at Dire Dawa. The rest of the resolutions have not yet been tackled. In that case, he said there is no use passing resolution unless there is no one to follow them up.

The major problems that the Afar pastoral groups identified include:

- ◆ Prevailing security problems (conflict) in the region
- ◆ Failure to allow participation of the pastoralists in either governmental or non-governmental designed projects
- ◆ The effect of drought has had tremendous effect on the livestock and people. Recovering from the onslaught of drought takes time and in fact, pastoralists lack capacity to recover is declining from time to time. In particular, animals must be vaccinated and immunized for certain disease. Otherwise, those livestock that are not vaccinated or immunized would still transmit disease onto the rest of the animals. This phenomenon requires eminent attention by the government and all stakeholders.
- ◆ Afar pastoral representative has also mentioned the shortage of water for both livestock and human consumption
- ◆ The other point the pastoral group raised and discussed and agreed upon is the fact that the eighth EPD be held in Addis Ababa. One of the Afar ladies regrettably pointed out that there is no body to follow up the resolutions and she said I would propose that the Ministry of Federal Affairs be given the mandate to do the following up.

3.3.2 Discussion of Beneshangul Gumuz pastoralist representatives

In discussing the current situation of the region's livestock situation, one of the representative bitterly reported that there had been a good number of livestock in the region. Even the poorest man is said to possess anything from 200-300 heads of cattle. This is before 30 years ago. Way back in the course of time, they used to sell animals to the Sudanese buyers.

Livestock diseases have been one of the brutal enemies of pastoralists in the Beneshangul Gumuz in the past and even in the present era. The number of livestock in Beneshangul has tremendously went down to the extent that those who originally depended on their animals have now become destitute and barely eking life out for survival. The main diet of the pastoral groups had been milk. Nowadays, there is no use to talk about the availability of milk in the region. Out of this scenario, it is obvious that GOs and NGOs must intervene significantly in order to save the lives of the remaining livestock species and thereby save the lives of the pastoral groups. There is a need to support the animal health picture of the region. More drugs and skilled manpower are needed to combat the rampant trypanosomiasis diseases.

The other issue the Beneshangul Gumuz pastoralists looked at is "Good Governance". There are multidimensional conflicts in the region. Pastoralists are keen enough to manage conflicts and have managed to do so. We have our conflict resolution mechanisms. These mechanisms are important and need to be encouraged by the government. Government alone cannot bring development unless the participation of the pastoralists is incorporated in any developmental strategies. For example, we build schools for the sake of our children and to strengthen our solidarity and participation. Hence, the cooperation and collaboration of all the stakeholders are necessary to bring about a significant change in the lives of the Beneshangul Gumuz communities.

Water is another life threatening problem. Last but not least we insist that our livestock and people get appropriate attention, particularly, since the endemic livestock diseases are there, we expect that the government and all relevant stakeholders must come to our rescue and eradicate the livestock diseases. Drought has devastated our livestock due to tryps. We have no future in this part of the country unless the tryps are eradicated.

3.3.3 Discussion of the SNNP pastoralist representatives - South Omo

The SNNP representatives reported that South Omo is so remote that the prevalence of physical and social problems is quite prominent. They underlined that pastoralists found in South Omo are still living in harsh environment. SNNP has 10 pastoral areas and has established pastoral development department. PCDP is being implemented in the region. We thank the local and international NGOs operating in SNNP. The representative, however, enumerated the following problems.

- ✓ Inadequacy of school is a serious issue. Education is important to speed up our development process. Even there is a shortage of accommodation in those very few schools existing in South Omo
- ✓ There are no access roads needs to facilitate ample communications. Why not do it without taking too much time?
- ✓ Inadequate health facilities both for humans and livestock

Due to multidimensional causes, the frequent eruptions of conflict among pastoralists exist. This situation had been there for too long to the extent that we are now forced to ask the question" *when are we going to sleep in peace*"?

- ◆ As in any other pastoral regions of the country, the prevalence of livestock disease must be eradicated.
- ◆ Due to low awareness level of the pastoralists, the expansion of HIV is very serious and we are now forced to request the government to assign health officers and those people who could tell use more about HIV.
- ◆ The other social problem is conflict with Boorana, and adjoining ethnic groups, like Geleb and Bume ethnic groups. Let us settle all these disputes over the resource use.
- ◆ Grazing problems is also quite pronounced

The representatives concluded their report by saying that we are pastoralists because we follow the animals in order to fulfill their requirements and thereafter to derive our livelihoods from them. Therefore, the government must pay attention to all the problems listed above. Finally, our pastoral areas must be transformed to a hospitable place for a human being to live in.

3.3.4 Discussion of the Somali pastoralist representatives

In the name of Somali Regional Pastoralists I would like to express my thanks to have been invited on this great occasion and present the problems that are found in the Somali pastoral areas. 85% of the Somali region inhabitants live directly or indirectly on livestock and livestock products and bi-products. Nevertheless, the attention given to the pastoralists has never been satisfactory.

Today, we have reached a stage in which pastoralism cannot be ignored anymore at any level. We should all feel happy and proud of what had been achieved up to now. We need to move forward from where we are, towards where we want to be in every sense of the word. We have also to join hands to make our cause known to everybody concerned. We are at the stage that we cannot be ignored anymore socially, culturally, economically and politically. Long live the Pastoralists Day and congratulations to all of you, pastoralists friends and pastoralists development officials.

Somali pastoral representative said, "We were herders even 100 years ago" and yet we have still the following social and ecological problems living with us.

The representative reported in short the following major problems in the Somali region

- ✓ Lack of access roads
- ✓ Human and livestock diseases
- ✓ Water shortages. Particularly the available water source is not suitable for livestock
- ✓ No functional and organized livestock marketing system and facilities
- ✓ Shrinkage of available grazing lands
- ✓ Severe ecological degradation due to frequently recurring drought
- ✓ No schools for pastoral children
- ✓ Drought causing long term damage

In the end, the representative pleaded that the Ministry of Federal Affairs pays attention to these problems.

3.3.5 Discussion of the Oromia pastoralist representatives

A representative said I ask for your attention so that I speak about today's main function. On the sixth EPD, we have passed resolution. What happened to those resolutions? I am afraid we are going to repeat the same thing this year. On the other hand, would it mean that we simply come here to attend the meeting? It is important to know the position of our request before we proceed to the next. Otherwise no use to go on for the second request.

What I wanted to say is simply there is a need to establish a body that would follow up those past resolutions. I give you one analogy. Did you ever call upon someone to be released on bail before you are jailed up? Now does this man have a house or property in a town? I think if he has them, he could be your bail man. Therefore, similarly, what the pastoralists have is livestock, these animals are not used for such purposes, and you end up in a jail.

Livestock are not also recognized as a commodity for a Bank collateral purpose. Thus, the pastoralists are in dilemma when it comes to the utilization of their asset. This situation must have some kind of attention. I would like to ask the audience several questions. We have three animals with sweet milk (cattle, sheep and goats and camels). We have also equines (horses, donkeys). We possess all these animals. We, the pastoralists constantly ask the government to give attention to these animals by the to fulfill their requirement, did we ever get it?

- ◆ We have asked for schools. Did we get it?
- ◆ We have asked for pastoral oriented extension service. Did we get it? On the other hand, who is going to continue with the systems that have been developed by certain bi-lateral or international organizations?
- ◆ We needed appropriate training given to trainers of training so that we become self-reliant and much better off in this aspect. Did we get one?
- ◆ The highland farmers have some DAs. Do we have some pastoral orientated DAs?
- ◆ A society who lived in such a harsh environment using its own traditional system and yet survived the many ups and downs of human and ecological suffering imposed on them had managed to live in the these rangelands. Did development proponents ever tried to and capitalized and tapped on the existing indigenous knowledge of our society in order to get good mix of "good governance"?
- ◆ Let me also remind you one thing: If you lived under unfair conditions for too long those unfair conditions become a law on you altogether. How do we look at that?
- ◆ We have raised about the prevalence of conflicts on resources like grazing lands. Have these issue ever been settled or even tackled by any body at higher policy levels?
- ◆ I would also like to mention a sour situation in Fantale Woreda of Oromia region where the Kereyu pastoralists had been evicted from their lands. Most of their lands were meant for grazing but instead the grazing lands had been turned into game parks and for growing sugarcane. In that case, how could one expect a pastoral group like these ones to make a living out of their lands? Their animals are already declining in number to the extent that there would be no single cattle left in that pocket area of Fantale Woreda within a near future. Under the current state of range conditions one should not expect the coexistence of livestock with game.

As any human being is born from parents and grandparents, so the pastoralists also need to have such parents. This is why initiated innovations remain unfinished. Hence, these issues are not supposed to be left only for the pastoralists to be solved. We need your interventions and to come to our rescue. If not, are we getting somewhere if we are not getting responses to our requests? In that case, there is no use to come together, discuss issues, and go back to our respective regions.

We need all the stakeholders to pay attention to the following issues.

- We have said time and again that the government should delineated those areas that are used by pastoralists and those agro- pastoralists.
- Animal health and human health facilities need to be in place
- Livestock marketing system need to be developed
- We want our fellow pastoral group, the Kereyus who are highly marginalized to go back to their original lands
- Education must be boosted
- Hostel and boarding schools need to be encouraged
- Pastoralists training center must be in place
- Banking service along with the right policy must be developed and put in place.

- We cannot see why we are not allowed to use livestock as collateral when we want to take a loan from the Bank.
- We need our educated indigenous people to come back to their homeland and give us support and service especially in good governance areas.
- We are ready and support the establishment of pastoral elders council

Finally, yet importantly, what I need you to support is the idea of having the eighth EPD to be held in Addis Ababa because many national and international audiences will see us. What is more those who could not afford to come to us in our natural ecosystem will have the chance to see us. In addition, we would like to call upon all the concerned organizations and government to give solutions to the resolutions of the pastoralists.

3.3.6 Discussion of Dire Dawa pastoralist representatives

We thank you for inviting us to this Seventh EPD. With the pastoralist found around Dire Dawa, it is the first time to attend such a celebration where we come together from different pastoral regions and try to develop our common denominators. We feel that your problems are our problems and hence it does not matter when pastoralists meet and discuss their problems we have confidence that they would also raise our problems wherever they are. We pray that God solves and forbids all the pastoral problems we have! I have heard a representative from the Oromia region that a child must have a parent. I also support that analogy because as a pastoral group and as a community trying to live off the land they possessed for many years, the involvement of government and the support given to the pastoral group must be very strong because of the harsh and remoteness nature of these areas.

The pastoralists found in Dire Dawa environs have reflected on the following problems.

- There is chronic shortage of feed and water and no water harvesting technology
- Livestock and human health problems
- Environmental protection is not adequate
- No damming and diversion of rivers for sustainable use
- The support or the intention to alleviate some of these problems by both the government and NGOs is not adequate
- There is no one to coordination pastoral activities

The consolidated report finally went into the resolution of the day. The major pastoral groups came from the following regions were the Somali, Afar, Oromia, Gambella, Beneshangul Gumuz, Southern Nations Nationalities People (SNNP), and Dire Dawa Provisional Administrative Council. (Please see the resolutions in the Annex).

3.4 Joint GO-NGO reflection

While the pastoralists' brainstorming session was under way, PFE also organized a joint meeting of Government, NGOs, and international visitors who came to attend the EPD. The discussion revolved around the day's slogan "Good Governance and Sustainable Development". One of the PFE Board members facilitated the meeting. The participants raised the status of good governance and sustainable development in the pastoral areas.

In addition, there was question on why the resolutions passed by the pastoralists at the sixth EPD failed to materialize. PFE gave appropriate responses to most of these questions.

3.5 PFE and donors brief meeting

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

3.6 Events of the Day (Jan. 25)

The event was held in two forms; message convening and festivity. Several speakers successively addressed the day following H.E. Ato Melakou Fanta, State Minister of MoFA, guest of honor of the day. The Board chairperson, Ato Melakou Tegegn, represented PFE. The State Minister appreciating the efforts exerted so far by government and NGOs in developing pastoralism, he promised that his government is willing to address the problems of the pastoralists.

In the festivity, different pastoral groups presented various musical shows. The surprising messages came out of the Somali Musical Band was that they had sung about pastoralism as a way of life and the pastoral animals as a source of Dollars for the country.

In the evening, a special dinner occasion was organized by the Dire Dawa Council. PFE issued photograph (photo mosaic) depicting the 6th EPD ceremony and the resolutions of that event to all representatives of the pastoral regional governments. The detailed report of the 7th EPD is underway and ready for dissemination soon.

IV. Resolution of the 7th EPD

1. *When we had last celebrated the Sixth EPD in Yabello, we remember that we have passed Resolutions to be passed over to the government for their implementation. The points of the Sixth EPD Day included:*
 - *The stretching of pastoral oriented institutions from Federal to Keble level*
 - *The establishment of pastoral elders Council at regional and Federal levels*
 - *The question of Banks loan and provision of collateral service appropriates for the pastorals communities*
 - *The question of sustainable land use policy in the pastoral areas*
 - *The strengthening of social and physical infrastructural services*
 - *That the EPD be recognised and become a National Holiday*
2. *Literally, the Sixth EPD resolutions did not get appropriate response. Hence, we strongly demand that the government gives due attention to these past resolutions.*
3. *The land-use policy, rules and guidelines that are more appropriate and suitable for livelihoods of the pastoral communities be must be studied and put to practice immediately*

4. *Water development activities must take into account range conditions and rangeland development efforts in general should be implemented with the direct participation of the pastoralists*
5. *The conflict that exists between any two neighboring regions should be resolved on a sustainable basis and thereby create conducive environments for the pastoralists to get access to range and water resources*
6. *We demand the strengthening of alternative service measures and the possibility of balancing the animal health service situation with the objective realities of the pastoral communities while also taking the number and kind of livestock into consideration.*
7. *In order for the pastoralist to make use of their livestock asset and to build their economic capacity to contribute to the building process of the national economy, the government must establish and expand the necessary livestock marketing facilities and infrastructures in the pastoral areas*
8. *We demand that like in any other pastoral regions, the pastoral regions of Oromia also benefit from the high school entrance exam points that would allow the students to enter high school when the exams are given at the national level*
9. *Certain measures like Alternative Basic Education (ABE) strategies have been initiated in the pastoral areas in order to improve the educational services. Likewise, we would also like to have certain conditions to prevail so that pastoral children (boys and girls) could get access to education by staying in hostels and boarding schools.*
10. *We demand the expansion of more pastoral Training Institutions within the pastoral areas and that the training curricula given to the trainees should be based on the life style of the people and the environment they are going to work in after their training.*
11. *We demand that fertile ground is established for merging of the traditional administrative institutions with government's structure so that they work together not in isolation but jointly.*
12. *We demand that the eighth Ethiopian Pastoralist Day be held in the capital, Addis Ababa and jointly organised by:*
 - *The Ministry of Federal affairs*
 - *The pastoralists Affairs Standing committee and*
 - *The Pastoralists Forum Ethiopia*
13. *Lastly, we urge that attention to the pastoralists is given on country-wide basis so that they participate in the political, economical and social affairs for the betterment of the pastoral communities as a whole*

V. Conclusion

- ✚ The 7th EPD is a sole EPD that was celebrated at the Federal Level and representatives of all pastoral regions got chance to attend the event and showed their solidarity, converged their local and shared voices.
- ✚ Key message of the day was good governance for sustainable pastoral development promoted
- ✚ Strong resolution came out showing that the pastoralists' getting more empowered in that they claimed their demands (previous resolutions)
- ✚ Various advocacy tools and promotion materials used like media, slogans, brochure, poster, t-shirt and cape, etc
- ✚ The federal government promised to tackle the age-old problems of the pastoralists
- ✚ The 8th EPD is demanded to be in Addis Ababa, the Capital
- ✚ The relation between the government and PFE has moved to a new chapter
- ✚ etc