



## **Pastoralist Livelihoods: Having Our Voices Heard**

**Sharing good practice and enhancing mutual learning for pastoralist advocacy**



### **REPORT ON THE CONSULTATIVE REGIONAL WORKSHOP ON PASTORALIST ADVOCACY STRATEGIES**

**8-10 July, 2007  
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## **ACKNOWLEDGEMENTS**

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Furthermore, the organizers thank the World Initiative for Sustainable Pastoralism (WISP) for its support throughout the preparation of the workshop through marketing, mutual discussions and advice.

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## **1. PREFACE**

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The Pastoral and Environmental Network in the Horn of Africa (PENHA) - the organisers of the workshop - is an African-inspired and African-led non-governmental network working towards the alleviation of poverty among pastoralist communities through the promotion of dignified livestock and non-livestock based activities, as well as the development and recognition of pastoralist communities in the wider Horn region.

PENHA has a small international office in London and local country offices in Eritrea, Somaliland, Sudan and Uganda. Furthermore, there are PENHA focal points in Ethiopia and Kenya. The country offices are run by local people who are very familiar with the issues, challenges and cultures existing within their country context.

The issue of advocacy for pastoralist communities has always played a vital role within PENHA. However since an internal PENHA review carried out in December 2005 suggested that PENHA had on the one hand to celebrate a lot of achievements, but on the other needed to ask itself if it was able to really measure broad visible change for the better in pastoralist livelihoods, the issue of pastoralist advocacy at community and (maybe even more so) at policy level received an increased focus in PENHA. Advocacy has become an integrated part of PENHA's organisational strategy to achieve visible and effective change for pastoralists in the Horn of Africa.

The Knowledge and Information Sharing among Counterparts (KIC) Initiative of Oxfam Novib provided an opportunity for PENHA to share its advocacy practices with other pastoralist organizations and to learn from their experiences. A Regional Pastoralist Advocacy Workshop was planned to share good practices and enhance mutual learning relating pastoralist advocacy among Oxfam Novib counterparts and other stakeholders.

## **2. WORKSHOP OBJECTIVES**

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The main purpose of this landmark workshop was for local, regional and international development organisations to come together in order to share their knowledge and ideas as to how we can implement pastoralist advocacy strategies in a much more visible and results-oriented way. The workshop aimed to enhance debate and learning and to consolidate and disseminate strategies that have had (or could have) a positive impact on changing perceptions towards pastoralism leading to appropriate programme and policy design at local, national and regional levels.

The context was 'How can we get our policy makers who are concerned with sedentarisation, industrialisation and globalisation interested in the development of pastoralist livelihoods and economics in our region of Africa?' Thus the key objectives of the workshop can be summarised as follows:

- To attain the overall objective of achieving more visible and effective change in pastoralist development
- To identify, promote, and disseminate effective and result-oriented practices and strategies in pastoralist advocacy at community and policy level
- To enhance networking and communication among organisations working in pastoralist development

- To look into possible ways to increase the impact of pastoralist advocacy at policy level, e.g. through new networks or a regional pastoralist advocacy initiative

### **3. SUMMARY OF PROCEEDINGS ON POLICY ADVOCACY (SESSION I)**

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#### **Pastoralism, Policy, Governance and Advocacy**

John Morton, Chair of PENHA Trustees and Professor of Development Anthropology, University of Greenwich

There has been a *new focus* within pastoral development, recognising that:

- Pastoralism is rational and sustainable within its own logic
- There are few technical fixes (except perhaps in animal health)
- Problems are in the external environment, and especially within policy.

The relevant policy areas are well-known:

- Land tenure – the recognition of customary tenure and collective management
- Livestock marketing
- Inadequate human services.

The results include:

- Vulnerability and dependence on food aid,
- Conflict and insecurity.

But there are issues wider than the content of policy:

- Are pastoralists involved in policy-making?
- Are policies implemented efficiently, equitably and without major unforeseen negative impacts?

Evidence from African drylands suggests that the answer to both questions is no.

We need a further focus to ideas of “governance” or even “governmentality”<sup>1</sup>, ideas much broader than policy or government, as they are normally understood. In this way we can see governance as:

- Not a system, but a web of relations and strategies used by...
- Multiple actors; formal government, including its local representatives (who have different interests and conceptions of their task), donors, researchers, NGOs, pastoralists themselves
- Something that is lived and experienced, and needs to be examined at the micro-level.

Within such an approach, we can look at the governance strategies of the governors:

- Formal politics, at the national and local levels
- The operations of systems of modified traditional authority
- The operations of bureaucracies

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<sup>1</sup> An idea associated with the French philosopher Michel Foucault: see G Burchell, C Gordon and P Miller (1991) *The Foucault Effect: Studies in Governmentality*, London. The idea refers to specific ways in which modern states rule by intervening in the welfare of their citizens, and the way government is linked to systems of knowledge and ideas about the governed, but partially also internalised by the governed.

- Policing and security operations
- Ideas, concepts, classifications and definitions of who is being governed: “the poor”, “pastoralists”.
- Forms of information gathering: censuses, surveys, registration systems.

But the governed also have their strategies, which are equally various:

- Strategies of playing the game; using the bureaucracy, participating in politics
- Strategies of changing the game – advocacy
- Strategies of walking away from the game: tacit and explicit passive resistance, through apathy and avoidance of overt resistance.

We can think about advocacy in several dimensions:

- Who is the audience?
  - National government
  - Local government
  - National civil society
  - Donors
  - “The international community”
- What is the medium?
  - Electoral politics
  - NGOs/CBOs
  - Professional or sectoral associations
  - The media
- About what?
  - Policy
  - Implementation
  - Equity issues

#### *The Pastoralist Parliamentary Groups as a Form of Advocacy*

PPGs grew up in very different forms in Kenya, Uganda and Ethiopia, and were the subject of an NRI/PENHA research project in 2003/2004.<sup>2</sup> We saw the achievements at that time as modest, and difficult to disentangle from the achievements of individuals and extra-parliamentary groups. Achievements included campaigning work on abuses of government expenditure and drought-time grazing in national parks in Uganda, and on increasing budget allocations for primary education in pastoral areas of Kenya, and detailed oversight of the operations of line ministries in Ethiopia. But there has been a lack of any contribution to the major policy documents that have been issued: the PRSPs, and the Ugandan Plan for the Modernization of Agriculture.

Parliamentarians are both policy-makers and overseers of implementation, and potentially both advocates and the targets of advocacy. As advocates they need to be supported:

- Through “hard” and “soft” capacity building: offices and vehicles where appropriate, but also training
- By having their needs for information, technical, policy-related and locally-specific, addressed.

But both as advocates and targets of advocacy, parliamentarians need to be *complemented* by extra-parliamentary forms of advocacy, and *held accountable*.

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<sup>2</sup> For a summary, see: J Morton, J K Livingstone and Mohammed Mussa (2007) “Legislators and Livestock: Pastoralist Parliamentary Groups in Ethiopia, Kenya and Uganda” IIED Gatekeeper Series 131 <http://www.iied.org/pubs/pdf/full/14552IIED.pdf> . For more detailed material, see <http://www.nri.org/projects/pastoralism/parliamentary.htm>

## **Discussion**

A member of the audience asked about pastoralist involvement in national planning, particularly in relation to poverty eradication. To this, the presenter answered that pastoralist groups in Uganda and Kenya were not involved in the PRSP process.

The presenter also emphasised that is better to talk of pastoralist vulnerability rather than poverty, because not all pastoralists are poor. This kind of categorization (poverty) is often handed down by donors and needs to be questioned.

Another participant stated that pastoralism is a way of life chosen by the people for themselves. In 2001 and 2002, 20 to 21% of the income of the economy in many countries of the region came from pastoralists. According to him with the oil income, the income from pastoralists has dropped. If the oil was to dry up, then the country would go back to the pastoralists. He feels that the government policy disadvantages pastoralists.

The presenter expressed that in his view accountability is crucial. Advocates must be directly accountable to the pastoralists.

On the issue of sedenterisation, the presenter stated that it can be both forced or voluntary. Sedenterisation is particularly attractive to women.

### **Working with Parliamentarians for Pro-Pastoralist Policy in Uganda**

John Livingstone and Everse Ruhindi (presenter), (PENHA Uganda)

This presentation included a brief review of the experiences of Civil Society Organizations (CSOs) that have been trying to influence policy towards pastoralism in Uganda. The main focus of the presentation was the analysis of the achievements and deficiencies of this process. After that some recommendations to improve pastoralist advocacy were proposed by the presenter.

In general terms, governments and policies have not supported pastoralism. This is due to a knowledge gap and power imbalance. Furthermore, advocacy efforts and political action on behalf of pastoralists run into powerful opposition from competing interests, notably those of ranchers, farmers, agribusiness and mining companies. In spite of this, if a democratic political system is in place, advocacy could be decisive through analyzing the political context while building relationships with politicians.

The presenter identified the following deficiencies of advocacy efforts:

#### Failure to Involve Pastoralists

Effective political participation has not been achieved by pastoralists because they have not been equipped with the required knowledge and infrastructure. This is a crucial aspect of any advocacy effort.

#### Corruption and Informational Asymmetries between MPs and Constituents

MPs are accused of self-interest and corruption. They are often involved in various activities that damage pastoralists, such as “commercial” cattle rustling and tourist ventures that displace pastoralists.

The problem of asymmetrical information was identified by the presenter as one of the most acute problems found in pastoral-area politics. One party in the transaction, the politician holds all the information. Politicians often take advantage of the ignorance of pastoralists.



However, advocacy efforts need to change the incentives that MPs face, in order to align their interests with the voter's interests. Informational asymmetries can also be reduced by expanding access to information, through the use of radio and civic education programs.

#### Inadequate Research Capacity

In order to produce reports with the necessary analytical and technical reports for policy making, CSOs need to work in partnership with local academic institutions or UN agencies. Advocacy efforts must reach concrete, detailed and workable policies and go beyond the general defence of pastoralism. An increase in the allocation of resources to pastoral areas is also necessary. MPs must get involved in this "policy-neutral" endeavour.

#### Lack of Legitimacy, CSO Rivalries and Donor Funding Mechanisms

Few CSOs have democratic membership structures. In addition, rivalries caused by pecuniary motives, the lack of consistency of donor funding and high rates of staff turnover increase the challenges in advocacy efforts.

However, the presenter also acknowledged some achievements towards pastoralist development in Uganda like the formation of a Pastoralist Parliamentary Group. Another example is that pastoralism has also been mentioned in the Poverty Eradication Action Plan (PEAP), a central policy document.

The recommendations for enhancing the effectiveness of CSO advocacy with MPS were the following:

NGOs and CSOs need to assess the political spaces and analyze the channels of influence in order to improve their advocacy efforts.

A more attractive and comprehensive vision is required. A fundamental failure of NGO advocacy is that it does not present an attractive vision of pastoralism as a dynamic livelihood that preserves what is valuable or necessary for survival. Such a vision will include some degree of seasonal mobility and a significant body of traditional knowledge, while abandoning the negative aspects of tradition, in particular the subordination of women, and allowing for a modern quality of life, with greatly diversified livelihoods, greater market orientation and much greater access to education.

#### **Discussion**

A participant suggested that pastoralist groups are active if the government is elected democratically. However, these groups must concentrate their efforts not only on parliamentary action but also on other areas within the bureaucratic system.

The issue of lack of accountability from MPs was raised. The presenter answered that this is indeed a problem. Although MPs were democratically elected, they often represent themselves and their own personal interests. The presenter emphasized that MPs need training in good governance.

Working with the technical committees within the ministries is also important because policy implementation depends on them.

## **Capitalising on Knowledge, from Information to Impact: Promoting Pastoralism to Combat Desertification**

Dr. Jonathan Davies, World Initiative for Sustainable Pastoralism/IUCN

The presentation gave a description of WISP's mandate and mission. WISP aims to ensure that "appropriate policies, legal mechanisms and support systems are established to enhance the economic, social and ecological sustainability of the pastoral livelihood system."

The presenter explained the way in which pastoralism is linked to the UN Convention to Combat Desertification (UNCCD) and it was clarified that there are different attitudes towards pastoralism from the different signatory countries of the convention. This is because in some countries the demand for livestock products is sidelining environmental sustainability in order to increase livestock off take.

Another acute problem is the competition over resources at the interface between pastoral and agricultural populations. This increases when ethnic or national differences among groups are added to the existing tensions.

WISP uses a knowledge management approach for policy advocacy. This implies a process of gathering, processing and disseminating knowledge and then ensuring that the appropriate actors are capable of using that knowledge effectively.

In 2005, parallel to the UNCCD COP7 conference in Nairobi, WISP organised a community dialogue space entitled "the Manyatta". In this space, pastoralists and pastoral civil society could openly discuss and advocate for the positive role that pastoralists play in managing the dry lands in front of official delegates of the COP.

As a result, the official outcome document of the UNCCD conference referred to pastoral dry land management as an "important element to combat desertification".

In 2007, WISP negotiated with UNCCD the organisation of a series of events and public exhibitions called the "Pastoralist Dialogue" which were also parallel to the UNCCD CRIC5 meeting in Buenos Aires, Argentina. As a result of this, the CRIC5 Chairman recommended that the Committee for Science and Technology (CST) recognizes the importance of pastoralists for effective rangelands management and adopt pastoralism as one of its priority areas.

Currently, WISP's knowledge management work is still focused on developing arguments that can help to influence the UNCCD and other conventions and institutions. However, some of the following challenges were also identified by the presenter:

- Competing advocacy groups – bio-fuels lobby, dryland agriculturalists, pastoral 'modernisers'
- Anti-development arguments – intensive agriculture lobby
- Longevity of the Convention, forthcoming changes, power structures
- Getting national partners to capitalise on change – national advocacy can be very slow and often quite weak at driving home an advantage
- Lack of organisation of pastoralists to achieve the above

## **Discussion**

To a question regarding the different values of pastoralism, the presenter answered that there are indeed different fields in which this should be considered. A direct value in terms of production and indirect value, eg. it can become an object of tourism benefiting pastoralist themselves directly.

### **The Global Mechanism of the UNCCD: Engagement with Pastoralist Civil Societies** Paule Herodote, GM/UNCCD, Italy

The Global Mechanism (GM) is a subsidiary body of the UN Convention to Combat Desertification (UNCCD). Its main task is to act as a facilitator in the mobilisation and channelling of resources for Sustainable Land Management (SLM). Within this context, the Global Mechanism has identified pastoralism as a form of SLM by using adaptive management practices and traditional knowledge in dryland areas.

The UNCCD encourages governments to allow the participation of pastoralist CSOs in policy planning, decision-making and implementation. This is based on UNCCD's belief that CSOs can actively assist the development of SLM through different means such as the provision of knowledge and human capacity.

The involvement of CSOs in policy processes is also true for the UNCCD itself. It seeks to achieve this within its Civil Society Programme through evidence-building, networking and lobbying. The current role of the Civil Society Programme is to map and profile CSOs in order to raise awareness and initiate a dialogue with them.

## **Discussion**

The concern was raised that conventions such as the UNCCD were not relevant to pastoralists, but a much bigger concern was the question of financing pastoralist development and SLM. The presenter acknowledged that this was a major challenge and that the convention seeks to address this by implementing tailored programmes for individual countries.

Another point that was raised was that even in countries that were members of the convention, UN agencies pay little attention to pastoralism and livestock development. As UN agencies are very powerful and have direct contact with national governments, they too need to be targeted through advocacy in order to achieve increased recognition for pastoralism in the concerned countries.

### **Evidence, Practice and Policy: Experiences with Participatory Approaches to Policy Development in Pastoral Areas of Ethiopia**

Andy Catley, Dawit Abebe (presenter) and Bernahu Admassu, Feinstein International Center, Tufts University, Ethiopia

The presenter identified two broad theories on the creation of policy. In the first one, scientific research and facts are used as the foundation for policy making. It is seen as a logical process. However, in the second theory, personal and organizational agendas and perception are considered as more relevant. Negotiation among actors and the interpretation of research results are the basis for policy making.

In the presenters' opinion, based on their experience, the second theory is closer to reality. This raises three fundamental assumptions:

1. Interpretation of scientific data by different stakeholders
2. The role that research plays
3. Limited exposure of policy makers to pastoralism

Participatory Impact Assessment used as a research tool can narrow the existing gap between policy makers and pastoralists, while collecting information in a participatory and systematic way. Three case studies were outlined to describe past experiences:

**Case 1: Policy & legislative change to support Community-based Animal Health Workers (CAHWS) in pastoral areas**

Despite evidence, negative attitudes towards CAHWS and pastoralism were prevalent. CAHWS were not taken seriously by veterinarians who criticized them for undermining their profession while pastoralists are seen as uneducated and therefore, ignorant. A National Participatory Impact Assessment Team was established. The team was trained on Participatory Impact Assessment (PIA) and assessed NGO CAHW projects in pastoral Somali and Afar regions.

This process influenced policy and in 2003 the government legalized CAHW systems. National Minimum Standards and Guidelines for CAHWs were published in 2004. This is an example of an evidence-based and participatory process.

**Case 2: National best-practice guidelines for emergency livestock interventions in pastoral areas of Ethiopia**

This case is about the establishment of the National Livestock Policy Forum in 2005. Its first objective was to develop the national guidelines for livestock relief interventions in pastoral areas. The forum comprises of civil society groups, government, NGOs, research and academic institutes, donors and UN agencies.

The researched issues - using PIA - are drought cycle management, quality of emergency livestock interventions and coordination during drought, and impact in livelihoods. Currently draft guidelines are being consolidated into a single draft document, for stakeholder review.

**Case 3: Training course on Pastoralism and Policy issues**

It was mentioned that policy makers and development workers consider pastoralism as a threat to the environment while being economically unproductive despite the fact that research has proven that pastoralism is a viable land use in these areas. This negative perception has caused the design and implementation of policies, which undermine pastoral institutions and more importantly, limit pastoralist's strategies to cope with the unstable and unpredictable environmental conditions within which they have lived for centuries. Negative perceptions towards pastoralism derived from a knowledge gap. Along with this, a power imbalance can also be identified.

In order to address these issues, a training course on the "Dynamics of Pastoral System and Policy Options" was designed to enhance the knowledge and understanding of pastoralism.

The training course was designed by SOS Sahel, IIED and MS-TCDC. It comprises two modules:

1. Dynamics of pastoral systems
2. Policy challenges and options for pastoralism

According to the presenter, in the experience of Feinstein International Center, the approach that works better is the one that incorporates the political side of “raising pastoral voices” along with a technical, research based view. Using local multi-stakeholder assessment teams has proved more beneficial than external consultants. Participatory Impact Assessment was identified as one of the tools that combines the benefits of participatory enquiry with conventional research techniques.

### **Discussion**

The Darfur conflict was mentioned by a member of the conference with regards to the knowledge gap and negative attitudes towards pastoralists. Even today the Janjawid and camel based pastoralism are collectively seen as the instigators of violence. Therefore, an essential issue is how to improve the image of pastoralism.

## **4. SUMMARY OF PROCEEDINGS ON COMMUNITY-BASED ADVOCACY (SESSION II)**

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<p><b>The Impact of Ethiopian Pastoralists Day on Pastoralist Issues since 1999</b> Abdida'ad Ibrahim Bulale, Pastoralist Concern Association Ethiopia (PCAE)</p>
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In this presentation, the Ethiopian Pastoralists Day (EPD) was recognized as a common platform for learning among pastoralists, while increasing the recognition and awareness of pastoralism in Ethiopia. It raises awareness on Indigenous Knowledge and the conservation of traditional practices while enhancing the development of local institutions. EPD enables the creation of an environment for pastoralist development. However, its influence on policy issues remains low.

Some recommendations made to strengthen its impact, effectiveness and sustainability are related to its organization. The organization of EPDs at the local level is particularly relevant.

Also stated in the presentation was the need to strengthen partnerships in order to capitalize on ongoing initiatives within the region. Media and educational institutions need to be targeted as well.

According to the presenter, some of the advocacy issues that require further attention at the regional and federal levels are the promotion of a pastoralist led advocacy and the targeting of decision makers while prioritizing policy issues.

### **Discussion**

During the discussion, the role of women in pastoralist communities was mentioned. The presenter stated that they are not really recognised as part of pastoralist society. At the same time, on pastoralist day, they play a big part. The day has different combinations of activities, demonstrations and panel discussions. During these panel discussions women’s issues are raised. Women themselves are involved in organising pastoralist day activities at the local level. Their problems are discussed in local government and at the local community level.

After being asked about the origins of EPD, the presenter stated that the idea of having a pastoralist day came from the pastoralists themselves. In late 1996 there was a consultation workshop organised by Pastoralist Concern Association Ethiopia (PCAE) in the southern part of Ethiopia – and it evolved from there. It was implemented in this way until 1999. According to the presenter, it can be said that EPD came from the bottom to the top.

The presenter went into more detail by clarifying that for four years it was organised by PCAE. Then, with the 6<sup>th</sup> Pastoralist day, the government came into the picture. In those areas where the ruling party is dominant, the cooperation of the government is needed. The pastoralists agreed that it should be celebrated at the national level and in 2006 EPD was celebrated across the whole country for the first time. However, for the presenter, decentralisation of the pastoralist day is needed or otherwise it will suffer.

### **Strengthening Pastoral Civil Society in Senegal**

Su Fei Tan, International Institute for Environment and Development (IIED), United Kingdom

This presentation shared the experience of the development of an advocacy training tool called “Pastoralism in the Sahel”. The presenter emphasized that advocacy and policy change are complex processes and are therefore difficult to define. These processes take place locally, nationally and globally, in informal settings and in bureaucracies.

It was explained by the presenter that in the Sahel, the livelihood systems of the pastoral and agro-pastoral communities are poorly understood by policy makers at national and local levels. In fact, pastoralism is seen as an inefficient and environmentally destructive form of land use. In addition, the insufficient representation of pastoral groups in local government bodies along with their lack of skills to challenge prejudicial attitudes or to influence local and national decision making processes aggravates further their situation.

In 2000, the International Institute for Environment and Development (IIED) and ARED, a local NGO in Senegal specialising in non-formal adult education, began a process of developing and testing a training module on pastoralism and policy in the Sahel. This training module was specifically designed to enable ordinary pastoral people to articulate and defend their livelihood systems to outsiders such as local government officials and NGO project workers.

The training course was developed in local language spoken in Senegal. A team of linguists, editors, trainers and specialist consultants, worked for four years to complete the training course. This training had to be accessible to all groups while responding to local people’s priorities.

The final product is a trainer’s “toolkit” consisting of a package of books and visuals for use in community level training courses.

The presenter explained that the first book analyses the dynamics of pastoral systems in the Sahel. This helps the participants to conduct their own analysis of the internal logic of the production system, while providing them the scientific data to reinforce and give legitimacy to their traditional knowledge. Overall, it provides the participants with skills and confidence to advocate for pastoralism as a viable livelihood system.

The second book examines a number of policy challenges while analyzing the contribution that pastoralism can make to sustainable and equitable development. On-going reforms such as decentralization, land tenure and forestry legislation contribute to the institutional context within which pastoralists have to survive. This is why it is so important for them to understand the way in which these policy changes take place.

The presenter also provided an example of the participant's reactions towards the training course which were extremely positive.

### **Discussion**

The translation of the training tool to other local languages was discussed. The lack of word equivalences in different languages sometimes presents a challenge that takes time and resources to be overcome.

The presenter emphasized that reaching the people at local level is another main challenge. In order to overcome this challenge the training of members at the community level is very important.

More information about the project in Senegal was provided by the presenter. It was made clear that it is a long term commitment and that pastoral associations play a decisive role. The presenter also stated that the training tool is currently being replicated in the East African context.

<p><b>Mobilising Institutionalised Network for Advocacy on HIV and AIDS in Pastoralist Communities: Lessons from Northern Tanzania</b></p>
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<p>Donald Kasongi, Agency for Cooperation and Research in Development (ACORD), Tanzania</p>
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It was explained during the presentation that pastoralists in Tanzania are concentrated in the North East of the country and that they have links with the Maasai in Kenya. Although these pastoralist groups are constantly on the move within remote locations and are considered culturally isolated in many aspects, a gradual change in interaction with other groups is taking place. Migration to the cities in search of employment is just one example of these changes.

The project on which this presentation was based is an ACORD, Oxfam Ireland, Ereto-NPP joint project. The focus of the project is the promotion of communication and awareness of HIV/AIDS at the community level. At the same time the project aims to strengthen the institutional responses within the district through the Council Multisectoral HIV/AIDS Committee (CMAC). Another desired outcome is to increase the knowledge on pastoralism-HIV/AIDS nexus among stakeholders.

Within this context, collective advocacy through the mobilisation of non-state actors was identified by the presenter as the most viable option. A district-based network was used as the point of departure. Commitment of key partners around a common issue was also seen as fundamental to achieve policy change.

Some of the achievements of the project are related to the existence of a cross-district network in which different members are working in close relation with each other. This improves the accountability of actors through a more transparent way of sharing information and results. However, this approach still faced some challenges. One was that member organizations and networks working in remote locations have limited access to learning opportunities and sometimes do not have the same understanding on an issue.

The presenter emphasized that it is necessary to consider the policy context and existing frameworks while building on available opportunities. Outcomes need to be clearly defined from the beginning.

### **Discussion**

It was mentioned that in Somaliland HIV/Aids is seen as a solely urban problem and not as a pastoralist problem. The presenter felt that time was needed to change and adapt the traditional structures to the new realities on the ground. Much more emphasis on research and on dissemination of knowledge was needed to make this happen.

Another member of the audience expressed his concern regarding the lack of priority that would be given to pastoralists to access antiretroviral treatment.

### **Advocating for Pastoralist Women's Rights in Ethiopia: Experience from PCAE and Intermon Oxfam**

Dires Demissie (presenter), Imma Guixe, Intermon Oxfam, Ethiopia

The presentation emphasized the unequal gender relations that are prevalent in Ethiopia. According to the presenter pastoralist women in Ethiopia suffer from double marginalisation; not only for being pastoralists, but also for being women.

A pilot program of the Women Capacity Building in Afdher and Liben zones of the Somali Region was started in 1999 to address this marginalisation. The aim of the programme was to improve the living standards of poor families by creating economic opportunities particularly targeted at women. Another project in 2002 also involved literacy, maternal and child healthcare and awareness of harmful traditional practices such as female genital mutilation.

The presenter explained that during the implementation of these projects, a change from a needs approach to a human rights approach took place based on the learning experience working with pastoralist women. This development also matched Oxfam International's "Towards Global Equity" Strategy Plan which was launched in 2000 in which development and human rights are united to combat poverty and injustice. The Human Rights Approach is defined by Oxfam International as:

- The realisation of economic and social rights within the wider human rights continuum
- Being committed to promoting equality as the key to the fulfilment of these rights by means of collective and participative action

With this new view in mind, the Pastoralists Concern Association of Ethiopia (PCAE) and Intermon Oxfam started a new phase of the project. Apart from improving the economic conditions of 1,000 women and the provision of basic services for 2,500 pastoral and agropastoralist women, there was a new emphasis on their rights. Women's rights in relation to traditional practices on a local, regional and national level needed to be addressed and improved. In order to do so, advocacy strategies for pastoralist women were designed and implemented. These included:

- a. Diagnostic. Baseline and Female Genital Mutilation rapid assessment in the project area.



- b. Awareness creation at the local and national levels. Through conferences, community pass law enforcement acts, community discussions, etc.
- c. Advocacy and lobby. This included the development of a strategy by a women's NGO, networking with other actors and presenting policy proposals on pastoralist women's rights.

The presenter also identified some challenges like men's reluctance to change their traditions, media complicity and the limited openness of the local, regional and national governments.

### **Discussion**

One participant asked if the fact that Southern Ethiopia was a predominantly Islamic region hindered the objectives of the project to empower women in the community. The answer to this was that religious leaders and the local Sheikh were actively involved in the projects and therefore such problems did not arise.

The presenter described how this process of empowerment is a step by step process. Economic empowerment of pastoralist women is particularly important in the development of their own self-stem and confidence.

The project has also helped women to take part in community discussions and activities as well as decision taking.

## **5. SUMMARY OF PROCEEDINGS OF THE ISSUE OF CONFLICT AND THE WAY FORWARD (SESSION III)**

### **Conflicts in the Horn and East Africa**

El Tayeb Youssif, Al Massar, Sudan

- **The Frequency the conflict occurrence:** Conflicts in the Horn and East Africa started soon or immediately after the independence of most of the Horn and East Africa Countries. Conflicts were (and still are) predominantly violent and have contributed to serious and massive human displacement and killing, flight across national borders and damage to basic social infrastructure.
- **The very occurrence of these conflicts** exacerbated the impact of poverty among populations, thus reducing the majority them to below the poverty line.
- **National economies** suffered the same impact and thus these economies are failing to produce the services and the benefits required for the well-being of their populations, increasing social and political unrest and resulting in their administrations using even more brutal ways to deal with military and civilian unrest.
- **Pastoral communities** represent a significant population but are not factored in or recognized by development planners and politicians, driving them into poverty and resulting in violence as a means to express distress and their views.
- **Reasons Behind the Eruption of Conflict:** Not all only a few conflicts in East Africa and Horn of Africa are natural resource-based; bad administration is key to most many of these conflict, especially issues around democracy, inappropriate budget allocations and the lack of budget tracking mechanisms. Spread of small arms and using tribalism as a way of making political gains have the same, if not more serious, effect as other causes. However, the fast and greatly shrinking natural

resources will continue to be among the reasons aggravating spread of conflicts between pastoral and non-pastoral communities in all Africa.

- **Pastoral-Non-pastoral conflicts:** These conflicts in Sudan are not exceptional; they too take their roots into most of the above mentioned reasons. They are however made worse because of the government use of tribes in the conflict as a strategies to curb the proliferation armed conflicts and diminish their political significance etc.
- **The international community bias towards certain ethnicities:** These attitudes have not helped anyone engulfed by the conflict. These biases have sent wrong messages that parties not supported by the international communities are by default the perpetrators – and thus created a violent reaction and generating more human suffering.
- **Conflicit In Sudan:** It is in no-body's interest that the conflict in Sudan continues. To help stop the conflict, the international community has to change its work strategies to encompass those left out in the first place in the Conflict Settlement process, namely, the Arab groups in Darfur. The Humanitarian response networks which are keen to make impact on conflict reduction, prevention of disasters and reconstruction of people lives, have to put in place the most relevant strategies and plans to accommodate all the realities of the situation.
- **Al Massar's Role:** The organization, Al Massar, is happy to be part of these networks to promote social peace and human development.

<b>A summary of workshop discussions and recommendations for a regional pastoralist advocacy initiative</b>
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During the last session of the workshop (“The way forward in pastoralist advocacy”) discussions were held among the participants about a potential regional pastoralist advocacy initiative to be established in Eastern Africa and the Horn in order to consolidate advocacy efforts and increase their impact at national and regional policy level.

It was agreed during the workshop that a group of interested initial facilitators would take responsibility to follow up the idea of a regional pastoralist advocacy initiative after the workshop. This includes the identification of other interested stakeholders and initiatives in the region, and the formulation of a concept, action plan and time frame etc.

**Objective of the initiative [draft wording]:**

To bring pastoralism to the forefront of national and regional policy agendas in Eastern Africa and the Horn region while at the same time influencing attitudes towards pastoralism, so that actual and effective implementation of pastoralist policies at national and regional level is guaranteed.

**Organisations that expressed interest during the workshop in the *initial* facilitation (in alphabetical order) are:**

- ACORD (regional offices)
- Al Massar (Sudan)
- Pastoralist Forum Ethiopia (Ethiopia) – represented by board members
- PENHA (regional offices)
- Sudanese Conservation Society (SECS) (Sudan)
- Tufts University (Ethiopia)
- WISP/IUCN

It was agreed that once this effort is being followed up any organisation or individual working with pastoralists is welcomed to join in at any stage and the initiative - if successful - may turn into a kind of regional network advocating for pastoralists.

### **Workshop Recommendations for the Initiative**

The following recommendations have been made by workshop participants to the initial facilitators:

- An initial time frame for preparatory action was recommended from July - Dec 07, other individuals recommended a 1-year time frame until July 2008.
- Who are the key players? Identifying regional actors, pastoralist communities, other networks etc. who should be part of the coordination and cooperation. Anyone interested should be able to join in at any point, to make it a truly joint effort (no organisation should claim sole ownership of the initiative)
- Analysis of ongoing initiatives already existing in the region that may be complimentary and could be linked to.
- Where are we now? Coming to a kind of consensus of the status of pastoralist advocacy, however taking into account that there will be different levels in the different countries
- Identifying the gaps in pastoralist advocacy
- Identifying the target groups (e.g. national government, donors, IGAD, COMESA, AU, UN agencies, NGOs etc.)
- Identifying the key regional issues with regard to pastoralism that should be addressed (e.g. lack of pastoralist policies, land rights & tenure, pastoralist organisation and representation, livestock marketing, conflict etc)
- Setting up a structure for the initiative: working groups, tools etc. It was also suggested to set up country teams for Sudan, Ethiopia, Eritrea, Kenya, Somalia/Somaliland and Uganda (Djibouti and Tanzania), which would start an initiative or groundwork at national level and then link up regionally.
- The question whether to start a regional (East Africa and Horn of Africa) initiative or a Pan African one.
- Identifying concrete events that could act as a powerful starting point for the initiative and provide a kind of initial framework. [E.g. the recent efforts of the AU getting all African governments to sign up to a Pan African Pastoralist Policy (within the next 2 years). Our initiative could link up to ensure actual implementation once such policies have been signed up to. Links to the AU meeting/effort have already been established by some of the above facilitators (by participation in the AU meeting and communication with organisers) and could be developed jointly within the concept of our initiative]
- Drawing an official framework and concept for the initiative which includes the above Issue

We regret that we were not able to provide a summary of these three presentation after the workshop

<p><b>Creating Ownership and Sustainability for Range Forest Conservation Schemes: the Case of Daalo Forest</b> Sadia Ahmed, PENHA, Somaliland</p>
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**On Pastoralism and Climate Change**

Prof Moawia Shaddad, Sudanese Environmental Conservation Society, Sudan

**On Failures of NGOs in Pastoralist Advocacy & Development**

Dr Adam, Sudanese Pastoralist Union, Sudan

**6. WORKING GROUP SESSIONS AND RECOMMENDATIONS**

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**Session 1: Pastoralist Policy Advocacy**

**Working Group 1: What is Pastoralist Policy Advocacy?**

**Question: Work out the principles and ideas that define pastoralist policy advocacy**

- Involvement of pastoral communities
- Policies to observe pastoral cultural sensitivities
- Supporting mobility
- Respect for knowledge and rights regarding pastoralists
- Regional Focus
- Realistic about available resources

**Question: Who are the key stakeholders that should be involved in successful pastoralist policy advocacy?**

- Pastoralists themselves
- Pastoral Unions
- Tribal/native leaders
- Administration
- Parliamentarians
- Governments/ all ministries within them / political parties
- Regional institutions & networks
- Financial institutions / private sector
- Research and Academia
- Donor Agencies

**Question: Why are some countries and communities in Eastern Africa and the Horn more advanced in pastoralist development than others?**

We are not sure!!!

## **Working Group 2: Good and bad practices in pastoralist policy advocacy**

**Question: Identify good (effective, result-oriented, sustainable) advocacy practices**

Good Practices:

There have been good attempts for many years to advocate for pastoralism.

There are forums, networks, initiatives, communities and practices, indigenous NGOs to advocate for pastoralist causes, enhanced alliance with mainstream civil society. As a result:

- There is enhanced awareness among different groups and an increasing number of actors is emerging.
- There is a growing global concern about pastoral communities
- There are increasing resources and research available on pastoralism.

**Question: Identify bad advocacy practices and explain why they are ineffective.**

Bad Practices:

- Advocacy remains an elitist business that failed to approach or mobilize communities (source of living for many in the name of advocacy) while not owned by the pastoralists.
- Limited knowledge on advocacy approaches methodologies and tools (what is advocacy, lobbying?)
- Cliché driven
- Trying to advocate without a clear vision towards pastoralism
- The tendency to idealise and romanticise pastoralism
- Limited work carried out to empower pastoralists
- Advocacy always looks at pastoralists as a homogenous society without understanding the different dynamics of pastoral societies
- Donor driven and one-size-fits-all approaches (not context specific)

## **Working Group 3: Strategies for Pastoralist Policy Advocacy**

**Question: Work out effective policy advocacy strategies and strategic approaches for pastoralist development within the different political and social contexts of the countries of East Africa and the Horn (e.g. consider state ownership of land, conflict and displacement, degree to which human rights are respected, extent of corruption etc): E.g an effective strategy could be to advocate for the development of the livestock sector of which pastoralists are major stakeholders of.**

Strategy (brainstorming):

Who? Which targets?

1. Non-pastoralists
  - General public
  - Farmers
2. Sympathetic policy makers (allies)

3. Pastoralists
  - Education on rights / policies
  - Capacity to represents themselves
4. Governments
  - Neutral ministries (e.g. not agricultural)
5. NGOs / Multi-Bilaterals
  - Coordination between these NGOs and those cross border, regional intervention, etc.
6. Private Sector

How?

1. Analyze the existing policy environment.
  - Identify pro-pastoral policies & relevant opportunities (national/regional)

Inform and build capacities of

- Pastoralists
- Civil society
- Development planners
- Private sector

KAP Knowledge  
Attitudes  
Practice (policy)

Only then can you prioritise with a *Power Analysis*:

Hierarchy of policies  
Hierarchy of ministries

- Empowerment of pastoralists as over-arching principle
- Two track approach / meet in the middle (by empowering pastoralists at community level and advocate for them at policy level)
- Build coalitions / Networks with like-minded organisations
- Produce focused messages for policy makers (evidence based / data) to make a strong case for pastoralism
- Take opportunistic approaches where appropriate

#### **Working Group 4: Integration in development programmes**

**Question: Should advocacy be integrated (mainstreamed) in pastoralist programmes and to what extent?**

Advocacy needs to be integrated in pastoralist programmes

**Question: What are the steps or approaches required to successfully integrate policy advocacy into community-based project activities such as skills training and income generation etc?**

Bottom up approach is the required

- At community level through:  
Education  
Capacity building  
Identification of issues  
Action oriented research to produce evidence
- At local level through:  
Documentation and dissemination of findings  
Targeting of media
- At national level through:  
Addressing pastoralist-related issues  
Joint efforts  
Targeting of media
- At regional level through:  
Joint efforts  
Exchange of experiences  
Bringing pastoralists issues to the regional agenda
- At international level through:  
The call for more support, which is needed to consolidate advocacy

#### **Working Group 5: NGOs as advocates for pastoralists**

**Question: What are the benefits and what the risks for NGOs bridging the communication gap between pastoralist communities and government?**

Benefits:

1. Increase of government response to rights of pastoral communities
2. Strengthening of the pastoralist communities
3. Empowering pastoralists
4. Their voices will be heard.
5. Their rights to be secured
6. Poverty will be mitigated
7. There will be equity in benefits for pastoralist communities
8. Better use of resources
9. Reduce conflicts over resources
10. Putting the issue of pastoralism within the national development framework (no conflicts of interest)

Risks:

1. When NGOs pull out sustainability may be affected
2. Lack of participatory approach
3. If NGOs are not knowledgeable about pastoralist communities there may be negative consequences

4. Full participation and strong links with traditional institutions of the pastoralists are not always taken care of. This may lead to negative results
5. Social culture may not always be taking into consideration

What is the way out?

Focus on indigenous or traditional and local NGOs to communicate with pastoralists and government

<b>Session 2 : Community-based Advocacy</b>
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**Working Group 1: Building Advocacy Capacities within Pastoral Communities**

**Question: How can NGOs and CSOs develop pastoralists' capacity to advocate for themselves?**

**What are the most appropriate and sustainable practices (in areas such as communication, promotion, learning) to strengthen the advocacy capacities of pastoralist communities?**

**Where possible, outline the risks and disadvantages for these practices.**

*- the workshop organizers apologise sincerely that this information could not be retrieved after the workshop -*

**Working Group 2: Communication with government**

**Question: How can pastoralist communities establish effective communication links with (central) government, given the different "social levels"?**

**How can NGOs facilitate communication between pastoralists and government?**

We regret that we were not able to provide a summary of this discussion after the workshop

**Working Group 3: Pastoralism and HIV/AIDS**

**Question: Is there a particular vulnerability among pastoralists for HIV/AIDS and what are the reasons for this?**

- We have very little information
- Susceptibility (to infection) and vulnerability (of livelihoods)
- Susceptibility is generated by culture, mobility and separation, location and conflict.
- Vulnerability (we know little about it)
- Patterns of asset management livestock, rangelands, markets.

**Question: What are appropriate practices to address the issue of HIV/AIDS (in terms of both education and treatment) among mobile pastoralist communities?**

There is little documentation of good practice in regard to this. Importance of integrating HIV/Aids prevention + treatment in broader pastoral programmes

Need for:

- awareness creation
- honesty



- new mobile models of ARV distribution
- caution reorganization, nutritional support, regulation
- new ideas about livelihoods support

**Question: Should HIV/AIDS be mainstreamed (integrated) into pastoralist development by NGOs and funding bodies. What would be the benefits and risks?**

Pro: All communities in Africa are at risk

Need for preparation

Con: May risk/compromise other development objectives in some low-risk and conservative communities

On balance: Yes, it should be integrated by NGOs, donors and government.

#### **Working Group 4: Pastoralist Women**

**Question: What are the effective arguments and approaches that NGOs working with pastoralist communities should use to achieve the active involvement of pastoralist women in local development programmes.**

**Question: How can pastoralist men be involved in efforts to promote gender equality and women's empowerment?**

- Leading by example (NGOs having women in effective positions)
- Having women working at field level with pastoralist communities
- Selecting and training pastoralist women animators to facilitate communication and activities.
- Establishing trust with community leaders and men and explain to them why women should be involved.
- Starting community activities with attractive and practical action (e.g. food security) as entry point. Moving on to women empowerment
- Exchange visits and sharing experiences with women who have positive experiences in other communities.
- Facilitating communication between men and women to share thoughts on women issues
- Looking for strategic male allies within the community.
- Creating trust with male opinion formers.

#### **Working Group 5: Conservation Parks**

**Design a successful balanced and integrated model “Pastoralist Livelihoods and Conservation Parks” that could be used to advocate for peaceful co-existence of the two among government, wildlife organisations and pastoralists (who may believe one negatively affects the other).**

A potentially successful balanced and integrated model: The model should:

1. Recognize the importance of common property resources
2. Acknowledge that there are some endangered flora and fauna species.
3. Recognize the importance of biodiversity for the future of our planet.
4. Recognize that pastoralists have a real stake in the whole conservation process.

5. Conservation based on transparent and participatory consultation process.
6. Communities should be part of the management and administration process.
7. Avail employment and economic opportunities for pastoralists
8. Specified percentage of the revenue should go to pastoralists to decide their own priorities. For that purpose they should know how much revenue is generated.
9. On the basis of negotiated agreements ensure pastoralists access to grazing and cultivation rights.
10. Communities should feel the co-ownership of the parks
11. The political will to negotiate and listen to pastoralists and other stakeholders.

## ABBREVIATIONS

ACORD	Agency for Cooperation and Research in Development
AIDS	Acquired Immune Deficiency Syndrome
ARED	Associates in Research and Education for Development (Senegal)
AU	African Union
CAHWS	Community-based Animal Health Workers
CMAC	Council Multisectoral HIV/AIDS Committee (of the local Council)
COMESA	Common Market for Eastern and Southern Africa
COP	Conference of Parties (involved with UNCCD)
CRIC	Committee for the Review of the Implementation of the Convention (fifth session)
CSO	Civil Society Organisation
CST	Committee for Science and Technology (of UNCCD)
EPD	Ethiopian Pastoralist Day
Ereto-NPP	Ereto-Ngorongoro Pastoralist Project
GM	Global Mechanism (of UNCCD)
HIV	Human immunodeficiency virus
IGAD	InterGovernmental Authority on Development (for the greater Horn of Africa)
IIED	International Institute for Environment and Development
IUCN	International Union for the Conservation of Nature and Natural Resources (World Conservation Union)
KIC	Knowledge and Information Sharing among Counterparts (initiative of Oxfam Novib)
MP	Member of Parliament
MS-TCDC	Training Centre for Development Cooperation (in Eastern and Southern Africa)
NGO	Non-Governmental Organisation
NRI	Natural Resource Institute (of Greenwich University, UK)
PCAE	Pastoral Concern Association Ethiopia
PENHA	Pastoral & Environmental Network in the Horn of Africa
PIA	Participatory Impact Assessment
PPG	Pastoralist Parliamentary Group
PRSP	Poverty Reduction Strategy Paper
SECS	Sudanese Conservation Society
SLM	Sustainable Land Management
UN	United Nations
UNCCD	UN Convention to Combat Desertification
WISP	World Initiative for Sustainable Pastoralism

## APPENDIX

### WORKSHOP PROGRAMME

## Pastoralist Livelihoods: Having our Voices Heard

A Regional Workshop  
Shared and enhanced learning among stakeholders and the  
promotion of good practices in pastoralist advocacy efforts

Khartoum 8-10 July, 2007

### Day 1: Pastoralist Policy Advocacy

<u>Time</u>	<u>Programme</u>	<u>Presenters / Remarks</u>
<b>Morning session</b>	<b>Presentations &amp; Debate</b>	<b>Chaired by: Dr Zeremariam Fre</b>
7.30 – 8.00 a.m.	Registration	
8.00 -8.30 a.m.	Welcome and opening remarks	By Prof Mustafa Suliman (PENHA Sudan) and Dr Zeremariam Fre (PENHA)
8.30 - 09.05 a.m.	Pastoralist Parliamentary Action within a Broader Governance and Advocacy Context	Prof John Morton ( Natural Resource Institute, University of Greenwich, UK)
09.05 - 09.40 a.m.	<u>(cancelled)</u> Advocacy Strategy for Policy Influence on Pastoralist Land and Resource Access: Lessons from Kenya	Odenda Lumumba (Kenya Land Alliance)
9.40 - 10.00 a.m.	<i>-Tea break-</i>	
10.00 - 10.35 a.m.	Working with Parliamentarians for Pro-Pastoralist Policy in Uganda – Legislative Support, Informed Citizens and Changed Incentives for Politicians	Everse Ruhindi (PENHA, Uganda)
10.35 - 11.10 a.m.	Capitalising on Knowledge (from Information to Impact): Promoting Pastoralism to Combat Desertification	Dr Jonathan Davies (World Initiative for Sustainable Pastoralism/IUCN, Kenya)
11.10 - 11.45 a.m.	The Global Mechanism of the UNCCD: Engagement with [Pastoralist] Civil Societies	Paule Herodote (Global Mechanism/UNCCD, Italy)
11.45 - 12.30 p.m.	<i>-Lunch break-</i>	

<b>Afternoon session</b>	<b>Working Groups &amp; Discussion Forums</b>	<b>Chaired by: Donald Kasongi</b>
12.30 - 1.05 p.m.	Evidence, Practice and Policy: Experiences with Participatory Approaches to Policy Development in Pastoral Areas of Ethiopia	Dr Dawit Abebe (Feinstein International Center, Tufts University, Ethiopia)
1.05 - 1.30 p.m	“The Discussion Forum” - Pastoralist Development and Set National Policy Agendas: A Dilemma?	Open debate
1.30 - 2.15 p.m.	Working Group Sessions	
2.15 - 2.30 p.m.	<i>-Tea break-</i>	
2.30 - 3.30 p.m	Presentation from working groups	
3.30 - 5.00 p.m	<i>- Dinner, networking and entertainment-</i>	

## **Day 2: Community-based Advocacy**

<u>Time</u>	<u>Programme</u>	<u>Remarks</u>
<b>Morning session</b>	<b>Presentations &amp; Debate</b>	<b>Chaired by: Prof John Morton</b>
8.00 -8.35 a.m.	The Impact of the Ethiopian Pastoralist Day Celebrations on the Pastoralist Issues of Ethiopia	Abdida'ad Ibrahim Bulale (Pastoralist Concern Association Ethiopia)
8.35 - 09.10 a.m.	Strengthening Pastoral Civil Society in Senegal: Experiences of Using an Advocacy Training Module on Pastoralism in the Sahel	Su Fei Tan (International Institute for Environment and Development, UK)
09.10 - 09.45 a.m.	Mobilising Institutionalised Network for Advocacy on HIV and AIDS in Pastoralist Communities -Lessons from Northern Tanzania	Donald Kasongi (ACORD, Tanzania)
09.45 - 10.00 a.m.	<i>-Tea break-</i>	
10.00 – 10.35 a.m.	Advocating for Pastoralist Women’s Rights in Ethiopia: Experience from PCAE and Intermon Oxfam	Dires Demissie (Intermon Oxfam, Ethiopia)
10.35 - 11.10 a.m.	Creating Ownership and Sustainability for Range and Forest Conservation Schemes: the Case of Daalo Forest	Sadia Ahmed (PENHA, Somaliland)
11.10 - 12.00 p.m.	<i>-Lunch break-</i>	

<b>Afternoon session</b>	<b>Working Groups &amp; Discussion Forums</b>	<b>Chaired by: Everse Ruhindi</b>
12.00 – 12.35 p.m.	<u>(cancelled)</u> Presentation 6	Sudanese Presenter
12.35 - 1.00 p.m	“The Discussion Forum”- Conservation Parks: Loss or Gain to Pastoralist Livelihoods?	Open debate introduced by Dr Jonathan Davies, WISP/IUCN
<i>1.00 - 1.15 p.m.</i>	<i>-Tea break-</i>	
1.15 - 2.00 p.m.	Working group sessions	
2.00 - 3.00 p.m	Presentation from working groups	
3.00 – 4.30 p.m	<i>- Dinner, networking and entertainment-</i>	

### **Day 3: Reflections and the Way Forward in Pastoralist Advocacy**

<u>Time</u>	<u>Programme</u>	<u>Remarks</u>
<b>Morning session</b>	<b>Presentations &amp; Debate</b>	<b>Chaired by: Su Fei Tan</b>
8.00 -8.35 a.m.	<u>(cancelled)</u> On Advocacy Issues regarding Pastoralism & Conflict <u>(replaced by):</u> “Conflicts in the Horn and East Africa”	Prof Asmarom Legese (Citizens for Peace, Eritrea) Dr Youssif ElTayeb (Al Massar, Sudan)
8.35 – 09.10 a.m.	<u>(cancelled)</u> Reflections and Debate on Policy Advocacy and Pastoralist Development in Southern Sudan <u>(replaced by):</u> Pastoralism and Climate Change	Diress Mengistu (Norwegian People’s Aid, South Sudan) Prof Moawia Shaddad (Sudanese Environmental Conservation Society, Sudan)
09.10 – 09.45 a.m.	“The Discussion Forum”- Mainstreaming Conflict and Conflict Resolution in Pastoralist Development	Open debate
<i>09.45 – 10.00 a.m.</i>	<i>-Tea break-</i>	
10.00 – 10.35 a.m.	On failures of NGOs in pastoralist advocacy & development	Dr Adam (Sudanese Pastoralist Union)
10.35 - 11.10 a.m.	<u>(cancelled)</u> “The Discussion Forum”: Do we Practice what we Preach? NGOs and Pastoralism	Discussion introduced by Hanan Abdelmoula (PENHA, Sudan)
11.10 - 12.00 p.m.	<i>-Lunch break-</i>	

<b>Afternoon session</b>	<b>Initiatives for the way forward</b>	<b>Chaired by:</b>
12.00 - 1.00 p.m.	A “Pastoralist Advocacy Initiative”	By Donald Kasongi (ACORD, Tanzania) and Harnet Bokrezion (PENHA)
<i>1.00 - 1.15 p.m.</i>	<i>-Tea break-</i>	
1.15 – 2.00 p.m.	...Continuation “Pastoralist Advocacy Initiative”	
2.00 - 2.45 p.m.	Open Session	Questions, debate, remarks & recommendations
2.45 - 3.00 p.m.	Closing Remarks	
3.00 - 4.30 p.m.	<i>-Dinner and networking-</i>	



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