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'Working to increase the self-reliance and resiliency of local populations through improved livelihoods in the drought-prone pastoral areas of northern Kenya, southern Ethiopia and south-west Somalia'.

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Contents *Page*

Overview iii

Climate-related Vulnerability & Adaptive Capacity in Ethiopia's Boran & Somali Areas.....1

Milk and Pastoralists—Nutrition or Livelihood?..... 3

Improving Camel Health Production and Management in Ethiopia..... 4

Ethiopian Camel Forum Foundation Workshop..... 5

Enhancing Livestock Trade - Improving Pastoralists Livelihoods: The Regional Marketing Symposium in the Horn of Africa, Working Towards Best Practices 6

Irrigated Fodder Sustaining Drought Stricken Communities in Northern Areas of Gedo, Southern Somalia 8

Traditional Natural Resource Management in Borana, Ethiopia 9

Customary Law & Natural Resource Management among Somalis & Borans of North Eastern Kenya 11

The Rehabilitation of Degraded Drylands to Improve Preparedness: The Communal Enclosure in Qara Guto Site of Liben District.... 13

Participatory Dryland Management: A New Approach to Good Dryland Practices 15

Geo-spatial Visualization Tools to Understand & Promote Pastoral Livelihoods & Customary Institutions in Southern Ethiopia 16

Nurturing Peace, Resolving Conflict: The Cross-border Peace Meeting Between Ethiopian & Kenyan Pastoralists ... 18

The Evidence of Change Approach to Monitoring within ELMT Consortium 19

The ELMT/RELPA Website: Accessing Information on Pastoral System & a Geographical Monitoring Tool 22

Working as a Consortium—Insights from the Enhanced Livelihood in the Mandera Triangle (ELMT) Program..... 25

ELMT Targets 27

The EMT/ELSE Operational Areas Map as at January 2010 28

Overview — Adrian Cullis, Regional Technical Advisor & Cary Farley, Chief of Party

In December last year the COP 15 Global Climate Change talks took place in Copenhagen. According to the organizers more than 100 million people globally continue to be impacted by climate change and the associated increase in extreme weather events e.g. droughts, hurricanes, heavy rains and floods and the number of such severe events will likely increase as sea levels rise. In Bangladesh, for example, if flooding and seasonal high tides coincide then two-thirds of the country could disappear under water.

According to the experts in Copenhagen current climate change models predict that the pastoral areas of the Horn of Africa will receive more rainfall. With greater uncertainty in its timing and location and more frequent droughts. Ironically, amongst a minority of people, the potential of increased rainfall has been received with some joy. Yet while climate change may yield some 'winners' there will also be losers, with the pain and suffering simply relocating from the Horn of Africa to Bangladesh or the Inuit in the Arctic Circle. Further, unless considerable progress is made to 'heal' the Horn of Africa's degraded rangelands, higher intensity rainfall will almost inevitably result in increased run-off, erosion, flooding and greater threats to household food security. As many elders have long reminded us: one should be wary of what one wishes for—as one might actually receive it… With these thoughts in mind, we hope you will find this last edition of the *ELMT/ELSE Newsletter* interesting and relevant, and take some of the ideas presented here into your own programmes. Not only are these perhaps the best group of articles to be presented in the Newsletter, but they also address important themes: climate change, nutrition and healthy livelihoods, natural resource management, cross-border livestock marketing, peace and working well with government.

The first article by ELMT's Communication Officer is based on research carried out in the Borana and Somali rangelands of Ethiopia under ELMT/ELSE. Among the range of adaptations to drought and degraded rangelands – which can be linked to inappropriate water resource development, increased sedentarisation and over-grazing – the article confirms a number of adaptative strategies including increased investment in camels which are both drought hardy and able to thrive on browse on trees and shrubs, which are in turn more drought resistant than grasses. The next article in the *Newsletter* underscores the value of milk, not only as an income source but as importantly as a nutritious part of many pastoralists diet. Then come two articles on camels, both which are written by a cross-border team of authors. The first focuses on the introduction of a camel management and health training module into Ethiopia from Kenya, whilst the second documents the initiation to and launch of the Camel Forum of Ethiopia. It is perhaps worthwhile to highlight that the transfer of interest, knowledge and skills on camels will be one of the lasting legacies of the ELMT/ELSE program. Well done to those involved!

The next article summarizes the experience and findings of an ELMT-led regional symposium on livestock marketing and trade, and is followed by an article highlighting the potential for irrigated fodder production to sustain drought stricken communities in SW Somalia. This practice is generating increasing interest in the riverine areas as both a 'crop' and a source of supplementary feed in times of drought. Not only can green fodder result in increased income for irrigated farmers, but fodder can help maintain lactating animals through a drought with huge benefits for child nutrition.

Healthy, productive livestock—be they camels, cattle, sheep or goats—are dependent on healthy, productive rangelands and the *Newsletter* carries a series of articles on rangeland management. The articles present work carried out in Ethiopia and Somalia that recognizes and builds on indigenous rangeland management systems and institutions and the associated huge intellectual resource that is available to development actors. This 'participatory rangeland management' approach also builds on innovative work done in the region on sustainable forest management. This range management theme closes with an article that proposes to apply geo-spatial tools in support of traditional tools.

The following article focuses on the Moyale Peace Process that brought pastoralists and senior government representatives together to search for improved security and peace in the border region between Kenya and Ethiopia. Anyone who has momentarily looked into neighbouring Somalia understands the value of security and peace in this region. Indeed, many ELMT/ELSE activities have been disrupted by lack of peace in Somalia, which also affected program implementation across the border into Kenya and Ethiopia. The fact that ELMT-ELSE managed to accomplish do as much as it did is testimony to the determination of colleagues and local partners, but highlights an issue that demands everyone's commitment to resolve. Again, it is encouraging to see ELMT/ELSE colleagues working creatively either alongside government representatives or bringing together individuals and agencies engaged in livestock marketing or peace building to strengthen policy processes that have the potential to bring about positive change in the lives of pastoralists in the region.

The next two articles relate to learning within ELMT. The first by the Regional Coordination Unit's Learning, Monitoring and Evaluation Advisor confirms that after a slow start, some of the best work by ELMT/ELSE is being captured and documented through an 'evidence of change' methodology. The second article highlights the ELMT website which has proved instrumental in disseminating the studies, policy briefs and lessons learnt from the program and a potential model for other similar programs. The article shares some of the findings from ELMT-ELSE's review of consortium working that we hope will inform the design and management of future programs in this region.

In closing we would like to highlight that here in the Horn and East Africa, despite what appeared to be considerable progress in the 1980s in establishing early warning and early response systems in pastoral areas, some donors—and indeed development partners—continue to operate separate development and emergency programmes with the result being that drought continues to have a disproportionate impact on lives and livelihoods in the dryland areas. And considerable funds continue to be poured into food aid and welfare efforts rather than saving livestock and improving rangeland health and thus sustaining livestock-based livelihoods. The result of this dichotomous approach is continued high aid costs, and increasing dependency and ever-growing vulnerability of local populations. We would thus ask that donors, development organizations and government agencies take some time to reflect on their strategies and programs—including their duration—and recognize their shortcomings, and begin to develop more realistic and practical assistance programs that will empower and enable local people.

Climate-related Vulnerability and Adaptive Capacity in Ethiopia's Borana & Somalia Areas

Linda Ogwell, Regional Coordination Unit (RCU), ELMT

Human societies have adapted to environmental change throughout their history. Pastoralists who live in extreme and precarious climatic zones, in particular, have developed highly adaptive livelihood systems that have enabled them to cope with change. Recurrent drought has been a major issue throughout history in the Ethiopian lowlands, and strategies to cope with, and adapt to these droughts are embedded in these communities' traditional social structures and resource management systems. However the rate of this change together with a lack of support to their livelihood systems is threatening to overwhelm their adaptive livelihood strategies and ability to cope unless concerted action is taken by all development actors in consultation with communities, who have an acute sense of the threats and potential for their livelihoods.

Communities, local governmental and non-governmental agencies have observed unprecedented climate variability and extremes in Southern Ethiopia. Scientific and community-based observations, collected during a 2009 study partly funded by ELMT in the Borana and Shinile zones of Ethiopia by the *International Institute for Sustainable Development (IISD), the International Union for Conservation of Nature (IUCN), CARE International and Save the Children UK (SC/UK)*, show that the region's climate is changing with increased and more severe drought, as well as unpredictable rains that fall in shorter but more intense periods. 80 year-old elder Dida Dabasa, summarises the change as: "*The rains don't come as expected anymore and the temperatures are higher".*[1]

According to communities and government officials at the Pastoralist, Food Security and Disaster Preparedness Offices in Borana, rains used to come every 6-8 years but now come every 1-2 years. Karu Ardi, a 45 year-old pastoralist woman from Borana confirms this when she says, "*Previously drought came after about eight years and it was something we knew and prepared for, but now the drought season is long and here with us almost every year."* [2]

The impact of drought can be felt in numerous ways: decreased pasture availability, resulting in overgrazing, and land degradation; reduced water availability, leading to travel over long distances by women in search of water; decreased livestock productivity, in terms of both milk and meat; emaciation of livestock and reduced resistance to disease; decreased livestock prices and household incomes; crop failure in agro-pastoral areas; food insecurity and malnutrition, mostly affecting children, pregnant women and older people; as well as abnormal mobility and school drop outs; interruption of development activities; increased human diseases and death; and (especially in Borana) increased conflicts over scarce resources.

The magnitude and rate of current climate change, combined with additional environmental, social and political issues, are mak ing many traditional coping strategies ineffective and/or unsustainable, amplifying environmental degradation and food insecurity, and forcing communities to find new livelihood strategies.

Dollo Ado, 2008

For example, after losing his livestock to drought several times, 36 year-old Dalo Gababa, dropped out of pastoralism and moved to Yabello town to look for casual work. "*After losing over 80 heads of livestock to different droughts, sickness and conflict during migration, I had no means of survival, so I moved to the urban areas to look for casual work, and I now work as a mason assistant*" explains Gababa.[2]

Non-climatic hazards are also affecting livelihoods, although often these are linked to climate change. New administrative boundaries are being defined especially in Borana Zone and are creating conflict which is often exacerbated by drought. Livestock raiding used to be considered part of life, but now with small arms proliferation and increased inter-clan animosity more people are dying during conflicts, which is perpetuating violence.

Adaptation

The Intergovernmental Panel on Climate Change (IPCC) defines adaptation as the "adjustment in natural or human systems in response to actual or expected climatic stimuli or their effects, which moderates harm or exploits beneficial opportunities"[3]. The adaptive capacity of a community is its ability to adjust to climate change, to moderate or cope with the impacts, and to take advantage of the opportunities. Adaptive capacity is often a determined by a range of factors, processes and structures such as income, literacy, institutional capacity, social networks, as well as access to information, markets, technology, and services.[3]

The pastoral communities in Borana and Shinile have many ideas on how to prepare for future changes in climate, demonstrating a strong motivation to move out of poverty and take their future into their own hands. These strategies include diversifying their livestock – keeping more camels and goats that can survive drought better and diversifying livelihood activities. Many of them are now engaging in income generation activities; producing, collecting and preserving hay; modifying rangeland management practices; modify-

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[1] Policy Brief: Climate-related vulnerability and adaptive-capacity in Ethiopia's Borana and Somali communities, SC/UK and CARE Ethiopia, 2009. www.elmt-relpa.org

[2] Ibid

[3] IPCC, 2007: Climate Change 2007: Impacts, Adaptation, and Vulnerability . Contribution of Working Group II to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change [Parry, Martin L., Canziani, Osvaldo F., Palutikof, Jean P., van der Linden, Paul J., and Hanson, Clair E.

(Continued from pg 1)

ing farming practices; rehabilitating and constructing water infrastructure; education; savings and credit; establishing community groups to promote local engagement in a range of social and economic activities; making local natural resource management more effective, efficient and participatory; reducing conflicts over available resources; planting trees; and raising community awareness on climate change issues, including future projections and potential adaptation strategies.

Despite this sense of determination, pastoralists' ability to adapt is constrained by many factors including increasing land degradation; conflicts over scarce resources; limited access to information (including on weather, climate change, markets, as well as pest and disease outbreaks); a low level of education, skills and access to financial services and markets required to diversity their livelihoods; inadequate government policies, capacities and coordination; demographic pressures; and social and gender inequalities and marginalization, which reduce the voice and adaptive capacity of the most vulnerable.

Coping strategies

Some of the short-term coping strategies to future climate change challenges suggested by the two communities include: migrations of either animals or whole families to areas that flood, selling of weak and old animals early while the livestock prices are still good; rehabilitation of existing water infrastructure after heavy precipitation; clan support in terms of restocking and food sharing with those who have lost livestock or crops; and reducing the amount of food consumed during drought times.

The communities also suggested longer-term adaptation strategies to prepare for possible future scenarios. These include: increasing livestock diversity and adjusting herd composition towards fewer grazers (cattle and sheep) and more browsers and drought-tolerant species (such as camels and goats). For example, Ardo Musa, 50, from Kalabaydh in Shinile got tired of migrating every time drought hit. So she began to keep hardy animals that could survive drought. "*I started to gradually slaughter the sheep since they are weaker and retained only goats since they can survive the hot weather,"* she explains.

In addition the communities also mentioned that they are diversifying livelihoods activities, for instance pure pastoral communities are engaging in farming activities and planting early maturing crops to diversify income and food sources; as well as collecting and storing hay for dry periods, and modifying rangeland management practices e.g. scaling up pasture enclosures to feed weak animals.

Key recommendations

The following recommendations were formulated as part of the research for the Government of Ethiopia, civil society, and international donors.

The Government of Ethiopia

To counteract the adverse impacts of climatic and poverty trends in pastoral areas, rural and pastoral development priorities need urgent attention. The Government, operating at the national and sub-national levels, should protect pastoral livelihoods and entitlements; enhance access to vital infrastructure, resources and services in pastoral areas; enhance the security of pastoralist land holdings; restore and protect the environment in rangelands; create more efficient markets; and help control population growth, particularly through women's education and empowerment.

The Government should also protect pastoral land from encroachment and conversion to unsustainable land uses; promote appropriately-targeted economic development, social protection and relief strategies; improve coordination, communication, and information-sharing between different government agencies at different levels, especially regarding weather, climate and food security information.

Civil society

In order to enhance climate change adaptation among pastoral and agro-pastoral communities in the Borana and Shinile zones, practitioners such as CARE and SC/UK should take into account current climate variability, projected climate change impacts, and climate change vulnerability and adaptation when developing programmes and projects. This should involve: creating partnerships with weather and climate institutions; increased understanding climate-livelihood linkages in intervention areas to ensure that development programmes and project activities promote climate change resilience and increase adaptive capacity. Build on community suggestions and recommendations to ensure buy-in and make sure that adaptation strategies are based on local traditions and norms and improve information and knowledge-sharing among other development actors.

International donors

Donors should allow funding flexibility to enable practitioners to adjust interventions in the face of climate change uncertainties. In addition, donor funding should include funds for emergencies and contingencies to provide projects and programmes with adequate resources to address climate-related emergencies without threatening the achievement of programme/project goals and objectives.

The urgency of action cannot be underestimated. These communities are some of the most vulnerable in the world and without concerted and sustained effort their coping strategies will become increasingly overwhelmed leading to more and more pastoral drop outs and relief dependent urban poor.

For the full report and a policy brief visit the ELMT website at www.elmt-relpa.org

Milk and Pastoralists - Nutrition or Livelihood?

Ilona Gluecks, Program Coordinator, VSF Suisse Kenya

Pastoralism is often associated in the minds of policy makers with livestock for trade and meat, forgetting that pastoralism is essentially a subsistence dairy production system. Interest in the milk sector in the pastoralist areas is, however, beginning to re-emerge from a "little known" commodity to a major source of livelihoods – especially for pastoral women.

Efforts have been made to develop the milk sector in high potential areas of the Horn of Africa, especially in the highlands of Ethiopia and Kenya, but also in Uganda and Tanzania. Support to the small-scale dairy sector includes access to improved bloodlines and breeds through artificial insemination and improved husbandry practices and hygiene training through to support for establishing medium-scale dairy processing plants. As a result, milk has increased in its contribution to households income.

In pastoralist areas, however, the importance of milk as a source of livelihood and nutrition has been neglected as its full value has been difficult to assess. Most of the milk produced has historically been consumed at household level, with only a small percentage reaching the markets. In more recent times however, poorer pastoral households have been forced to sell milk and related products in order to secure high calorie cereals and meet household food needs.

As governments tend to depend on market data for their statistical records, official data sets seldom reflect real values. For example, in Ethiopia pastoralist milk production represents 65% of the national milk production, but its value is only given at US$284 million, meaning over three quarters of pastoralist milk production is not captured.[1]

According to a joint study conducted by ILRI, KARI, KCA and the Ministry of Livestock Development in Kenya[2], fresh camel milk is preferred for consumption by the Somali pastoral community and hence it fetches the highest price in the market. Spoilage of milk is mainly caused by poor milking, handling and transporting practices, which invariably result in the pastoralist producer and the trader being forced to sell the "spoiled" milk at a lower price.

Somali women selling milk in the market

The publication "Milk Matters"[3,4] highlights the importance of milk in the pastoralist setup providing about two-thirds of children's mean energy and 100% of their protein requirements. In addition, milk is an important source of income in exchange for other food commodities. The authors also point out that nutritionists and pastoralists or livestock expert sectors in the past have often worked in isolation *"assess strategies using their own sectoral interests and methodologies."*

Existing projects[5] in the Region – Ethiopia, Somalia and Kenya focus on strengthening the links along the milk market value chain between pastoralist producers, bulkers, transporters, traders and consumers. Emphasis is given to improving milk hygiene through training workshops, introduction of quality control such as simple testing methods and the promotion of more hygienic milking and transport equipment (e.g. aluminium buckets and cans) and finally training in business management skills. The objective of these interventions is to improve the quality of milk to enable pastoralist producers and traders to sell more valuable fresh milk and have a higher income from the same volume of milk sold.

For example, under ELMT, 700 individuals were trained by CARE Kenya and VSF Suisse in milk hygiene and preservation. In Kenya, VSF Suisse trained male camel herders and women traders around Isiolo and women milk wholesalers and retailers in Eastleigh Nairobi to improve milk hygiene and handling along the market chain from Isiolo to Nairobi. This included dialogue meetings with various stakeholders in Isiolo and Nairobi including bus owners and bus drivers on the introduction of aluminum milk cans.

Linkages have been made with the Kenya Dairy Traders Group and key actors in the milk sector including CARE Kenya, VSF Suisse, SNV, the Millennium Development Village and KARI have started to share experiences and coordinate approaches.

In Somalia aluminum milk cans and scoops were introduced to women milk traders in Luuq and Bula Hawa following a survey of traders that indicated that those using aluminum cans and boiling milk increased shelf life of fresh milk from 3 to 4 hours.

Follow up monitoring visits indicate reductions in spoilage as the result of the use of hygienic practices of up to 13% and comparable increases in income.

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[1] Forgotten Services, Diminished Goods: understanding the agroecosystem of Pastoralism, (August 2008) World Initiative for Sustainable Pastoralism (WISP) Policy Note No. 8, http://data.iucn.org/wisp/documents_english/WISP_PN8_en.pdf

[2] Wanyoike, F., Kaitibie, S., Kuria, S., Bruntse, A., Njoro, I., Mwangi, D., Omore, A., (2009), Opportunities of exploiting consumer concerns for improved quality and safety of camel products, Regional Symposium on Livestock Marketing in the Horn of Africa: Working Towards Best Practices, Kenya Commercial Bank Leadership Centre, Nairobi, Kenya, October 21-23, 2009

[3] Sadler, K., Kerven, C., Calo, M., Manske, M. and Catley, A. (2009). Milk Matters: A Literature Review of Pastoralist Nutrition and Programming Responses. Feinstein International Center, Tufts University and Save the Children, Addis Ababa

[4] Sadler, K. and Catley A., (2009). Milk Matters: the role and value of milk in the diets of Somali pastoralist children in Liben and Shinile, Ethiopia. Feinstein International Center, Tufts University and Save the Children, Addis Ababa

[5] Funded by USAID, ECHO, ADB, EC and implemented by VSF Suisse and Germany, SC/UK, Vetaid, CARE, ALLPRO, SNV, SC/US among others

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Another recent development pioneered by SC/UK and VSF Suisse under an ECHO funded Nutrition, Food Security and Livelihoods pilot project in the greater Mandera District in Kenya involves the integration of nutrition and livelihood related priorities. The intervention has shown that through nutrition education pastoralists readily engage in voucher schemes which provide them with access to beans, milk and meat purchased in the local market and that this has a positive impact at various levels.

- Pastoralists have shown a change in their dietary practices (hygiene, infant/ child feeding, improved cooking among others). In addition the protein rich food (milk, meat, beans) accessed covers 80% of household needs. Consumption increased not only due to the distribution of the vouchers but also because of an increase in the purchase of those items.

- Milk traders benefited from an 86% (average) increase in their income through increased volumes sold. Other customers started to prefer purchasing milk from the trained traders, as their milk quality proved to be better. Poor quality[1] and/or adulteration[2] of milk decreased from and average of 7.6% to 2.2%. This had a positive impact on the competition and other traders that have not been included in the project, and who are already requesting for similar training.

- Pastoralist producers benefited from a higher income through increased milk sales an (average 39% throughout the year).

The final impact of this intervention will be measured at the end of the project through an assessment and the findings will be widely distributed. However the initial indications suggest that it is possible to link nutrition with livelihood interventions to address multiple challenges at the same time, each of which has a positive outcome. Other organisations and donors are expressing an interest in setting-up similar projects within the region. Fortunately, to-date the different stakeholders are working well together and it is hoped that as a result capacities will be developed and approaches harmonized.

Practical demonstration on importance of filtering milk

Improving Camel Health Production and Management in Ethiopia

Kebadu Simachew, Livestock Services Advisor, SC/ US, Genene Regassa, Livestock Services Advisor, CARE Ethiopia & Ilona Gluecks, Program Coordinator, VSF Suisse, Kenya

Regional climate projections for Horn of Africa (HoA) for the next 40 years indicate that rainfall and rainfall intensity will increase, temperatures will rise, and successive incidence of poor rains and drought will become more common[3]. The threat to livelihoods posed by increasingly erratic weather patterns particularly in arid and semi arid areas (ASAL), will force pastoralists to undertake further adaptive strategies including, as is already happening, increasing dependence on camels. For example, camel rearing has already become an adaptive strategy of the Ethiopian Boran and pastoralists in South Omo (Ethiopia), Samburu[4], Turkana (Kenya) and Karamoja (Uganda) which were all traditionally cattle keeping communities.

Pastoralists confirm that the shift to camels is associated with adaptive merits of camels to increasing droughts and a decline in rangeland grass species, the result of the loss of mobility, increasing sedentarization and over-grazing by small stock. Camels have the major advantage of being more drought resistance, surviving at least for 12

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[1] Poor quality measured through Total Viable Count (TVC) and Coliform Count (CC)
[2] Adulteration measured through antibiotic residues.
[3] ODI (2009) Humanitarian Policy Group Synthesis Paper: Pastoralism and Climate Change: Enabling Adaptive Capacity
[4] Camel keeping in Kenya: Range management book of Kenya vol. III 8

(Continued from pg 4)

days without access to water – (in contrast sheep and goats which require water three times in this period and perhaps as many as four times) – and still producing milk when cows and goats have ceased production. Camels therefore play an important role in household food supply.

Ethiopia has the third highest camel population in Africa, after Somalia and Sudan and has the fourth highest population in the world[1], with an estimated population of 2.3 million[2] camels. In Ethiopia, as in most drylands of Africa and Asia, camels are a source of income and food for millions of pastoralists.

Despite this, the camel as a source of livelihood has been neglected by most development actors and the research community. While pastoralists have benefited for centuries from the camel as a source of milk, meat, transport for household items and water social status, very little research has been carried out on the camel as a livelihood in these areas. Research in the past has focused on the camel as a source of entertainment e.g. on the Arab Peninsula as a racing animal, but little has been done to improve camel productivity, tackle unknown camel diseases or promote camel products within the pastoral set up.

In Kenya and under ELMT, efforts have been already made to include issues related to camel health and husbandry practices. This included a study on a specific camel disease with a major impact on pastoralist livelihood and the building of knowledge and capacity among Community Animal Workers (training workshops and developing a Manual for Camel Service Providers). These activities triggered a lot of interest with Ethiopian partners and resulted in the planning and implementation of a Training of Trainers (TOT) course on camel health management and husbandry to share the experiences with Ethiopian partners.

Capacity building training on camel health management and husbandry

The training on camel health, management and husbandry was organized by CARE Ethiopia and SC/US in two phases in April, 2009 in Moyale and in August, 2009 in Dire Dawa. The training was facilitated by VSF-Suisse and targeted 35 veterinary professionals in camel work representing four regions: Somali, Oromia, Afar and Southern Nations Nationalities and Peoples Region. Participants included international and local NGOs, universities, research institutes, veterinary laboratories, and regional and district government offices.

The purpose of the ***Training of Trainers course on Camel Health Management and Husbandry*** was to build the technical capacity of livestock development professionals and camel practitioners in Ethiopia in order that they could address issues related to camel production, health and management in their work.

The training consisted of three components:

1. General theoretical presentations on camel health, management and husbandry including camel practitioners and researchers' experiences from Kenya and Ethiopia;
2. Practical sessions on camels at the community level that included, case history taking, camel restraint techniques, weight estimation, disease diagnosis, treatment, sample taking techniques and postmortem examination;
3. Discussion with camel owners on general camel development challenges through PRA and participatory epidemiology techniques.

In addition to building the technical capacity of camel practitioners, the workshop was used as a platform to share research related to camel and camel products already carried out in Ethiopia. The workshop highlighted the need for collaboration by researchers and camel development practitioners to narrow the gap between current camel research and demands by pastoral communities on camel development.

As a major outcome from the training workshops the necessity of establishing an Ethiopian Camel Forum as a way forward for future camel development in the country was identified.

Ethiopian Camel Forum Foundation Workshop

Kebadu Simachew, Livestock Services Advisor, Save the Children US, Genene Regessa, Livestock Services Advisor, CARE Ethiopia, Ilona Gluecks, Project Coordinator, VSF Suisse Kenya

Camel market, Somalia

Following the workshop described above, the idea of a Camel Forum of Ethiopia was presented to the Animal and Plant Health Regulatory Directorate of the Ministry of Agriculture and Rural Development of Ethiopia (MoARD), who welcomed the initiative and agreed to be part of a Technical Committee to organize a foundation workshop. The Technical Committee consisted of (in alphabetical order): CARE Ethiopia, Institute of Agriculture Research, The Food Agriculture Organization (FAO), the Ministry of Agriculture and Rural Development of Ethiopia (MoARD), the National Animal Health Diagnostic and Investigation Centre (NAHDIC), the National Veterinary Institute (NVI), Oromia Pastoral Areas Development Commission and SC/US. The purpose was to provide a platform for all stakeholders involved to discuss topics related to camel health, husbandry and marketing in Ethiopia. The workshop took place on the 29th and 30th September in Debre Zeit brought together some 150 participants from pastoral communities, private sector, government line ministries and research institutes, universities, international and local NGOs and donor organizations.

The workshop highlighted the need to establish a National Camel Extension Service

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[1] Camel Husbandry Practices in Eastern Ethiopia: The Case of Jijiga and Shinile Zones .
[2] FAO Production year book 1990 No.44 and Central Statistical Agency, Ethiopian Agricultural Sample Enumeration, 2004

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in the country similar to those other livestock species in order to address the lack of scientific knowledge about camels at the federal and regional levels. The idea of establishing a camel course within university curricula was also discussed. The participants unanimously endorsed the need for an Ethiopian Camel Forum to promote improved health, management, production and marketing of camels as it was agreed their importance in Ethiopia will continue to grow.

Ethiopia is well positioned to become a global leader in camel production as it already has a large national herd and is well placed geographically to serve markets in Africa and the Middle East. A Steering Committee, to be chaired and hosted by the Ministry of Agriculture and Rural Development (MoARD) was established and is committed to taking forward forum's work. It has, for example, been tasked by the General Assembly to follow up recommendations made at the workshop to prepare a draft by-law for the forum and to take other necessary steps to realize the establishment of the Forum.

In an era of global climate change, the camel may well be the animal of the future for arid and semi-arid rangelands which cover more than 40% of Sub-Saharan Africa. The Ethiopian Camel Forum hopes to support this adaptation by pastoralists by promoting camel health, productivity and marketing in these areas.

Enhancing Livestock Trade - Improving Pastoralists Livelihoods: The Regional Marketing Symposium in the Horn of Africa; Working towards Best Practices

Girma Kassa, Deputy Chief of Party, ELMT

In an article on December 3, 2009, under its *Money* column entitled *"Mobile Banking Changing Lives",* the Kenyan Daily Nation quotes Mrs Margret Leshore, a trader and M-Pesa agent in Maralal, Samburu District of Northern Kenya as saying "*locals have a lot of cash from their pastoralism business, but are faced with high insecurity and non existent banking services".* According to Mrs Leshore however mobile phone money transfer services have really changed pastoralist lives and the way they carry out their transactions. It has now become easier for pastoralists to check livestock prices, send and receive money, run other businesses and keep in touch.

It appears that some Samburu pastoralist traders in northern Kenya have benefited from low-cost, easily-accessible financial services using mobile phone technology. The majority of pastoralists in the remote, semi-arid and conflict ridden marginal areas, however, continue to suffer from lack of access to financial services to enhance their trade. Livestock trade in the region is also constrained by inadequate veterinary services, poor infrastructure, all underpinned by misguided policies and marginalization. Owing to the difficulties they are facing, pastoralists have not benefited from the large livestock resources they have. Instead they have been facing increasing vulnerability due to natural and man made disasters such as drought, dispossession of land and lack of adequate investment.

It is in light of these problems and with the aim of exploring avenues for enhancing livestock trade that ELMT/RELPA and CARE Kenya in collaboration with AU-IBAR organized a symposium from 21 to 23 October 2009, in Nairobi at Kenya Commercial Bank Training Centre. The ELMT program is striving to support an effective transition from emergency-relief dependency to resiliency and sustainable activities that promote long-term economic development in pastoral areas. It also aims to play a catalytic role in changing practices and policies geared towards promoting pastoral livelihoods.

The three-day event brought together over 160 representatives of pastoral communities, governments, private sector players, research and academic institutions, non-governmental organizations and the donor community largely from Ethiopia, Kenya, Somalia, Tanzania and Uganda to share experiences, ideas and identify livestock marketing 'best practices' and policies that would help improve pastoral livelihoods in the region.

"*This symposium is long overdue and responds to a deeply felt need, on the part of pastoralists, for a regional approach to livestock marketing in the Horn of Africa*" stated Dr Candace Buzzard, Director of USAID's Regional Economic Growth and Integration at the opening of the symposium.

In his key note address, Kenya's Minister for Livestock Development Dr. Mohammed Abdi Kuti reiterated the need to put in place long term policies that would ensure the development of the livestock sector and also play a role in reducing poverty, minimizing income inequality and mitigating negative environmental impacts.

With the growing demand for food globally, the prices of meat and milk are expected to rise, reversing past trends. Assessments done by the International Food Policy Research Institute in 2002 indicate that annual meat demand will increase from 6 to 23kgs per person worldwide by 2015. The expected growth in demand will mean profound changes for the livestock marketing system. While considerable opportunities exist for the growth of the livestock sector, there is serious concern that smallholder producers and pastoralists may not be able to take advantage of the situation.

"The context for livestock production, trans-boundary animal diseases and international trade in livestock commodities is rapidly changing globally and we have to be responsive to these highly dynamic conditions and meet the upcoming challenges with innovative and proactive responses" said Dr. Ahmed El-

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Participants attending the Regional Livestock Marketing Symposium

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Sawalhy, the Director of AU-IBAR while addressing the participants.

Dr El-Sawalhy reiterated that the potential for livestock trade and improvement of pastoral livelihoods can only be realized if governments have the political will to invest in developing the sector as well as creating an enabling environment. Governments should also review the problems of multiple taxations that have beleaguered the livestock sector and other laws and practices that discourage business and investment. More importantly there should be enhanced public and private partnership to lessen the financial burden on government budgets but also to promote innovative practices and services in the sector.

Over forty papers were presented at the Symposium and discussion centered on thematic areas including community-driven livestock marketing models, formal livestock marketing and financing initiatives, as well as donor support, and livestock off-take strategies enabling environment opportunities for livestock marketing. As part of the discussions, pastoralist traders also presented their experiences, the challenges they face and the opportunities that are available.

After two and half days of deliberations, the participants reached a number of conclusions, and made a set of recommendations about best practices and policies that would support and promote improved marketing of livestock and livestock products across the pastoral regions of the Horn of Africa.

The main conclusion was that public-private partnerships are the key to promoting livestock trade in pastoral areas. In addition participants agreed that there was a lack of a deliberate and focused effort by governments to promote pro-pastoralist and livestock trade policies that can help pastoralists benefit from the increasing global demand for livestock and livestock products. Moreover participants were unanimous in stating that access to market information and financial institutions is vitally important for pastoralists to trade their livestock in a competitive manner. It was also agreed that trans-boundary diseases continue to seriously threaten regional and global trade.

Participants recommended that pastoralists must organize themselves into producer and trader associations to promote collective access to markets and improve their bargaining power. Market information systems should be scaled up and made available to benefit pastoralist marketing efforts. Access to financial services including Islamic banking should be improved for pastoralist and other value chain actors.

Participants recommended that governments should ensure that policies promote pastoralism and address the challenges pastoralists face. The need for adequate security was also highlighted to curb livestock rustling, banditry and violent conflict. Effective application of drought early warning for implementing emergency off-take strategies was considered one of the key areas that need government attention. With regard to export, trade in chilled carcasses rather than live animals should be promoted to limit the impact of stringent international requirements. It was also agreed that government budgetary allocations to the livestock sector should be commensurate with it's contribution to national GDP.

The symposium brought together traders and pastoralists, as well as government partners, donors and researchers to deliberate on and debate issues of livestock trade in the pastoral areas. As Stephen Gywnne-Vaughan, Country Director of CARE Kenya stated: "*the symposium will be remembered as a water shed event and will mark a turning point towards building a more inclusive livestock trading sector in the Horn of Africa".*

Please see: *on* *www.elmt-relpa.org*

1. Synopsis on Livestock Marketing Symposium Recommendations and Conclusions - *"Working Towards Best Practices in the Horn of Africa".*

2. The Livestock Marketing Symposium Abstracts Booklet

A bustling livestock market

Irrigated Fodder Sustaining Drought Stricken Communities in Northern Areas of Gedo, Southern Somalia

Tobias Ounga, Livestock Coordinator, Martin Nyamweya, Project Manager & Mark Abaha, Livestock Technician, VSF Suisse

The northern parts of Gedo, Somalia, including Bulla Hawa, Dollow and Luuq have experienced prolonged droughts for the past two years. This, together with already depleted pasture and insecurities, has exerted severe strain on the livelihoods of communities in the region who primarily depend on livestock. Some support has been provided through the ELMT program by the scaling up irrigated fodder production along the Dawa and Juba rivers.

The people of Gedo region are predominantly pastoralists or agro-pastoralists, and during drought, most livestock are moved towards the south and into the Lower Juba region. It is mainly the large stock (the cattle and camels) that are moved. Shoats, together with some few cattle remain to provide milk, meat and income to family members that stay behind. These animals tend to rely on the depleted pastures around the homesteads and during drought their ability to support the household has been severely constrained.

Through the ELMT project, Vétérinaires sans Frontières Suisse (VSF-Suisse) started promoting irrigated fodder production in Gedo in September 2007. This involved training and supporting of selected contact farmers in improved cultivation, storage and seed multiplication techniques, as well as sensitization of the communities through field days and demonstration plots and working with local NGOs to improve their capacity and ability to support fodder production.

Contact farmers were selected who already had access to land, water pumps and some experience of fodder production. However, many farmers were no longer producing fodder as they had lost their seed in floods of 2006 and drought of 2005. A total of 13 farmers were selected in Luuq, 7 in Hamare and 11 in Bulla Hawa. In additional Moonlight Development Agency (MODA) worked with 65 farmers in Gedweyne and Dollow Farmers Cooperative Society (DFCS) worked with 73 of it's members to boost production. Four demonstration farms were established in Luuq, Hamare, Gedweyne and Bulla Hawa, each about one acre to show the farmers and surrounding community members the potential of fodder production.

The farmers were also issued with Sudan grass, Columbus grass and Velvet bean seeds, Napier planting canes, Calliandra seedlings, and farm implements. They were given several practical trainings on the demonstration sites and also received regular visits from fodder technicians to review and advise on their fodder activities.

The supported farmers have so far harvested about 5,243 bales of Sudan grass hay, 672 bundles of fresh Sudan grass, 630 bundles of fresh Napier, and 210 bundles of Mucuna grass as well as 664kgs of seed. According to a participatory impact assessment (PIA) conducted by VSF Suisse in October and November 2009, the farmers used about 55% of the fodder produced directly for their livestock, 18% was sold, while they gave 27% as gifts to family and neighbours. Out of the fodder harvested between September 2008 to October 2009, the assessment indicated that the estimated direct income from the 18% of fodder sold was around US$240 per farmer. Interviews with farmers indicate that by using fodder for their own animals has increased their milk production by 1 litre per day for cows and 0.5l per day for goats. In addition, it was found that around 120 additional farmers have started fodder production from seeing the benefits to the contacted farmers.

Such availability during prolonged drought sustains the non migrating livestock of Gedo, and hence milk, meat and income for the community as well as protecting the pastoralists' key asset base. However, the need and potential for further enhancing production of fodder still exists.

A study conducted in August 2009 on the fodder value chain around Mandera[2] estimated that there is 439 square kilometers of land along the river that is suitable for fodder production, much of which is not currently under cultivation. Further assessment of the environmental and social impacts of increasing cultivation are necessary, however indications are that if carefully planned and targeted these impacts can be minimized.

Poor availability of seeds in the region is likely to hinder scale up in the future, thus emphasis needs to be put on seed multiplication and storage through establishment of seed bulking plots, seed storage facilities, equipping the farmers with skills on seed multiplication and storage, and creating network for seed distribution (drug stores be sensitized, trained and linked to suppliers to stock seeds). DFCS is already involved in the purchase and resale of fodder seeds from farmers, an approach which can be built upon towards solving the problem of poor availability of seeds. It is particularly important not to undermine the supply of seeds by providing seeds for free, thus efforts to support private supply should be prioritized while phasing out free provision.

It was found that the training of the farm owners as well as the farm labourers was key to the success of the program as the labourers regularly move from one employer to another, taking with them skills.

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Making hay

[1] Nyangaga, J., B. Gebremedhin, D Baker, B. Lukuyu, and T. Randolph, (2009.) Market survey of fodder supporting peri-urban livestock in Mandera. ELMT/RELPA and ILRI www.elmt-relpa.org

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In addition to large scale producers it is recommended that peri-urban livestock keepers together with the marginalized communities along the riverine areas, are also targeted so they can protect their livestock asset. The promotion of good storage practices is also important to maximize the potential for use of fodder during drought.

The integration of fodder production into early warning and response system at the community level, and the availing of seeds for sale or free sharing, would result in fodder being produced in larger quantities and being stored to cater for the animal needs in anticipated droughts. This, together with strengthening linkages among the different players in the fodder market chain, will also promote the availability of fodder to people located away from the riverine areas, and who are in most cases more adversely hit by the effects of droughts. Of great importance is the harmonization of the approaches to fodder production by different development actors to avoid duplication and contradictory efforts and well as maximizing the use of funds.

Overall, it is felt that there is great potential to promote fodder production along the rivers around Dollo and Luuq and Mandera. The VSF Suisse experience has resulted in a number of lessons and recommendations that could usefully be taken on by governmental and non governmental working on the issue to enhance resilience to drought and livelihood diversification in the area.

Traditional Natural Resource Management in Borana, Ethiopia

Djihan Skinner, ELMT Intern, CARE Ethiopia

Natural Resource Management (NRM) is an integral part of the pastoralist livelihoods strategy. According to DFID a livelihood comprises the capabilities, assets and activities required for a means of living and is sustainable when it 'can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base'[1]. The natural resource base is the key building block for pastoral societies and when it becomes degraded or limited, livelihoods suffer.

Founded on mobility and flexibility, pastoralist systems are dependent on the need to respond rapidly to changing conditions on climatic and vegetation conditions and to safeguard the natural resources at their disposal. Pastoral resource management systems are usually based on customary rules governing access, control and use of these resources. These adaptive responses have evolved over time and are critical for long-term management of risk in dry environments.[2]

The success of the pastoral system is demonstrated by its longevity. In Africa, it evolved 5000 years ago[3] and was going strong until the 20th century when various factors started to undermine it's resiliency including population pressure, agricultural encroachment and unsupportive government policies which override the management systems.

The case of the Boran in Southern Ethiopia is a good example of how customary NRM ensures the resilience of the pastoral system. The Borana rangelands have been described as amongst 'the best in Africa[4]. They used to support a host of wild animals including gazelles, zebras, giraffe and elephant as well as predators such as lions and leopards. During this time there was a healthy exchange of biological processes between animals and plants and the rangelands were relatively free from woody species. Interviews with elders in the Dirre district of Borana zone conducted in September 2009 highlighted that the rangelands were previously full of grass – a stark contrast to today's more denuded populated with thorny bushes, such as *acacia drepanolobium*.

While the Boran's primary concern was the well-being of their cattle, this naturally linked with preserving the well-being of the rangelands and with traditional NRM systems.

Movement, flexibility and area

To ensure sustainable grazing conditions, herders rotated livestock from one landscape to another[5] allowing the grasslands to rejuvenate. The rotation area was vast, with 100,000 square km of Borana land was divided into 5 production systems (*dheeda*), each containing essential minerals, pasture and water[6].

Grazing was done within and between these 5 watersheds. Low population pressure and vast areas for movement ensured that land was rarely over-exploited. The maximum distance over which cattle would move in one day, for example was 18 km[8]. The land was further divided into wet and dry grazing season areas.

The dry season areas were based around permanent wells and were often overstocked during the dry season[9], however due to their importance, customary institutions ensured that the areas were given sufficient time to recover[5]. Communal land tenure also meant that herds could move flexibly and freely within the designated wet and dry season grazing areas.

Once pasture in a certain area was exhausted, a scout would be sent out to identify the next grazing land. Determinants included; height of grass (up to ½ m); and ideal grass types, e.g. *matagudeesa* (*cenchrus ciliaris*), known locally to be particularly good for cattle[9]. By waiting for

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[1] Twigg, J. (2001) *Sustainable Livelihoods and Vulnerability to Disasters*. London: Benfield Greif Hazard Research Centre Working Paper 2.
[2] WISP (2007) *Pastoralists as Shrewd Managers of Risk and Resilience in the Horn of Africa*. Policy Note, No.4
[3] Brooks, N. (2006) *Climate Change, drought and Pastoralism in the Sahel.* Discussion note for the World Initiative on Sustainable Pastoralism.
[4] Cossins N. and Upton M. (1986) The Borana Pastoral System of Southern Ethiopia. Agricultural Systems 25:199-218.
[5] Oba, G. (1998). Assessment of indigenous range management knowledge of the Borana pastoralists of Southern Ethiopia. Commissioned by GTZ-Borana Lowland Pastoral Development Program in collaboration with the Oromiya Regional Bureau for Agricultural Development. Negelle/Borana Ethiopia.
[6] Following a meeting with *gaada* elders, these 6 regions have been verified as Gomoole, Malbe, Golboo, Wayama, Dirre and Liban (personal communication, Aliyu Mustefa, CARE Ethiopia)
[7] Homann, S. (2004) Disturbed Traditional Resource Management Affects the Preservation of the Boran Cattle in their Original Habitat. *Ethiopian Journal of Animal Production*, 4:1
[8] *Ibid.*

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grass to reach a certain height, the system ensured that a rich vegetation land cover had time to evolve. While good for the cattle, which depend on different grass types to meet different needs, the system also ensured a healthy ecosystem.

The village herds were also split between *warra* (all year grazing areas established around the villages to a radius of 16km) and *forra* (satellite herds which range across the *dheedas* depending on forage and water distribution)[1]. The *warra* herds consisted of young, weak and sick animals and milking cows which provided milk for the households. Thus the land around the village would only be used to support animals needed by households on a daily basis or those unable to move large distances. These animals would be moved to the *forra* herd when appropriate in order to prevent unnecessary grazing pressure in village areas. Moreover, villages would be moved every 5 to 8 years, giving the *warra* herd access to new pasture[2]. On reaching a certain herd size *forra* herds would be split with the castrated males being moved into the rich *wayama* pastures[1].

Herding

Households often stocked herds of between 50 and 1000 heads of cattle and these numbers were sustained by the *bussa gonofa* system whereby the livestock wealth of a household was redistributed following losses, thus ensuring an equitable distribution of wealth[3]. Household herds were often combined creating an effective force of hoof action and fertilization for the regeneration of the range.

An elaborate management system which worked from the *dheeda* down to the village level ensured that the movement of herds was coordinated. For security reasons, as well as for resource management, household herds were combined and moved together to the new grazing sites[4]. Grazing of grass almost down to the ground encouraged the growth of strong, young, new shoots preferred by cattle, leaving the appropriate amount of old grass growth, for roughage[5].

Water

The availability of water is the key variable determining the utilization of the pastures and is finally what decides the cattle population in the rangelands[1]. In Borana, the Dawa River and seasonal streams provide surface water, but the main water sources are wells. It is the well clusters or wells in Diire which are central to the functioning of the pastoral system.

For the Boran water is not only a resource, but also a *tool* for range management. It is the capacity of the wells to provide water which determines the livestock and human populations that can be supported by the surrounding rangelands. The right of free access to water and pastures for every member of the Boran was therefore limited by trusteeships for each well held by a specific clan. Water management at the level of the clans was supported by institutions determined locally by special elders' committees who coordinated the access of cattle to each well with the use of nearby pasture.

Fire

Traditionally, tracts were burnt to enhance grass growth (e.g. in Dambela Dibayu of Dikale district spread across a distance of 7km). This was done once a year, just before the growing season to ensure quick grass recovery[5].

Customary Institutions

As noted in a CGIAR brief, *'greater cooperative capacity leads to lower stock densities and greater mobility'*[6]. The effectively functioning institutions in the case of the Boran are often credited with the maintenance of healthy rangelands, through the effective coordination and planning of herd movements across the Boran rangelands and for the equitable management of water resources[1].

The *jaarsa dheeda* (council of the *dheeda*) has a pivotal role in ensuring the organized mobility of herds in the customary pastoral system. Along with the *jaarsa maada* (council of the rangeland surrounding a water point) they would decide in which direction herds should travel (based on assessments by scouts), how they should be co-ordinated, and when they should move. Meanwhile, the responsibility for small scale land use planning was confined to committees at the area level (*jarsa arda*) and village clusters (*jarsa reera*).

Well access was tightly controlled. The *tulla* wells which are vital for dry season grazing had a strict hierarchy of access according to clan membership, alliance, or the herd owner's relationship with the founder of the well. The clan-appointed managers (*abba herega*), establish a water rota for users, while the proper usage of the well is ensured by *hayu* councilors. Furthermore, in Borana law, no village could be built within a 10-15km radius of the wells, thus preventing overgrazing in the surrounding land and fouling of the water. By ensuring strict management of this vital resource and the surrounding grazing areas, the Boran thus ensured sustainable NRM.

Conclusion

Today the Boran rangelands suffer from land degradation and the proliferation of woody species, and they can no longer be described as the 'best in Africa'. Hunting of wildlife has led to the disruption of the natu-

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[1] Homann, S. (2004) Disturbed Traditional Resource Management affects the Preservation of the Boran Cattle in their Original Habitat. *Ethiopian Journal of Animal Production*, 4:1
[2] Homewood (2008), *Ecology of African Pastoralist Societies*.
[3] Aliyu Mustefa. CARE, personal communication.
[4] Abay Bekele, ACDI/VOCA, personal communication.
[5] Boran elder, personal communication.
[6] McCarthy, N. et. al. (2005) Managing Resources in Erratic Environments: An Analysis of Pastoral Systems in Burkina Faso, Niger and Ethiopia. IFRI

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ral biological processes. The vast spaces over which the Boran herds grazed have been severely reduced by burgeoning populations and related settlements, agricultural encroachment, the looming shadow of individualization leading to privatization of land and the super-imposition of political boundaries which has disregarded and confused customary landscape divisions.

Development interventions have not always helped, for example, the establishment of wells in wet season grazing areas, the result of which has undermined the need for herds to migrate and led to overgrazing of same areas.

In conclusion, the Borana, traditional NRM combined careful managed herd movements, herd splitting, pasture management, and water partitioning and protection all within the centuries old and constantly adapting customary system[25]. Natural resources were carefully managed as the livestock-based pastoralist livelihood depended upon their sustainability.

External factors, however, have undermined access to and protection of the natural resource base by upsetting mobility patterns, pastoral ability to respond with flexibility to environmental conditions and a reduction in the availability of vast rangelands – the cornerstone of traditional pastoralist success. Although wet and dry grazing areas still exist in theory, some elders say that they no longer manage their herds according to them, explaining that the grass is so scarce that they have to direct their herd to wherever they can find grazing[26]. Moreover, the power of the traditional institutions to manage the natural resource base through organizing and coordinating herd mobility for the use of pasture, water and other resources has weakened.

The Borana traditional customary institutions, however, still survive at various levels, and control of the *tulla* well access rights, for example, continues as before. Other NRM practices are also still used in a reduced form e.g. *warra* and *forra* herd management, while modern interventions such as the promotion of prescribed fire by development agencies are similar to earlier practices.

Some development organizations are contributing in various ways to revive and improve access to natural resources and many continue working to strengthen traditional institutions. In order to afford the Borana pastoralists a rediscovered resiliency, however, a multitude of development approaches need to be developed, encompassing an understanding of customary NRM and how traditional systems can be used to meet the challenges of today's realities.

Customary Law and Natural Resources Management (NRM) among the Somali & Boran of North Eastern Kenya

Ibrahim Nur, Technical Advisor, ELMT, CARE Somalia

Pastoralists' societies in the Horn of Africa have centuries-old customary laws that regulate social relations between communities. These laws vary from one community to another and across the different countries and govern resource use and regulate social relations.

Somali customary law

Among the Somali, traditional law is known as '*xeer*' and regulates day to day social interactions, civil affairs and provides a means of dispute settlement between different clans and within a given clan[1]. To understand more clearly customary laws among the Somali it is important to look at the clan structure.

Clans are the key mode of social organization in Somali society and a building block for inter-community alliances and conflict. They are divided into sub-clans and then primary lineage groups and *diya* 'paying' groups. The latter are the smallest social units in Somali society and are composed of a number of closely related families. The *diya* group takes collective responsibility for their own security and as well as undertaking an obligation to compensate other *diya*[2] groups for any harm done by one of their members. It is at this level that negotiations and settlement of disputes take place.

There are two types of traditional law, general laws referred to as *xeer guud* and localized law known as *xeer gaar.* The former is applicable across all Somali clans and regulates inter-clan relationships. The latter include specific laws that regulate social relations around localized natural resources and economic activities for clans and sub-clans. The implementation of these laws is overseen by council of elders in each community.

In the Horn of Africa, very little effort has been made to document customary law. Therefore, it has remained largely an oral law that is passed from one generation to another through the process of socialization. Development actors have recognized it's importance in recent years and understanding and documentation have started to increase. Some examples are given below:

Somali *xeer* on grazing[3]

- Land and resources found on it are common assets of the clan or the primary lineage group that resides there permanently.
- Pasture is free for all pastoralists in time of need irrespective of clan affiliation.
- Pastoralists should preserve, not burn, deserted thorn pens for animals in order to avoid further cutting down of trees and to safeguard the environment and should not burn manure, because of it's value in dryland farming.
- Local people and visitors should not establish settlements, commercial camps or private enclosures or farms in prime grazing areas . In other grazing areas, settlement units should be at least one km from each other to allow space for livestock to graze in the morning and evening. No one is allowed to cut green grass from communal grazing areas and transport it to other areas on a commercial basis.
- Individual pastoralists should not destroy shared pasture and fruit-bearing trees by cutting, burning or uprooting them.
- Visiting pastoralists must respect grazing *xeer* and maintain peaceful coexistence with host communities.
- A committee of elders from the visiting group and the local community is empowered to resolve any differences.

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[1] Sage, Andre Le, (2005). *Stateless Justice in Somalia. Formal and Informal Rule of Law Initiative*. Henry Dunant Centre for Humanitarian Dialogue. Geneva.
[2] *Diya* – blood compensation usually in the form of livestock paid by one *diya* paying group to another.
[3] Documented as part of the Sool Plateau Livelihood and Food Security Project- Puntland, CARE Somalia, although the laws are applicable to other areas in the Somali ecosystem with a few clan-specific variations

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that arise between the two communities.

- Kinsmen should assist each other in hard times, particularly during long migrations to distant locations (*hayaan*) in search of pasture or water.
- To reserve an old pen, the head of a pastoralist group should clearly leave a mark in the front of the pen to warn other pastoralists that it is reserved by that clan.

Somali *xeer* on protection of tree resources

- It is illegal to cut down five types of trees: pod producing trees, fruit trees, shade trees, trees growing on the banks of water resources and trees used for identifying direction or a given locality.
- When cutting trees for fencing, livestock pens or other uses, care should be taken to cut only the branches and not the base.
- Individual pastoralists should avoid burning vegetation, especially trees.

Boran customary laws

The Boran have elaborate rules governing water resource management such as pans and wells. Water points are constructed traditionally by the communities at village level. The point is named after the initiator of the project. After the completion of the pan the communities appoint somebody as custodian of the well, known as the *Aba herega.* The selection is done based on the ability of the person to organize and manage people and resources. The *aba harega* becomes part of the traditional governance structure of the Boran which includes:

Warra - Household managed by the *Aba warra,* the owner of household;

Olla - Smallest unit of settlement composed 30-100 households managed by the *Abba olla;*

Arda - The smallest group of *olla* where three or four *olla* co–operate together in grazing;

Dheeda - a grazing territory used by different *ollas* and *ardas,* administered by council of elders (*Jarsa Dheeda*). *The Aba Gadda* and council of elders are the supreme governing body for all Boran.

Boran customary law on water resource management

- Every *olla* is required to remove dung as their animals access water.
- They should ensure that their animals access water in an orderly way and do not pollute the water pan.
- Everyone should abide by the decisions of the *Aba herega* on the management of the water pan.

The responsibilities of *Aba herega* include:

Camels at water point

- Arranging of access dates and duties for each person;
- Supervising, digging the watering for animals and ensuring the area is cleaned afterwards;
- Calling for meetings to discuss the challenges faced at the water points;
- Forwarding any violation he comes for action to the elders.

The colonial Governments that ruled countries in the Horn of Africa sidelined traditional laws and introduced their own laws instead. In natural resource management, these alien laws often contradicted customary law as they were based on the western models of resource management, including individual ownership of land.

Independent African Governments often also failed to incorporate customary laws into their country's legal systems, continuing with the colonial laws and sidelining customary institutions. In Somalia attempts were made in 1968 to formalize the *xeer*. The Government established a national council composed of leaders from the different regions of the country to advise on constitutional matters and the application of customary law[1]. This Council made some recommendations to the Government although they were not implemented due to resistance from the different communities.

In recent years, interest has been growing in customary law particularly in natural resource management as it offers more sustainable management systems. In addition, land degradation, resource-based conflicts, increased poverty and vulnerability and the breakdown of law and order, have led to the realization that alternative solutions are necessary.

In Somalia for example, the absence of a central Government and the breakdown of state law for over two decades has forced communities and many development actors to turn to customary law. In other countries of Sub-Saharan Africa, policy initiatives are opening up space for the application of customary law. For example in Kenya, the draft constitution and the draft national land policy offer some opportunity for the legal recognition of customary laws.

In Garbatulla, a local NGO Resource Advocacy Program (RAP) is working with local communities and the local Government to document relevant customary laws on natural resource management among the Boran. Once adopted by the local district council the draft bylaws will be presented to the Minister for Local Government for gazetting. Kenyan laws have provisions for incorporation of these by-laws and once the Minister gazettes the laws it will form part of the legal system. The provision relates to natural resources management i.e. water resources management, grazing management, protection of vegetation and other resources. This is the first time such a successful initiative is been undertaken and, if successful will set a precedent for other communities to replicate.

In Wajir, civil society groups working with the Government and the local leaders have helped customary elders to develop several declarations to promote peace building and conflict resolution. The first was the Al Fatah declaration which outlined rules for compensation and conflict resolution in Wajir and appointed the Al Fatah elder's committee to oversee the declaration. The Al Fatah Declaration is still used today alongside the formal legal system. For example, one time after cattle were raided, the raider was arrested to be charged, however knowing that the raid may lead to re-

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[1] Sage, Andre Le, (2005). Stateless Justice in Somalia. Formal and Informal Rule of Law Initiatives. Henry Dunant Centre for Humanitarian Dialogue. Geneva.

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prisals unless settled by the elders, the Al Fatah elders intervened and resolved the issue with reference to the Declaration and further conflict was averted.

ELMT supported a review of the Al Fatah declaration in May 2009, which included an increased emphasis on natural resource management, including that the Al Fatah elders and other peace committees should address issues of grazing and settlements and defined a specific mandate to preach harmonious co-existence and peaceful sharing of scarce resources.

RECONCILE, a local NGO based in Nakuru-Kenya, carried out with support from FAO a desk review and analysis of customary laws and their potential for integration into national laws in three countries – Kenya, South Africa and South Sudan[1]. The review concluded that customary laws, particularly in natural resource management, offer considerable potential to promote sustainable natural resources management in the region. In order to further promote the integration of customary laws into national laws, the following recommendations were made:

- Support research and documentation of customary laws in natural resources management in the Horn of Africa.
- Build on the positive policy initiatives taking place in the region to push for reforms in the judicial sectors for integrating customary laws in the administration of justice.
- Work with local universities and research institutions to enhance the training and capacity building of different professionals in customary laws.
- Support advocacy for policy change for the integration of customary laws.

The possibility for the integration of customary laws may depend on the policy context in a particular country. However, whether this is possible or not, customary institutions and laws should be nurtured and supported across the region in a more consistent way. This is not only because of their conflict mitigation potential, particularly across borders, but also because of their ability to promote values that encourage sustainable NRM use. Care should be taken to build trust and collaboration with the local authorities and neighboring groups and to support customary institutions to address the new and intensifying challenges faced in pastoral areas relating to NRM caused by rising populations, restrictions on mobility and increasingly unpredictable climatic conditions.

The Rehabilitation of Degraded Drylands to Improve Drought Preparedness: The Communal Enclosure in Qara Guto Site of Liben District

Doyo Hargessa, Sub Office Manager & Did Boru, Program Coordinator, SC/US

Recurrent drought, conflict and economic decline are common characteristics of pastoral areas[2]. Ethiopian pastoralists are no different and are faced a number of challenges including; rangeland degradation, weakening indigenous social organization, poor livestock marketing, ethnic conflicts, and limited access to basic services. The purpose of this article is to illustrate how rangeland degradation can be reversed in drought prone pastoral areas of Southern Ethiopia.

Past development policies and practices in pastoral areas have been top-down and have overlooked the roles of customary institutions and the indigenous knowledge and skills of pastoral people particularly in Southern Ethiopia. Emphasis has been on farming over livestock rearing, settlement over mobility, ranching and privatization over communal and opportunistic land use systems and this has led to disrupted grazing patterns, shrinking of communal grazing areas, and the blockage of water, grazing and salt lick routes. The degradation of rangelands, loss of livestock production and export opportunities has increased costs to government and donors due to the need for relief interventions.

SC/US through its ELSE/ELMT program thus decided to support customary institutions to take greater role in pastoral development planning processes and addressing natural resources management (NRM) problems.

SC/US started with the people who live in the rangelands and, in particular, the pastoral elders to explore their visions for the future of the drylands. With SC/US support the elders organized a series of regular meetings to discuss how best to manage rangeland and water resources, monitor the status of private enclosures, regulate and relocate inappropriate settlements and farmlands, and manage internal conflicts of livestock theft and other issues. In so doing, dry and wet season grazing areas and communal enclosures were promoted.

One such enclosure, Qara Guto is located three kilometers north east of Negelle Borana town, about 595 kms south of Addis Ababa. Over 200 hectares of land - previously used for private farms and settlements which were becoming more and more degraded - were selected for fencing and rehabilitation. The combined effects of drought, low crop productivity and rangeland degradation following heavy rains, livestock feed shortages and inappropriate emergency responses prompted the surrounding community of 120 households to initiate a series of discussions which resulted in their decision to exclusively quit farming and relocate the existing settlement and change the area into a protected com-

(Continued on pg 14)

Terracing structure

[1] Odhiambo M. (2009) Concept note on Customary Land Law in Eastern and Southern Africa: Prospects and Challenges.
[2] Scoones I. (1995) 'New Directions in Pastoral Development in Africa', in *Living With Uncertainty: New Directions in Pastoral Development in Africa*, IIED, London

(Continued from pg 13)

munal enclosure. With this initiative 29 farms were dismantled and 19 households were relocated and moved to other sites in 2008.

Hussein Webo, a 47-year old community elder said, "*Initially we enclosed 80 hectares of land to fatten our oxen. This area was inhabited by around 19 households. We decided to relocate. We also requested technical support from SC/US who provided us with hand tools and also linked us with the Woreda Pastoral Development Office - that provided grass seeds and seedlings."*

According to Webo, the enclosed area was used for livestock feed during drought-induced emergency period in 2008 and it increased the communities awareness that hay-making can save their animals during drought. The community therefore agreed to extend the area to 200 acres to get more benefits and better meet their needs. *"We mobilized 37 laborers to construct terracing once a week. We also prepared seedling holes [with micro basins] and planted 2500 seedlings.*" explained Webo.

Hussein Kedir, 45 years and an elder in the community elaborated how the drought and emergency response prompted them to expand their enclosure:
"Problems forced us to begin this initiative. NGOs provided emergency livestock feed which saved some of our stock that were on the verge of death. We knew that the emergency feed was brought from distant places including Nazareth and Addis Ababa. I was one of the beneficiaries and struggled to save three of my breeding cows at Debano emergency feeding center in 2008. All three survived while I lost 7 breeding cows from the herd left at my homestead. In the meantime 20 members of our community who started the initial 80-acre enclosure shared the hay harvested with the rest of the community during the last emergency season. Now if a similar drought occurs again I will be able to comfortably feed more than 10 of my breeding animals from the fodder share I expect. It was this experience that motivated us to consolidate and expand the size of the enclosure area."

The key to the success of the enclosure was getting the full consensus of all its members to de-mark the area and ensure its visibility using tree branches and aloe plants. The primary purpose of the enclosure is to conserve pasture for critical dry season for more vulnerable types of animals such as calves and lactating cows.

With the technical input of SC/US, the community increased their ability to analyze soil erosion problems and degradation of the rangeland, and was able to introduce soil and water conservation strategies and fodder enhancement techniques into the enclosure. They constructed terracing and planted the area with selected multi-purpose trees and grass species such as *Sasbania Cannabin, Leucaina Leucocephala* and *Moringa Oleifera.*

So far a 636m terracing structure was constructed consisting of a stone reinforced trench and 2500 seedlings and different grass species have been planted. The seeds include *panicum* which acts as livestock feed, provides shade, conserves soil and water and can be sold as fodder.

The community agreed to strictly protect the area from the intrusion of any livestock and one of the members was assigned to patrol in return for a small plot of farm land. For each animal found in the area, a fine of 50 Ethiopian Birr (around $4) was imposed. To avoid trampling of nascent seedlings by animals a system of cut-and-carry of mature grasses during the dry season was introduced.

Due to the strict protection and sufficient *ganna*[1] rainfall, high quality pasture is now covering the enclosed area The seedlings planted are growing well and the grass seed has germinated along the terracing trench. The structure has slowed down the speed of the surface run off and the alluvial soil has accumulated and covered the degraded parts, where previously only rocks could be seen.

The conserved area is starting to attract wild animals such as kudu, warthog, leopard and many new species of insects, bees and birds[2]. With this change in biodiversity the community has now introduced bee keeping as a source of income.

The pasture in the enclosure is being cut and stored at selected centers for community use during drought. This is already proving a critical strategy for resisting the effects of the current drought. In addition to rehabilitating the rangeland the communities' self–confidence to reverse the threats to their livelihood and belief in their own abilities, their customary institutions and their pastoral way of life has increased substantially.

Rehabilitated healthy rangeland

[1] *Ganna* is the local an afan Oromo term referred to major rainy season received from mid of March-May while *Hagaya* is used for the unreliable and erratic rainfall from mid September to early November.
[2] This was confirmed by the recent visit of team from the NGO Bird Life International.

Participatory Dryland Management: A New Approach to Consolidate Best Dryland Practice

Fiona Flintan, NRM Technical Advisor & Adrian Cullis, ELMT Regional Technical Advisor, Save the Children US

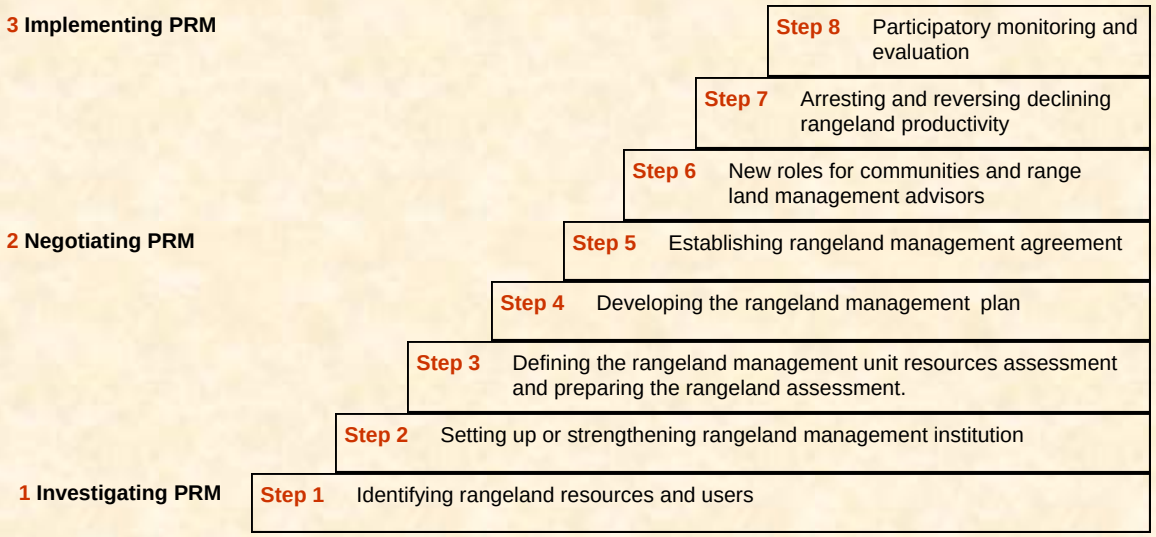
Communities and their customary institutions have been managing dry-lands sustainably for millennia, based on an adaptive and evolving indigenous knowledge of natural resource systems and their components and products.

However as a result of more erratic rainfall, drought, population increase, conflict and inappropriate development interventions profound changes are taking place in the world's drylands including the erosion of customary land management practices and communal decision-making. Livelihoods and dryland ecosystems are therefore more 'at risk' than they have been at any point in recent history.

Participatory natural resource management is a relatively new approach to sustainable natural resource management which was pioneered by FARM Africa, SOS Sahel and other forest management groups with reference to forest ecosystems.

The approach is being gradually adapted by Save the Children/US with a view to bring communities in the drylands (both users and managers) and government services (pastoral, agricultural and related offices) together to: better understand resource use; define rights to and use of dryland resources; identify, confirm and/or develop dryland management responsibilities; and agree on how dryland benefits will be shared.

The Different Stages of Participatory Dryland Management (PDM)



The PDM Process can be broken into 3 distinct stages:

Stage 1: Investigating PDM - the gathering of information about the resources in the dry-lands and from within different socio-cultural, geographical and resource units; the development of an understanding about different dry lands including users and other stakeholder through dry-land resource and health assessments; and the recognition and strengthening or establishment of appropriate management institutions and/or groups.

Investigating PDM
Save the Children/US with SOS Sahel has recently carried out comprehensive studies in three pilot areas of southern Ethiopia at a landscape or *dheeda* level to assess the current status of natural resources, their use and the institutions and groups that play a role in controlling access and management of them. The studies confirm that customary institutions still play the central role in dry-land natural resource management. The studies also confirm the benefits of working at scale both in terms of geographical and socio-cultural units as decisions that are made influence pastoral livestock management and mobility here. By working closely with local government, it has been possible to consolidate the progress made.

Stage 2: Negotiating PDM - the negotiation of rights to resources by different groups of people at different times of the year or under different circumstances; the negotiation and signing of dry-lands management plans detailing dry-lands management objectives and activities including monitoring and evaluation (M&E); and the negotiation and signing of dry-land management agreements specifying rights, roles, responsibilities and rules.

(Continued on pg 16)

(Continued from pg 15)

Negotiating PDM
In Liben Zone, Somali Region, Save the Children/US has been working with customary Garre pastoral leaders to strengthen communal rangeland management systems. As a result of the work, customary institutions have negotiated with different land users to dismantle private enclosures and to establish *communal* enclosures in their place. In this way, essential 'key resources' on which mobile pastoral production systems are dependent in the dry season and droughts have been better protected.

Stage 3: Implementing PDM - the implementation of the dryland management plan and adherence to the dryland management agreement by the dryland users which is controlled by the relevant customary institution and/or other recognized group and supported by government providing technical advice and legal backing. Joint planning and agreement of reviews and revision are developed a part of M&E systems.

Implementing PDM
The final planned stage of Save the Children's work with PDM is to work with regional and federal government and pastoral institution (s) to gain legal definition, recognition and certification for communal land management systems. In this way it is hoped that dryland communities will continue to invest in sustainable management practices for years to come. Save the Children however recognizes that whilst good progress is being made to achieve high levels of land certification in the highlands, *Implementing PDM* in pastoral contexts is still some way off. As a result it is planned that the testing of this stage will be carried out with the establishment of pilot sites in different parts of Ethiopia over the next few years.

SC/US together with the ELSE/ ELMT Natural Resource Management Technical Working Group which brings together rangeland management professionals within Ethiopia and Kenya will launch PDM guidelines in November 2009. It is planned that the guidelines will encourage and promote the wider piloting of the approach and that as a result another positive step be taken towards the sustainable management of drylands in sub-Saharan Africa.

Please see:

Flintan, F. (ed) (2010) Learning by Doing: Lessons in Improved Rangeland Management in Pastoral Areas through ELMT/ ELSE.

Geo-spatial Visualization Tools to Understand and Promote Pastoral Livelihoods and Customary Institutions in Southern Ethiopia

Massimiliano Rossi, Project Manager, LVIA/ELSE

Community members interpreting satellite imagery

As part of ELMT/ELSE, LVIA was contracted by CARE Ethiopia to explore a new approach to consolidating and strengthening information on pastoral customary institutions and exploring their perceptions on their natural resources using satellite imagery. The techniques were successfully used in Southern Ethiopia and it was found that local people were easily able to relate to and enrich satellite imagery and it was a useful tool for stimulating discussion on key NRM issues and for portraying local perceptions and priorities for use in planning and policy making. It is recommended that the approach now be taken on by development actors and capacities be further built at the local level to use and develop the approach in future.

Spatial visualization tools have been a commonly used participatory technique in recent years, particularly in the field of land planning. Their use has promoted discussion and analysis of natural resources, strengthened action planning and community management of NRM, and enabled a better understanding of the dynamics and interconnections of pastoral systems and has helped solve boundary disputes and conflicts over natural resources.

Visual aid systems have been employed in a variety of different ways: from 3D modeling, to the development of 'community maps' using local materials or sketches. The so called 'ephemeral' or 'mental' maps have played a key role in expressing the needs and aspirations of pastoral communities. Drawing a sketch map of a community vision for its resources can be seen as a way to investigate and establish an important contact point between two different 'knowledge systems', particularly where indigenous knowledge systems and traditional relationships with the environment have been poorly understood and neglected. Sketches of resources can help to understand local perceptions of the status and quality of pasture and water sources and identify mobility patterns and their relative pressures on ecosystems.

In the lowlands of Southern Ethiopia community maps at single encampment level have been developed and used by numerous programs including: PLI and ELMT (USAID), PFS (EU), largely for the communities own action planning. However, despite their versatility, their utilization, and bottom-up approach, several problems were encountered promoting community participation and ensuring the quality of maps. Subjectivity and inconsistency of spatial representation (especially on a large

(Continued on pg 17)

(Continued from pg 16)

scale, when the area was bigger than that of a single village) made the use of these maps limited for communications with outsiders. Attempting to digitize the maps using 'GPS tools' was also extremely time consuming.

The need to relate local maps to a global referred system is essential to ensure that all external actors: local authorities, central governments, international actors understand local perceptions and priorities and make sure that they are considered in policy and decision making. The easiest way to translate community maps into a georeferenced system, has been found to be exercises asking communities to interpret satellite images.

This approach has already been used in other contexts and countries including Namibia, Botswana, South Africa, Tanzania, Kenya, Sudan, Asia and Australia, however this was the first time it was used in Ethiopia.

The implementation was adapted to the Borana context and, as suggested by various experts, the watershed was taken as the unit of analysis within which people's livelihoods could be understood given their social, economic and environmental connections. The watershed also relates to the largest land subdivision over which customary institutions managed their local resources, these are shared grazing areas locally known as *dheedha*.

A survey was conducted in 4 *woredas* of Borana zone (parts of Moyale-Borana, Miyo, Dire and Dhas) in April 2009. The selection criteria for the study area took into consideration not only ecological but also logistical, social and security aspects. Given these considerations, 15 *PAs/ kebeles* (the smallest governmental administrative subdivisions), were selected. After the preparation of maps on a 1:25,000 scale, 15 different focus groups were organized including representatives from the customary institutions and local government staff. The exercises were repeated in the 15 locations of the study area guided by checklist, followed by a participatory interpretation of SPOTVIEW 5 satellite images.

The community's interpretations of the maps was found to be consistent, accurate and time saving, compared to traditional GPS surveys. It was found that communities could easily relate their local knowledge to the satellite images on paper. Women, in particular, showed a great ability and accuracy in locating features on the images, while men, were more reliable in demarking administrative boundaries and young scouts (responsible in Borana culture for exploring and asking permission for pastures grazing outside the *maddha*) in recognizing migration routes. By combining the input of the different groups within the community, complete and accurate information could be gathered on infrastructure, location of wet and dry grazing areas, livestock migration routes, water sources, administrative customary institution boundaries and environmental problems.

Data were manually digitized on screen, through the help of GIS software, and processed with the support of the organization's GIS unit. Most of the information gathered (for example environmental problems like bush encroachment and overgrazed areas, status of grazing areas, water points) was validated with the communities and directly availed in form of maps, to the local and regional governments.

The digital dataset resulting from the exercises allowed further analysis. By means of computed algorithms and spatial analysis based on geo-statistical principles (for example distance from grazing and water resources, time to destination and climate change), suitability maps for economic alternatives and priority ranking for interventions were created and handed-over to the local authorities with a CD support system.

Through this approach, information on local perceptions on the status of resources is now available for decision makers to guide future development interventions and to enable more sustainable and holistic water and rangeland based planning in the area. This pilot should now help ensure that decision makers access and use the information and it is updated and built on as required. Further local capacity building particularly of local government offices is necessary as well as further dissemination among the communities.

Satellite interpretation of maps by the community in Southern Ethiopia

Nurturing Peace, Resolving Conflict: The Cross-border Peace Meeting between Ethiopian and Kenyan Pastoralists

Girma K. Kassa, Deputy Chief of Party, ELMT/RCU

Elders saying a prayer before the start of the Peace Meeting

On 2nd November, 2009 the border town of Moyale was teeming with pastoral elders and representatives from Ethiopia and Kenya. They came from Mandera, Marsabit, Wajir and Sololo from the Kenyan side and were joined by their Ethiopian counter-parts from Dollo Ado, Dillo, Miyo, Dire and Teltele. The elders gathered to attend a meeting organized by CEWARN (IGAD's Conflict Early Warning and Response Mechanism) and the ELMT program in order to lay the foundation for the establishment of a cross-border peace framework.

For the last two and a half years elders from Borana and Gabbra have met together to promote peace between their two communities culminating in a peace agreement: the *Maikona Declaration* in July, 2009. Following this, the Gabbra pastoralists have been able to access grazing in Ethiopia as far north as Yabello and to the west into Arero district. The Gabbra have also been able to access the *tullas* or traditional 'singing wells' and practice their traditional rituals which they were previously unable to do. Women have been able to trade in market towns and young men to herd their livestock far from their homesteads without fear. Mobility is being restored with the result that land that was being over-grazed is now being given time to recover. There have been some isolated livestock thefts, but the peace agreement has held firm and these incidents have being addressed with reference to the Declaration.

The purpose of the Moyale Peace Meeting was to encourage other pastoral communities to adopt similar declarations and to encourage the government to support community-led and owned peace processes. In addition the meeting sought to lay the basis for a cross border framework as a precursor to a sub-regional peace council.

The focus of the meeting was aptly described by a Borana elder as follows:

The Government should not stand between us to resolve conflicts.
We have our own traditional ways for coming together.
We humbly greet each other and confront our problems head on.
The Government's role is to shield us from spoilers and enable us to talk and negotiate.

This is exactly what transpired at the meeting as senior government officials offered their support and commitment to the peace processes. For example, members of parliament, local counselors, provincial commissioners and regional government representatives, district administrators as well as police and security officials participated in the three day deliberations.

The Ethiopian delegation was led by His Excellency Dr Shiferaw T/Mariam, Minister of Federal Affairs, whilst the leader of the Kenyan delegation was the Honorable Mohamed Elmi, State Minister for the Development of Northern Kenya and Other Arid Lands. In his opening address Dr Shiferaw said '*efforts made by the various structures at the local level can only succeed if supported and coordinated with counter-parts on the other side of the border*'. He went on to emphasize the need for a coordinated and harmonized approach to tackling cross-border conflict. Meanwhile Mohamed Elmi highlighted the need to *'design a strategy around the various clusters of conflict which often cut across the boundaries of other districts and provinces'*. He went on to say that *'the clusters accurately mirror the dynamics of the conflict systems in each area and allow us to implement a more coordinated response'.* The statements of both Ministers suggest a growing commitment of the two Governments to building peace and supporting development using a cross border perspective.

The Ministers were echoed by a Boran elder who observed that '*In the pastoral world, you live with your neighbor or die as your neighbor'* and that *'no pastoral household can be self-sufficient but shares the prosperity that comes with peace or gets mired in a spiral of violent conflict which ultimately destroys lives and livelihoods.'*

In the plenary meeting pastoralists identified four main causes of cross-border conflicts: inter-clan tension over the establishment of new districts; local spoilers and politicians who benefit from conflict; the proliferation of small arms; and the spill over of conflict from Somalia.

In order to address these causes of conflict the participants underscored the importance of developing a co-ordinated and harmonized cross-border approach. A Boran elder underlined this with his observation that '*a scissor must have two blades to cut; it can't be done with one'.* The message was clear – a single community cannot resolve a cross-border conflict. *'In order to make progress, communities must join hands to build trust and confidence to come together and openly discuss conflicts which have eroded lives and livelihoods'.* Another important issue that was highlighted during the gathering was the need to change attitudes, prejudices and beliefs that perpetuate conflict including counter-raids, taunting of youth by women, insults and abusive songs which incite communities to fight.

According to the pastoral elders, conflict resolution and peace building requires a painstakingly consultative process which cannot be achieved in one-off meetings. Rather, peace meetings should bring stakeholders together over a period of time, perhaps years in order that relations are strengthened and spoilers marginalized. It was thus agreed that in the coming six to twelve months existing peace structures will be strengthened and increased efforts will be made to link various government departments in order to ensure buy-in. The main recommendations and action points include the following:

Recommendations:

- States should provide unequivocal support to community-led peace processes;

(Continued on pg 19)

(Continued from pg 18)

- Local politicians and MPs must be committed to the peace process and refrain from being spoilers;
- Pastoralist elders and community representatives should lead and strengthen their peace activities;
- Communities/districts that maintain peace should receive peace dividends;
- Individuals who foment conflict should be appropriately punished;
- Customary institutions should cooperate with state institutions in handing over spoilers and other criminal elements to law enforcement bodies.

Actions for next six months:
Strengthening cross-border local Conflict Early Warning and Response Units (CEWERUs) and peace structures through:

- A series of peace meetings with youth
- Establishing additional peace institutions;
- Sensitizing MPs, police, security to secure ownership and buy-in;
- Supporting local level peace discussions by Boran, Gabbra and Garre elders.

It was agreed that a meeting should be held in June 2010 to review the progress made to strengthen peace structures and lay the building blocks for the establishment of a sub-regional peace framework which could be supported by the IGAD/ CEWARN protocol. It is hoped that ELMT/ RELPA and CEWARN along with the Ethiopian and Kenyan CEWERUs will ensure that this is made a reality.

See: Workshop Report: Cross Border Meeting for Ethiopia-Kenya, www.elmt-relpa.org

The Evidence of Change Approach to Monitoring within the ELMT Consortium

Vanessa Tilstone, Learning, Monitoring & Evaluation Advisor, ELMT/RCU

The ELMT program is a two year multi-country, multi-sector program that aims to increase pastoralists self-reliance and resiliency to drought in the cross border area of Ethiopia, Kenya and Somalia. It has six intermediate results relating to livelihoods protection, livestock health, natural resource management, livelihood diversification, peace-building and advocacy. The ELMT/ELSE Consortium, consists of CARE Somalia (the lead agency), Save the Children Federation Inc. (SC/US), Save the Children (SC/UK) CARE Ethiopia, Vétérinaires Sans Frontières Suisse (VSF-S) and CARE Kenya together with around 20 sub-grantees and partner organizations who are carrying out 'on the ground' activities in one of the most drought prone, insecure and marginalized areas in the Horn of Africa. The consortium is overseen by a Regional Co-ordination Unit with a total of five staff including a Learning, Monitoring and Evaluation (L,M&E) Advisor who is responsible for developing an M and E framework and promoting L,M&E among the consortium members.

In order to accommodate the wide range of organizations with over 65 different activities and a range of different M&E systems and capacities, it was decided to develop a broad monitoring framework that would track the program impact in the very short time period, promote consistent reporting and a common language and approach.

The framework developed is called the 'evidence of change' framework as the main focus is to identify and verify concrete examples of the changes that the program is contributing to. Initially for each activity the anticipated changes were identified and then monitoring tools were defined to track those changes and other unanticipated changes, both positive and negative, that were influenced by the program[1]. A range of tools were proposed to gather evidence of change depending on the consortium member, but at the very least program teams were encouraged to meet on a quarterly basis to carry out an evidence of change review to discuss the changes they were observing in the course of their work, identify areas for in depth monitoring and to agree any adjustments in program implementation. Reporting evidence of change was also a key focus of the quarterly narrative reporting formats and all partners were required to fill in the evidence of change table as in the example below.

Example of an evidence of change review, SCUS Ethiopia, Negelle, May 2009

Intermediate result 3: Natural resource management strengthened			
Activity: Encourage elders councils to hold regular rangeland management fora to reassert more mobile livestock production systems			
Change indicator	*Evidence of positive change*	*Evidence of no/ negative change*	*Action point (AP)*
Customary institutions and local government initiate meetings	Increasing community contribution to the meetings e.g. in Wato PA the community gave 1 bull, 3 cows and 5000Birr contribution.		AP: Consider gradual phasing out of SCUS contribution at next NRM sector meeting
Indigenous NRM knowledge informs decision-makers	Government bodies are supporting elders decisions e.g. according to elders' 2 people from Nura Umba and Adadi PAs were imprisoned for 2 years after they refused to dismantled their illegal private enclosures.		AP: Facilitators to ask community and government about other ways in which they are collaborating before next meeting
Pastoralists move to seasonal grazing lands peacefully	Last meetings reported: 400 private enclosures dismantled based on the elders decision at meeting; 60,000 animals moved to seasonal grazing areas peacefully from 10 Pas following the *hagaya* rain;3,000 animals (50 *kara*) moved from Algae and Duak to Arero	Large investors and elite are not dismantling enclosures; farm encroachment continuing	AP: Program Manager to interview key informants to verify and ask how much of this was due to elders meetings and decisions; AP: Raise diplomatically with government offices.
Other changes	Siminto meeting in June reported: opening of access routes to water, grazing sites and salt and mineral licks e.g. to licks in Beadle, Siminto and Koba		AP: Project Coordinator to carry out interviews with local people in Beadle, Siminto and Koba

[1] See Tilstone, V. (2008) The Evidence of Change Approach to Monitoring, www.elmt-relpa.org

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Initially a series of discussions were held with Addis and Nairobi based staff to understand existing monitoring systems and to introduce the idea of the framework. It was found that it took some time for the consortium members to understand and accept the approach. This was due to a number of reasons including: a bias towards quantitative monitoring, a lack of M&E capacity within some of the agencies and the lack of functioning monitoring systems within the organizations to feed into the new framework. Workshops and meetings were then held with field teams to introduce the general principles of M&E and the evidence of change approach and define change indicators and monitoring plans. While some progress was made, not all the partners developed the tools they had identified and therefore the initial quality of the monitoring was mixed. It was therefore decided to hold more in-depth workshops with field teams to develop and test the tools in the field. As a result, simplified tools were suggested, particularly semi-structured questionnaires, the collection of stories of change/case studies and keeping change diaries.

Example of evidence of change monitoring plan, VSF Suisse Somalia, November 2008

Intermediate Result 4: Livelihoods enhanced by strengthened alternative, complementary and enhanced income sources			
Change indicator	*Monitoring tool*	*How often*	*Who*
Increased knowledge and practice on meat and milk hygiene practices.	Training evaluation form and follow up What they learnt from the training Use of what they learnt	After training and 3 months after the training	Trainer and community facilitator
Reduced spoilage of milk and meat	Story of change interview: Average daily volume of meat and milk spoilage compared to previous Causes of the increase/ Decrease.	3 months and 6 months after the training	Livestock technician
Increased income for selected individuals and groups	Story of change interview: Average daily income compared to previous Causes of the increase/ decrease.	3 months and 6 months after the training	Livestock technician

The approach was not given as much attention as hoped due to: a high turnover of key staff (well over 50% of the agency staff associated with the project in the 2 year period), diffused M&E responsibilities (not all agencies had a full-time M &E staff members who were in a position to influence what L,M&E was done in the field), lack of organizational commitment and lack of time by the L,M&E Advisor due to reporting and communications responsibilities. However, feedback was received from the initial workshops that the approach helped teams articulate and communicate what they were trying to do. Although the three monthly reflection meetings were rarely done without the L, M&E Advisor present, when they were, they provided a useful framework for review and discussion.

The idea of identifying and documenting change filtered through into what monitoring was done and led to more focused monitoring tools for example, in the case of VSF Suisse Kenya fodder monitoring formats were reduced from around 21 pages to seven pages. Other partners produced some informative in-depth case stories including stories of change which identified specific changes in individuals' livelihoods as well as documenting the realities of life in the project area[1].

In all cases partners reported evidence of change in their reports, which led to more analytical and less activity-focused information, and although the evidence of change was not as specific or concrete as was hoped and negative changes were rarely cited, these sections of the report were the most appreciated by the readers and formed the basis of later synthesis and learning documents.

Example of evidence of change reporting: August 2009

Intermediate result 1: Livestock based livelihoods protected in the event of an emergency

Evidence of positive change:

- *Following CARE Ethiopia's training of women and customary leaders on early warning and response, communities were observed to have increased hay making, diversified livestock species, buying and storing food grains when the market is good, and diversification of livelihood assets.*
- *Following the LINKS training on EW/ER in Borana CIFA is collecting market information more regularly and in a more standardised form. Government offices are now using to plan interventions e.g. when grain prices increased DPPC used to lobby to increase the number of safety net beneficiaries.*
- *In Negelle SC/US staff observed that as a result of supplementary feeding interventions and mobilisation communities are no longer burning crop residues but are feeding them to cattle (Mieso) as well as cutting grass (Korati) and buying teff stalks (Adeo).*
- *Following the Mandera early response planning workshop, three concept notes were developed for Somalia, two of which were funded (1 for VSF-S and 1 for SADO).*

Evidence of no change/negative change:

- *The Laisamis contingency plans are still not fully developed with assistance from CARE Kenya/CIFA due to lack of capacity and government officials stationed far from new districts.*

(Continued on pg 21)

[1] See http://www.elmt-relpa.org/aesito/elmt?&id_cms_doc=50

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The evidence of change approach was used alongside more traditional tools such as the log-frame, which was developed at the beginning of the program. The log-frame included both USAID's predetermined quantitative indicators as well as evidence of change indicators which were later revised as the program evolved and the teams were able to be more specific and realistic about what changes could be influenced. Despite initial concerns, the donor was open to the approach and interested in the information it helped generate.

The evidence of change technique has generated considerable interest by other NGOs and has been used in a sister program (RREAD) and the story of change guidance has been adapted by Mercy Corps Ethiopia. CARE Kenya's RREAD co-ordinator produced a rich and analytical final report following an evidence of change review, although much of the information produced was not provided to the donor due ECHO's quantitative focus in reporting.

The approach is quite similar to the outcome mapping approach developed by IDRC[1]. Presentations on evidence of change were made at outcome mapping meetings in London and Nairobi and a regional FAO training of M & E staff in Nairobi, and information has been distributed to a number of organizations including the outcome mapping e-list, CAFOD and African Initiatives, ILRI and CARE offices.

Compared to outcome mapping it was found that the evidence of change has a number of advantages:

- It is simpler and easier to understand and use as it is more intuitive and has minimal jargon;
- It can incorporate different types of change not just those related to behavior and can draw on different types of monitoring tools;
- It is open to different manifestations of change (outcome mapping can be overly prescriptive in its outcome challenges and progress markers)
- It explicitly prompts discussion about negative/no change and other unintended changes;
- Is a monitoring tool as well as a planning tool/means of clarifying intent;
- The analysis and link to implementation is built into the approach.

Challenges and recommendations

The major challenge encountered when implementing the approach was getting staff to create the space and time to reflect analytically together with HQ decision makers about what they were trying to do and what they were influencing. Although staff did try to take on some elements of the approach, often the changes that they presented were broad generalizations as opposed to being evidence-based, which was the purpose of introducing the approach. 'Evidence' needs to be concrete and specific and give solid grounds for belief. It needs to recognize where other factors may have also influenced the change and if only limited changes are identified then how the change will contribute to the overall objective or theory of change should be articulated – i.e. not leave the reader constantly asking '*so what?*'. This should have been emphasized much more clearly when introducing the approach. Also the approach should have been built into the design of the program and responsibilities for implementing it built into plans and contracts and roles of key staff.

With greater commitment, communities could have been involved in defining change indicators as a way of agreeing program intent and defining realistic indicators that were in line with community visions. The approach could have also been used more to analyze how the wider context was influencing the change, and as a basis for participatory impact assessments and evaluations.

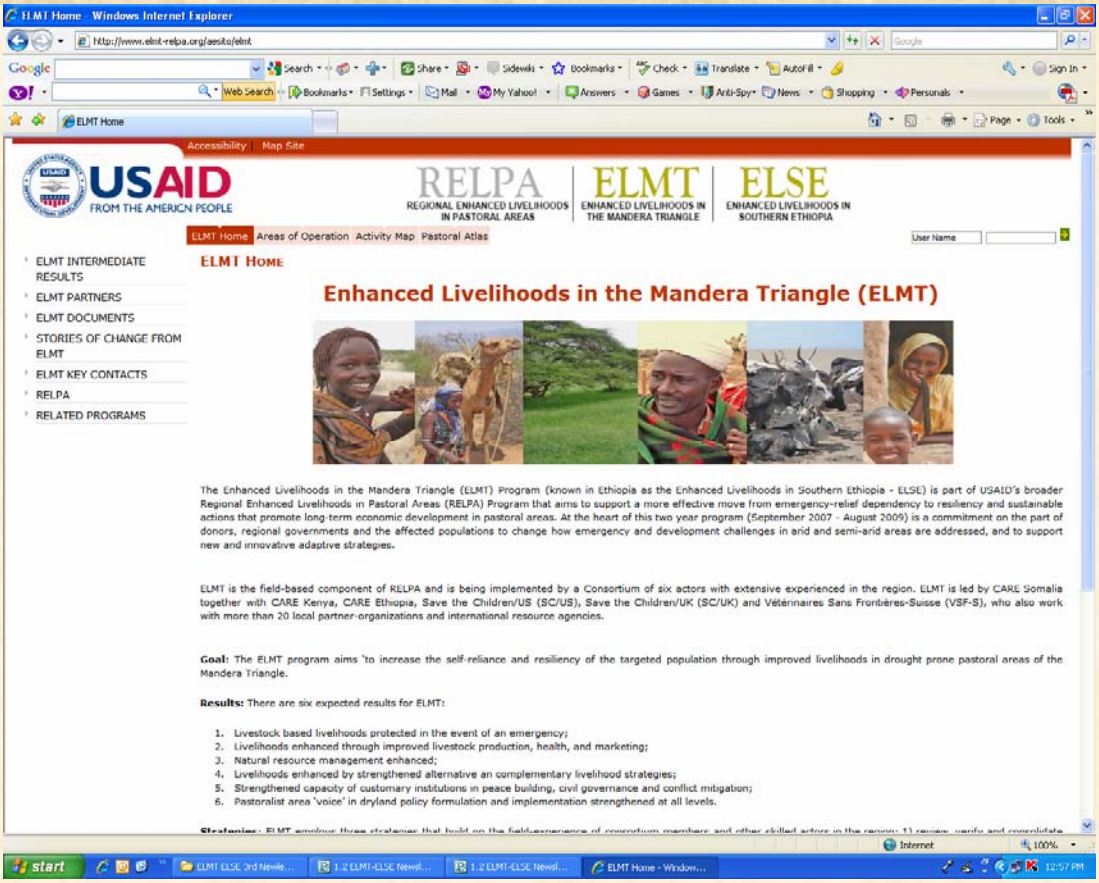
The steps involved in the evidence of change approach are essential for solid program management. Unfortunately these steps are not consistently and widely taken by NGOs, limiting the clarity of programming and its potential to make and show impact. The evidence of change approach provides a simple and intuitive way of ensuring this happens, even in short term programs and within organizations that are not particularly reflective in their culture. However, even then space still needs to be created and necessary evaluative skills need to be built, which ultimately requires a strong organizational commitment to monitoring and learning.

[1] Tilstone, V. (2009) Evidence of change and outcome mapping and Earl, S et al. (2001) Outcome Mapping: Building Learning and Reflection into Development Programs, IDRC, Canada, www.outcomemapping.ca

[2] Nicholson, N. and Desta, S. (2009) Final Evaluation of ELMT/ELSE and Fowler A. and MacMahon J. (2009), Working as a Consortium – benefits and challenges, insights from the Enhanced Livelihoods in the Mandera Triangle Program, www.elmt-relpa.org

The ELMT-RELPA Website: Accessing Information on Pastoral System and a Geographical Monitoring Tool

Italo Rizzi, LVIA & Diego Guidotti, Aedit, ELSE Project



ELMT Homepage

Providing information about ELMT activities that was easily accessible to all the 25 partners implementing 65 broad activities in a vast area throughout Kenya, Ethiopia and Somalia was bound to be challenging. ELMT therefore decided to develop a web based geographical representation system to provide visual information for partners and donors on *'who was doing what, where'* to help with monitoring, and to promote collaboration and coherent planning with partners and other organizations. With the technical support of LVIA, and AEDIT, (a company attached to the University of Pisa, Italy), and under the coordination of the ELMT Regional Coordination Unit, an open access web site (www.elmt-relpa.org) was developed with three key purposes:

1. to provide broad information about the ELMT and RELPA programs;
2. to serve as a repository of documents and studies produced through the program including geographical maps; and
3. to provide a geographical representation of completed activities.

This article describes the set up and technical elements of the system as well as drawing some conclusions on it's usefulness in sharing of experiences with other organizations/programs considering setting up or designing similar sites.

System infrastructure: The system infrastructure is based on three elements: a database management system, software for map making and a web application. The system is mainly based on open-source software that can be freely utilized and further developed: the database management system it is derived from a database (Postgres) developed by the University of California, Berkeley and in the last decade, used in several research and production applications. With this system it is possible to extract from the database new information using the element's geographical location: e.g. to locate wells within a certain distance from a village, calculate the minimum path distance from two points using a road network, determinate the frequency of land-use classes for every administrative districts and more complex data elaboration.

Map server is the software that has been used for the map making, to filter the data and to define the style of representation: colors, shapes, labeling, scales of visualization and the other graphical elements, but also to render the map on the web for any scale and locations. The web applications and a dedicated interface has been developed (using Java Servlet Technologies) to easily administer the website, to upload the geographical information to the web and to create maps and web contents. The project has created a dedicated interface to final users to allow them to easily update project data and information, to navigate through the maps and to print images or transfer them in documents and presentations.

Data Management: Every quarter consortium members updated an excel spreadsheet of their completed activities by geographical areas which was checked and

(Continued on pg 23)

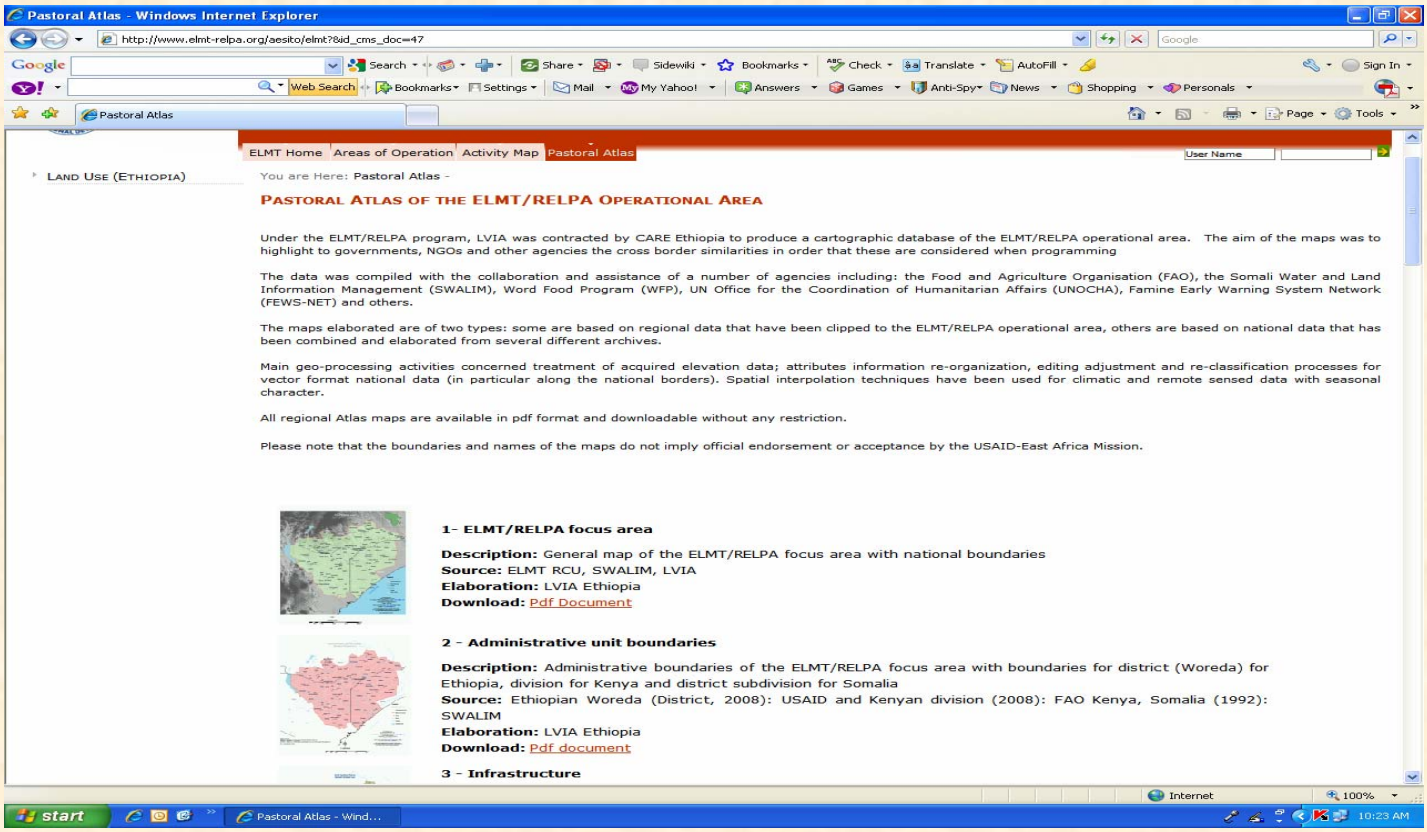
(Continued from pg 22)

and consolidated by the RCU. This information was converted into visual maps by inserting it into the geo-database using activity codes. The main data sources have been DEPHA (UN/Data Exchange Platform for the Horn of Africa), FAO, SWALIM (Somalia Water and Land Information Management) and to resolve geographical names, GeoNames. Administrative boundary data have been merged and harmonized to obtain a unique data layer for the "ELMT areas of operation" to map each implemented activity to a specific area. It is well understood that map borders are not authoritative, but are only needed to locate the project activities. The maps are "populated" with key landmarks such as main towns, ELMT office's, hydrological networks and main roads.

The original intention was that partners would be able to update their own information directly on the website, however, given that they were already proving this information for reporting purposes and there was a need to ensure data quality and that updates were done regularly, this responsibility was taken on by the RCU.

The geographical monitoring of activities can be viewed in a number different ways:

1. By intermediate result (IR): Each partner working on the IR is shaded with a different colour;
2. By partner: Each IR that the partner is working on is represented by a different colour;
3. By activity: all activities of the same type e.g. contingency planning, CAHW training, natural resource mapping, are represented on the same map.



The pastoral atlas

The website has been running since December 2008, it was publicized via the ELMT bulletin and newsletters, WISP, the African Drought Risk and Development newsletter and consortium member e-mail signatures. It has so far had 1800 visits from 58 countries.

It has been a useful repository of the information about the ELMT program and a central point to keep all the outputs produced. It has now well over 100 documents also provided easily accessible information about the geographical location of interventions by consortium member and sub-grantees. The ELMT program was largely a pilot program in multi-country, cross border consortium working, and there are many lessons that can and should be learnt for strengthening future programs in the region. The good practice bibliographies, technical and technical briefs and evaluations are a useful contribution to this learning and will be shared through the website.

The geographical representation of activities has proved useful for donor reporting and for the production of communications materials. However over half the visits to the sites were from non-consortium members, and informal communication suggests that ex-consortium staff use the website more after they leave the project than when working on it, suggesting that ELMT partners receive information about what each other do more directly and thus the website has not obviously enhanced co-ordination or collaboration.

One lesson that needs to be learnt from the development of this website is that such sites are long term projects that require

(Continued on pg 24)

(Continued from pg 23)

buy-in from a range of stakeholders and clear objectives and dissemination strategies. The short term nature and the lateness in producing outputs meant that the potential of the website was not fully realized.

Despite this, the ELMT website provides a good example of a project website that tries to share what it is doing and its experience to other actors. Given the constant demand for more information to be available on programs in pastoral areas in the HOA, particularly given the need to maximize the impact of the limited investments in the region, it is highly recommended that such a website be extended to include all key development actors. As the program is drawing to a close it has been agreed that the website will be reorganized and taken over by the Horn of Africa Pastoral (HoAP) Network - a network initiated by a number of regional actors on pastoralism.

It is thus hoped that organizations will continue to contribute documents and experiences to the website to promote better coordination and improved programming in pastoral areas of the Horn of Africa.

See www.elmt-relpa.org

The ELMT website, Document page

Working as a Consortium—Insights from the Enhanced Livelihood in the Mandera Triangle Program (ELMT)

Summary by Linda Ogwell

Sustainable development is a process of co-production. Consequently, multi-stakeholder processes (MSPs) are an increasing feature of development relationships. There are many ways of collaborating, and many applicable principles. Some involve joint contracting; others rely on collective action as part of the design. Inter-Mediation International (IMI) an organization specializing in collaboration in international development carried out an assessment and external evaluation of the ELMT consortium to learn from it's experience.

Consortia are formed around the principle of *synergy*. That is a formal, time-bound arrangement systematically linking diverse competencies of a group of actors to better reach shared objectives. The synergy anticipated from ELMT's members was threefold. First, is in terms of making a substantive advance in *connecting different issues affecting pastoral livelihoods.* Second, was *cross-border coupling of efforts*, such as building relational capacities, for example in conflict prevention and sharing learning. Third, *to leverage complementary experiences and expertise* brought by different actors.

ELMT collaboration was reviewed using six lenses on collaborative functioning:

1. *Collaborative Context*:
The collaborative context assesses factors that bring actors together to achieve something mutual. The Consortium member organizations were very familiar with this context. However, they were less familiar with the intricacies of consortium-working in compliance with the contracting requirements of USAID's Regional Office. The donor-created context generated negative pre-conditions for establishing an effective Consortium. Negotiating the Consortium's Cooperative Agreement (CA) was drawn out, involving the donor deciding on minute details including the numbers of vehicles, types of equipment, staffing requirements and, in some cases, even interfering with recruitments and determining salary levels. There was also a continual donor pressure to demonstrate results across complex linkages, using inconsistent measures. In addition, compliance with contracting requirements significantly delayed sub-grantees' work. Lack of engagement by relevant USAID missions (e.g. monitoring visits) as well as micro-management in some aspects of the program by USAID East Africa (e.g. approval of sub-grants) contradicted the partnership principle intended in a CA, impeding both programme delivery and Consortium effectiveness.

2. *Collaborative Structure:*
Collaborative structure means both the philosophy behind the consortium and the design chosen to work together. Central to ELMT's design *w*as the use of a Regional Coordination Unit (RCU), Technical Advisors (TAs) and Technical Working Groups (TWGs) established for each programme theme. In the case of the ELMT-RCU there were frictions about perceived interference in member's internal affairs; high transaction costs to get joint efforts underway; and insufficient leverage on member's leadership to resolve relational problems. Performance and timely reporting pressures on the RCU, transmitted through to members, often exacerbated a 'co-ordination versus management' conflict. A second design choice was for TAs to be housed in their individual member organizations rather than seconded to the RCU. Consequently, TAs' location and contracted partial time commitment – as low as 8 percent - did not promote adequate focus on ELMT and allowed a channel for subsidizing INGOs other projects. In addition, separating TAs did not foster co-locational synergetic linkages across the six programme components that an RCU placement could have given. As such, an important synergy was lost due to the Consortium arrangement. Nevertheless, later in the programme, TA interactions built up of mutual understanding and trust started to tilt the balance towards greater sharing and insights about what cross-border work could mean in practice.

3. *Complementary and Competent Representation*:
A valued-added of consortia lies in combining the various competencies that members bring to the table. This was certainly the case with ELMT members, but less so for sub-grantees who either had low technical capacity or were not sufficiently involved in the Consortium to identify opportunities for shared learning. This situation called for significant attention to capacity development around the six intermediate results that required time to become embedded. This process lagged due to USAID's tardy approval of the sub-agreements template and member's own capacity development limitations.

4. *Understand and Embrace Diversity*:
Diversity is inherent to consortia. In fact, differences are meant to be a source of added value. Exploring diversity early on is therefore vital. In terms of the necessary face-to-face exchanges, for ELMT this happened somewhat late. The anticipated process of doing so through implementation eventually worked to some extent, but was hindered by significant staff turnover. Initially, a culture of criticism and confrontation was dominant in the early stages of the Consortium, rather than a culture of support. Later, as trust emerged, better use was made of resources and drawing on people's strengths.

5. *Collaborative Attitude*:
In consortia, members' TAs and similar functions act as 'boundary spanners' in terms of their organisations and, for ELMT, also for cross-border operations. That is, in addition to bringing technical competencies they link and 'represent' their INGO into the whole and visa versa. Doing so means 'interpreting' differences in organisational cultures, communication styles, procedures, territorialism and reticence to share information. This relational role is a competency insufficiently recognised or invested in. Consequently, the personal characteristics and attitudes of individuals involved in a consortium matter a lot more than one might think appropriate, but that is the reality of collaborating. Inter-personal and political skills matter. The 'working around the design' aspect of ELMT is a fair proxy sign of trust-based collaborative attitude. Preconceptions and stereotypes are overcome. Working across boundaries to create a common good becomes self-motivating and self-energising, both vital for effectiveness.

***6. Effective Communication*:**
Collaboration needs good communication, but consortia often face a paradox. Member organisations that would otherwise 'compete' for territory, intellectual dominance and so on are now supposed to connect and share, but without the certainty of fairness in what is contributed versus what is gained. But withholding or delaying information exchange can slacken the pace to the slowest member. The complex setting across three countries, plus the tricky interlinking of the development interventions, made timely communication critical for good consortium functioning. The RCU's attention to this requirement with significant effort put into unplanned Newsletters and Bulletins as well as studies, monitoring, evaluation, learning and documentation are good examples of what was needed.

(Continued on pg 26)

(Continued from pg 25)

General Rules of Thumb

Every consortium is an experiment that is strengthened by reflecting on 'evidence' as it arises, updating the working hypothesis and experimenting again. Do design enough moments and processes that encourage such joint and self-reflection. Treat collaboration as a work in progress - not an event or set of contracts. Adaptive management should be the presumed norm and enshrined in any agreement.

Effective consortia require adequate relational competencies. This type of capacity is too often assumed but seldom 'measured' or invested in. When negotiating and recruiting, management needs to have a good fix on the relational adequacy of their organization. Consortia must balance collective expenditure of energy between *what* we are doing and *how* we are doing it. Doing only one of those two tasks for a prolonged period brings trouble. Mutual trust is the core of effectiveness. Design around a 'stages of growth' approach to consortia functioning and performance. Recognise that resource needs for each stage vary considerably.

Pay early attention to and investment in 'induction' through inter-personal exchanges. That is, create opportunities for people to understand and accept each other. Establish important pre-conditions, such as an embodied and shared—rather than an abstract— vision. Leadership in consortia can be expressed in many hard, compliance and soft, negotiated, ways. Although positional leadership is important, more necessary is a collaborative style and leadership arrangement that can be independent of hierarchy. The critical issue is to co-locate and ensure that responsibility and authority are commensurate, while members pay as much attention to their obligations as they do to their rights.

Advice for NGOs

1. Consortia are much vaunted and promoted by donors, but there is inadequate experience of how they work and need to be managed. Therefore, allow adequate time and flexibility for their processes to develop.
2. Consortia are as much, if not more, political than they are technical. Be prepared and skilled to work on both dimensions simultaneously throughout.
3. Collaboration designed on paper will seldom work as anticipated. Interaction between individuals is the design in practice. Do not underestimate the personal factor in consortium functioning.
4. Years of disputes make clear that it is unsafe to assume that written contracts will be understood in the same way. At the start, invest in facilitated face to face clarification of roles and expectations.
5. Risk analysis appropriate for projects and programmes cannot simply be applied to consortia. Collaboration calls for a well-thought through risk assessment method and contingency policies.
6. Prevent inconsistency and instability in staffing.
7. Demonstrate ongoing senior management support and commitment. A positive perception of commitment beyond a bigger budget is critical.
8. Establish a grievance/conflict resolution mechanism and process.

Advice for Donors

Consortia and other forms of collaboration are not 'projects' by another name. They are living relational arrangements that become (in)effective depending on how they are initiated, grown and treated. Their management requires adequate resources. Funding rules and how money-power is applied are critical responsibilities calling for specific staff competencies in terms of understanding and supporting organisational processes. Carefully select collaborative arrangements. hey are seldom suitable for short-term programmes. Nor do they necessarily reduce burdens on staff, nor externalise transaction costs, particularly when micro-management is in play. Factor in adaptive management as a standard operating requirement.

The full policy brief on consortium working is available on ELMT website at www.elmt-relpa.org

ELMT's Goal - ***To increase the self-reliance and resiliency of local populations through improved livelihoods in the drought-prone pastoral areas of northern Kenya, southern Ethiopia and south-west Somalia.***

Intermediate Results:

IR1: Livestock based livelihoods protected in the event of an emergency;
IR2: Livelihoods enhanced by improved livestock production, health and marketing;
IR3: Enhanced Natural Resource Management;
IR4: Livelihoods enhanced by strengthened alternative, complementary and enhanced income sources;
IR5: Strengthened capacity of customary institutions in peace building, civil governance and conflict mitigation; and
IR6: Pastoral area 'voice' in dry land policy formulation and implementation strengthened at all levels.

ELMT/ELSE Partners

CARE Somalia	VSF - Suisse	CARE Kenya	Save the Children/US	CARE Ethiopia
Social Life and Agricultural Development Organization (Bardera and Gedo)	**Somalia -** Moonlight Development Agency (Dolow/ Luuq and Gedo)	Community Initiative Facilitation Assistance (Loyangalani, North Horr and Gadamoji)	Pastoralist Concern Association Ethiopia (Filtu District)	Action for Development (Miyo Woreda and Borana Zone)
Dolow Farmers Cooperative Society (Dolow and Gedo)	African Rescue Committee (Badhaadhe and Lower Juba)	Oxfam GB (Wajir)	SOS Sahel (Afder, Liben Zones (Somali Region) and Arero and Moyale Districts and Borana Zone)	Community Initiative Facilitation Assistance (Moyale Woreda and Borana Zone)
Wamo Relief and Rehabilitation Services (Afmadow, Lower Juba)	**Kenya -** Participatory Education, Awareness and Resource Innovations (Marsabit, Ngurnit Location)	Emergency Pastoralist Action Group (Mandera)		SOS - Sahel (Dire, Teltele, Yabello Woreda and Borana Zone)
		Kenya Camel Association (Garissa and Moyale)		Livestock Information Network Knowledge System (Borana Zone)

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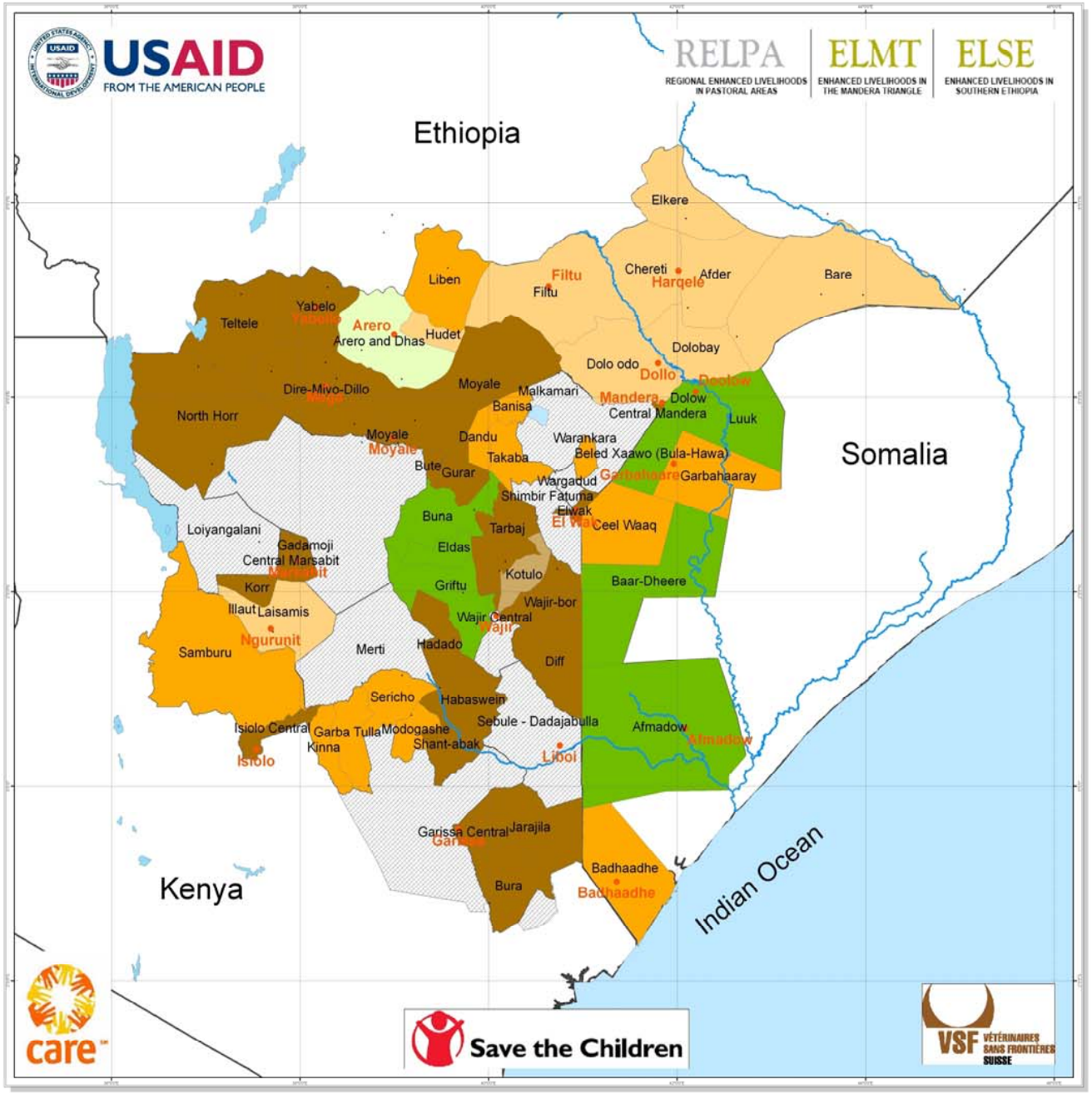
ELMT/ELSE Operational Areas as at January 2010



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