



Indigenous Movement For Peace Advancement &  
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Pastoralists Alliance  
for Resilience and  
Adaptation in Northern  
Rangelands

*Building and strengthening resilient, transformational  
partnerships and social movements*

# ANALYSIS OF THE REGIONAL AND SUB-REGIONAL POLICIES ON PASTORALISM AND CONSERVATION: A CASE STUDY OF ETHIOPIA



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# Executive Summary

This report focuses on the regional and sub-regional policies on pastoralism and conservation in Ethiopia. Through an intensive desktop review, the report identifies gaps and opportunities influencing the domestication of these policies by engaging regional and international actors and government in Ethiopia.

Ethiopia is home to more than 14million diverse pastoralist inhabiting around 60% of the total landmass. The pastoral areas are endowed with huge social and economic capitals. The economic value of pastoral livestock assets (cattle, camels, goats and sheep) is estimated at ETB 256.0 Billion (\$US 8.5 Billion) in 2019 market prices. Ethiopia has got diverse bio-diversities and protected areas in which some cover as large landmass of 45,000km<sup>2</sup>. The country has pro-pastoralist Constitution and various policy and strategies to develop pastoralists. Ethiopia is signatory of global policy frameworks (United Nations Biodiversity Conventions-UNBDC); continental frameworks (African Union Policy Framework on Pastoralism-AUPFP); regional frameworks (IGAD Drought Disaster Resilience and Sustainability Initiative -IDDRSI and the IGAD Transhumant Protocol).

Despite huge potentials the pastoral areas are endowed with the pastoralist and indigenous communities have suffered a lot from climatic shocks such as drought and flood; and; intra and inter-ethnic conflicts and disease outbreaks. In the last five decades alone, the Ethiopian lowlands have experienced 16 drought events more than in any other country in Africa. The resultant effects of the various shocks have challenged the livelihoods of pastoralists than ever before. It is however a paradox that huge resources from the Government, development partners, CSOs and the communities have not been invested to develop the pastoralist. The root causes of the prevailing challenges of the pastoral setting are lack of coordination among pastoral actors, climate shocks and policy hurdles, especially on land tenure issues and marketing. In most cases, the designated government pastoral institutions do not seem pastoral oriented in their structure as they are suffering from the nostalgia of past policies that ignored pastoral communities. The abrupt and frequent restructuring of these institutions have brought about institutional instability. For instance the Ministry of Agriculture (MoA) underwent three major reforms in the last five years.

It is crucially important to dispel the myths and misconceptions surrounding the pastoral way of life. Pastoralism is often conceived as a backward way of life with little contribution to the national economy than a sedentary way of life. So, one of the core requirements in pastoral tenure is recognizing the system and its strategies for survival. The other important issue understands that mobility is the lifeline of pastoralism that enables pastoralists to exploit seasonal and temporal variations to access critical natural resources like water and grasses. To this end mobility between wet and dry season grazing reserves and extensive land-use systems is indispensable. All other development interventions in pastoral areas should be planned in a manner that doesn't compromise mobility.

Securing pastoral land tenure, enacting land use and administration policies, proclamations, rules, and regulations of the national and regions have to consider reversing land use and cover based on scientific research, reversing private and group closure, revitalizing of mobility by reserving wet and dry season grazing lands has to be government's priority interventions. Moreover, land use and administration should revitalize considering a host culture among various ethnic groups bordering one another.

Finally, we recommend that institutions established in Ethiopia to support pastoralist should perform their duties and responsibilities in due manner; there should be coordinated efforts in a way partnership and holistic resilient development approaches are in place among development actors; and, the government should acknowledge the potential of pastoralism for the community and national development. Also, putting in practice the international instruments like the AU Policy Framework on Pastoralism and the Niamey Convention as well as other instruments like IGAD Transhumance Protocol- for free movement of people along with the cross border areas as well as the national pastoral policy is crucial.

# 1. Introduction

## 1.1. Background

According to FAO (2020), there are about 300 million pastoralists and nomadic people around the world. In some cases, pastoralists fall within the broader definition of indigenous peoples. They share certain commonalities with indigenous peoples in terms of their relationship with the environment, their food systems, their approach to land and territories and the importance of collective rights play in their livelihoods. When combined, pastoralists and indigenous peoples constitute 10 percent of the world's population.

Pastoralism is a way of life and livelihood system that is practiced in almost all eastern African countries (Ethiopia, Eritrea, Kenya, Tanzania, Somalia, Sudan, South Sudan, and Uganda). Pastoralism contributes in many ways to food security and nutrition in the drylands of Eastern Africa. It directly supports an estimated 20 million people in eastern Africa (CELEP 2014)<sup>2</sup>. Pastoralist communities in Africa generally live in isolated, remote and underdeveloped areas. These areas are often conflict prone, food insecure and associated with high levels of vulnerability (AU 2010)<sup>3</sup>. Pastoralism contributes between 10 and 44 per cent of the gross domestic product (GDP) of African countries (IGAD 2018<sup>4</sup>).

In Ethiopia, pastoralists constitute more than 14 million (NDRMC 2018<sup>5</sup>) citizens residing in 182 Woredas (23% of total Woredas<sup>6</sup> in Ethiopia) in seven Regional States and Dire Dawa City Administration (MoFPDA 2016<sup>7</sup>; USAID 2018<sup>8</sup>; NDRMC 2018). Pastoralists inhabit the entire lowlands of the country, which constitutes about 60% of the country's total landmass (IGAD 2017<sup>9</sup>; MoFPDA 2018<sup>10</sup>; DFID 2018<sup>11</sup>). The pastoral population is heterogeneous in its ethnic composition and social structure, with 90% of pastoral people belonging to the Afar, Oromo, and Somali ethnic groups. Most of these groups are found in the peripheries of the country and have

similar lineage in the bordering countries.

According to WISP (2008<sup>12</sup>), pastoralism direct financial value was estimated to be 1.22 billion USD per annum in Ethiopia. Besides, livestock production, particularly pastoral production, provided a large number of indirect economic values (including draught/animal power, manure, tourism, and rangeland products such as gums and resins), which are estimated to exceed USD458m. The country has the potential of capturing about USD 300 million from tourism. A total estimated economic value for pastoralism in Ethiopia stands at USD 1.68 billion per annum. Also, IGAD (2011) estimated the Total Economic Value (TEV) of livestock in Ethiopia in 2008-9 at 113 billion Birr. On the other hand, (Berhanu and Feyera (2009<sup>13</sup>) reported that the total direct economic contribution of pastoralism to the Ethiopian economy (through the production of milk, meat, skin, hides, etc.) was estimated at US\$ 1.53 billion, which accounts for about 6% of the agricultural GDP per annum. However, IGAD<sup>14</sup> (2020) estimated the economic value of pastoral livestock assets (cattle, camels, goats and sheep) at ETB 256.0 Billion (\$US 8.5 Billion) in 2019 market prices (ETB).

The Ethiopian lowlands have experienced 16 drought events in the last 50 years (World Bank 2018<sup>15</sup>) more than in any other country in Africa. The lowlands, especially Afar, Somali and the lowland areas of Oromia have been subject to frequent humanitarian appeals as a result of both the frequency of drought and conflict fuelled displacement. Over 3m people in Oromia were considered to be food insecure, 32% of the population in Somali region and 26% in Afar (DFID 2018<sup>16</sup>).

Shrinkage of rangelands due to expansion of protected areas, large-scale irrigated crop farming, conflict, and encroachment by invasive plant

species, are acute problems. The problem is also aggravated by limited support for technologies and limited investments in infrastructure. Consequently, while there are plenty of resources in the pastoral areas, and though they significantly contribute to the national economy, the highest level of human poverty and food insecurity is recorded in pastoral areas (IGAD 2017; World Bank 2018).

The women and girls in pastoralist context are great players of the production system. They manage livestock, practice small farm activities, sales milk and small ruminants. The entire family management is vested on women and girls. They raise kids, fetch for water and fuel wood, In case conflict erupted in the village they are the prime victims. Their role in decision making process however is limited due to the patriarchal nature of the pastoral system.

The relationship between pastoralism and biodiversity has been the subject of much discussion, but relatively, little experimental research. The traditional view is that the relationship is largely antagonistic (cf; Riginos et. al. 2012<sup>17</sup>). Despite the conflicts between biodiversity and livestock, the fact that African savannas have until recently maintained both thriving pastoral economies and densities of large mammalian wildlife (including both herbivores and predators) greater than anywhere else on earth is testament to their potential compatibility (cf: Riginos et. al. 2012; du Toit et al. 2010<sup>18</sup>; Reid 2012<sup>19</sup>). Moreover, much of the argument that livestock and wildlife are incompatible is based on inference and anecdote, rather than experimental evidence. One of the research findings (Riginos et. al. 2012) was despite competition between livestock and wild herbivores, coexistence between these two guilds can be managed, and there are several positive (facilitative) pathways between livestock husbandry and wild herbivores and other biodiversity. Due

to the close links between pastoral peoples, the ecosystems in which they live, and the animals that they breed, pastoralism has a significant role to play in the conservation and sustainable use of biodiversity at the genetic level, species level and ecosystem level ((SCBD 2010<sup>20</sup>)

Ethiopia is a signatory to the Convention on Biological Diversity (CBD) which was entered into force on 29th December 1993. Ethiopia has developed CBD Strategy and Action Plan and report progresses to concerned body. In principle Ethiopia's biodiversity, ecosystems and ecological processes should be safeguarded effectively from adverse human influence through the systematic cooperation of the protected areas and national parks as an association. The national parks promote tourism in Ethiopia, thus making a significant contribution to economic development at local and national levels. The country has more than 30 national parks, wildlife reserves, controlled hunting areas and wildlife sanctuaries. Eight of the national parks are found in pastoral areas. For instance the Borana Protected area has more than 45, 000 square kilometer. In some cases, like Awash Park, which was established in 1966 covering 850 km<sup>2</sup> (330 sq mi), serves insignificantly the surrounding pastoralist and rather in conflict than co-existence. The same is true for Mago Park in Southern Nation and Nationalities and Peoples' Region (SNNPR) that obstructed the movement of pastoralist and utilization of the rangelands with the wildlife.

## 2. Legislative, Policy and Institutional Frameworks

### 2.1. Judiciary and Legal Framework

The Ethiopian Constitution (FDRE Constitution 1995)<sup>21</sup> recognizes the rights of pastoral groups inhabiting the lowland areas of the country. Article 40 (5) states “Ethiopian pastoralists have a right to free land for grazing and cultivation as well as a right not to be displaced from their own lands”. The Article 41(8) also affirms that “Ethiopia pastoralists have the right to receive fair prices for their products, that would lead to improvement in their conditions of life and to enable them to obtain an equitable share of the national wealth commensurate with their contribution”. This objective shall guide the State in the formulation of economic, social and development policies.

Owing to their limited access to socioeconomic development and underserved status over the decades, the Ethiopian government has designated four of the country's regions, namely: Afar, Somali, Benishangul Gumz, and Gambella as Developing Regional States. In this respect, Article 89 (2) states, “The Government has the obligation to ensure that all Ethiopians get equal opportunity to improve their economic situations and to promote equitable distribution of wealth among them”. Article 89 (4) states: ‘Nations, Nationalities and Peoples least advantaged in economic and social development shall receive special assistance’. Also, Article 89 (4) states: ‘Nations, Nationalities and Peoples least advantaged in economic and social development shall receive special assistance’. Recognizing that these communities constitute a significant part of the population in Developing Regional States, Government of Ethiopia and regional governments adopted a number of measures designed to improve the living conditions of pastoral groups, but the reality is different.

### 2.2. Pastoral Development Policy and Strategy

Pastoralist Development Policy and Strategy (MoP 2019<sup>22</sup>) was endorsed by the Council of Ministers in February 2019. The document has taken into account the rights for development enshrined in the Federal Democratic Republic of Ethiopia (FDRE) Constitution, regional poverty reduction framework (NEPAD, AU Policy framework on Pastoralism, etc). The policy document is vested on the FDRE constitution, the socioeconomic setting of the pastoralist, economic potentials and opportunities, and bringing together all development actors with accountability. The policy envisages bringing a breakthrough in pastoralist development through implementation of the constitutional rights of the pastoralist. These include the right for development, seriously coordinating and harmonizing all development initiatives in the country and to be centre of excellence in pastoral development in the IGAD region.

The policy document recognized pastoralism as a way of life and broader livelihood system in which pastoral families derive livelihoods from a range of economic activities. These will vary in importance and frequency from one group to another and one family and individual to another as a function of their location and broader political, social and environmental events. This dynamism is a key feature of dryland livelihood systems of which pastoralism is one among others. Also, recognizes pastoral systems in Ethiopia have many common characteristics, but also are highly diverse, differentiated, complex and dynamic. Understanding these dynamics the pastoral regional states are expected to develop own pastoral policy based on this framework. The Pastoralist Development Policy and Strategy states *“...as a starting point, based on the ecology and natural endowments of pastoral areas, it is important to conduct resource mapping that particularly identifies grazing, forest, and settlement areas, and touristic sites, etc., and establish evidence-based land administration and land*

*use plan in order to launch development activities. Also, it states that ...resource mapping shall be conducted and land use plans that particularly identify farming areas, touristic sites, etc., shall be developed. A system that ensures fair access to resources shall be established in line with the mobility of pastoralists. On this basis, it is important to develop the pastoral area land use plan and land administration based on resource mapping (identifying especially agricultural, touristic sites, etc.) that is compatible to mobile pastoralism; establish a system of fair access to resources; and, lead it with a sense of responsibly and accountability. Furthermore, the policy states that ... the land administration and land use plan shall be prepared, and the land for the forest, grazing, settlement areas, tourism, etc., shall be identified. A system that ensures fair access to resources shall be established. It shall be ensured that the villagization program that will be undertaken along watersheds and rivers does not impede the constitutional rights of mobile pastoralists to use the rangelands and water resources."*

### **2.3. The Federal Rural Land Administration and Use Proclamation No. 89/1997:**

This Proclamation is the first Proclamation enacted to provide an umbrella framework for the regional states in enacting rural land administration laws to which the four regional states of Amhara, Oromia, SNNP, and Tigray complied. This Proclamation had a shortfall in translating Article 40(5) of the FDRE Constitution and addressing pastoralists' plight. Article 40(5) states "Ethiopian pastoralists have a right to free land for grazing and cultivation as well as a right not to be displaced from their own lands".

*The Federal Rural Land Administration and Use Proclamation No. 456/2005*, which is the revised version of Proclamation 89/97 clarified rural land use rights and obligations. It abolished forced

redistribution of land, which was the major source of tenure insecurity among the rural population. This Proclamation reaffirms ownership of rural land to the State. Still, it confers indefinite tenure rights to smallholders, i.e., rights to property produced on land, land succession, and land rent.

The land administration laws mentioned here were primarily aimed at the settled agricultural areas of Ethiopia's highlands where lands are held individually or by households. Patricia Kameri Mbote Juxtaposes tenure reforms for agrarian and pastoral communities in East Africa that could perhaps build on this line. National laws and policy have emphasized agrarian reform, even in areas suited to pastoralism, with pastoral communities encouraged to settle and change their way of life. However, despite the Government effort to alter pastoralist livelihoods, pastoralism as a land use has persisted. The land proclamations are not that much applicable to pastoral and agro-pastoral lowlands of the country that cover about 60% of the landmass and accounting for about 12% of the total population and where customary tenure regimes predominate, and access to land is communal based upon clan, sub-clan, and lineage group membership (Tigistu 2011<sup>23</sup>).

The Proclamation of 2005 recognizes that it is necessary to "sustainably conserve and develop natural resources through the development and implementation of sustainable land use planning based on different agro-ecological zones of the country". The same Proclamation states that, "*A guiding land-use master plan, which considers soil type, landform, weather condition, plant cover, and socio-economic conditions and which is based on a watershed approach, shall be developed by the competent authority and implemented.*"



*Expropriation of Landholdings for Public Purposes and Payment of Compensation Proclamation No. 455/2005 & Council of Ministers Regulation No 135/2007 Payment of Compensation for Property Situated on landholding expropriated for public purposes (Council of Ministers Regulations):* These proclamations and guidelines set provisions and implementation guidelines both for rural and urban lands. According to this law, a woreda or an urban administration shall have the power to expropriate rural or urban landholdings for public use upon payment in advance of compensation. The Federal and the Regional Governments try to address the issue of tenure security through the issuance of holding certificates. The question is how such a certificate is applied to communal rangelands belonging to pastoralists. The next question is whether compensation has ever been paid to pastoralists and semi pastoralists that satisfy their right. Many scholars (IGAD 2016<sup>25</sup>) argue that Ethiopia, in general and pastoral communities, in particular, has no guarantee of secure land-use rights for an unlimited period. Thus land may remain vulnerable to further degradation due to lack of incentive resulting from lack of ownership. Thus the pastoral communities as well remain vulnerable due to failure of laws and policy to recognize pastoralism as a livelihood. However, the Government of Ethiopia argues the Constitution guarantees equal development and land security. Ironically, the land means a lot for pastoralists, most of the provisions (e.g., Calculation of compensation for rangeland), so the theory of compensation evolved from the farming community does not seem workable under pastoral context. This is because the land/rangeland is communal, and as pastoralist says going: 'land belongs to the dead, alive and the unborn'.

In Ethiopia, the legal frameworks vest land and natural resources ownership in the State and the

public. Hence, it is impossible to sell or exchange land. Peasant farmers, pastoralists, and agro pastoralists who are or wish to be engaged in agriculture only have land-use rights. This policy has been in place since the 1974 land reform (Getinet Alemu 2012<sup>26</sup>). The major rights that pastoralists and their partners aspire to see are the right to participate in decision making, use the land, mobility, the right not to be evicted from their land for any reason without prescribed compensation, the right to maintain and strengthen customary institutions, and the right to get various services (efficient marketing, school, health, electrification, transportation, research, and extension). Pastoralist's policies, proclamations, rules, and regulations are either lacking or at a rudimentary level. These have impacted the traditional land governance system, for instance, self governing rules and ownership.

## 2.4. National Policy on Biodiversity Conservation and Research

The National policy and Biodiversity conservation and research was adopted in 1998 in Ethiopia following to the adoption and coming into enforcement the UNCBD. Ethiopian Biodiversity Strategy and Action Plan (EBSAP<sup>27</sup>) was developed in 2005. This document addresses interlinked issues comprising biodiversity protection and management for food security (poverty reduction), health and livelihood improvement of the Ethiopian population especially the rural communities (farmers and pastoralists) whose survival depends on the use of natural resources. Though the policy has not indicated any issues about the Indigenous or pastoralist roles in protecting the biodiversity, the policy has got the following important provisions regarding the community and international laws.

- The Federal and Regional Governments will ensure the integration of biodiversity

conservation and sustainable use related education into the educational system and the creation of awareness on biodiversity issues at the individual, family and community levels.

- Traditional conservation and utilization systems and indigenous knowledge on biodiversity will be surveyed, assessed, documented, studied, improved and utilized.
- Community participatory approach in the decision making processes and the creation of community based systems which recognize resource rights of the local people and enable them to get economic benefits from jointly and sustainably managed natural resources will be ensured.
- The government of the Federal Democratic Republic of Ethiopia will put the administration and management of in-situ conservation areas (national parks and other categories of designated protected areas) under the Federal or Regional Governments.
- The National Policy for Biodiversity Conservation and Research will be integrated with and supported by policies and strategies on the national economy, agriculture, industry health, education, population and urbanization, energy and construction, resource management and environmental protection. The policies in these sectors shall be harmonized to enhance sustainable production systems and to encourage the development of alternative resources and sustainable management systems in order to reduce the pressure on and avoid degradation of the biological resources.
- The government of the Federal Democratic Republic of Ethiopia shall take the necessary



steps to discharge its obligations under international treaties concerning the protection, conservation or utilization of biological resources.

- The federal and regional governments shall receive and distribute revenues generated from biodiversity exclusively for the benefit of communities associated with or participating in the conservation of biological resources, and the costs of administering, developing and managing biodiversity.

## 2.5. Climate Resilient Green Economy (CRGE)

Climate Resilience Green Economy commonly known as CRGE<sup>28</sup> initiative which was launched in 2011. The Government of the Federal Democratic Republic of Ethiopia has adapted the Climate-Resilient Green Economy (CRGE) initiative to protect the country from the adverse effects of climate change without compromising its ambitious target for economic growth, food security and most of all to becoming a middle-income country by 2025. The initiative aims at attaining a carbon neutral (net zero) growth by 2025.



*Cest exerum est aborepuditam  
ea sita doluptatem eum  
quibus ra culpa non re nitatur  
abo. Ciur, vella iduntures et  
eatest, inci nobis pa verchil  
lestinvendis dolora de re quiae  
occabo. Et enihit prorernat.  
Alibuscit aboresto et et  
velenimust verro vellendelest  
dunt.*

In agriculture, the plan is to improve crop and livestock production practices for higher productivity, better marketing, health and food security, and farmer income while reducing emissions. Manage rangeland to increase its carbon content and improve the productivity of the land through bush clearing, reseeding, paddock, rotational grazing, improving and adoption of traditional ways of managing rangelands, and water point development. This initiative aims to reach 5 million hectares of rangeland and pastureland out of which half or 2.5 million hectares of rangeland are in the lowlands. Promoting area closure via rehabilitation of degraded pastureland and farmland is also another option suggested to reduce emission and increase productivity. Overall responsibility and oversight lies with Ethiopia's Environmental Council. It has a plan to modernize pastoral system by reducing the number of livestock that are accused of producing large amount of methane. The researcher could not find exclusive and tangible results on this policy and plans.

## 2.6. International, Continental and Regional Initiatives

The country has endorsed a good number of instruments pertaining to peoples' rights in various aspects. A noteworthy example is the AU policy framework for pastoralism in Africa, which, among other things, provides for the recognition of pastoral land rights and mobility. Other examples include the Framework & Governance on land policy in Africa, as well as the World Bank's principles for responsible agricultural investment. However, at the national level, a lot more needs to be done to apply these rights and concerns in land laws and procedures.

**FAO's (Voluntary Guidelines on the Responsible Governance of Tenure (VGGT)(2012)** is another example, which is not yet formally endorsed by the country, although highly relevant to pastoral land rights. The recent international movements like UN International Year on Rangelands and Pastoralism (UNIYRP) enacted in September 2020 is another opportunity for pastoralists. The UN endorsed 2026 as International Year on Rangelands and Pastoralism (IYRP) at its General Assembly held in March 2022. Institutions like Pastoralist Forum Ethiopia (PFE), consortium of CSOs working for the cause of pastoralist, can exploit this movement to influence the government to refresh, adopt and support pastoral development for the next four years that will be evaluated by the UN end 2026.

Generally, the spirit could be there in terms of accepting international standards in principle. However, the flesh is missing. There is a lot to be done on internationally and regionally accepted standards. Ethiopia is a signatory for most of them and should be considered and incorporated in local policies and procedures. These include recognizing land and natural resources rights by legally protecting collective and private rights to manage grazing areas, water sources, and livestock movement corridors, wildlife management, risk management, and resilience, and enabling land use planning and ecosystem management by the pastoralists.

**The AU Policy Framework on Pastoralism:** recognizes Pastoralism as a way of life and a production system: Objective 2 Reinforce pastoral livestock's contribution to national, regional, and continent-wide economies. It states promoting equitable access to vital natural resources (land, water, etc.). This policy further affirms the importance of strategic mobility. The principle is reflected in the practical strategies of the framework, such as securing access to rangelands for pastoralists through supportive land tenure policies and

legislation and further development of regional policies to enable regional movements and livestock trade. On the other hand, the policy in its strategy (1.4) acknowledges indigenous pastoral institutions' legitimacy. It declares the need to acknowledge pastoralists' legitimate rights to pastoral lands by granting them communal land ownership on a priority basis. Some scholars (Berihun Adugna Gebeye 2016<sup>29</sup>) support this policy, saying that Ethiopian pastoralists have a right to develop in the manner that advances the enforcement of their human rights, and the Ethiopian State assumes a legal obligation to undertake pastoral development consistent with a human rights-based approach.

**UNDRIP (2007<sup>30</sup>);** Article 10 indicates that Indigenous Peoples shall not be forcibly removed from their lands or territories. No relocation shall occur without the free, prior, and informed consent of the Indigenous Peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

**IGAD Transhumance Protocol:** The Protocol on Transhumance in the IGAD Region/IGAD Protocol on Transhumance is a framework that aims at enabling pastoralists to move more safely and easily across borders of other member states in search of water and pasture (IGAD, March 2020; IGAD, November 2020). In November 2020, the Council of agriculture ministers from the eight Members States (Djibouti, Eritrea, Ethiopia, Kenya, Somalia, South Sudan, Sudan and Uganda) of the Intergovernmental Authority on Development (IGAD) endorsed a protocol on transhumance to facilitate cross-border movement of pastoralists and their herds. The process of drawing up the protocol was informed by the African Union's "Policy Framework for Pastoralism in Africa". The agreement is designed to maximize the economic potential of pastoralism while minimizing the risks of animal disease. IGAD also hopes that the regulation of pastoral movement will help prevent or mediate conflict through marking of transhumance

routes (CELEP 2020<sup>31</sup>). Extensive animal production makes a major contribution to national economies in the IGAD region (between 16% and 60% of the GDP of the Member States), and more than 70% of the people depend on livestock for livelihoods and employment. Now comes the challenge of making the protocol widely known and implemented in a fair manner. This is because, for instance, the Ethiopian Government needs the movement right in Transhumance protocol to be monitored due to fear of security issues.

### 3. Power Mapping: Key Actors



The following Federal key pastoral related institutions and their mandates are enacted by the parliament in the recent proclamation. These include:

1. According to the current FDRE Executive organs proclamation (1263/2021), all the total 22 ministries have been given obligation of supporting pastoral and agropastoral development (Art.19 #8). Key government actors at the federal level include the following:
  - The Ministry of Irrigation and Lowland (specific mandates including coordination power on pastoral and agropastoral issues and activities): This ministry also owns the National Pastoral Policy and Development strategy and managing the multi-million dollar government flagship pastoral oriented project in the country.
  - Ministry of Agriculture (MoA) (with only some specific mandates): coordinates donor projects being implemented in the lowlands of Ethiopia
2. In 1998, the Institute of Biodiversity Conservation and Research (EBIR) re-established by broadening its mandate and duties to implement Ethiopia's obligation to the Convention of Biological Diversity (CBD). In 2004, the Institute of Biodiversity Conservation (EBI) was amended. Finally, in 2013 the institute has the current structure and renamed as Ethiopian Biodiversity Institute (EBI) ([www.ebi.gov.et](http://www.ebi.gov.et)). The Institute, on the basis of national legislation, has the responsibility and duty to implement international conventions,
  - Water and Energy, and Irrigation and Lowland Area Standing Committee in the Federal Parliament (one unit is pastoral development). This unit is the supreme body in the federal parliament over sighting pastoral issues in the country.

agreements and obligations on biodiversity to which Ethiopia is a party.

Summary of Institution directly working with the EBI:

- Biodiversity Clearing House Mechanism (CHM), Ethiopia.
- Conservation and Use of wild Populations of Coffee arabica
- Environment Protection Authority
- Ethiopian Environment and Forest Research Institute (EEFRI)
- Ethiopian Institute of Agricultural Research (EIAR)
- Ethiopian Wildlife Conservation Authority (EWCA)
- Ministry of Agriculture (MoA)
- Research Programme for Sustainable Use of Dryland Biodiversity
- Technical Center for Agricultural and Rural Cooperation

**3. Regional pastoral institutions: According to the FDRE Constitution (1995) have given mandates of establishing own regional government structures.**

- Somali: Pastoral Development Bureau
- SNNP: Pastoral Affairs Bureau
- Oromia: Irrigation and Pastoralist Bureau
- Afar: Livestock, Agriculture and Natural Resources Bureau

Basically, the structure and functions of these institutions are more or less reflect the federal level Irrigation and Lowland Ministry and the Ministry of Agriculture mandates. Currently, there is neither Pastoral full-fledged institution nor Regulation on Pastoral Development Policy and Strategy and

Guidelines.

**4. Key Civic Society and development partners**

Pastoralist Forum Ethiopia (PFE): PFE is a consortium established in 1998 with vision statement of seeing empowered pastoralist enjoying resiliency and sustainable development. The mission statement is bringing positive changes in the livelihood of pastoralist through pastoral capacity building, networking, empowerment, commercialization and entrepreneurship in Ethiopia. The Forum achieved the following in the course of its two decades plus journey: the profile of the pastoralist raised; distinction between pastoralism and agriculture systems; pastoralism receives the attention of decision/ policy makers; reduction of derogatory words (Zelan/ nomad); and public awareness increased, etc; Change in Government policy towards pastoralism and pastoral development: Establishment of Pastoral Affairs Standing Committee (PASC) in the Federal Parliament; recognition of Ethiopian Pastoralist Day (EPD) as a national day; and establishments and/or formulation of pastoral institutions at the federal and regional levels (Ministry of Peace, Pastoral Bureaus and Commission at regional levels, etc).

The Forum also contributed that pastoral issues included in the national plans; affirmative action in higher education benefit students from pastoral areas, etc; Pastoralism and pastoral development have become national agenda: pastoral solidarity enhanced, attention increased to develop pastoralist by Federal and Regional Government, Donor, and NGOs; tailor-made pastoral programs (Safety nets, PCDP, MDG matching fund, etc) and social and economic development enhanced). The bottom line

is PFE has influenced that the Government of Ethiopia has now Pastoralist Policy and Strategy. Also, the neighboring countries have already adopted EPD (Kenya, Tanzania, Uganda) and influenced the development of AU PFP; contributed to IGAD policies & initiatives

5. Development partners (The World Bank, EU, IGAD, AfDB, embassies): these DP are supporting pastoral and agropastoral development in Ethiopia since several years. They have deployed multi-billion USD in many decades to develop pastoral areas and at least delay the expansion of poverty in the pastor areas. They saved many lives from droughts. Their key limitation is lack of coordination and multi-years resilience program to tackle age old pastoral challenges.

## 4.0. Beyond the national influencing platforms: Regional platforms

Coalition of European Lobbies for Eastern African Pastoralism (CELEP<sup>32</sup>) is an informal coalition of European members and East African partners focusing on communication, knowledge management and lobbying in favor of pastoralism in Eastern Africa. The mission statement states that the Members of the Coalition will work together to lobby their national governments, European Union (EU) bodies (Council, Parliament and Commission) as well as other policy-formulating bodies/ agencies in Europe (e.g. the European Headquarters of the United Nations in Geneva and the FAO in Rome) to explicitly recognize and support pastoralism (and the people who practice pastoralism: pastoralists) in the drylands of Eastern Africa. In 2022, CELEP has 16 Eastern African partners and 21 European members. Since its establishment, CELEP has contributed a lot in raising the profile of pastoralist in the region and the Europe level, built capacity of members and played a significant role in the international movement that succeeded in gaining UN designation of the International Year of Rangelands & Pastoralists in 2026.

The Intergovernmental Authority on Development (IGAD<sup>33</sup>) in Eastern Africa was created in 1996 to supersede the Intergovernmental Authority on Drought and Development (IGADD) which was founded in 1986 to mitigate the effects of the recurring severe droughts and other natural disasters that resulted in widespread famine, ecological degradation and economic hardship in the region. Promote regional cooperation and integration to add value to Member States' efforts in achieving peace, security and prosperity. IGAD developed IGAD Drought Disaster Resilience and Sustainability Initiative (IDDRSI) in 2011. IDDRSI is one of the most relevant multi-stakeholder, multi-sectoral initiatives for enhancing resilience and achieving sustainable development in all IGAD Member States.

## 5.0. Conclusion and Recommendations

### 5.1. Conclusion

Pastoralism in Ethiopia is a livelihood system, a way of life and employment opportunity for 14m plus citizens. IGAD (2020) estimated the economic value of pastoral livestock assets (cattle, camels, goats and sheep) at ETB 256.0 Billion (\$US 8.5 Billion) in 2019 market prices. Due to the fact that the pastoral oriented grassroots organizations and partners struggle pastoralism has come to the surface from the muddle. That is, the agenda of pastoralism is getting attention by decision makers and development partner such as international communities and NGOs. The country has got various policy and strategies and programs on pastoral development and biodiversity initiatives. The Constitution of Ethiopia recognizes and has got provisions protecting the rights of pastoralist for development. Interestingly, the Biodiversity Policy of Ethiopia states the federal and regional governments shall receive and distribute revenues generated from biodiversity exclusively for the benefit of communities associated with or participating in the conservation of biological resources, and the costs of administering, developing and managing biodiversity.

Also, there are different institutions working for pastoral communities. There is a huge budget allocated by the government and development partners, but the livelihood of the pastoralist and IPs has marginally changed for the last five decades. The root causes of the prevailing challenges of the pastoral setting are lack of coordination among pastoral actors, climate shocks and policy hurdles, especially on land tenure issues and marketing. In most cases, the pastoral institutions do not seem pastoral oriented in their structure as

### 5.2. General recommendation

It is crucially important to dispel the myths and misconceptions surrounding the pastoral way of life. Pastoralism is often conceived as a backward way of life with little contribution to the national economy than a sedentary way of life. So, one of the core requirements in pastoral tenure is recognizing the system and its strategies for survival. The other important issue is understanding that mobility is the lifeline of pastoralism that enables pastoralists to exploit seasonal and temporal variations to access critical natural resources like water and grass.

To this end, mobility between wet and dry season grazing reserves and extensive land-use systems is indispensable. All other development interventions in pastoral areas should be planned in a manner that 'doesn't compromise mobility. Securing pastoral land tenure, enacting land use and administration policies, proclamations, rules, and regulations of the national and regions have to consider reversing land use and cover based on scientific research, reversing private and group closure, revitalizing of mobility by reserving wet and dry season grazing lands has to be 'government's priority interventions. Moreover, land use and administration should revitalize considering a host culture among various ethnic groups bordering one another.



### 5.3. Specific recommendation

- Understand pastoralism, social and ecological diversity, uniqueness of tenure system from highland holdings, and weigh the cost and benefits of investment objectively and issuing a pastoral land policy, proclamations, rules and regulations and developing a strategy for proper pastoral land use and the administration that ensures land tenure security through land certification that goes with the dynamic application of relevant international principles and instruments;
- Establish and strengthen pastoral institutions that implement pastoral policies and laws for the benefit of pastoralists in specific and the nation in general so as to enhance resilience-building initiatives in an integrated manner, focus on the development of cross border areas/development of borderlands including trade and social interactions to enhance regional collaborations and others, promotion of pastoralist education, pastoralist women empowerment, and promotion and legalization of pastoral tenure arrangements for sustainable land use. The potential intervention is implementing the new policy's institutional recommendation developed by the Ministry of Peace (MoP 2020).
- Review and correct the abrupt and frequent restructuring of the government institutions which could bring about institutional instability. For instance the Ministry of Agriculture (MoA) underwent three major reforms in the last five years.
- Putting in practice the international instruments like the AU Policy Framework on Pastoralism and the Niamey Convention as well as other instruments like IGAD Transhumance Protocol- for free movement of people along with the cross border areas. These instruments should be explained to all relevant actors and translated into local pastoral languages and made available, and use of media for advocacy and awareness raising is important;
- The pastoralists are in greatest need of adaptation strategies, and climate change adaptation policies, strategies, programs, and measures need to emphasize participatory drought management mechanisms that recognize community-based drought early warning systems and mitigation measures;
- Considering women and girls' remarkable contributions in the natural resource management, resilient development needs to be gender-responsive. Women and girls should be recognized as key actors, with ensured equal participation and empowerment.

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