

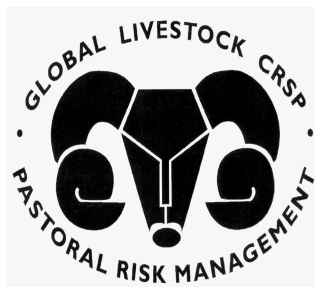
## SUMMARY OF PROCEEDINGS

### *“PASTORALISM IN ETHIOPIA AND THE POLICY ENVIRONMENT: LINKING RESEARCH, DEVELOPMENT ACTORS, AND DECISION-MAKERS”*

Meeting Held 15 August, 2003, at the International  
Livestock Research Institute (ILRI), Addis Ababa

**Edited by**

**Getachew Gebru, Solomon Desta, and D. Layne Coppock**



#### **GLOBAL LIVESTOCK COLLABORATIVE RESEARCH SUPPORT PROGRAM (GL-CRSP)**

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Disclaimer:

This written summary attempts, in a concise format, to capture the essence of oral presentations and extensive discussions undertaken at this meeting. In some cases paper presenters provided written text of their material, while in others talks were transcribed in an abbreviated fashion by a secretariat. The co-editors take full responsibility for the content of this report. We apologize in advance for any perceived misrepresentations, omissions, or errors that may have occurred in the transcription or condensation of presentations or plenary discussions.

# TABLE OF CONTENTS

<b>Background and Acknowledgements</b>	2
<b>Keynote Address</b> <i>by H.E.Ato Belay Ejigu, A/Minister, Ethiopian Federal Ministry of Agriculture</i>	3
<b>Overview of the PARIMA Project and Relevant Issues</b> <i>by Dr. Layne Coppock, Principal Investigator PARIMA, Utah State University</i>	5
<b>Invited Presentations</b>	
<b>Recent Crisis Management Experiences in Drought-Stricken Pastoral Areas of Ethiopia</b> <i>by Dr. Kassaye Hadego, FAO/Ethiopia Livestock Working Group</i>	9
<b>World Bank Pastoral Development Initiatives in Ethiopia</b> <i>by Dr. Mohammed Ahmed, National Coordinator, Pastoral Community Development Project, Ethiopian Ministry of Federal Affairs</i>	10
<b>Save the Children USA, Southern Tier Initiative-Livelihood Enhancement for Pastoralists and Agropastoralists, STI/LEAP</b> <i>By Mr. Mike Giles, Chief of Party STI/LEAP</i>	12
<b>Pastoral Development Strategy in the Oromia Region</b> <i>by Obbo Habtamu Teka, Commissioner, Oromia Pastoral Development Commission</i>	13
<b>Critical Policy Constraints for Improving Pastoral Welfare in Ethiopia</b> <i>by H.E. Abdulkarim A. Guleid, Member of Parliament and Chairman, Pastoralist Affairs Standing Committee of the Ethiopian Federal Parliament</i>	14
<b>The Role of the Pastoralist Affairs Standing Committee of the Ethiopian Parliament</b> <i>by H.E. Kibre Jemere, Member of Parliament and Vice Chairman, Pastoralist Affairs Standing Committee of the Ethiopian Federal Parliament</i>	17
<b>The Way Forward</b> <i>Plenary discussion session</i>	19
<b>ANNEXES</b>	
Annex I <i>Meeting Agenda</i>	22
Annex II <i>Proclamation No. 27/2002 No. 32</i>	23
Annex III <i>List of Participants</i>	25

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## **BACKGROUND**

The plight of pastoral and agropastoral people in Ethiopia has received increasing attention from development, research, and policy perspectives in recent years. This meeting was one response to the current situation.

This meeting was organized to initiate stronger linkages and enhance communication among policy makers, researchers, development agents, and other interested parties concerned with pastoralists, agropastoralists, and the rangelands of Ethiopia. In attendance were national and regional (Oromia) level policy makers, pastoral elders, local administrators, researchers from regional, national, and international institutions, and representatives from bilateral missions, international donor organizations, and NGOs. Of particular note was the active participation by members of the Pastoralist Affairs Standing Committee (PASC) from the Ethiopian Parliament, and this underscored the emerging importance of pastoral development issues to the Ethiopian federal government.

The meeting was organized around a series of oral presentations, followed by a plenary discussion. The keynote address was given by H.E. Ato Belay Ejigu, Acting Minister for the Ethiopian Federal Ministry of Agriculture. This was followed by Dr. Layne Coppock, the lead Principal Investigator for the Pastoral Risk Management (PARIMA) project, who gave an overview of research and outreach experiences on the Borana Plateau going back nearly 20 years. The meeting then focused on a series of six invited presentations given by local experts representing governmental and non-governmental organizations.

The meeting was attended by 44 people. The agenda and list of participants can be found in the Annexes of this report.

## **ACKNOWLEDGEMENTS**

This meeting was sponsored by the PARIMA project, one of several activities undertaken worldwide by the Global Livestock Collaborative Research Support Program (GL-CRSP). The GL-CRSP operates under the auspices of the Office of Agriculture and Food Security, Global Bureau, of the United States Agency for International Development (USAID) under the terms of Grant No. PCE-G-98-00036-00. We are thankful for this support.

We express our gratitude to the meeting participants, and especially those who made the effort to prepare invited papers. We also thank the International Livestock Research Institute (ILRI) for making their conference facilities available to us.

The PARIMA project has operated in northern Kenya and southern Ethiopia since 1997. The lead institution for PARIMA is Utah State University, Logan, Utah, USA. More information concerning PARIMA is on the internet <http://www.cnr.usu.edu/research/crsp>. More information on the GL-CRSP in general can be found at (<http://glcrsp.ucdavis.edu>).

## KEYNOTE ADDRESS

**H.E. Ato Belay Ejigu, Acting Minister,  
Ethiopian Federal Ministry of Agriculture**

Distinguished Guests,  
Ladies and Gentlemen,

I feel honored to say few words on this important and timely meeting that deals with *"Pastoralism in Ethiopia and the Policy Environment: Linking Research, Development Actors and Decision Makers."*

Pastoralism can be defined as a land use system, an economic mode of production and way of life for many people who derive most of their income or sustenance from keeping domestic livestock reared in conditions where most of the feed is natural rather than cultivated. The arid and semi-arid areas of Ethiopia, which cover 61% of the land area of the country, are homes for millions of pastoralists of diverse ethnic groups. The three most important pastoral groups in Ethiopia in terms of human and livestock population and area occupied are the Afar in the northeast, the Somali in the east and southeast and the Borana in the south.

Pastoralism makes a very significant contribution to the national economy, employment, agricultural production, and food demand of people in Ethiopia. It is estimated that the pastoral sector supports 40% of the cattle, 75% of the goats, 25% of the sheep, 20% of the equines, and 100% of the camel population in the country. The pastoral areas are the major source of supply, to the highlands of Ethiopia, of livestock for draught power, meat, and breeding animals to the highland population of Ethiopia. Pastoral livestock are also important as a source of revenue and export earnings to support the national economy. Extreme forms of poverty and food insecurity characterize the pastoral areas of Ethiopia. Highly pronounced environmental degradation caused by unwise utilization of the natural resource base, combined with recurrent drought, leads to ecological imbalances that often culminate in loss of huge livestock wealth and famine. Between 1980 and 2000 alone, three major droughts caused untold loss of livestock and human sufferings in pastoral areas.

Distinguished Guests,  
Ladies and Gentlemen,

Despite the visible and significant role of pastoralism in the national and regional economy in Ethiopia, the sector was among the most marginalized, in terms of availability and access to public services, and development opportunities. Consequently, the sector received least attention in government development programs.

In the past, few projects such as the Second Livestock Development Project, Third Livestock Development Project, and Southeast Rangelands Development Project, were implemented in the pastoral areas, with the aim at improving pastoral livelihoods. However, the past projects were often designed based on a western ranch model geared only to increase animal offtake

for commercial markets and to improve livestock productivity through controlled rotational grazing. However, these projects were devoid of a human dimension in addition to the fact that the objectives of those projects were incompatible with traditional African pastoralism. As a result, the contributions of the past development projects to alleviate poverty and food insecurity remained to be very minimal. In general, although improvements in delivery of veterinary services and provision of infrastructure were recorded, most projects did not meet their expectations due to the following factors:

- Bias towards stimulating production at the expense of the socio-cultural systems.
- Lack of knowledge on pastoral behavior by planners and decision makers.
- The top-down approach used by development facilitators and researchers.
- Underestimation of the power of traditional institutions
- Lack of utility of indigenous knowledge and understanding of the functioning of arid and semi-arid pastoral systems.

Distinguished Guests,  
Ladies and Gentlemen

The first coordinated rangeland research program in Ethiopia was initiated in 1976-77 through a joint research program between the International Livestock Center for Africa (ILCA) and the Third Livestock Development Project (TLDP) and continued until 1985. Although the joint research program in the rangelands produced valuable data, this information was not brought to the attention of the communities and development facilitators, in a timely and usable manner, to help them set development priorities, and most of all they were not brought to the attention of policy makers to help them craft informed policies that affect the welfare of pastoralists. With regards to national research in pastoral areas of Ethiopia, little has been done. National policies in pastoral areas that affect ownership, allocation, and management of land, and development priorities, have never been in favor of pastoralists in the past. In some cases, newly introduced policies had negatively affected relatively stable and resilient traditional institutions that have facilitated ownership and management of resources, as well as undermined support for production systems that have sustained themselves for centuries.

The pastoral societies and pastoral areas have remained peripheral to the socio-economic development strategies of the country until recently. Pastoralists have never been part of the national development policy and there was no clearly set national policy to direct development efforts to the pastoral areas. If there had been any past planned interventions in the pastoral areas, they were all focused on meat production for export trade, on forced settlement to curtail mobility, which is one of the most important strategies to use sparsely distributed resources, and on abolishing the role of traditional institutions in managing resources.

Cognizant of this fact, the Federal Democratic Republic of Ethiopia has put pastoralism on top of its priority list. It is committed to address the needs of pastoralists to improve their welfare without compromising the health of the environment on which they depend to secure their livelihoods. The Pastoralist Affairs Standing Committee of the Ethiopian Federal

Parliament, the highest-level legislative organ in the country, was designated to voice the interest of pastoralists and the health of the environment in the pastoral areas. The government has also established a Pastoralist Area Development Department under the Ministry of Federal Affairs. Departments and Commissions responsible for pastoral development have been established in several regional states. The implementation of several pastoral community development projects is also underway with support received from our development partners such as the World Bank, USAID, etc. The Pastoral Team, which is organized under the Federal Ministry of Agriculture, is making efforts to formulate and implement different development packages appropriate to pastoral and agropastoral areas. However, due to lack of appropriate research findings within the reach of national policy makers, development facilitators, and communities, and lack of in-depth socio-economic studies that accommodate the human dimension of pastoralism, the success so far registered has remained to be minimal. Consequently, the availability of proven, cost-effective, adaptable, affordable, and readily usable research results from pastoral areas are badly needed. This requires the unreserved effort of researchers to link themselves to development institutions and policy makers. This link will further strengthen the integrated capacity building effort to bring about a more robust, vigilant, and vibrant pastoral society and a path for sustainable development.

Distinguished Guests,  
Ladies and Gentlemen,

With this brief remark I declare this meeting officially open.

## **OVERVIEW OF THE PARIMA PROJECT AND RELEVANT ISSUES**

**Dr. Layne Coppock, Lead Principal Investigator,  
Pastoral Risk Management (PARIMA) Project**

### **Introduction**

The PARIMA project is part of the East African portfolio for the Global Livestock Collaborative Research Support Program (GL-CRSP). The GL-CRSP is one of many CRSP programs administered by the Global Bureau of the United States Agency for International Development (USAID). The PARIMA project is devoted to research, training, and outreach associated with improving pastoral risk management in north-central Kenya and southern Ethiopia. Research and degree training have been funded by USAID Global Bureau. Outreach and non-degree training in southern Ethiopia have been funded by the USAID Mission to Ethiopia.

The study area for the PARIMA project is about 700 km long (North to South) and about 250 wide (East to West). In Ethiopia this area is roughly demarcated by Hagere Mariam, Negele, Teltele, and Moyale. The Ethio-Kenya border splits the area. There are 10 major ethnic groups occupying arid, semi-arid, and sub-humid ecosystems. Nairobi is often the

terminal market for livestock (and especially cattle), and this includes those originating from southern Ethiopia.

The PARIMA project follows a long legacy of pastoral research and development efforts. Unfortunately, most previous efforts have not yielded many positive results. Decades of development failures include many unsustainable schemes, often designed based on Western commercial models of production that were not relevant to East African subsistence pastoralism. These include: (1) imposed grazing systems; (2) forced settlement and irrigation projects; (3) land tenure interventions; (4) inappropriate water development; (5) poor market development; and (6) failure to develop or implement technology involving improved forages or enhancements to livestock productivity.

The PARIMA project embraces pastoral risk management as a possible intervention pathway. Why is this approach used? For one reason, rangelands are especially risky environments. Second, pastoralists have been traditionally well adapted to manage risk, but some conditions have changed in recent times that limit effective responses—this prominently includes population growth and associated resource-use constraints. Improving pastoral risk management therefore involves things like: (1) How to empower the rural poor to better protect themselves from drought or economic shocks; and (2) interventions that include education, marketing, aspects of livelihood diversification, and improved use of information and other resources.

The PARIMA project has several visions that illustrate project philosophy. For example, research often reveals that existing situations in pastoral areas are often “vicious cycles” of herd growth followed by drought-induced livestock losses. Steady human population growth then leads to further marginalization of livelihoods and recurrent risk of famine. The main intervention in such circumstances is relief and rehabilitation. Could this situation be shifted, however, to more of a “virtuous cycle,” whereby pastoralists are better able to sell some livestock in a timely manner before crises occur, and invest some of the proceeds in ways that help diversify or otherwise strengthen community development processes? The main intervention in this instance is development.

### **Some Research Findings**

Here we take an opportunity to summarize some research that covers the period of 1980 to the present. Those interested in details should review research papers and briefs that are enclosed in packets for today’s meeting.

The boom-and-bust pattern for the cattle herd in southern Ethiopia from 1980 to 1997 has been documented through household interviews conducted by Desta and Coppock in the mid-1990s and Mulugeta Shibru in 1998-9. About 37% of the regional cattle herd died as a result of the drought in 1984-5. This was followed by a period of herd growth and a subsequent collapse of 42% in 1990-1. Another period of herd growth occurred, and then 62% of the herd died in 1998-9. When we examine the rainfall patterns, it appears that dry or drought years alone do not explain the pattern. Rather, the overall pattern of a crash every 6-7 years seems due to the length of time that the herd needs to recover and achieve a high



stocking rate. Once a high stocking rate is achieved, then even a slightly dry year is all that is needed to create a shortage of grass and the herd quickly collapses.

We predict that the next crash is most likely during the period 2004-06. If a similar rate of herd mortality occurs, then the overall value of animal losses from 1984 through 2005 could be on the order of USD 600 million. We can also ask ourselves if resource-based conflict and use of markets, will also wax and wane with the cattle population cycle. If so, we might predict a surge in conflict around 2004-06 as pastoral neighbors compete for forage and water. Likewise, as pastoralists begin to worry about the next crash, they may more actively seek markets to sell animals before massive cattle mortality occurs.

One message from the pattern of herd losses is that the people are getting poorer. They are uneducated and cannot leave the system easily—there may be three times more people here per unit area than can be supported by the traditional pastoral production system. Hence, why the people cultivate more and need grain to survive. What can we do to help people better prepare for the next crash, that may occur as early as 2004-06?

Another approach has been to use participatory methods to identify community needs for risk management, and then implement interventions in pilot projects. The catch is that the people themselves must lead on the initiatives, and be able to assume responsibility for sustaining interventions after the pilot phase has ended. In several pilot tests, the people commonly identified lack of food, water and health care as priority concerns. Solutions, however, focused on the need for non-formal education, savings and credit, and human capacity building for micro-enterprise development. In a related activity, we discovered highly successful women's groups in northern Kenya in 1999. These groups had diversified into a variety of micro-enterprises over the past 15 years, and wealth had been accumulated. We have united the Kenyan women with their sisters in southern Ethiopia, and the impact has been noteworthy. In the past two years alone, roughly 113 primary savings groups have been formed with 791 members. The percentage of females in these groups is 77%. The total savings to date is Eth Birr 100,954.00. About 37 loans have been disbursed in one location, with a total value of Eth Birr 443,176.00. The loan repayment rate has been 100% Interest collected totals Eth Birr 15,887.00. The Ethiopian communities have shown great innovativeness in selection of various micro-enterprises to pursue.

We have learned many things the past two years. These include: (1) Communities must be free to lead their development; (2) techniques such as Participatory Rural Appraisal (PRA) should be required for intervention; and (3) people quickly educate themselves and are very clever to find small business opportunities. This suggests that small-scale diversification may be one means for Borana pastoralists to protect themselves from the inevitable losses of livestock that now seem to occur once every 6-7 years. The approach is multi-faceted and includes education, rural finance, livelihood diversification, livestock marketing, and policy that favor reduction in cross-border trade barriers.

## **Project Structure and Activities**

From 1997-2006 key partners in Ethiopia include Utah State University (USU), and GOs such as the Oromia Agricultural Development Bureau (OADB), the Oromia Cooperative Promotion Bureau (OCPB), the Southern Rangelands Development Unit (SORDU), the Oromia Pastoral Development Commission (OPDC), the Livestock Marketing Authority (LMA), and the Ministry of Federal Affairs (MoFA). The NGOs include Action for Development (AFD), Save the Children USA, Volunteers for Cooperative Action (VOCA), and CARE. In Kenya, partners in cross-border collaborations include the NGO called Community Initiatives Facilitation and Assistance (CIFA), the bilateral Arid Lands Resource Management Project (ALRMP), and the GO District Agricultural and Livestock Extension Office (DALEO)—Moyale. The International Livestock Research Institute (ILRI) is also a key collaborator. For 2003-06 a prominent new partner will include the Yabelo research station of the Oromia Agricultural Research Institute (OARI).

In recent years, research for the PARIMA project has focused on survey-based work for 150 households at five locations throughout the Borana Plateau. Surveys have been repeated quarterly for two years and supplemented with case studies. Another major emphasis has included livestock marketing research, including sources of inefficiency, social and economic dimensions of marketing chains, etc.

To date, degree training has resulted in the awarding of one PhD and two MSc degrees to Ethiopians on the project. Non-degree training includes short-courses, field tours, and workshops, and nearly 1,000 Ethiopians have been enrolled in such efforts during the past three years. Prominent in this work are efforts to bridge gaps that occur cross-border between Ethiopia and Kenya. This primarily involves PARIMA and Ethiopian partners along with CIFA, ALRMP, and DALEO-Moyale as the Kenyan contingent. These efforts link pastoralists, development agents, and decision makers from Kenya and Ethiopia.

The PARIMA project has also made a strong effort to disseminate project information. Research results are distributed via GL-CRSP Research briefs (13 for 2001-03) as well as the PARIMA UPDATE Newsletter in English, Kiswahili, and Oromifa. About 1,500 copies of PARIMA UPDATE were distributed in 2002.

## **Future Plans 2003-06**

Future research will involve continued survey of the 150 households on an annual basis to depict recovery of livestock and households following the drought of several years ago. More effort will be devoted to identifying constraints for livestock marketing and public service delivery, and identification of key ecological resources at risk.

Training and outreach will include another 2-3 Ethiopians enrolled in post-graduate programs at Egerton University. Capacity building within the context of a new joint activity between OARI and the Kenya Agricultural Research Institute (KARI at Marsabit) will also receive a high priority. Cross-border activities will continue, as will dissemination of

research results. A major new initiative will also include efforts to better link with policy and decision makers—hence, a major reason for today’s meeting.

### **Some Relevant Issues and Questions**

There are many important issues that emerge when we consider the policy and decision-making environment for pastoralists in southern Ethiopia. These include: (1) Improvement of infrastructure (such as the Moyale to Isiolo road in Kenya); (2) reduction of trade barriers between Kenya and Ethiopia; (3) improved livestock marketing; (4) eliminate further losses of pastoral lands to outside interests; (5) enhance empowerment of local people; (6) improve security; and (7) enhance the local networking among Ethiopian researchers and policy makers.

In the afternoon we will have a plenary session. In that session we will try to come up with some ideas as to how PARIMA and its collaborators could proceed in the realm of pastoral advocacy and provision of research information to decision makers. Some possible questions to address include: (1) Can the (Ethiopian) participants collectively embrace a vision for positive change in the Ethiopian rangelands? (2) If such a vision is embraced, where does it begin?, and (3) what role—if any—can PARIMA play in facilitating implementation of such a vision?

## **SUMMARIES OF INVITED PRESENTATIONS**

### **RECENT CRISIS MANAGEMENT EXPERIENCES IN DROUGHT-STRICKEN PASTORAL AREAS OF ETHIOPIA**

**Dr. Kassaye Hadgu**  
**FAO/Ethiopia Livestock Working Group**

#### **Summary**

Since 1984-85, the most severe drought was witnessed in the year 1999-2000, and it decimated millions of livestock across the country. Estimates<sup>1</sup> of the number of Ethiopians requiring drought assistance went as high as 10.2 million in June 2000. Drought in 2002 was very pronounced, particularly in the pastoral areas of the north eastern part of the country, as a result of which many livestock perished. This trend lessened in 2003 but continued in some pockets of the country. Apparently, the drought- stricken areas covered 49 pastoral weredas (50% of the total) and some 135 agropastoral areas. This includes the lowlands of Bale, Arsi, and the eastern portion of Hararghe.

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<sup>1</sup> Source: Ethiopia-complex emergency/drought fact sheet #1 2002, November 14, 2001 *U.S. Agency for International Development (USAID) Bureau for Democracy, Conflict, and Humanitarian Assistance.*

So far the experiences for drought preparedness and response were mainly limited to emergency relief in terms of providing food for human beings over the past few years. The previous efforts were exclusively directed to saving lives and not saving livelihoods. The emergency responses for livestock are relatively new experiences in recent years. Such efforts have been dominated by 45% of funds directed towards animal health services and 32% towards enhancement of water resources. Many NGOs participated by responding to crisis. A total value of USD 37 million was raised from the donor community to cover costs of operations. The Ethiopian Federal Government also allocated Ethiopian Birr 11 million of which Ethiopian Birr 7 million was utilized for animal vaccines and other animal health services. Overall, it was learned that the operations were not sufficient to address the crisis. Some of the lessons learned from the emergency interventions were: (1) There was not sufficient expertise and logistical capacity to handle the crisis; (2) animal health services were not adequately addressed in terms of timing, targeting, and operational costs; (3) livestock emergency feeding was logistically demanding, expensive, and limited in scope compared to need; (4) irrigating forage resources requires early warning and extensive planning; and (5) limitations were observed in terms of the use of motorized transport to haul water—this was expensive, infrastructure was lacking, and water supplies were unsustainable.

There is a need for more commitment to enable a sustained response and effective response to disaster. What is needed, however, is a shift from managing disasters to also managing risk. This strategy, however, needs to recognize that the need for appropriate response capacity to disasters must be developed.

## **WORLD BANK PASTORAL DEVELOPMENT INITIATIVES IN ETHIOPIA: THE PASTORAL COMMUNITY DEVELOPMENT PROJECT (PCDP)**

**Dr. Mohammed Ahmed, National Coordinator, Pastoral Community  
Development Project (PCDP), Ethiopian Ministry of Federal Affairs**

### **Summary**

The Ethiopian Government has formulated the Pastoral Community Development Project (PCDP) to improve livelihoods, reduce disaster vulnerability, and establish effective models of public-service delivery in the pastoral areas of Ethiopia.

The project is multi-phased over a fifteen-year period. The project interventions are designed to empower communities, districts, and regional governments to better manage local development, with the aim of increasing, stabilizing, and diversifying incomes, improving infrastructure, and increasing access to public services. This will be achieved through a community-based development planning process linked to a community investment fund, which flows through local governments. The project will also support a participatory disaster management program to reduce the risk of pastoral communities to drought and other natural threats to livelihoods.

In support of this project, therefore, the Federal Democratic Republic of Ethiopia and the International Development Association (IDA) have signed a Development Grant Agreement on June 12, 2003. Under this agreement, Ethiopia would receive a total of USD 30 million in the first phase over a period of five years (2003-2007). In addition to this, a USD 20 million soft loan has been signed in October 2003 with the International Fund for Agricultural Development (IFAD). With this, the project has now secured a total of USD 60 million out of which 10 million is the contribution of Ethiopian government as a matching fund.

The PCDP, in its first year of activity, is designed to focus on capacity building so that in the subsequent years there will be adequate capacity to facilitate, coordinate, and implement project activities at wereda, regional, and federal levels. Capacity building includes: (1) Extensive training (i.e., to communities, Mobile Support Teams, Mobile Outreach Teams, community elders, as well as wereda. and kebele-level government staff); and (2) resource provision (i.e., necessary infrastructure, transportation, offices and office equipment facilities) to weredas, kebeles, and Community-Based Organizations (CBOs). By the end of the first five-year phase there will be a total of 30 weredas included in the PCDP, and close to 50% of these are located in Region Five (Somali Region).

Overall, the PCDP has three main components, namely: (1) Sustainable livelihoods for pastoral communities; (2) pastoral risk management; and (3) project support and policy analysis.

The sustainable livelihood component includes three inter-linked subcomponents as follows: (1) a decentralized empowerment process at community and government institutional levels; (2) a community investment fund (CIF) to finance community and inter-community driven activities that improve livelihoods; and (3) an institutional support program designed to build technical capacity across government agencies.

Included in the pastoral risk management component are subcomponents such as: (1) Community-based risk monitoring; (2) disaster preparedness; and (3) contingency planning. A fund directed towards disaster preparedness and contingency is geared for providing a financing mechanism to enable wereda-level projects (which will be long-term drought mitigation and rapid-reaction activities) to be undertaken in a timely manner.

The third component of the PCDP, project support and policy analysis has three inter-linked subcomponents: (1) Monitoring and evaluation; (2) policy analysis and reform; and (3) project management. The latter will provide operational support and training resources to the national and regional PCDP coordination units.

# SAVE THE CHILDREN USA, SOUTHERN TIER INITIATIVE-LIVELIHOOD ENHANCEMENT FOR PASTORALISTS AND AGROPASTORALISTS (STI LEAP)

**Mike Giles, Chief of Party, STI LEAP**

## **Summary**

Save the Children USA (SC/US) is implementing a five-year, integrated (multi-sectoral) project targeting pastoralists and agropastoralists in the southern lowlands of Ethiopia. The project is entitled the “Southern Tier Initiative-Livelihood Enhancement for Pastoralists and Agropastoralists,” with an acronym STI LEAP. It is funded by USAID-Ethiopia.

Activities are being implemented in approximately half of the pastoral associations (PAs) in Borena Zone (i.e., Dire, Moyale-Oromiya, Teltele, and Yabello), Liben Zone (i.e., Dollo Ado, and Moyale-Somali), Afder Zone (i.e., Bare, Cherati, Dollo Bay, El Kare, and Hargelle). The SC/US is the lead agency on the STI LEAP and is implementing it in partnership with CARE, ACDI/VOCA, and LVIA.

The project recognizes the importance of offering a package of services to pastoralists and agropastoralists rather than focusing only on one sector. Additionally, services are adjusted to fit the lifestyles of pastoralist and agropastoralist communities. The objectives of the STI LEAP are as follows:

- Opportunities for income generation for pastoralists and agro-pastoralists increased.
- Improved health and nutritional status among families in the target areas.
- Access to appropriate alternative basic education increased.
- Increased cooperation and collaboration among government and local institutions in support of successful dispute mitigation.

Activities are focused on the following sectors:

- Health- particularly family and community health (TBAs, CHAs)
- Non-formal education- primarily community and mobile schools
- Animal health- private community animal health workers
- Marketing and cooperatives
- Dispute mitigation and resolution

The issues that most concern STI LEAP with regards to the pastoralist policy environment are:

**Population growth:** This is the single biggest factor affecting all of Ethiopia, including pastoralists. More has to be done to help limit population growth. The growing population continues to put a strain on existing services. Additionally, in pastoral areas the more people there are the more animals there are, and this places greater pressure on natural resources such as water and forage;

**Sedentarization:** Government policy to settle pastoralists, despite the fact that pastoralism is a viable source of rural livelihoods, is a growing concern. Natural settlement and the trend toward agropastoralism also raises issues on land utilization and the environment. Currently there is already a natural resource scarcity in pastoral areas; increasing the trend towards natural settlement will create greater scarcities as resources are diverted to settlements as opposed to serving nomadic pastoralists. The trend toward farming in the southern rangelands must be closely scrutinized given the inappropriateness of the land for crop-based agriculture;

**Provision of basic services:** Our baseline survey shows that 85% of mothers in pastoral households received no ante-natal care, less than 4% of children have been immunized, and about 54 to 81.6% of adult males and females are illiterate, respectively. There must be more commitment to providing basic health care and access to education in the STI area. Education is of paramount importance. With such a high rate of illiteracy, few people from the area can go on to train and fill human resource gaps in government departments. Infrastructure, particularly lack of roads, is also limiting development;

**Inappropriate services:** Services that do exist are only available in limited areas. They are not mobile and they are not community oriented.

**Markets:** Steps have to be taken to get more animals for export and even remove constraints for internal markets. The Livestock Marketing Authority (LMA) will have information, but more remains to be done on translating market information so that it helps pastoralists on the ground; and

**Asset diversification-** promoting savings and understanding alternatives to livestock production are important to help pastoralists face continuing climatic crises. Assisting pastoralists in understanding marketing trends and maintaining manageable herd sizes is also important.

## **PASTORAL DEVELOPMENT STRATEGY IN THE OROMIA REGION**

**Obbo Habtamu Teka, Commissioner,  
Oromia Pastoral Development Commission (OPDC)**

### **Summary**

Close to 3 million people belong to the pastoral community in Oromia. The pastoral areas in Oromia cover 33 districts. The past policies often excluded pastoral communities. Now that the situations have changed both globally and domestically, pastoralism has been recognized as one of the economic systems that requires development attention. Nationally, we have a better policy environment and more development opportunities than in the past. Some of the

major opportunities in pastoral development are that: (1) The constitutional rights of pastoralists have now been defined; (2) the government is committed to develop pastoral areas; (3) the Pastoral Federal Board was established; (4) a rural development strategy has been developed; (5) there has been a decentralization and empowerment of local administrations; and (6) new institutions supporting pastoral development are emerging. The Oromia Pastoral Development Commission (OPDC) is one example.

The mission of the OPDC is to improve the well-being of pastoral communities by carrying out people-centered, community based, holistic, and multi-sectoral development interventions. The OPDC also strives to create a dynamic institution that effectively responds to the realities of the pastoral production systems in Oromia, which, *inter alia*, focus on livestock markets, drought, weakening of the traditional cultural systems, resource conflict, policy gaps, poverty, natural resource degradation, human and livestock disease, and loss of key ecological resources. The OPDC recognizes pastoralism as a way of life and works towards the development of sustainable pastoral livelihoods by enhancing the capacity of livestock owners to respond to environmental variability through supporting opportunistic approaches that can track variable rainfall and forage supplies. The OPDC will also give much attention to policy options that allow flexible planning and development, work on the institutionalization of flexible resource tenure systems, and assist in the establishment of effective and strong pastoral organizations at local and regional levels. We encourage service provision systems that make service providers responsible to their users and give users free choice of providers, while enhancing the pastoral community power to negotiate and demand high-quality services. Efforts will also be geared towards building the capacity of pastoralists to enable them to identify their own needs and priorities and help solve their own problems by channeling public funds through producers or community organizations. Community-based natural resource management approaches will be promoted, along with the provision of financial services and creation of good governance. The OPDC will facilitate the establishment of new systems of pastoral governance that will provide a substantially extended role to customary institutions. The new governance should also accommodate mixed institutions, which combine elements of both customary and formal ones.

## **CRITICAL POLICY CONSTRAINTS FOR IMPROVING PASTORAL WELFARE IN ETHIOPIA**

**H.E Ato Abdulkarim A. Guleid, Member of Parliament and  
Chairman of the Pastoralist Affairs Parliamentarian Standing Committee**

African pastoralists have so far been ill-served by development policies and actions. In addition, the stigmatic view of policy makers, planners, academicians, and researchers has considered African pastoralism as a system of land use destructive to the environment. But thanks to the challenging views of many new researchers and writers, and thanks to the efforts and awareness raising from the pastoralists themselves, the world at-large is now seeing and understanding pastoralism in a more positive light than ever before. However, this does not mean the way forward is smooth and without problems or challenges.



## **Pastoralism in Ethiopia**

The major constraints facing pastoralists in Ethiopia are: (1) Lack of access to information and lack of skills; (2) lack of access to basic services (such services should also be made affordable); (3) lack of access to financial services to benefit the herders; (4) limited access to land, particularly key dry-season grazing; (4) securing rights of access to grazing land and water (perhaps the single most important challenge for the future of pastoralism); and (5) lack of participation by pastoral communities in the decision making process.

Outdated government policies are still in effect, and problems are further compounded by serious drought-related crises. The core problem of drought mitigation is to secure livelihoods, which also means reducing vulnerability and increasing the capacity or coping mechanisms of pastoralists for the next drought. Therefore, drought or risk management and pastoral development are inter-related. Vulnerability reduction activities that help improve risk management are central to sustainable pastoral development.

## **Policies of the Current Government towards Pastoralists**

For the first time in the history of Ethiopia, through initiatives and the political will of the current government, the rights of pastoralists are protected by the constitution. Pastoral problems have been raised and hotly debated in the parliament; a Pastoralist Affairs Standing Committee has been established by proclamation (see Annexes), pastoralists are included and integrated into national planning efforts to help bring pastoral marginalization to an end. Moreover, alternatives to pastoralism—for the many people who have fallen out of pastoralism—are planned to be implemented in consultation with beneficiaries. Other initiatives include: (1) Designing effective drought-management systems and fodder/food security strategies; (2) mitigating future environmental damage; (3) developing policies for strengthening livestock marketing networks for the benefit of all stakeholders (i.e., state, producer, and exporters); (4) establishing viable livestock health systems; (5) developing a concept dealing with a “reserve fund” to be used to help implement timely responses to crises.

Generally, it is agreed that decentralization is an essential element in improving the ability of governments to: (1) redistribute resources in favor of the poor; (2) deliver services more effectively and responsively; (3) enhance accountability; (4) enhance participation of local people in decision-making processes; and (5) “deepen” democracy.

There is also a consensus that good governance should be built on the basis of effective units at the state level. This will help create an enabling political and legal environment for equitable economic growth; assist in the mobilization of civil society (that is to promote an active and vibrant citizenry that stimulates individuals, groups and communities, facilitates political and social interactions, generates social capital, and fosters societal cohesion and stability. There is also a need to aid in the efficient development of the private sector to generate jobs and income.

Therefore, the process of decentralization and democratization, improved governance, and citizen participation is also moving to the pastoralist areas. This will enable them to be involved in the planning and other decisions that affect their lives.

### **A Way Forward: What should be done?**

- The first step is to thoroughly understand the uniqueness and distinctiveness of pastoralism, its resources and capabilities, the way it competes for scarce resources, and the custom or nature of its services. The main challenge for all stakeholders to understand is the ability to recognize the issues facing pastoralists that are strategic and to identify the current trends and the more difficult task of spotting new trends and surprises (risks);
- Pastoral land rights and uses have to be defined and documented (including natural resource management, pastoral access to grazing land, water points (i.e., wells, dams, rivers, etc.), and those routes or roads that allow access to key resources;
- Policies have to be worked out for protecting and maintaining pastoral rights to grazing and to ensure mobility as well as the prevention and resolution of conflicts;
- An early warning system for pastoral areas needs to be developed along with the means to allow agencies to respond to crisis in a timely manner;
- A security strategy for food and fodder needs to be developed that allows a timely response to minimize death and suffering and the undermining of pastoral livelihoods during and after droughts and other disasters! ;
- Disease prevention and treatment mechanisms must be put in place for timely intervention;
- Strengthening the scope of livestock marketing systems and the marketing networks have to be worked out and put in operation in such a way that benefits all stakeholders (i.e., the state, producers, and exporters) since successful pastoralism will depend on markets;
- Enabling shifts from “paradigms of things” to “paradigms of people” needs to take place. This process makes top-down become bottom-up, the uniform becomes the diverse, the complex becomes more simple, the static becomes dynamic, and the uncontrollable a bit more controllable. The “paradigm of people” corresponds to the third meaning of participation—an empowering process—with a shift of power to from national elites to those who are local and poor;
- Pastoral development depends on win-win situations forged through cooperation, collaboration, and sharing. It is, therefore, essential that an agreement to be worked out among IGAD member states in response to lessons learned from experiences in West Africa. The Economic Community of West African States (ECOWAS) wanted

to create a system whereby pastoralists from one nation could easily cross the border of another nation for grazing purposes without experiencing legal problems. In the ECOWAS, therefore, pastoralists have received a “livestock passport,” “international transhumance certificate,” and a “handbook of travel.” So, pastoralists are able to travel across national boundaries;

- The Federal Government of Ethiopia understands very well the magnitude, seriousness, and difficulty of problems facing pastoralists in Ethiopia. As a result, the Ministry of Federal Affairs has been mandated by the Federal Government, in collaboration with regional governments and pastoral communities, to help create the appropriate institutions with the necessary attributes to meet pastoral development challenges; and
- Overall, it can be concluded that the institutional framework is now in place to support pastoral policies and pastoral development in Ethiopia. There is, however, a need for human capacity development and information from research and development experiences that help fill the knowledge gaps and broaden perceptions concerning pastoralism and pastoral development. The recent training that policy makers from East Africa have received at the Institute of Development Studies (IDS) at Sussex University in The United Kingdom is one example of building capacity in decision makers.<sup>2</sup>

## **THE ROLE OF THE PASTORALIST AFFAIRS STANDING COMMITTEE OF THE ETHIOPIAN PARLIAMENT**

**H.E. Ato Kibre Jimmerra, Member of Parliament and Vice Chairman  
of the Pastoralist Affairs Parliamentarian Standing Committee.**

### **Summary**

The Pastoralist Affairs Standing Committee (PASC) is one of the twelve standing committees in the parliament of the Federal Democratic Republic of Ethiopia (FDRE). The standing committees in the FDRE, each with thirteen members, were established by proclamation no. 271/94 (see Annex).

The establishment of the Pastoral Affairs Standing Committee (PASC) is the result of the relentless efforts exerted by pastoralists, intellectuals, and civic society organizations on Ethiopian national governments over several regimes. The emergence of a democratic system in the FDRE gave birth to the PASC and other governmental departments, teams,

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- <sup>2</sup> A technical committee (from the various Ministries and pastoralists regional bureaus), was selected by the Ministry of the Federal Affairs and sent to IDS, (Sussex University) for a training on diversified pastoralist development programs. This is an important step towards capacity building and the formulation of the necessary concepts, frameworks and strategies and policies for pastoral development.

task forces, boards, and technical committees devoted to pastoral issues under different government ministries. Although much more progress is still expected, the recognition of pastoralism as a way of life, and the establishment of pastoral institutions at various levels in national and regional governments, is new in the history of the nation.

### **The Pastoralist Affairs Standing Committee**

The mission of the PASC is to bring about positive change towards sustainable pastoral development through partnership with stakeholders. These partnerships will focus on the ways and means to: (1) Forge more reliable delivery of public services to pastoral areas; (2) foster more timely response to challenges and crises in pastoral areas; (3) promote greater protection and promotion of pastoral rights; and (4) seek ways to enhance and improve the economic, social, educational, and political conditions for pastoralists.

The broad responsibilities of the PASC are three-fold: Legislation, oversight, and representation. Here I briefly describe each.

**Legislation.** The primary role of the PASC in legislation will be to make a critical assessment of issues needing policy decisions and to ensure that these decisions reflect the objective conditions of pastoral communities. The duly assessed issues will be presented to the appropriate legislative body so that the bills and proclamations are prepared. The drafts are critically reviewed by the PASC before there are presented to the House for deliberation and decision.

**Oversight.** The PASC follows-up on capacity-building activities carried out by governmental executive organizations and others. These include:

- Follow-up on infrastructure and service delivery development in pastoralist areas;
- Help maintain a system of good governance in pastoralist areas, in particular;
- Promote secure and sustainable livelihoods for pastoralists and facilitate a transition to more market-oriented production systems;
- Follow-up on the establishment of financial institutions in the pastoralist areas;
- Ensure that peace and security are maintained in pastoralist areas so that development is enhanced;
- Ensure that food security mechanisms and early warning systems are in place and strengthened; and
- Follow-up that information networks are in place for livestock marketing and early warning systems.

Finally, the **representation** role of PASC includes advocacy. In playing the advocacy role, the guiding principles are to ensure that representation is pastoralist-centered and that it recognizes the pastoralist's rights, strengths, skills, attitudes, values, knowledge, and participation. With a long-term view, the PASC envisages that focusing on the

following can translate into a much better representation of the pastoralists, both at the federal and regional levels:

- The establishment of community, national, and regional councils of elders to promote the dissemination of pastoral knowledge and skills and provide a forum to exchange experiences;
- Establish pastoral cooperatives and unions to promote micro-finance, livestock trade, and increase the bargaining capacity of the pastoral communities;
- Determine new ways of addressing cross-border issues. Pastoral issues are cross-border issues and therefore establishment of a Greater Horn of Africa “Pastoral Institution,” with support from IGAD, can help create better early warning and food security mechanisms as well as establish information networking systems, as is the case in Sahelian countries; and
- Establish an East African Pastoralist Parliamentarian Forum that will provide a better environment for the exchange of information and enhance pastoral advocacy.

Finally, in order to carry out its responsibilities the PASC needs to build its own human capacity. This will allow the PASC to be more effective and efficient in carrying out its duties.

### **THE WAY FORWARD: PLENARY DISCUSSION**

Facilitated by H.E. Ato Abdulkarim Ahmed Guleid and  
Dr. Getachew Gebru (PARIMA)

In the afternoon plenary session, the participants continued a discussion on pastoral issues that emanated from the invited paper presentations. Deliberations were also made on other general issues related to pastoral development in Ethiopia. Some ideas were shared as to how the PARIMA project and its collaborators could proceed in the realm of pastoral advocacy and the provision of research and outreach information to decision makers. To this end the participants endorsed the suggestion from the floor on the establishment of a “provisional working group” that will serve to help identify policy gaps and play a role in pastoral advocacy. The following is a summary of the major issues raised during the plenary session.

- (1.) **The need for international cooperation to allow the free movement of livestock and traders in cross-border settings.** This was pointed out as an important aspect of pastoral risk management and development for Ethiopia. A model for the Greater Horn of Africa, emulating the West African experience noted previously in the invited paper session, should be pursued. The modalities needed and legal dimensions of the issue were noted. Given the traditional, cross-border movements of pastoral communities, the participants at the meeting stressed the need to learn from the Sahelian experience and find ways on how to further implement such a strategy with Ethiopia’s neighbors. Forging regional cooperation among

pastoral communities and pastoral parliamentarians groups was also underlined as an important step towards pastoral development through sharing of experiences;

(2) The participants also noted PARIMA's experience in southern Ethiopia and the research and outreach achievements there over the past 20 years. **It was suggested that the issues of pastoral livestock marketing and delivery of animal health services in pastoral areas are topics that most need further research attention.** In line with this, the need to better integrate the pastoral communities within the marketing chain was identified as needing immediate outreach attention. The need to coordinate and harmonize research and development activities across institutions was also stressed, and similar meetings that try to better link researchers with development actors and decision makers should be promoted;

(3) Despite the fact that many opportunities exist to develop pastoral areas in Ethiopia, a concern arose as to whether there is even adequate development capacity to exploit what current opportunities there are. There is still a large knowledge gap with respect to pastoral development and a lack of awareness concerning pastoral development at federal, regional, and woreda administrative levels. This calls for a vigorous effort to build government capacity at all levels. **It is recommended that PARIMA and similar organizations that operate in pastoral areas need to strengthen their role dealing with capacity building.**

(4) **A suggestion was put forward by participants on the need for a new institution, at the federal level, that can coordinate all livestock development activities.** The Kenyan experience, namely the establishment of the Ministry of Livestock Development, was mentioned. The Kenyan Ministry of Livestock Development was formed to help cater to the needs of livestock development in the arid and semi-arid areas of the country. Although the need for such an institution in Ethiopia was appreciated, it was pointed out that having an institution concerning pastoralists and livestock is not an end by itself—it should be accompanied by good governance and appropriate policies. It was also recommended that there is a need to examine the role of the existing institutions in terms of their ability to address pastoral problems; and

(5) It was also pointed out that past research achievements of ILCA, and more recent research and outreach achievements of PARIMA, are available for development agencies. The PARIMA project can also share information with policy makers and other interested persons. Granted, there are other issues that still need to be addressed and there are policy gaps that need to be identified. **It is recommended that a “provisional working group” be formed to help determine gaps. This group can consist of representatives of PARIMA and other stakeholders.** Regarding the role PARIMA can play in facilitating pastoral development in Ethiopia, it was suggested the main comparative advantage of PARIMA is by virtue of its role on the Borana Plateau, where extensive research has been conducted in the past by ILCA, and current research, outreach, and action research is underway under the auspices of PARIMA. In essence, the Borana Plateau could be a test case of sorts for exploring

“proactive policies” for preparing pastoral populations for future livestock crashes and enhancing the pastoral development environment; and

**(6) Ethiopian policy makers also need capacity building.** For example, exposure of Ethiopian policy makers to training concerning pastoral ecology and development through IDS (noted above) was of very high value. It should be followed-up quickly by more capacity-building efforts at the local level. For example, more follow-on workshops, spearheaded by PARIMA with key groups of decision makers, researchers, and development actors, are helpful. Taking policy makers to the field for extended fact-finding trips (as PARIMA Outreach did in 2002) is essential.

**(7) As a final action item, it was decided to clarify objectives and nominate members for the “provisional working group.” It was agreed that the main objective for the group in the coming months will be for it to investigate the landscape for pastoral advocacy in Ethiopia (such as the Ethiopian Pastoral Forum or EPF) and see what gaps—if any—could be filled by the “provisional working group” in terms of better linking advocacy groups with government decision makers. It was decided that the working group will have eight members representing the following organizations:**

Ethiopian Parliamentary Pastoral Affairs Standing Committee (PASC)  
Ethiopian Livestock Marketing Authority (LMA)  
Oromia Pastoral Development Commission (OPDC)  
Oromia Agricultural Research institute (OARI)  
Ministry of Agriculture/Pastoral Extension Team (MoA, PET)  
Ministry of Federal Affairs, PCDP (MoFA, PCDP)  
Ethiopian Pastoral Forum (EPF)  
Pastoral Risk Management (PARIMA) of the GL-CRSP

The individuals nominated to serve included: (1) Dr. Getachew Gebru (PARIMA and Chair); (2) Ato Sora Adi (Ethiopian Pastoral Forum); (3) Ato Belachew Hurrisa (Head, Livestock Marketing Authority); (4) Ato Habtamu Teka (Commissioner, OPDC); (5) Dr. Idmealem Shitaye (MoA/Pastoral Extension Team); (6) Ato Aliye Hussein (Director General, OARI); and (7) Dr. Mohammed Ahmed (Ministry of Federal Affairs, PCDP). It was agreed that Ato Yacob Aklilu (AU/IBAR) and H.E. Ato Abdulkarim Ahmed Guleid (Member of Parliament and Chairman of the PASC) would serve as resource persons for the group when needed; H.E. Ato Kibre Jemere, MP and Vice Chairman of the PASC) could substitute for Abdulkarim as needed.

**END OF PLENARY DISCUSSION**

## ANNEX I Meeting Agenda

### GLOBAL LIVESTOCK COLLABORATIVE RESEARCH SUPPORT PROGRAMME (GL-CRSP)

#### IMPROVING PASTORAL RISK MANAGEMENT ON EAST AFRICAN RANGELANDS (PARIMA)

Agenda for a Meeting to be Held on Friday, August 15, at  
the International Livestock Research Institute (ILRI), Addis Ababa

*“Ethiopian Pastoralists and the Policy Environment:  
Linking Research with Decision Making”*

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- 8:30-8:45 AM**      **Welcome and Introductions** (*Dr. Getachew Gebru, PARIMA*)
- 8:45-9:15 AM**      **Keynote Address** (*H.E. Ato Belay Ejigu, Minister of Agriculture*)
- 9:15-9:45 AM**      **PARIMA—Who We Are and Summary of Achievements and  
Future Plans, 1997-2006** (*Dr. Layne Coppock, PARIMA*)
- Special Invited Presentations:**
- 9:45-10:15 AM**      **Recent Crisis Management Experiences in Drought-Stricken  
Pastoral Areas of Ethiopia** (*Dr. Kasaye Hadego, LWG*)
- 10:15-10:30 AM**      **World Bank Pastoral Development Initiative in Ethiopia** (*Dr.  
Mohammed Ahmed, PDCP National Coordinator, Ministry of Federal  
Affairs*)
- 10:30-10:45 AM**      **Tea/coffee break**
- 10:45-11:00 AM**      **Southern Tier Initiative, LEAP, and other USAID Pastoral  
Development Activities in Ethiopia** (*Mr. Mike Giles, Chief of Party  
STI LEAP*)
- 11:00-11:15 AM**      **Pastoral Development Strategy in the Oromia Region** (*Ato  
Habtamu Teka, Commissioner Oromia Pastoral Development  
Commission*)
- 11:15-11:45 AM**      **Critical Policy Constraints for Improving Pastoral Welfare in  
Ethiopia** (*Ato Abdulkarim Ahmed Gulied, MP and Chairman for the  
Ethiopian Parliamentarian Pastoral Affairs Standing Committee*)
- 11:45-12:15 PM**      **Role of the “Ethiopian Parliamentarian Pastoral Affairs Standing  
Committee” and How to Enhance Its’ Effectiveness** (*Ato Kibre*)



*Jemere, MP and Vice Chairman for the Ethiopian Parliamentary Pastoral Affairs Standing Committee)*

- 12:15-1:45 PM**      **PARIMA-sponsored lunch at ILRI cafeteria**
- 1:45-5:00 PM**      **Plenary Discussion and Formulation of Resolutions, facilitated by H.E. Ato Abdulkadir A. Gulied (MP and Chairman for the Ethiopian Parliamentary Pastoral Affairs Standing Committee), and Dr. Getachew Gebru(PARIMA).**
- 5:00-6:30 PM**      **Cocktail Social at the ILRI cafeteria**

## **ANNEX II Proclamation for the establishment of the Ethiopian Pastoralist Affairs Standing Committee (PASC)**

**Proclamation No 271/2002**  
*Article No 32*

### **32. Pastoralist Affairs Standing Committee**

- 1) The main objective for the establishment of the Pastoralists Affairs Standing Committee (PASC) are to realize the rights of the pastoralists enshrined in the constitution, to supervise the special support the government has been providing owing to their backwardness, to bring about rapid development aimed at changing their economic and social life, as well as to ensure food security. The PASC shall also have the following additional objectives:
  - (a) To ensure the laws and plans to be issued are prepared in consideration of the benefits of the pastoralists;
  - (b) To build the capacity of the Pastoralists in a short time, capacity building institutions be expanded with especial emphasis on the construction of boarding and mobile schools as well as other educational facilities depending on the situation;
  - (c) To make sure that the government has allocated and implemented budget to facilitate the provision of food and water, as well as livestock health services and marketing infrastructure development;
  - (d) To ensure that the villagization programs are based on the will of the pastoralists, and that the basic infrastructure development services have been built;
  - (e) To facilitate the provision of extension services to the pastoralists;

- (f) To make sure that early warning studies have been conducted regularly, and relief assistance has been dispatched to the area whenever there is drought;
  - (g) To ensure that pastoral needs are incorporated in the research agenda of national and regional centers, and that the pastoral communities are benefiting from the research results; and
  - (h) To inhibit harmful traditional practices and customs.
- 2) The PASC shall supervise the following government offices:
- (a) Livestock, Dairy Products and Marketing Development Authority, and
  - (b) The Pastoralists Sectors Established in the pertinent offices.
- 3) Having regard to the bodies specified in sub Article above and within the powers and duties specifically given to them, the PASC shall prepare draft bills and submit to the house, as well as examine and supervise the implementation of those bills.

## ANNEX III

## LIST OF PARTICIPANTS

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