

“AS A POET I CAN INFLUENCE THE COMMUNITY”

Somalia has been described as a nation of poets. Poetry plays a central role in Somali culture and is used as a major oral tool of self-expression and cultural communication. Somalis use poetry to express their feelings, praise their animals and natural resources and glorify or defend their clans. Poets are held in high esteem as they reach out to everyone within the community.

Halima Haji Shafat, a mother of 4 in the Lower Juba region of Somalia, has been actively involved in the ELMT program, launching single handedly a poetic campaign to halt environmental degradation.

“As a result of my poetry many residents in Afmadow have abandoned the trade in charcoal”, explains a proud Halima. When asked to recite one of her poems, she doesn’t hesitate and takes her time to give us a meticulous translation:

“Refrain, do not cut the wet trees, oh people,
these are our diamonds.
Respect the home of our wildlife, the food of our animals.
Don’t degrade our land, spare our inheritance.”



“HELPING MAP MY AREA HAS GIVEN ME BIRDS EYES”

Hassan from Borana, Southern Ethiopia, thinks that participatory mapping is the best tool his community has received. “It has helped us look at our land resources and mobility patterns with bird eyes. At madda level (the grazing areas around wells), elders are meeting together more regularly to discuss rangeland problems and solutions and the government officials who also attended the participatory mapping sessions have now started talking to the elders. We have now open debates and discussions over our resources. There is a new

sense of ownership.”

Hassan is also excited about the outcome. “From the mapping discussions we developed community action plans to address our key problems together with the local government, we divided up responsibilities on how to address them and then followed up progress with regular meetings. We have presented our map and action plans to the local government and other NGOs that are working in the area and we hope that they will support us in addressing our priority issues.”

“WE QUIT FARMING AND WENT BACK TO LIVESTOCK”

Qara Guto is located three kilometers North East from Negelle town, about 595 Km South of Addis Ababa. Following top-down official advice, many pastoral families in the area had chosen settlement over mobility and ranching and privatization over communal land use. The new order led to disrupted grazing patterns, shrinking of communal grazing land and the degradation of rangelands.

Hussein Webo, a 47-year old community elder, explains how his community decided to restore 200 hectares of land that they had previously used for farming. They decided to build a protected communal enclosure to grow grass and feed their livestock. “Ours is a reversal story”, laughs Webo. “We were new farmers and after a long drought and heavy rains we lost both, the crops and the rangeland. The rangelands were bare, we could not feed our livestock, and the crops were gone, we could not feed our people. We were 120 families, all desperate for food. After endless discussions we decided to quit farming and look better after our livestock.”

With the technical support of SC/US, they dismantled the farms and got in touch with the Woreda Pastoral Development Office who provided them with grass seeds and seedlings which they planted on communal land to combat degradation. During the 2008 drought-emergency they fed their livestock and in the process discovered that hay could save their animals during drought. The community then agreed to extend the pilot enclosure into 200 hectares of pasture. “We mobilized 37 helpers to construct terracing. We also prepared seedling holes and planted 2500 seedlings.”

His friend Hussein Kedir, 45 years old, elaborates further: “Problems

forced us to change. I realized that the emergency livestock feed which saved some of my stock in 2008 had been brought from as far as Addis Ababa. My three breeding cows survived thanks to the assistance of the Debano livestock feeding center. I realized that if a similar drought occurred again, I had to be prepared. Now I will be able to comfortably feed more than 10 of my breeding animals from the share of hay I expect. It was this experience that motivated us all to consolidate and expand the size of the enclosure area.” Hussein is convinced that the key to their success comes from claiming their confidence back, both as livestock keepers and as consensus-building community members.

KEY ACHIEVEMENTS IN NATURAL RESOURCE MANAGEMENT

- SUPPORTING CUSTOMARY INSTITUTIONS IN 22 COMMUNITIES TO ANALYZE AND ACT ON NRM CHALLENGES LEADING TO THE CREATION OF OVER 32 DROUGHT RESERVES, THE DISMANTLING OF ILLEGAL SETTLEMENTS AND FARMS AND OPENING UP OF MIGRATION ROUTES
- DEVELOPING A NEW METHODOLOGY FOR PARTICIPATORY MAPPING AND ACTION PLANNING AT WATERSHED LEVEL
- REGIONAL SHARING OF EXPERIENCES OF NRM ISSUES INCLUDING PARTICIPATORY MAPPING, PROSOPIS CONTROL, HOLISTIC MANAGEMENT AND RANGELAND PRODUCTS



LIVELIHOOD DIVERSIFICATION

The majority of pastoral homesteads in the remote, semi-arid and conflict-ridden areas continue to suffer from lack of business and financial training. Yet, mobile phones and mobile money transfer services are already transforming their lives. It is now easier for them to check livestock prices, send and receive money and keep in touch. Still, literacy standards in the region are low and without business skills training, it is very difficult for livestock keepers to develop and sustain new income-generating activities that can help them cope better in times of drought.

In light of these problems the ELMT/ELSE program focused on exploring avenues for enhancing livelihood diversification, offering literacy improvement and training on practical skills of business management as well as linking producers to markets. CARE

Kenya adapted business skills training materials to Somali communities in Northern Kenya and developed a business literacy curriculum that has now been adopted by the Ministry of Education. VSF Suisse trained camel herders and women traders in Isiolo and Nairobi in hygienic milk handling which reduces losses and increases income. SC/US supported cereal trading groups in remote areas and linked them to suppliers.

A wide range of income-generating activities were supported. Bee-keeping, mat weaving, basket making, hides and skin processing, cereal, livestock and milk marketing are some of the small businesses now thriving in the area. In addition, fodder production has been promoted in the three countries and methodologies strengthened through training and experience sharing.



STORIES OF CHANGE



“I HAD NEVER SEEN OR HEARD OF A BORAN SELLING PASTURE”

Adan Ali Halake, a Boran pastoralist from Garbatulla, Kenya, never imagined he could make a living from growing fodder. “I had never seen or heard of a Boran selling pasture to make a living”, laughs the 57 year-old father of five.

After being trained in fodder production by VSF-S, he cleared some land and started growing fodder. “I was the last trainee to establish a grass farm; I didn’t have the capital to plough an area that had never been cultivated before,” explains Halake. “But once my farm was established, it produced 153 bales of fodder, part of which I sold to the government for relief distribution to the local community, each at Ksh200 per bale (about USD 3).”

He raises his arms, still in disbelief: “I generated a total income of Ksh28,000 (USD 380), just from livestock grass!” From these proceeds, Halake paid school fees for his Form 1 child, bought basic household items and has plans to invest the balance when the drought situation improves.

“Together with the fodder I also harvested 46 kg of Sudan grass seeds and 4 kg of Mucuna seeds which I then used to upgrade my fodder production

and sell the surplus. I will invest the balance when the drought finishes.” The health of his 8 cattle has also improved. “Before I used to get an average of two glasses of milk per day from my cattle, but now I get up to seven glasses. All thanks to this fodder.”

Halake adds, “As a community, we have benefited greatly from the training.” Traditionally, residues from planted crops had no value in the village and were mostly burned. This has now changed. “My fodder production has generated a lot of interest among my neighbors. Six of them borrowed my hay while others have asked for my hay box to bale their own.” As a pastoralist, Halake is proud to share his knowledge: “It has also created interest among other clans who migrate into this area from neighboring countries. Many people have asked me for seeds so that they can go back and try for themselves.”

Halake believes that he can sell his fodder to individuals since the market has expanded. “The fodder can last up to six years when properly stored. Now that I know the benefit, I will promote fodder production throughout the entire community.”



“I THOUGHT I HAD ARRIVED BUT MY BUSINESS HAD JUST STARTED”

“Milk for us is the same thing as bread for you”, explains Amina. “I started selling milk in 2004, after my husband was killed by the militias. He had left me with eight children to feed and I was desperate to support them.” Amina Ali Omar, from Bulla Hawa, interrupts our conversation to attend to her customers, all queuing to buy her milk. “I started with 40 liters of milk given to me by relatives who owned goats, cattle and camels. This was my start-up capital” From the milk sales she progressed step by step into selling other products that further boosted her capital. Eventually she was able to purchase milk without having to rely on her relatives. She thought she had made it.

In February 2009, Amina was among the 21 women who received training from VSF Suisse in milk handling and hygiene. “The training turned my business around. I used to sell an average of 40 liters a day of which 15 would get spoilt or sour by the end of the day. I was trained in milk testing, proper cleaning and storage. I was also given an aluminum milk container by VSF Suisse.” After putting all these measures into practice, her business doubled.

“I now boil surplus milk and store it in a clean aluminum container inside a hole in which I pour cold water ready for the next day. In that way, I am the only trader who has fresh milk to sell before the suppliers arrive here around 11 or 12 am. The quantity of milk I sell has increased by 60 liters and my spoilage losses are almost none. It feels like a miracle.”

Amina is now looking forward to her new challenge. She is planning to acquire more milk cans so that she can increase the amount of camel milk she is selling. “I now understand what I am doing and why. I can see the benefits. I thought I had arrived but my business has just started.”



“UNITY IS STRENGTH”

The Naam Farmers Group in the Tana River, North Eastern Kenya, has 30 members, the majority of whom are women. The group is involved in traditional bee keeping and mat making under the ELMT program. “We were stuck between a rock and a hard place”, explains Habeya Zaina Shaeab, the group’s cheerful chairwoman. “Before, jobs were seen as only appropriate if they were carried out by men. Now everyone understands that to get out of poverty, we all have to play our part and help each other.”

Initially the group had 3 traditional beehives. CARE trained them on how to measure the honey, use the beeswax and identify the different types of bees and their roles. They also learnt about the different types of hives and how to clean the honey. The training later involved a field trip to Honey Care Africa in Limuru where they were introduced to modern handling and packaging and also received 10 Langstroth hives that produce more honey and are easier to harvest and transport. Another 15 members of the group were trained on how to organize group savings and loans and 14 were trained on improving their already existing mat making skills. Now they are able to produce new designs, mix their color schemes and make bags, hats, baskets and even table mats.

Zuhura Bakari learned a lot from the financial training. “ Before we used to have huge losses because we were not able to keep records. Now I can even apply what I learnt to my individual business.” The members of the group support each other, look after each other’s children and contribute money to pay school fees. “We are like a family”, says Habeya. “Everyone has her strengths and weaknesses but by coming together we can multiply our skills and feel supported. Unity is strength”

“NOW I CAN WRITE MY NAME, BEFORE I COULD ONLY USE MY THUMB”

Saida Mohamed from Garissa town, Kenya, was not allowed to pursue her education as her brothers were prioritized for schooling. “I used to feel degraded when I was asked to sign something. In official papers I could only use my thumb. When CARE launched a business literacy course, I enrolled. I can only speak my mother tongue, I don’t speak English, but the lessons were being taught in Swahili and Somali and I thought I could attend the classes. Today I am able to go to the bank, sign my own name and run my own business. I can also help educate my children and that has given me a new sense of confidence and pride.”

KEY ACHIEVEMENTS IN LIVELIHOOD DIVERSIFICATION

- OVER 900 INDIVIDUALS TRAINED IN BUSINESS DEVELOPMENT SKILLS
- 700 INDIVIDUALS TRAINED IN MILK HYGIENE, 340 IN HONEY PRODUCTION AND 120 IN MAT MAKING
- 183 FARMERS HAVE IMPROVED THEIR FODDER PRODUCTION TECHNIQUES AND PRODUCED A TOTAL OF 17,219 BALES AND 697KGS SEED LEADING TO INCREASED INCOME AND AVAILABILITY OF FODDER DURING DROUGHT PERIODS





STRENGTHENING CUSTOMARY INSTITUTIONS IN PEACE BUILDING AND CONFLICT MITIGATION

The cross border region dividing Ethiopia, Somalia and Kenya is mainly inhabited by mobile people who are used to move between countries for trade, pasture and away from conflict. However, increased border regulation and control by national governments disrupted the lives of pastoralists and undermined them politically and economically. Over the years, neighboring wars, the spread of firearms and centralized politics, have all contributed towards increasing insecurity in the region. However, despite the escalation of political conflicts, the pastoralists have managed to retain their common culture and livelihoods.

During the two-year program, the ELMT/ELSE consortium supported many peace-building initiatives across district and national borders. These included reconciliation meetings with the elders of the Borana, Garre and Gabra in Southern Ethiopia, peace-building talks between the communities of Dollow Ado (Ethiopia) and Dollow (Somalia) and the 2009 Moyale Cross Border Peace

Conference. These meetings contributed towards putting customary institutions and leaders centre-stage in the decision-making processes. Traditional elders and senior government officials from both sides of the border sat together and agreed to strengthen cross-border collaboration on peace building.

Oxfam GB in conjunction with Wajir Peace Association trained 15 peace monitors and set up 15 conflict early warning desks in Wajir to provide early warning information at local and national level. The Wajir desks have been cited as a model for community based conflict early warning by the National Peace and Security Committee. ELMT also supported rapid response interventions by the Al Fatah elders, and a review of the Al Fatah declaration. The program provided training for peace committees, district steering committees and food monitors, and carried out conflict mapping and action planning exercises.

“PEACE IS A COLLECTIVE RESPONSIBILITY”

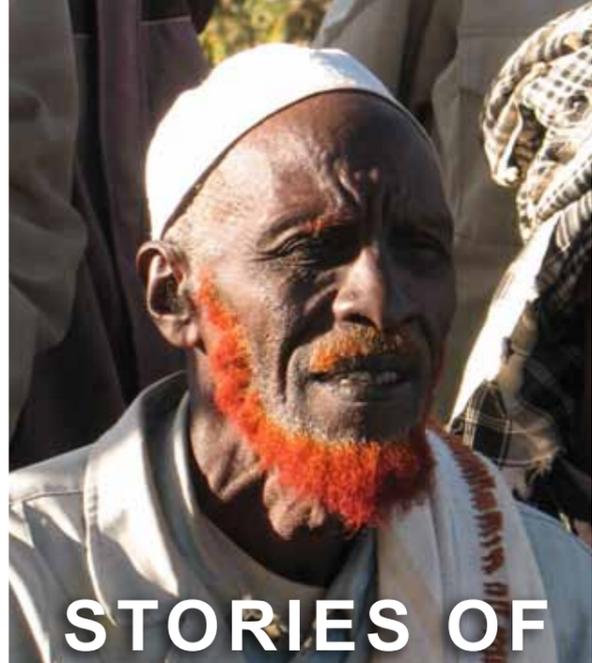
Wajir, situated in the North Eastern Province of Kenya and bordering Somalia and Ethiopia, is mainly populated by Somali pastoralists who move their livestock across a vast area with unreliable erratic rainfall. The necessity for unrestricted movement coupled with scarcity of natural resources leads to frequent conflicts over the control and use of the scarce resources.

Currently, much of the clan fighting centers on electoral politics and boundaries. Also, there is constant conflict over the natural resources shared amongst the Somali and their neighboring Boran/Gabra tribes. The civil war in Somalia and instability in Ethiopia have led to a flow of refugees, weapons and war mercenaries that have further eroded clan stability within the Wajir districts.

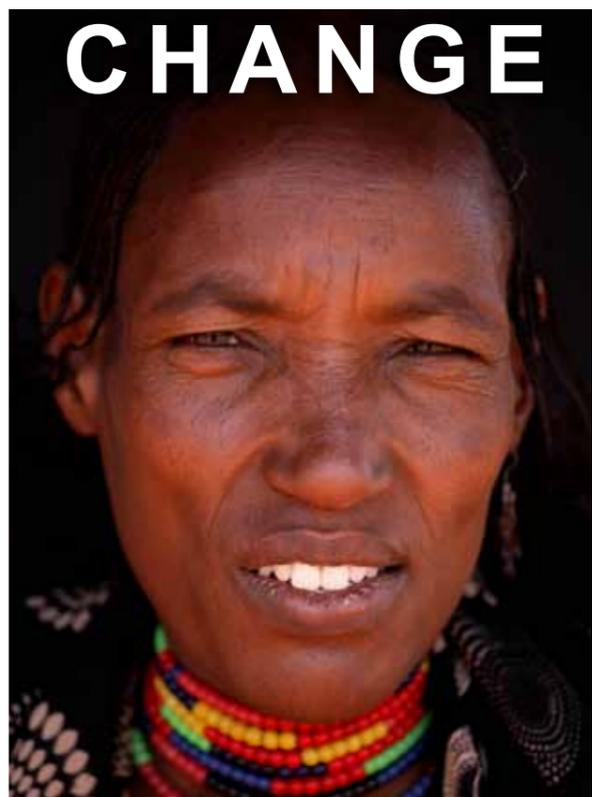
Mohamed Abdullahi Abdhi is a Wajir community leader determined to bring peace back to Wajir. “In 1993, after the 1992 elections, the whole district was up in flames. To restore peace, together with other members of the community, we went door to door listening to the different grievances and asking for peace. We then sat down with elders and government

officials at a place called Al-Fatah to discuss the problems and find solutions. That’s how the Al-Fatah Declaration was born. It followed the Sharia law and outlined rules for compensation in case of theft, rape, murder, injury... It also established a committee of elders to oversee the peace agreement and promote peace building and conflict resolution in Wajir. Helped by government forces the Association managed to recover 1,600 arms in one year. It was a success. The Al-Fatah Declaration is still used today and has proved key in promoting peace in the area.”

ELMT supported a review of the Al Fatah Declaration in 2009. The review by customary elders updated the document revising the monetary value of camels offered as compensation; declaring that rapes should be subject to the laws of the land; and that possession of illegal arms should be reported to the authorities. These revisions will now be considered in the reviews of the broader Garissa and Modogashe declarations being carried out by the National Steering Committee on Peace Building and Conflict resolution.



STORIES OF



CHANGE

“IT’S IMPORTANT TO LISTEN AND WORK THROUGH DIALOGUE”

Mohamed Faaqid Abdiis is the chairman of a peace committee that includes elders from Dolow Ado in Ethiopia and Dolow district in Somalia. He explains how in the past the relationship between the two Dolow communities was one of hostility, mistrust and suspicion. “Whenever one community crossed over to the other, there was trouble. Assault, rape, livestock theft, threats. You name it. Often they would deny each other the right of passage and force each other to return their animals to wherever they came from. In times of drought, to block the access to a water point is the worst you can do to a fellow herder.”

Things started improving after CARE Somalia spearheaded a series of community meetings that brought together the elders of both communities. “In the olden days, explains Abdi, inter-clan hostilities were always solved through the intervention of us elders. We are the oldest survivors and people in the community listen to us. When CARE asked us to intervene we visited many areas in Dolow Somalia and we talked to everyone. It’s important to listen to everyone and to work through dialogue. In Hanaan we organized a meeting of all elders and explained the benefits of allowing free access across the Somalia/Ethiopia border. We asked them to tell us their problems. It then emerged that one man from the host community had raped one of their daughters. They wanted revenge. We then agreed with the elders that the rapist would compensate the girl’s family and the next day we pushed him to pay the compensation. We also warned him that if the incident reoccurred, we would have him arrested. He now knows

that everyone knows. He won’t do it again.”

In another meeting it was reported that camels from a community from Gedo had crossed to the Bay region but were sent away by the Fuqi-Muhumed clan who refused having their camels grazing in their area. The camel owners were forced to move back and fortunately for them it rained. Attracted by the rain, the Fuqi-Muhumed clan crossed to their region and the previously chased Gedo community received them up in arms. Abdi laughs. “We brought them together and told them that if they allowed each other to cross to wherever it rains, they could both benefit and graze their animals in peace. Thus the Gedo allowed the Fuqi-Muhumed to graze until the end of the dry season.”

KEY ACHIEVEMENTS IN STRENGTHENING CUSTOMARY INSTITUTIONS IN PEACE BUILDING AND CONFLICT MITIGATION

- THE MOYALE CROSS BORDER PEACE CONFERENCE, 2009
- WAJIR EARLY WARNING DESKS, RAPID RESPONSE INTERVENTIONS, STRENGTHENING OF PEACE COMMITTEES AND REVIEW OF AL FATAAH DECLARATION
- PEACE BUILDING INTERVENTION BETWEEN THE PASTORAL COMMUNITIES OF DOLLOW ADHO (ETHIOPIA) AND DOLLOW SOMALIA



PROMOTING PASTORAL VOICE IN POLICY FORMULATION AND IMPLEMENTATION

Pastoral elders are an invaluable source of practical knowledge. In an environment that by its very nature allows only a narrow margin for error, the oldest survivors have the most valuable knowledge of all. They are the living memory of their community and the protectors of its environment. Unfortunately, colonial education greatly undermined their voice, especially in Kenya where the British-educated agriculturalists took over all major positions of political and economic power after independence.

The ELMT/ELSE program co-organized and funded many gatherings in the region to discuss key issues for the drylands and to promote the pastoralist voice in dryland policy formulation. Especially successful to strengthen the pastoral voice was a gathering in Yabello supported by CARE Ethiopia where pastoralist elders and government officials came together to discuss rangeland management issues and led to confirmation by the government of the importance of customary institutions in natural resource management.

The Kenya and Ethiopia Camel Forums organized in 2009 were also successful. They offered an opportunity to articulate issues pertaining to the development and promotion of camels as a way to maintain pastoralism. Regional climate projections for the next 40 years indicate that in the Horn of Africa rainfall and rainfall intensity will increase, temperatures will rise, and successive incidence of poor rains and drought will become more common. The threat to livelihoods posed by increasingly erratic weather patterns will force pastoralists to undertake further adaptive strategies including, as is already happening, an increasing dependence on camels.

The Camel Forums offered relevant avenues to disseminate and discuss research findings, policy issues and also to demonstrate, in a practical manner, husbandry and health challenges involved in camel rearing. The Kenya gathering promoted cross border learning and information exchange, set up a cross border multi-ethnic peace committee and secured the recognition of

camels in the national livestock policy.

In Kenya, the creation of the Ministry of State for Development of Northern Kenya and other Arid Lands (MINKOAL) represents an important step towards the establishment of a governmental authority with the political leverage and capacity to take forward pastoral issues within the national policy-making process. An option currently being discussed is the creation of an autonomous development agency combining the management of drought response and development initiatives in the arid lands of Kenya.

ELMT supported the Ministry by organizing a consultation meeting with pastoralist leaders on its vision and carrying out a study on eco-tourism potential in Northern Kenya to feed into its' Vision 2030 strategy. It also facilitated linkages with a number of potential contributors to its key strategic areas and helped develop a framework for a Northern Kenya Investment Fund.

“THE CAMEL IS THE ANIMAL OF THE FUTURE”

“Ethiopia has an estimated 2.3 million camels, the third highest camel population in Africa, after Somalia and Sudan. Despite this, the camel has been neglected both by development actors and the research community. Camels can survive 12 days without water; they are a reliable source of income, food and transport. They are the future for arid and semi-arid rangelands. Why don't experts pay more attention to them?” asks Keadu Simachew, SC/US livestock advisor.

Under ELMT/ELSE, VSF Suisse carried out a number of activities on camel husbandry and health, including: putting together a unique camel husbandry training manual, carrying out a study on Hemorrhagic Scepticemia (part funded) and a technical brief on Peste de Petits Ruminants (PPR) and Camel Sudden Death. It also trained other partners in camel husbandry and health. These activities triggered a lot of interest among Ethiopian partners and resulted into the planning

and implementation of a training of trainers (TOT) course on camel health management and husbandry.

“The purpose of the training was to build the technical capacity of livestock development professionals and camel practitioners in Ethiopia so that they can address issues related to camel production, health and management. The main outcome of the training was the 2009 Ethiopian Camel Forum that created a wide platform to discuss topics related to camel health, husbandry and marketing. It was jointly organized with the Ministry of Agriculture and Rural Development. The launch workshop brought together elders from pastoral communities, private sector, government line ministries and research institutes, universities, international and local NGOs and donor organizations. It showed that Ethiopia is well positioned to become a global leader in camel production.”



“YOU LIVE WITH YOUR NEIGHBOR OR DIE AS YOUR NEIGHBOR”

In October 2009, the border town of Moyale was teeming with tall, strong-built men busy gesticulating and greeting each other. The Maikona Declaration had been signed only 4 months earlier and as a result the Gabra camel herders had been able to access without fear the dry season grazing areas in Ethiopia. The Moyale Peace Meeting had been organized by the ELMT /ELSE program to encourage other pastoral communities to adopt similar declarations. It also sought to establish a cross border framework as a precursor to a sub-regional peace council.

For the first time, the Kenyan and Ethiopian delegations were led by Ministers, Members of Parliament and District Commissioners. Patronizing the meeting illustrated how seriously they were taking the issue.

A Boran elder highlighted the centrality of his people's tradition's and structures: “The government should not stand between us to resolve conflicts. We have our own traditional ways for coming together. As elders we know how to confront our problems. The government's role is to shield us from spoilers and enable us to talk together and negotiate.” And this is exactly what happened at the meeting. The causes of the cross-border conflict were identified (inter-clan tension over the establishment of new districts, local politicians who benefit from conflicts, and the proliferation of arms spilling over from Somalia). Both governments acknowledged that efforts could only succeed if supported and coordinated with counter-parts

on the other side of the border.

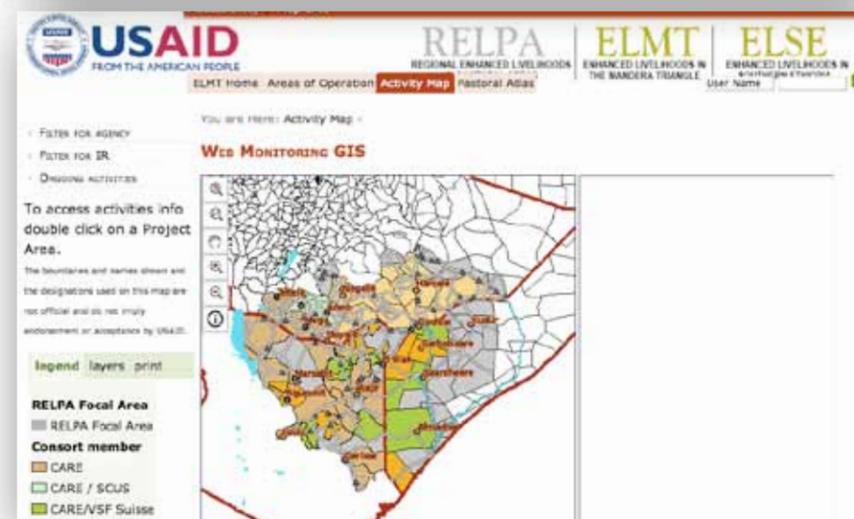
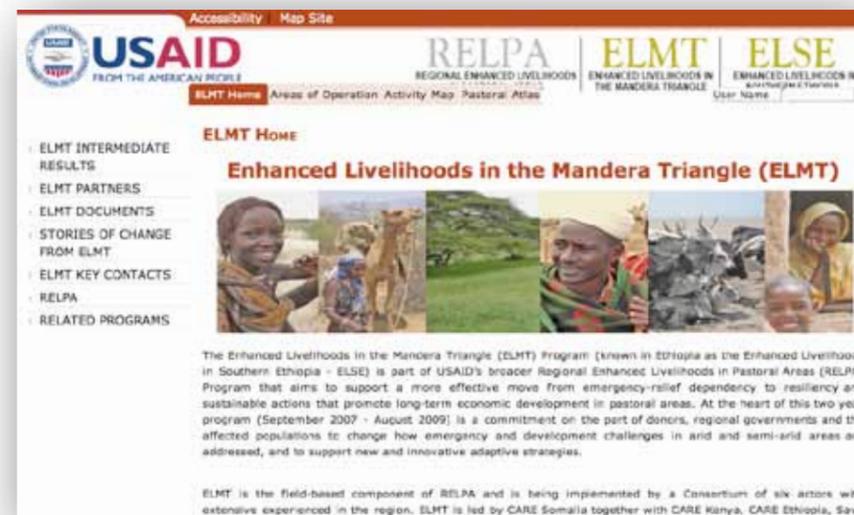
The elders also explained the communal philosophy inherent to the pastoral system: “In the pastoral world, you live with your neighbor or die as your neighbor. No pastoral household is self-sufficient. Either we share the prosperity that comes with peace, or rise and fall on the spiral of violence that is killing our lives and livelihoods.” According to the elders, conflict resolution and peace building need consensus building, they cannot be achieved in one-off meetings.

It was agreed that in the coming six to twelve months existing peace structures and governmental links would be strengthened including linkages between groups such as youth and women. A follow-up meeting was scheduled for June 2010 to review the progress made and lay the building blocks for the establishment of a sub-regional peace framework. It is hoped that ELMT/ELSE will ensure that this becomes a reality.

KEY ACHIEVEMENT IN PROMOTING THE PASTORAL VOICE

- ESTABLISHING THE ETHIOPIA CAMEL FORUM, 2009
- SUPPORT TO THE MINISTRY OF NORTHERN KENYA
- SUPPORTING THE DEVELOPMENT OF A FRAMEWORK FOR CROSS BORDER PEACE BUILDING

LEARNING AND SHARING



Monitoring, documenting and disseminating information about 60 plus activities and making it accessible to 25 partners and beyond is certainly a challenge. One of the aims of ELMT/ELSE was to consolidate good practice, disseminate it for scale up and provide recommendations for future programs and actors (road maps).

ELMT/ELSE developed a number of innovative mechanisms to do this. The technical advisors produced a series of good practice bibliographies to inform implementation. Experiences were documented in a biannual newsletter and in technical briefs and other publications. All outputs, including almost 100 studies, assessments and reports, were uploaded onto a website which also contained general information about the program. They were distributed alongside good practices from other organizations via a monthly electronic bulletin, which was disseminated to over 200 organizations.

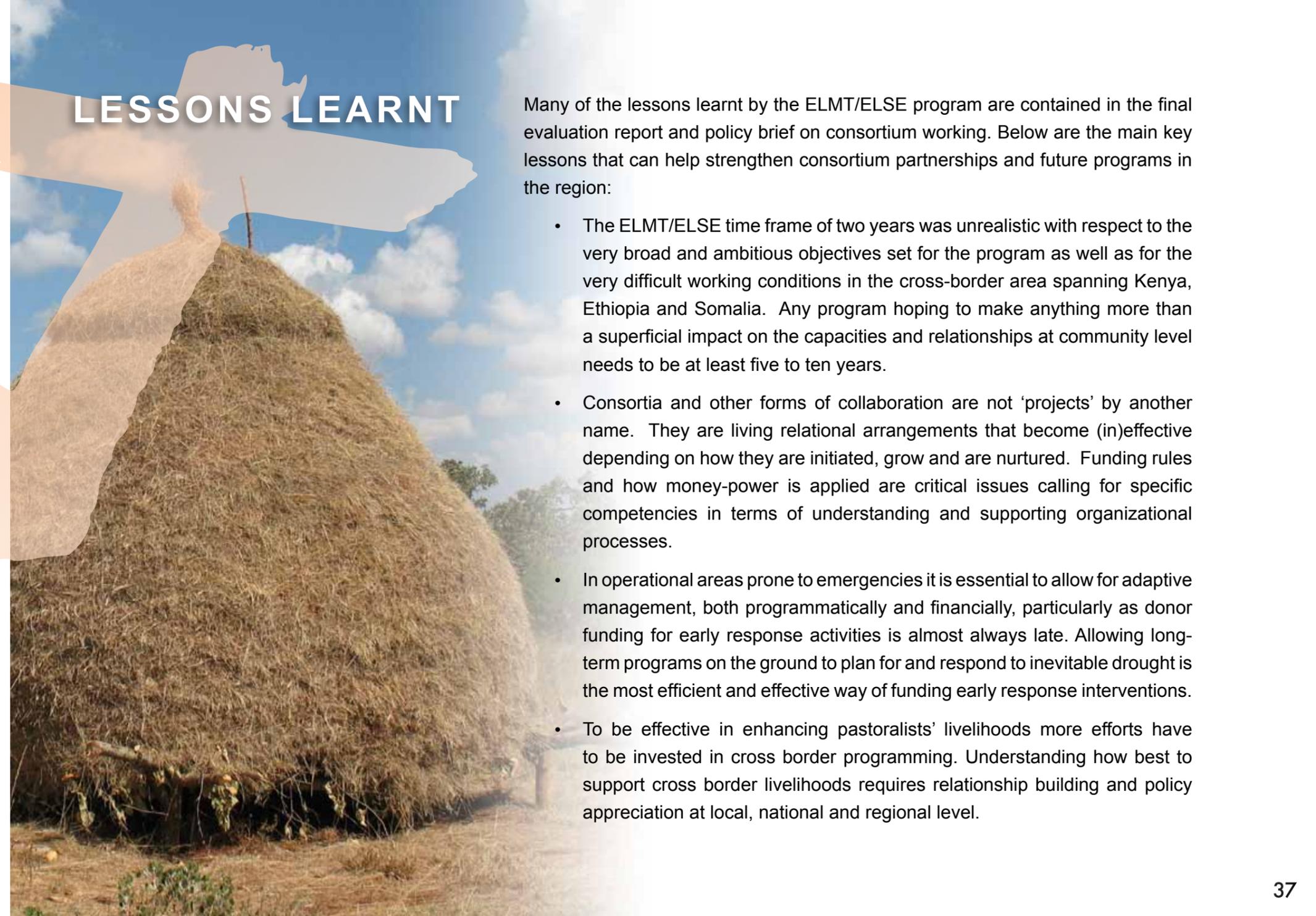
A simple framework for monitoring and reviewing the program outcomes was also developed. The evidence of change approach was incorporated into reports and used in program reviews. It drew upon a range of monitoring tools, including stories of change and change diaries, relevant quantitative data, and participatory impact assessments.

The open access website developed by AEDIT, (a company attached to the University of Pisa, Italy) and LVIA provides a model for other programs. In addition to the outputs, the website hosts 22 maps of key natural resource issues in the operational area and activity maps showing who does what, where within ELMT/ELSE. It also provides information on other components of RELPA and related programs.

LESSONS LEARNT

Many of the lessons learnt by the ELMT/ELSE program are contained in the final evaluation report and policy brief on consortium working. Below are the main key lessons that can help strengthen consortium partnerships and future programs in the region:

- The ELMT/ELSE time frame of two years was unrealistic with respect to the very broad and ambitious objectives set for the program as well as for the very difficult working conditions in the cross-border area spanning Kenya, Ethiopia and Somalia. Any program hoping to make anything more than a superficial impact on the capacities and relationships at community level needs to be at least five to ten years.
- 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, grow and are nurtured. Funding rules and how money-power is applied are critical issues calling for specific competencies in terms of understanding and supporting organizational processes.
- In operational areas prone to emergencies it is essential to allow for adaptive management, both programmatically and financially, particularly as donor funding for early response activities is almost always late. Allowing long-term programs on the ground to plan for and respond to inevitable drought is the most efficient and effective way of funding early response interventions.
- To be effective in enhancing pastoralists' livelihoods more efforts have to be invested in cross border programming. Understanding how best to support cross border livelihoods requires relationship building and policy appreciation at local, national and regional level.



THE WAY FORWARD

The importance of dryland pastoralism for the economic growth and stability of Kenya, Ethiopia and Somalia cannot be underscored enough. In such a fragile yet potentially productive ecosystem, pastoralism is the most economically viable production system available - and the most environmentally sustainable. No other productive sector can effectively absorb so many people at present nor provide for more effective use of land.

The ELMT evaluation report and the ODI Humanitarian Policy Group brief both agreed that far more attention needs to be paid to pastoral areas to enable pastoralists to adapt to changing climate and context and to ensure that their potential contribution to national economies and to maintaining their fragile environments is strengthened.

Supporting customary institutions in natural resource management, promoting peaceful co-existence and cross border collaboration to early response, developing livestock marketing and health care, as well as strengthening livelihood diversification options -particularly for those who no longer have livestock- are key priorities for development actors.

Infrastructure development, particularly roads and electricity, needs to be given the highest priority. National governments need to be held to account and national strategies need to be integrated

within a regional framework to guide development actors and help enhance the impact of aid interventions. Donors need to promote collaborative working and good practice through their funding mechanisms and procedures and ensure programs are focused and realistic.

Much has been learned on consortium-building, including the critical need for adequate time, support and commitment by all parties to take better advantage of collaboration, sharing and learning. ELMT has underlined the need for a long-term, cross-border and multi-level approach to pastoral interventions, as well as for greater donor flexibility in order to be able to respond more appropriately to livelihood shocks and better maximize resource use and programming opportunities.

Current efforts at improving development and humanitarian practice in pastoral areas are encouraging and should be commended. However, the various actors supporting the drylands of the Horn of Africa need to take more radical steps to make support to pastoralists more effective and relevant. It is time to move beyond rhetoric and lofty aspirations and translate these debates into more empowering and effective action for the people of the drylands.

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