

Assessment on Land Policy, Administration and Institutions and Impacts in the Pastoral Areas of the Oromia Regional State in Ethiopia

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Center of Excellence International Consult (CEIC) PLC

“Land belongs to the dead, the alive and the unborn”

[Pastoralist proverb]

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Executive summary

"Land for Life"-Initiative (LfL) commissioned a renowned consultancy firm to undertake an assessment on pastoral land rights and tenure and administration in pastoral areas of the Oromia region. The assessment's primary purpose was to look into the current policies and strategies affecting pastoralists in the region and develop an advocacy strategy to address the issues. The assessment methods include desktop review, Key Informant Interviews (KII) at the high experts level and community, and Focus Group Discussions (FGDs) at the community level. The study was conducted from August 2020 through October 2020. Almost all relevant land-related policies and strategies at the federal and Oromia regional levels as well as key international instruments, were reviewed. The community perspective from Borana and Kereyu was also integrated into the report.

The pastoralists in Oromia, especially the Kereyu community, lost several hectares of primary land hectares for the last 50 years and were not compensated for the loss. The Constitution of Ethiopia and subsequent policies and strategies, most importantly, the recently developed by the Ministry of Peace (MoP 2020), the Pastoralist Development Policy and Strategy, is the most important legal document. This policy recognized the mobile production system and way of life of pastoralists in Ethiopia. The Constitution and related policies go along with the international instruments in addressing the land rights and tenure of pastoralists. The main problem is the implementation of the policies. The most crucial advocacy elements should be popularizing the international instruments and the policy and strategy developed by the MoP, and to support pastoral livelihoods than converting to other forms of livelihoods like farming. It is also imperative to recognize and support the customary institutions with seasoned experience in natural resources, including land protection and proper utilization. Implementation of the currently enacted Oromia region Land Administration and Certification #02/2020 Guideline, which has recognized the role of customary institutions, can be a starting point.

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Acronyms

CEIC	Center of Excellence International Consult (CEIC)
EPD	Ethiopian Pastoralist Day
FGDs	Focus Group Discussions
GoE	Government of Ethiopia
KII	Key Informant Interview
LALU	Land Administration and Land Use
LAND	Land Administration to Nurture Development
MoP	Ministry of Peace
NILUP	National Integrated Land Use Policy
NRM	Natural resource management
PFE	Pastoralist Forum Ethiopia
PRM	Participatory Rangeland Management
SNNPR	Southern Nations, Nationalities and 'Peoples' Region
USAID	United States Agency for International Development

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1. Introduction and Background

1.1 Introduction

A "Land for Life"-Initiative (LfL) has been operating since 2018 intending to strengthen existing multi-actor partnerships working on land governance. Initially, the LfL-Ethiopia was formed, and it has begun its function in the Oromia region. In terms of governance structure, LfL has a steering committee (SC) and three technical working groups (TWGs) working on three priority thematic areas. The LfL identified priority activities that need to be undertaken and opted for *Assessment on Land Policy, Administration and Institutions, and Impacts in the Oromia Regional State's Pastoral Areas in Ethiopia*. This has required a consulting firm's engagement, Center of Excellence International Consult (CEIC) PLC, to Conduct the assessment.

1.2 Background

Pastoralism in Ethiopia is a livelihood system and a way of life for more than 14.3 million (NDRMC 2018¹) citizens residing in 182 Woredas (23% of total Woredas) in seven Regional States and Dire Dawa City Administration (MoFPDA 2016²; USAID 2018a³; NDRMC 2018). Pastoralists and agropastoralists inhabit the country's entire lowlands, constituting about 60% of the 'country's total landmass (IGAD 2017⁴; DFID 2018⁵). The pastoral population is heterogeneous in its ethnic composition and social structure, with more than 90% of pastoral people belonging to the Afar, Oromo, and Somali ethnic groups (Atlas of Ethiopian Livelihoods 2010). More than a quarter of pastoralists reside in the Oromia region (Atlas of Ethiopian Livelihoods 2010). The pastoralist areas are also endowed with huge natural capital (rangelands, livestock, minerals, fossil fuel) and social capital (customary institutions, workforce, beliefs, etc.).

Land is the most critical socio-economic, political, and spiritual resource for pastoralists. Pastoralists believe that land belongs to the dead, the alive, and the unborn members of a pastoral community. In Ethiopia, as elsewhere in the world, pastoralists are the custodian of biodiversity (FAO 2016)⁶ and contribute to the Gross Domestic Product (GDP) (IUCN 2008⁷; USAID 2018; DFID 2018). Pastoralists have been economically and socially underserved and politically underrepresented despite pastoralism's economic and social importance, resulting in inadequate policy makers' attention. Most importantly, the prevailing thought that considers pastoral land as open land, thus turning significant portions of it into commercial and state farms, military camps, and game parks, has affected the pastoralists' livelihood. The resultant effects of age-old biases against pastoralism have brought about poverty and vulnerability of pastoral communities and caused natural and man-made calamities. However, improvements have been achieved over the last few decades due to strong advocacy from pastoral oriented CSOs⁸ and partners.

1.3 Objectives

- ✓ Assess the **existing policies and laws as well as customary practices and institutions** regarding communal/pastoral land tenure and governance;
- ✓ Assess **how these policies and practices impact the land rights and livelihoods** of pastoralists and related communal land users; and,
- ✓ Identify **potential advocacy issues** about pastoral tenure security and governance to enhance pastoral land rights and livelihoods.

1.4 Scope of the work

With a focus on pastoral/communal land tenure and governance in the Oromia Regional State, the consultant undertook the following:

- ✓ Assessed the **context** of pastoralism in Oromia Regional State.
- ✓ Inventoried the **existing policies, laws, and related instruments** and **procedures** pertaining to pastoral land access and governance, and assessed their strengths and limitations;
- ✓ Thoroughly scrutinized the **customary institutions and practices** of communal land governance, assessed their continued **potency and relevance** in the face of changing circumstances;
- ✓ Assessed how **inclusive, accountable, and relevant the existing formal land governance institutions** and procedures are concerning meeting the land rights and livelihood requirements of pastoral communities;
- ✓ Assessed how far **internationally accepted standards and rights are incorporated in local policies and procedures** with regard to pastoral land access and governance;
- ✓ Assessed the **land-use changes** in the pastoral areas and identified the internal and external factors contributing to this change;
- ✓ Identified the **specific requirements and peculiarities of pastoral tenure** systems in the overall national and regional land legislation framework (e.g., mobility, seasonal variability, diversification....);
- ✓ Identified overall **issues of land administration** as they pertain to pastoral/communal land tenure;
- ✓ Based on the above, identified areas of improvement and listed **potential advocacy issues**.

1.5 Limitation of the assessment

Despite many studies that have been made on the thematic areas on the domain of pastoral land and natural resources, the availability of the documents is limited. Therefore, the assessment findings are more focused on available documents. Traditional festivity in Oromia and the current disasters (flood, locust, COVID-19) and prevailing political party training has created a delay in the assessment work as the key informants were not mostly available. The consultants mainly reviewed available documents and accessed key informants in Addis Ababa. Furthermore, not to miss community voice, FGD, KII, and a case study conducted in Kereyu and Borana communities.

2. Methods

The assessment was designed to generate valuable information and synthesis report on the *Assessment on Land Matters in the Pastoral Areas of the Oromia Regional State in Ethiopia*. The study engaged intensive reviews and synthesis of secondary sources of information, and Key Informant Interviews (KII), and Focus Group Discussions (FGDs) on selected issues. The key informants are especially high-level experts in land tenure policy and land administration, community leaders, youth/youth leaders, women/women associations, investors (the private sector), civil society organizations, or community cooperatives (see Annex). The Framework and Guidelines on Land Policy in Africa (2010)⁹ and 'FAO's Voluntary Guidelines on the Responsible Governance of Tenure (VGGTs)¹⁰ are applied to assess Ethiopia's land issues in relation to international standards.

The following methods and steps have been deployed to undertake the assignment (see Annexes for details):

2.1 Desk review

- Federal and Regional levels Constitutions, policies, strategies, and proclamations in Ethiopia
- Regional and international policies and strategies on pastoralist/indigenous peoples¹¹.
The policies and instruments developed by the UN, AU, ILO, and IGAD etc., have been reviewed and synthesized. The national and Oromia regional policies and strategies, as well as customary laws compared and contrasted.
- Proposed list of pastoral research and other related studies reviewed
The review was worked out on research works and available studies in the sector conducted by the GoE organs, IGAD, World Bank, FAO, and USAID.
- Trends and Institutional dynamism on land use/tenure and level of potency and relevance:
Careful assessments were conducted on what are (were) the major federal, regional, and local institutions responsible for land matters and the potency and relevance of customary institutions.

2.2 Key Informant Interview (KII)

The Key Informant Interviews (KIIs) were conducted with key individuals from development and research institutions and executive organs. The followings were selected for the KII:

- Regional Pastoral Welfare Organization representing Borana and Kereyu communities (Oromia Pastoralist Association is the focal institution)
- Key development partners that are actively engaged in sectors development and research in Ethiopia, including The World Bank, FAO, USAID, and IGAD
- Research and academic institutions (AAU)
- CSOs (World Vision, PFE, AFD, and SOS Sahel)
- In addition, community-level FGDs (customary institutions, women group, and youth group) and KII (private sector, CSO, and customary leaders) as well as case studies conducted (see table below).

Community-level data collection instruments (see also Annex)

Instrument	Kereyu	Borana	Remark
FGDs	3	3	FGDs conducted with community/customary leaders, youth/youth leaders,, and women/women leaders
KII	12	12	KIIs conducted with community leaders, youth/youth leaders, women/women associations, investors (the private sector), and civil society organizations or community cooperatives
Case study	2	2	Case studies profiled from customary/traditional leaders; women, and Youths pastoralists.

3. Key findings of the assessment**3.1 Peculiarities of pastoral tenure systems and specific requirements**

Land use and administration are being implemented differently in agrarian and pastoral areas. Following the issuance of land use and administration proclamation in 1996, a land certificate has been issued to farming households in all regional states that have improved the farmers' usufruct rights. This is not the case in pastoral areas covering more than 60% covering more than 60% of the nation's landmass and has land resources (rangelands/pastures) with heterogeneous landscapes. Pastoralism is based on the extensive exploitation of the ecosystem through the pastoral production system, mainly livestock production by seasonal movement patterns. Thus, the land tenure system, legislations, regulations, or even the land management systems need to take into consideration that pastoral areas are characterized by climate variability and seasonal uncertainty effects (drought, floods, disease epidemics, and conflicts), including population pressure, expansion of agricultural investments and urbanization, etc.

Bush encroachment and the expansion of human settlements and farming have reduced access to and use of rangelands. Although the Borana and Guji areas have experienced considerable conflict over land and boundaries in the past decade resulting in losses of human lives and the destruction of land, less than 10% of households surveyed indicated that they had experienced any land-related conflict the previous year (USAID 2016)¹².

Furthermore, the land tenure systems should consider that pastoral livelihood strategy are comprised of 'pastoralist's capabilities, assets/resources, seasonal mobility, flexibility, adaptation, and diversity, ultimately aimed at making the most efficient use of scarce natural resources. In other words, while developing pastoral land tenure system, most specifically the land management system, specific attention needs to be given to communal grazing land/rangelands, river basins, national/regional parks, dry & sandy/rocky lands, wildlife

sanctuaries, wetlands, valleys, and dryland forest lands and other types, etc., that provide flexibility and opportunity for diversification considering their specific peculiar features.

The government has started to address pastoral land tenure. The current land administration and land use policies of the Afar Region and the land use policy documents of the Benishangul-Gumuz regional government provide good examples of how to deal with 'pastoralists' land rights (see Annex). Policies such as the 2005 Federal Land Use Policy, the 2002 Oromia region, and SNNPR policies and laws exist and address pastoralists' specific needs both nationally and regionally (ibid). However, the policies are superficial and often not practiced. For instance, it is hard to get substantive evidence showing the pastoralists' prior consent where hundreds of thousands of hectares of prime land have been taken for sugarcane production in SNNPR¹³. However, the good start is the communal land certification¹⁴ issued in the Borana rangeland system. This may reduce land individualization that increases land fragmentation.

Even though it is constituted that Ethiopian pastoralists have the right to free land for grazing and cultivation as well as the right not to be displaced from their own lands (FDRE constitution article 40 sub-article 5), pastoralists have no tenure security as well as the flexibility that allows mobility. As a result, the tenure has become a transitional tenure from communal to individual holding facilitated by lack of recognition for communal holding and vacuum created due to institutional weakening. The Ethiopian Constitution declares that the detail (article 40:5) would be defined by a subsequent law, which may be referred to the Federal Rural Land Administration and Use Proclamation No. 89/1997 and 456/2005.

Pastoral land tenure has some peculiar characteristics in such a way that it requires stable seasonal access to wet and dry season grazing areas (mobility), communal ownership regimes, and cross regions/border resource access and mobility. Recognition of the social, economic, political, and institutional attributes related to natural resources, including gender dimensions of resource access and control and preparation of modalities for valuing/compensating pastoral land and natural resources in changing land use of equal significance in the pastoral livelihoods. Development endeavours need to be firmly anchored to national level documents, such as the Constitution and national strategic development plans, to avoid the repetitive challenges incoming from governmental and non-governmental development mega projects that mostly violate existing tenure systems.

The land and related issues has similarity and difference between Borana and Kereyu pastoral communities. The Borana and Kereyu pastoral communities governed by the Geda System (customary institution) and the later have suffered a lot from irrigated commercial farming since last five decades (See table below).

Some Basic difference and similarities between Borana and Kereyu pastoral communities regarding land governance issue

Particulars	Borana	Kereyu	Remark
Governing Traditional Institution	Geda system	Geda System	
Agricultural Investments	Almost none	Agro-industry, sugarcane plantation, private farming	

Mobility	Restricted, ecological base	Restricted, administration base	Kereyu takes camels up to Zeway area (Batu Woreda)
Rangeland enclosure	Increased pasture production	Increased, privatized farming	Alison Napier and Solomon Desta. 2011
Critical land issues	Degradation, invasive spp, population pressure, rangeland enclosure,	Land commercialization, Lake Beseka expansion, Awash river flooding, conflict	

Source: Primary data collected – KII and FGDs.

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.

3.2 Overview of Pastoral Land Tenure, Land Administration and Use Policies and Strategies

3.2.1 National legislative and legal framework

The Ethiopian Constitution (FDRE Constitution 1995)¹⁵ recognizes pastoral groups' rights "inhabiting the country's lowland areas. Article 40 (4) 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," and Article 41(8) also affirms that "Ethiopian pastoralists have the right to receive fair prices for their products, that would lead to an 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.

Due to their limited access to socioeconomic development and underserved status over the decades, the Ethiopian government has designated four of the country's regions: Afar, Somali, Benishangul Gumz, and Gambella as Developing Regional States. In this respect, Article 89 (2) states, "The Government has an 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.' Recognizing that these communities constitute a significant part of the population in Developing Regional States, GoE and regional governments adopted a number of measures designed to improve pastoral groups' living conditions. Pastoralist Development Policy and Strategy (MoP 2020)¹⁶: The recently adopted Pastoralist Development Policy and Strategy state that ... *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 with 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.

3.2.2 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.

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 primary 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. They 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)¹⁷.

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 pastoralists¹⁸.

The next question is whether compensation has ever been paid to pastoralists and semi pastoralists that satisfy their right. Many scholars (IGAD 2016)¹⁹ 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 a lack of incentive resulting from lack of ownership. 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'*.

3.2.3 Oromia region land tenure system, policies, and strategies

Pastoral lands have been considered state lands but used to be administered and managed by customary institutions. Among the Afar & Somali, the landholding is Clan and sub-clan based in which clan leadership is hereditary, while among the Oromo ethnic groups (Borana, Guji, and Kereyu); landholding is agroecology based and the customary leadership has chosen democratically to serve for 8 years. In both cases, access to rangeland resources by others outside the group is allowed through negotiation and reciprocal agreement with the primary users.

Accordingly, the federal government enacts laws to utilize and conservation land and other natural resources (Article 52 of the FDRE Constitution). In contrast, the regional government bears the duty to administer land and natural resources as per the federal government's law (*ibid*) (Solomon Dessalegn Dibaba. 2020)²⁰. However, the practical solution adopted on the ground is the federal government enacted framework legislation, and the framework legislation prescribes laws by which the administration duty is to be discharged with the obligation to enact laws by each regional State to administer land and natural resources in their own context effectively (*ibid*). No regional law must conflict with the federal framework legislation. Still, they can come up with their own laws and detailed rules to implement the

federal framework legislation within the given discretion. Thus, the Oromia region has got Proclamation No. 130/ 2007 amend the proclamation No. 56/2002, 70/2003, 103/2005 of Oromia Rural Land Use and Administration; and Regulation No. 151/2012 of the Oromia Rural Land Use and Administration. In most cases, proclamations and regulations in the regions mirror the Federal Proclamation No. 456/2005 (IGAD 2017). The Afar region seems to have completed policy, Proclamation, regulation, and land administration guidelines and use (See Annex).

According to Article 6 (1) of Proclamation 130/2007 of the Oromia region, the significant rights of landholders include the right to use one's holding without any time limit, the right to lease out, the right to transfer use right over one's parcel of land to one's family members through inheritance or donation, the right to acquire property produced thereon and the right to sell, exchange and transfer such property and the right to claim compensation upon the expropriation of the holding rights for public purposes. These are significant legal reforms and improvements incorporated in the existing law in relation to defining landholders' rights in a way that promotes tenure security. However, how these rights are practicing in the pastoral setting where land is common property?

While the federal land proclamation is unclear on the issue of redistribution, Oromia has taken a bold step to ban forced redistribution of rural land in its revised Proclamation. To this end, Article 14(1) of Proclamation No. 130/2007 rules that redistribution of peasant or pastoralist or semi pastoralist's landholding shall not be carried in the region except irrigation land. However, the guarantee provided in the federal constitution and federal and regional land laws that anyone of age 18 and above have a right to get rural land free seems to presuppose redistribution may undertake. Such a right can only be guaranteed in a sparsely populated area. It is not possible to exercise this right in areas that are fully settled and utilized without redistribution of land. However, Article 14 (2) & (3) of Oromia Rural Land Administration and Use Proclamation 130/2007 declares that the possible source of land for the government to distribute to the claimants are unoccupied pockets of agricultural lands and abandoned land (Solomon Dessalegn Dibaba. 2020).

Oromia rural land administration and use proclamation 130/2007 defines possession as the right of any peasant or pastoralist, or semi pastoralist shall have to use rural land for agricultural purpose and natural resources development, lease out and bequeath to members of his family and includes the right to acquire property produced on his land thereon by his labor or capital and to sale, exchange and bequeath the same. Today's general understanding is that peasant farmers will have all owners' rights except sale and mortgage. They can use the land for agricultural production, have full ownership of production, and have the right to rent fellow farmers, lease to investors, and inherit and donate to family members (ibid). This Proclamation recognizes the broader non-blood related family members, which suits pastoral family settings than the Federal law that insists family means those related in marriage and blood.

3.2.4 Institutional arrangements

Government land governance institutions in pastoral areas are pastoral administrations, woreda, zonal and regional administrations that work in parallel to customary institutions in a competing manner. Pastoral land use and administration policies, proclamations, rules, and

regulations are lacking except for some initiatives here and there and some constitutional provisions. Except for few pastoral regional land proclamations such as the one in Afar, most proclamations do not grant pastoral communities to exercise exclusive rights over the land they customarily are entitled to. Most of them do not consider the mobility, seasonality, and diversified livelihood characteristics of the pastoralists. This resulted in concentrating exclusive power in the executive's hand and opening ways for corruption and informality. The existing land laws and procedures tend to be based more on farming rather than the pastoral context.

The inadequacy of formal land use and administration policies, proclamations, rules, regulations, and formal land governance could be due to a lack of adequate knowledge about the pastoral system. This professional bias resulted in alienating land policies that caused insecurity in pastoral land use rights, deterioration of pastoral lives, and livelihoods and accentuating their vulnerability. The former and even recent development/investment efforts in these areas were not also consultative, inclusive. And evidently, the formal land governance institutions are not accountable for resolving any issues along with land use rights and meeting the livelihood necessities. Most probably, this process may have resulted in the increment of pastoralists demoting out of the system and destitute people in these areas (though, the detailed study may require confirming this argument).

Due to lacking formal pastoral land governance institutions, development endeavours in the pastoral areas lack relevance, inclusiveness, and accountability. Decisions making for using pastoral lands are to the extent that it disrupts mobility by expropriating dry season grazing land, relatively wetter land, and river banks. The federal and regional governments' development projects, large-scale state farms, megaprojects, and the recent lowland wheat production strategies have to be designed in such a way that they are relevant to the pastoral livelihood security. Often investments made into pastoral lands fail to target pastoral friendly, and pastoralist products oriented commercialization but tend to focus more on agricultural expansion. Though the country has research centers in some specific pastoral areas, there is no well-defined pastoral extension service. Besides, the market is inefficient in pastoral areas. Hence, the livelihood of pastoral communities is under threat from every direction. This, in turn, affected pastoral land governance.

Pastoral land governance becomes inclusive, accountable, and relevant when the needs of the pastoral communities are considered in development initiatives that are designed and implemented, taking into account the agro-ecology, livelihood pattern with full engagement/participation of the pastoralists and their institutions. More importantly, put in place an appropriate land use plan for the proper utilization and management of land, water points, delineation of passing corridors, dryland forest areas, wildlife reserves, etc., as deemed necessary to ensure the benefits of the community.

Pastoralist empowerment should be gradually gaining ground, and this is already being felt in changing public policy and sentiment. Though there is a long way to go, pastoralists can no longer be overlooked for being disorganized, ill-informed, and withstanding change. There is a growing pastoralist voice demanding action to uphold their rights and consider their sustainable development livelihoods.

In general, so far, there is no well-defined and specific institutional arrangement in place to implement the land policies and proclamations for pastoral communities in Ethiopia. In most documents reviewed, the issue of institutional arrangements suspended will be defined in land management regulations, which are yet to be formulated. In many cases, clan leaders continue to administrate the land though they gradually have less power to do this. The government land-use policies and customary practices for pastoral rangeland management are neither complementary nor independently strong, and they just co-exist in a state of general confusion.

As a result, there is increased land degradation based on immense challenges and policy gaps that call for the national governments and development partners' immediate intervention. Recommendations are forwarded in the areas of bridging policy gaps and initiating development interventions (IGAD 2016). Critical issues that need to be addressed in the continuing development of these policies, laws, and regulations include identifying the most appropriate land tenure system that works within the limitations of federal law²¹ and Ethiopia's Constitution yet provides for the effective functioning of the spatially and temporally flexible pastoral (and other rangeland) production systems; and ii) an accompanying governance system that can effectively govern and manage the 'nested hierarchal' set of rights found in multi-use landscapes such as rangelands (ibid).

3.2.5 Customary institutions and functionality

Customary institutions and practices are relevant in the changing circumstances as long as pastoralism exists. They do have an indispensable role in managing changes and episodes in the pastoral production settings. They are able to make significant contributions to enhance livelihood subsistence, local economies, conflict management, and keeping environmental sustainability to their level of capacity. Their relevance is magnified, ensuring the protection and recognition of customary resource rights of the pastoral community. The customary institutions are still taken as the *de facto* resource governors in pastoral settings in Borana and Kereyu. Gada system (indigenous institution) still plays a vital role in the community's political, social, and cultural life. Under the current situation, institutions are more crucial and relevant in land resource management.

Despite the environmental and policy challenges and pressures against them and ever declining power, they have to enforce the customary rule of law, for many still they prove familiar and acceptable forms of governance. If linked up with other forms of legally plural institutions, they can survive and continue to be a relevant source of customary power and leadership. They have an irreplaceable role in ensuring the inclusive, equitable, and sustainable use and management of dryland natural resources. The system is characterized by its important role and strong traditions of cooperation and resource sharing amongst pastoralist communities.

Despite the huge relevance of the customary institutions, the potency is weakening from time to time. Though their roles and responsibilities may not be as effective as they used to be decades ago, they are still relevant and will definitely survive in the decades to come. The institutions are affected by many factors: lack of complementarities between “formal institutions” and “customary institutions,” overtaking roles of customary institutions by

parallel government formal institutions, and marginalization of customary institutions for a long period, which in turn affected their capacity.

Moreover, the potency is threatened due to: prevailing and emerging socio-economic, political (political interferences), and ecological/climatic dynamics/ changes and, most notably, lack recognition. This has been coupled with a deterioration of indigenous knowledge of the institutions, i.e., capacity limitation in community mobilization for any required community engagements (protection and control of invasive plant species, resource sharing (example *Buusaa Gonofa* literally means relief and rehabilitation), weakening in the management of natural resources (grazing land and water points), failure to protect cattle rustling and conflict incidences including in resolving conflicts, disfavoured market system, inequity of resource ownership (livestock ownership), shortage of research and extension system, appropriation of natural resources, isolation from services and decision making, etc.

Also, social differentiation within pastoral societies, the drive for government, and investor-led accelerated development through the development of plantations and industrial estates may weaken the traditional system. Other factors such as inequitable market integration of the pastoral economy with the mainstream society, drought, conflict, natural resources' depletion (water and rangeland degradation), etc, could also adversely impact traditional resource governance systems.

Some of the key informants viewed that the traditional system may not have been well developed in some areas as others based on differences in the governance system. Besides, irreparable damage may have already been done to the traditional system in some areas. In others, there is a potential for revitalization under the proper policy and governance environment. When conflicts did arise, the customary elders are more likely to handle relatively minor land and resource conflicts within an ethnic group. In contrast, larger-scale conflicts over administrative boundaries involving different ethnic groups are often taken to formal government office resolution. Nonetheless, customary institutions continue to play a key role in creating rules and regulations over land and water and imposing penalties in cases of rule infractions (USAID 2016).

There are fertile conditions for the revitalization of customary institutions' potency. The existing legal and policy provisions, the ongoing initiatives such as communal land certification, support for pastoral livelihood diversification, market integration, cross-border development, and resource sharing initiatives, etc., could also be reasons for hope provided for traditional system and resource governance. The extent of good governance and respect for human/pastoral rights in the country can also contribute to revitalizing or decimating the traditional resource governance system.

The institutions' survival depends on many things, among which recognition, acknowledgment of customary institutions and protect their role as custodians of the dry land environment and as legal civil society and involving them in planning, implementation and monitoring and evaluation of technical and political issues, consideration of gender equity and social inclusion, provision of capacity building incentives through technical backstopping on prevailing and current changes of circumstances to make them adaptable to cope-up with the momentum, avoiding if not reducing political interference and maximize their participation in socio-economic, socio-cultural occasions. Moreover, the

interdependence of the system with urbanization, agrarian, and many others should be supported by government, non-government and private institutions. Policies, rules, and regulations are of paramount importance.

3.3 Ethiopian land laws vs. the International and regional land policies and instruments

According to Ethiopia's Constitution (FDRE 1995, Article 40(3), or Proclamation No 1/1987), land ownership is vested in the State and in the People of Ethiopia that also empowers regional governments to administer land and other natural resources in accordance with Federal laws. Landholders have only usufruct rights. It goes on to add land is a common property of Nations, Nationalities, and Peoples' of Ethiopia and shall not be subject to sale or other transfer means. The Constitution has a provision (Article 40 (5) that 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." 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).²²

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 evicted from their land for any reason with enough 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.

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 VGGT is another example, which is not yet formally endorsed by the country, although highly relevant to pastoral land rights. 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. Recognizing land and natural resource rights by legally protecting collective and private rights to manage grazing areas, water sources, livestock movement corridors, wildlife management, risk management, and resilience, and enable 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)²³ 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)²⁴; 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.

The above two instruments are in agreement with the Constitution of Ethiopia. But, in practice, the proper application is doubtful. The Afar region and Kereyu (Oromia region) sugarcane plantation can be a good example.

3.4 Appropriateness of the policies and strategies vis-a-vis pastoral livelihoods and development needs

Pastoral adaptations in Ethiopia's lowlands depend entirely on access to wide tracts of land to make full use of a resource base that is generally poor and unevenly distributed. Although there is little specific information available about the different pastoral tenure systems, it is assumed that they display a number of differences. Land tenure systems must be linked to a number of organizational features (social, political, economic) of pastoral society; on the other hand, land tenure arrangements are also assumed to have evolved in response to the nature of the resources involved (Helland 2006)²⁵.

However, the main contemporary problem in Ethiopian pastoral societies is that various customary forms of tenure that no doubt evolved as indicated above are increasingly subordinated to unitary national land tenure legislation. Initiatives and reforms within Ethiopian land tenure legislation at the national level are formulated based on issues relevant primarily to the arable agriculture in the highlands, secondarily to urban lands. The situation in the pastoral areas is either ignored or very superficially treated (ibid).

The land use proclamations of the regional governments are, in most cases, a direct copy of the Federal Policy and fail to contextualize pastoral issues. Land management rules underline possible loss of land use rights if individuals do not properly manage the land or damage the land. However, how this could be applied to communal pastoral lands remains unclear. In this regard, there is also no specified institution responsible for the implementation and monitoring of the policies and proclamations to determine how effective they are (IGAD 2016). Until recently, the Federal Government's general policy statement in the short and medium-term was to reduce pastoralist mobility, and in the long-term, to sedentarise pastoralists, which is contrary to the customary rangeland management system. It is hoped most Proclamation and regulations contrary to the new policy and strategy developed by the Ministry of Peace (MoP 2020) will not be functional.

The following key points summarize the effect of policy on the land of pastoralists since the '70s in Ethiopia (most of the evidence referred from Flintan 2010)²⁶:

- Changing land tenure: the common property regime that allows pastoralists to manage vast areas of land is being undermined by laws and policies that promote land tenure's individualization. As a result, dry-season grazing reserves have been lost, livestock movements have been restricted, land tenure has been rendered insecure, and land degradation has increased.
- Awash Valley by 1973: 52, 370 ha of prime dry-season pastures were irrigated by 23 commercial schemes (CF: Flintan: Beyene 2006²⁷), and by 1989 the area had expanded to 68k ha. (Rettberg 2010)²⁸. In 2009, two dams (the Kesseme and Tendaho) irrigate 90k ha. of sugar cane (Beyene 2006). A study conducted in 2010 found that all Kereyu households surveyed had lost grazing and water resources to non-pastoral uses (CF: Flintan, 2011: Eyasu Elias & Feyera Abdi, 2010: 7).

The customary institution leaders from the Kereyu community have huge grievances for not compensated for the huge grazing land taken from them for the last 50 years. ...” *we are repeatedly asking the government about our benefits on our lands, but the government is not responding to our request!” pastoralist elders in Kereyu FGD.*

- Various sugar cane plantations in SNNP (245k Ha.) while there are huge losses to national parks (SNNP), ranches (Borana), military camps, and commercial agriculture (Beruk Yemane 2000)²⁹, invasive spps (*Prosopis juliflora*) (Afar) account for 300, 000 ha.
- Increasing demand for land: *Crop farming is encroaching* into the drylands. There is also increasing interest in pastoral areas for wheat production. The absence of a comprehensive land-use policy is encouraging unsustainable production at odds with the pastoralist system.
- Breakdown of traditional governance structures: traditional pastoral institutions enforce compliance with norms and values that dictate the drylands' sustainable use. They also act as repositories for traditional knowledge, which maximises returns from the drylands. Emphasis on formal governance structures has weakened traditional institutions and reduced their capacity to help manage crises like epidemics and drought.

Elders emphasises the importance of the customary institution and communal land-use system. ... “...the existences of communal lands are making peace and increasing our unity and strength among the Kereyu peoples or sharing common resources. As long as we are not leading our life without pastoralism, no one expects us to boost our livelihood until our Children grow up and follow the modern lifestyle or go further in their education”. Customary leaders, Kereyu FGD

- A new era for lowland wheat production: According to ATA (2019³⁰), the lowland wheat production project initially has 1,500 hectares along the Awash basin, 3,200 hectares along the Wabeshebele basin, and 660 hectares along the Omo Basin. Additionally, there is a plan to move to large-scale production in Awash and Wabeshebele basins on more than 32,000 and 3,200 hectares, respectively. There is a plan in Ethiopia's to dramatically increase wheat production and achieve self-sufficiency for the crop by 2022. ATA (2019), quoting a Government Official, noted that "there's great potential to expand irrigated wheat production, especially in the lowlands along the major river basins." There is no

evidence available whether the pastoralist has been convinced to turn their prime land to wheat production and what benefits they would get from the extensive wheat production project.

The loss of all this prime land and destruction of natural resources have definitely affected the country's pastoralists' livelihoods. The most important effect of losing these crucial resources is the deepening of poverty, increased vulnerability to various shocks and calamities, and low recovery from the shocks. Poverty, as a result of multiple factors, can instigate urban migration. Urban migration is not only inevitable, but it is an important contemporary drought-coping mechanism. Cushioning massive changes, or providing a soft landing, is a valuable relief action. If we can manage to do it well, it will ultimately reduce vulnerability to drought in the long term. But not all pastoralists need to move to town. Rural economies are very small, and they have very limited potential. Some pastoralists can successfully remain in their rural homes if they can diversify their livelihoods and reduce rainfall dependency.

3.5 Land use and land cover change

According to key informants, land use and cover change are frustrating for pastoralist and their partners. The changes are from pasture land to state farms, private farm investments, individual closure for farming, bush encroachments, opportunistic farming, mining, hydroelectric dams, mechanized crop farms by private, and recent initiation government of wheat production. The land use land cover changes are known for disrupting pastoralists' way of life by restricting mobility as the change is overwhelmingly taking dry season grazing land, which is relatively wet, and river banks, which is decisive for the system to continue.

Significant changes are being witnessed in pastoral land-use systems in some areas. Kereyu pastoralists are a good example of losing substantial dry season grazing land for sugar cane plantations for Wonji Sugar Factory. Since the factory's installation, Kereyu pastoralists move with their livestock in East Shewa Zone, various woredas searching for feed during the dry season for more than 5 decades. Borana pastoralists are also suffering from accessing dry season grazing land occupied by pastoral outlaws' and investors from towns.

Pastoral land use and the cover are changing rapidly and became frustrating for pastoralists and their development partners. The internal and external factors support one another in increasing private ownership in communal areas. The internal factors are population growth (human and livestock), social differentiation, livelihood diversification, capital formation, conflicts, opportunism, poverty, and weakening of the institutions, among other things contributed to land-use change increasing number of outlaws of the customary laws (enclosure of communal land), bush encroachment, degradation, desertification, settlement, urbanization, etc.

In the pastoralist areas, the main external factor is land grabbing for conservation, biofuel production, large-scale agriculture, mineral extraction, and other activities are occurring at a fast pace. Like many other countries, pastoral land tenure in Ethiopia is not adequately protected, in addition to chronically under-investment in these areas. This is made easier where drylands are classified as "wastelands," allowing various actors to assume that changing land use does not impose a cost. Moreover, urbanization, lacking clear policies,

research, strong institutions, infrastructure developments, terms of trade that is not favouring pastoral communities (high price of agricultural products and industrial products compared to pastoral produce), climate change, conflict with neighboring pastoral and non-pastoral communities, environmental hazards such as drought, and formation of water bodies like Beseka Lake in Kereyu, etc., the existence of policy support for crop production or private ownership local and foreign investments, hydroelectric dams' construction, large scale public and private investments, recent government initiation for wheat production are major external factors for pastoral land use and land cover.

3.6 Future of pastoralism under the present context

The Ethiopian Constitution (FDRE Constitution 1995) recognizes pastoral groups' rights inhabiting the country's lowland areas. Article 40 (4) 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." Article 41(8) also affirms that Ethiopian ... pastoralists have the right to receive fair prices for their products, which would lead to an 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. Also, the Ethiopian Constitution in Article 41(2) guaranteed every Ethiopian to choose her/his livelihood, profession, and occupation; thus, the pastoralist has the right to be a pastoralist. Suppose these provisions are respected. The recent international movements like UN International Year on Rangelands and Pastoralism (UNIYRP) enacted in September 2020, and other instruments like AU Policy Framework on Pastoralism implemented. In that case, the survival rate of pastoralism will be more assured. This initiative will hold the Government of Ethiopia accountable for pastoral development.

According to WISP (2008)³¹, pastoralism's 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. This gave a total estimated economic value for pastoralism in Ethiopia is at least 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.

All key informants in the present assessment replied that pastoralism can survive and survived for long with the occurrence of internal and external challenges. Some argue that pastoralism is an efficient production mode in low land areas where moisture stress is very high for crop farming. This needs a generation of more substantive empirical evidence that pastoralism is the most efficient and effective form of land use (even more productive than modern ranching) in an arid climate.

The other factors stated for the survival of pastoralism are that pastoral mobility and governance institutions are still intact, widespread degradation is rare; degradation is not significantly occurring where common property regimes are not eroded, and still, livestock herds are not prevented from moving to allow pastures to rest. Indeed, due to the ecological dependency of rangelands on grazing, under-grazing is often as much of a problem as overgrazing. This fact is behind environmental payments to encourage mobile herding for the

sake of protecting the ecosystem. Furthermore, pastoralists still have high capital, financial, social, natural, cultural, and political assets that contribute to pastoralism's survival as a secure livelihood source.

According to the key informant, pastoralism has got better political, social, and economic due attention than before, and the budget allotted to pastoralism has been increasing. Pastoralism has been resilient and survived regardless of decades' long inappropriate policies, superficial attention, and large-scale commercial framings' expansions. It is also viewed that pastoralism will continue to be a viable option as far as other better options are not available in a fragile environment.

To the contrary, some key informants believe that pastoralism hardly survives if farming expansion continues to take prime pasture land if there is no right policy, institutional and natural resource governance mechanisms are not in place if the need for adaptation with the times, and adoption of multiple livelihood options are not taken into consideration as crucial and imperative. Nobody can be optimistic that pastoralism exists under present trends of expropriation and alienation, pro-sedentarization policy directions. Survival of pastoralism in the future is hanging in the balance of current government policies on pastoralism persists as it remained government old thinking to settle pastoralists and change them to farming communities. The action seems systematic and structural unless the new policy (MoP 2020) should come into action. Added with the recurrent drought, population growth, expansion of farming, pastoralism continues to face severe challenges in the future.

Pastoralist thinkers have to take advantage of the growing understanding, recognition, and attention of government, policymakers, and platforms created for continuity of viable pastoralism system to inform donors to bring into the table the essential aspects and good practices of pastoralist for dialogue and further policy actions.

3.7 Priority areas related to pastoral land for advocacy

3.7.1 Key areas of focus

According to key informant interviews, pastoral land handling is the center of attention for government, non-government, private actors, researchers, agricultural extension service providers, pastoralists, etc. It has become the center of attention because it is under huge threat and appeared to be a priority issue, especially for policymakers. The key informants suggested that pastoral land tenure security that provides diverse tenure rights, the establishment of institutions for land tenure governance, development of consolidated land use plan and administration covering all sectors in a participatory manner, development of pastoral specific land policies, laws, based on the existing customary institutions and indigenous knowledge and practices, and dynamic application of relevant international principles and instruments to be major priority areas for government.

Implementation of set priorities needs concerted efforts to bring a balanced investment of crop farm and grazing areas' development. It also ensures unequivocal recognition/ respect, fulfilment, and protection of pastoral group rights pertaining to land and other natural resources, mobility, self-administration, development, etc., through, among other things, communal land registration and certification. It is also suggested that there should be transparent, timely, and fair processes for compensation or valuing pastoral resources when changes in land use become necessary in consideration of 'Public Interests' and creating

equitable access to land resources without any difference between communities. The public interests, in turn, should be defined by law and not merely administratively. Addressing land issues through no land issues has to be among the government's priorities to integrate livelihood-based development interventions to enhance the household income of the communities.

In the implementation of the priorities, capacity building, strengthening both informal and formal land governance institutes, organizing think tanks and advisory council, promoting and funding participatory land-use planning and administration, promoting and attracting pastoral friendly, resource-focused investment and industrialization, and creating marketing structure are of equal importance. Moreover, the country becomes beneficial to the rising global demand for livestock products (meat, milk, fat, fiber, hides) that underlines the urgency for transformation in livestock products' production and consumption towards greater sustainability.

3.7.2 Elements of advocacy

The following areas could be considered for the coming years, but there should be clear advocacy strategy(ies) for their implementation:

- Setting an agenda on pastoralism for the upcoming national election is timely and pertinent.
- There needs to be a dedicated ministerial office that operates solely on issues pertaining to pastoralism. Most policy makers do not seem to have a clear understanding of the pastoralist way of life. Hence, against this background, the future of pastoralism would be brighter if there are more commitment and determination from the policymakers. Furthermore, the existing structure for pastoralism in the country is not harmonized and coordinated as they are housed in different ministries at federal, regional, and local levels. Accordingly, as indicated above, there must be dedicated institutions, i.e., ministry at federal, regional, and local levels that works on regions, zones, and woredas that host pastoralists.
- The leading advocacy should be to support pastoral livelihoods than converting to other forms of livelihoods like farming. This livelihood change than diversification has affected the country a lot (e.g. Sedentarization programs).
- 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).

- Materializing 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 make available, and use of media 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.
- Building equitable value chains and market access that provide economic opportunities to pastoralists through information, diversification, certification, function markets, payments for ecosystem services, sustainable tourism, and local and sub-regional marketing infrastructure.
- Strengthening the integration of responsive early warning systems with the indigenous early warning, facilitate community-level planning, preparedness and action; climate information should be timely and actionable to inform long term adaptation and crisis management.
- Strengthened veterinary services, in both the public and private sectors, to enhance the possibility of controlling livestock diseases; and training of community-based animal health workers from the pastoralists, and preventing drought-induced livestock diseases.
- Expanding strategically-placed dry season water points, traditional deep-wells, boreholes, and environmentally friendly water harvesting technologies, strengthen participatory watershed development program and community-based water management schemes.
- 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.

4 Quality control measures

The assessment was carried out by senior researchers and consultants of the Center of Excellence International Consult (CEIC). They developed research methods and carried out the research works, focusing on desk review on the local, national, regional, and international levels. They also deployed the KII with selected and representative development and research partners, pastoral community leaders from Borana and Kereyu of the Oromia region, as well as policy and legislative organs. The progress of the report will be communicated to FSS from time to time. Once the draft report is completed, it will be shared with FSS in order to get feedback to produce the final report. In addition to this, the consultants will engage the following methods:

Collaborative approach

Although the consultants are senior researchers who are familiar with the issue, to make the working environment conducive and smooth, right from the start, every effort to consult the concerned management and project leader from the FSS office has been conducted to understand the project, so well. Frequent consultation meetings have been made with the

FSS team to update the assessment status and get technical guidance when deemed necessary.

Quality management

The consultancy firm has enforced consistent quality standards in carrying out the assignment by using quality control procedures. The firm applied this process throughout its engagement in order to establish and maintain a high-quality research report. The consulting firm, in collaboration with the consultants and FSS office, followed the progress of the assignment through meeting at every deliverable and reviewed each deliverable identified in the specified tasks to gauge its quality, soundness, compliance, and comprehensiveness as per the standards set by the client in the ToR.

Risk management

The consultancy firm believes that managing risks at the outset in an open and direct manner is crucial to the assignment's effective management. Before the study commences, the task's producer, together with the FSS team and the consultants, will identify risk areas that should be monitored and dealt with and will be reflected in the study. Challenges caused by the COVID-19 crisis must be taken into account in the assessment. Complementarily and coordination with possible COVID-19 guidelines and response activities have to be ensured.

The following risks in this assignment were anticipated and provided the following probable mitigation mechanisms.

Risks and mitigation measures

Identified risks	Degree of risk (low, medium, high)	Probability of risk (low, medium, high)	Risk mitigation measures
COVID-19 pandemic and State of Emergency (SoE) in Ethiopia as well as lack of peace and instability in the Oromia region mainly in Borana and Kereyu	Medium	High	<p>The needed measures following WHO and Africa CDC guidelines as well as Ethiopian government SoE and directives such as social distancing, wearing masks, hand wash, and etc.</p> <p>The SoE was lifted while the assessment was taking place</p> <p>Furthermore, electronic media channels were used, preferably phone calls were arranged.</p>
COVID-19 and security challenges in Addis Ababa may affect the data collection	Medium	Low	The needed security precautions and COVID-19 precautions were taken in consultation with the Center of Excellence firm

COVID-19 can be a problem to move from place to place for discussion with the stakeholders	Medium	Low	The needed precautions measures will be taken to move from place to place whenever the need arise
Relevant experts and community leaders may not be available for interviews due to recent civil unrest in the Oromia region	High	High	Make pre-arrangement and schedule with key resource persons & arrange phone calls, virtual meeting platforms like Google Meet, Zoom Meet, and Skype & other proper social media. However, the conflict, flood, and desert locust challenged the presence of relevant experts.
Delay in producing the assessment report	Medium	Medium	Held a frequent discussion with focal persons from Firm and FSS in order to address bottlenecks and navigate successfully and come up with innovative solutions to operate above the excuse.

5 Conclusions and Recommendations

5.1 Conclusion

- There are policies and proclamations in the Oromia region that goes with the Federal land proclamations, which are also a mirror image of the GoE Constitution. Here, the most important element in the Ethiopian legal frameworks is that land and natural resources ownership vested 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. However, even if the practicality is doubtful, the provision in the Constitution (Article 40(5); 41 (2) and 41 (8) are the standard to the international instruments that protect pastoralism.
- The policies and strategies directly impact pastoralists' livelihoods, especially in the Kereyu community that had lost several thousands of hectares of the prime land for commercial agriculture and wildlife conservation /park. Despite weakening, the potency and function of the customary institutions are indispensable. Since time immemorial, these institutions have managed pastoralism to validate their relevance as they are knowledge hub and acceptable by the communities. According to the elders, the customary institutions are crucial to their livelihoods and should be recognized and supported. The recent Oromia region guideline giving recognition to customary institutions to handle Borana rangeland certification is highly appreciated. This practice should be replicated in other pastoral parts of Oromia like Kereyu and Bale areas etc.
- The future of pastoralism vested in the Ethiopian Constitution, international instruments, needs of the community, and socio-economic and politically significance in Ethiopia and the greater Horn of Africa. The recently approved UNIYRP by the UNFAO Committee of Agriculture (CoA) has given hope to many pastoralists and practitioners that will have

many activities between now and 2026 that protect and address pastoralist issues, including land.

- A systematic and evidence-based advocacy strategy is crucial for land matters and pastoralism at large. The advocacy should take available platforms like the Ethiopian Pastoralist Day (EPD) that the Government of Ethiopia has recognized. Also, the use of other relevant platforms, like professional associations, is highly appreciable.

5.2 Recommendations

- Pastoralist land tenure regimes need to be legally recognized and supported by the government to ensure equitable grazing access. Large scale land concessions to private and public investors in essential ecologically sensitive parts of the lowlands need to be carefully assessed against their long-term benefits and damage to the environment and local livelihoods and adaptive strategies. Furthermore, the federal and regional governments' development projects, large-scale state farms, megaprojects, and the recent lowland wheat production strategies have to be designed in such a way that they are relevant to the pastoral livelihood security.
- The institutional arrangement for the planning and execution of pastoral issues should be in place. Currently, there is no exclusive institution following pastoral land issues. Customary institutions are crucial for natural resource management and conflict handling, so they need full recognition and support. The good start from Oromia should be replicated to other Oromia pastoral areas.
- There should be a collaboration and partnership approach among key actors and the existing platform for advocacy like the Ethiopian Pastoralist Day (EPD). The most important advocacy issue can be better to support pastoral livelihoods that converting to other forms of livelihoods like farming.
- Large-scale investments on pastoralism must consider pastoralists as part of the investment than just a mere Corporate Social Responsibility (CSR), which is prevalent in most investment activities.
- Developing a vision for pastoralism and its integration with the broader economy and nation is timely and pertinent.
- Natural resource management and rehabilitation must be advocated in order to protect land among the pastoralist.
- Communal land certification started in some areas must be strengthened. This, in turn, would help land administration in pastoralist areas though it is not bereft of challenges.
- Pastoralist areas are situated along with the border areas of Ethiopia, and it is important to consider the comparative advantage in producing and exporting to neighboring countries.
- It is important to harness the ample resources in and around pastoralism like mineral resources, dairy, and meat.

- The diversity among pastoralists in Ethiopia must be understood and taken into consideration.
- The gender aspect of pastoralists must be recognized as women have to operate against several challenges.
- Slaughterhouses could be established within the pastoralist areas.

6 Annexes

6.1 Timetable (tentative)

	Activity	Duration
1.	submit inception report	11 August 2020
2.	Feedback on the inception report	21 August 2020
3.	Assessment period	24 August to Sep 10, 2020
4.	Submission of the draft report	15 September 2020
5.	Presentation of the draft report at an actual or virtual workshop (with a limited number of persons)	18 September 2020
6.	Second draft report	25 Sep 2020
7.	Final report (Comments addressed and community voice included)	Nov 2020
8.	Final...final report (after second presentation)	Dec 2020

6.2 Checklist

To+++++

We are currently conducting a brief assessment on *Land Policy, Administration and Institutions, and Impacts in the Oromia Regional State's Pastoral Areas in Ethiopia*. The objectives of the assessment are:

- ✓ Assess the **existing policies and laws as well as customary practices and institutions** regarding communal/pastoral land tenure and governance;
- ✓ Assess **how these policies and practices impact the land rights and livelihoods** of pastoralists and related communal land users; and,

- ✓ Identify **potential advocacy issues** pertaining to pastoral tenure security and governance to enhance pastoral land rights and livelihoods.

This is, therefore, to request kindly for your expertise views and reflections on the following questions. Please kindly attempt all questions, and your prompt response is highly appreciated.

Thanks in advance!

Yours,

Updated checklist for KII

S/N	[General] Checklist	Please Brief reflection and view
1	How are the potency and relevance of the customary institutions and practices in the face of changing circumstances in Borena/ Kereyu?	
2	Do you think they can survive? How? Do they understand the current situation on land rights?	
3	What is expected of them? From Government and other stakeholders?	
4	What are the specific requirements and peculiarities of pastoral tenure systems in the overall national and regional land legislation framework (e.g., mobility, seasonal variability, diversification ...)?	
5	What are the most important issues of land administration as they pertain to pastoral/communal land tenure?	
6	How inclusive, accountable, and relevant the existing formal land governance institutions and procedures are with regard to meeting the land rights and livelihood requirements of pastoral	

	communities?	
7	How far internationally accepted standards and rights are incorporated into local policies and procedures with regard to pastoral land access and governance. Please Give examples	
8	How do the land-use changes in the pastoral areas and the internal and external factors contributing to the changes?	
9	What are/were the major challenges you encountered working with land issues (institution, capacity, policy hurdle, constitutional issue, etc.)?	
10	Does pastoralism survive in the face of the expansion of farming (individual and commercial) and low attention for pastoralism?	
11	How much land it taken from pastoralist to other purposes like commercial farming?	
12	Are the pastoralists happy about this? (their land being taken for another purpose)	
13	What should be the priority areas for the government in handling land issues?	
14	What should be the advocacy issues to be addressed in the coming years?	

Focus Group Discussions (FGDs) Borana/ Kereyu)

The customary institution (mix of female and men total 6-12, minimum 6 and maximum 12)

- 1 How are the potency and relevance of the customary institutions and practices in the face of changing circumstances?
- 2 Do you think they can survive? How?
- 3 Do they understand the current situation on land rights?
- 4 What rights do you've and you don't have?
- 5 What do you understand by communal land certifications?
- 6 What can you do to promote your rights?
- 7 What should be expected of you?
- 8 What should be expected from the Government and other stakeholders?
- 9 How much land is taken from pastoralists for other purposes like commercial farming?
- 10 What should be the advocacy issues to be addressed in the coming years?

For the Youth FGD (female and male b/n 6-12)

- 1 What livelihood are you impressed within your area?
- 2 How do you feel about pastoralism, farming, off-farm activities?
- 3 What is your role in promoting and protecting land rights (inheritance, transfer, use rights, etc.)?
- 4 What do you understand by communal land certifications?
- 5 What are the key issues hampering youth:
- 6 What should be done to address/ solve the above issues?
- 7 What is your satisfaction rate on the current handling of the youth issues (just use ranking as a tool to rank the problems)
- 8 How much land is taken from pastoralists for other purposes like commercial farming?
- 9 What do you think is the solution to this?
- 10 What should be the advocacy issues to be addressed in the coming years?

For Women FGDs

1. Do you think pastoralism can survive the present situation?
2. What livelihood system do you prefer?
3. How is your land rights being handled?
4. What should be the role of customary institutions, youth groups, Government (Zonal/Woreda/Kebele) in handling land issues?
5. How much land is taken from pastoralists for other purposes like commercial farming?
6. What do you think is the solution to this?
7. What should be the advocacy issues to be addressed in the coming years?

Question for Case Study

For the Borana area: Please produce two case studies on the following issues:

- 1) A customary/traditional leader who defines its land right? How they define their land right and their feeling about land certification? What do they think to benefit from the land certification?
- 2) A woman practicing pastoralism and would like to comment on her life and prospect on pastoralism? How she defines pastoralism?

For the Kereyu area: Please produce two case studies on the following issues:

- 1) Women benefited from the land use change like farming in Kereyu? How does she see the change?
- 2) Youth that has a prospect on pastoralism? What he/she sees about the future?

6.3 KII list in Addis Ababa

	Name	organization	responded
1	Abdi Edeo	WGF	
2	Berhanu Taye	EU	
3	Dr Edmealam Shitaye	IGAD	x
4	Dr Numery Abdulwahab	MC	
5	Dr Samuel Tefera	AAU	x
6	Dr Waktole Uma	LAND Project/USAID	x

7	Dr Yitebitu Moges	FECCC	
8	Dr. Samuel Tuffa	ATA	
9	Dr. Zemen Hadis	USAD	x
10	Essayas G/Michael	The World Bank	x
11	Feyera Abdi	SOS Sahel	x
12	Galma Waqo including a pastoralist from Borana/Guji	BHU	
13	Gemechu Birhanu/Nura Dida	OPA	x
14	Honey Hassen (F)	Consultant	x
15	Hussien Galgalo	Oromia Pastoral Commission	X
16	Lensa/Aster Gudina/Iyobed (bounced)	GTF	
17	Mebratu Kifle	WV	x
18	MP Ahmed Motuma	PASC (Parliament)	
19	Roba Fentale (interviewing 2 Kareyu pastoralist)	FAO/Kereyu	
20	Temesgen Barisso	USAID	
21	Tilahun Asmare	MC	
22	Workicho Jatano/Dr Gedlu Mekonnen	FAO	x
23	Yoseph Negassa	AFD	x

6.4 List of FGD and KII participants in Kereyu

No	List of participants	Phone numbers
1.	Ali Fantale	09-19-66-15-37
2.	Bulqa Hawas	09-20-37-20-89
3.	Said Taso	09-20-37-40-42
4.	Tsehay	09-24-08-80-52
5.	Azalech urge	
6.	Itagein Teshome	
7.	Boru Walde	09-21-51-13-89
8.	Boru Goda	
9.	Boru Dada	
10	Zamzem Arebu	
11	Ababa Abulo	09-21-68-35-92
12	Roba Hawas	

13	Aziza Kedir	09-36-97-47-13
14	Ahmed Dedefo	09-10-95-80-69
15	Aliyi Mohammad	09-15-70-20-45
16	Turunesh Girma	09-42-45-39-24
17	Medina kedir	09-10-74-14-92
18	Asras mekonin	09-31-48-59-34
19	Mohammad Musa	09-31-48-10-06
20	Gezehagn Nini	09-20-35-86-11

6.5 List of FGD and KII participants in Yabello/Borana

1) Customary institution/Traditional leaders

S/N	Name	Position	Telephone
1	Anna Huka	community leader	Has no phone
2	Doyo Dulacha	community leader	Has no phone
3	Loko Boru (F)	Local women	Has no phone
4	Guyo Dida	Local elder	Has no phone

2) Youth/ Youth Association

S/N	Name	Position	Telephone
1	Bonaya Jirime	student	0925286945
2	Galgalo Galgalo	student	0902943486
3	Garbole Duba	Teacher	0941380762
4	Elema Gufu	student	0919184572
5	Loko Arero (F)	Local youth	Has no phone

3) Women/ Women Association

S/N	Name	Position	Telephone
1	Qallo Gufu (F)	Local Women	Has no phone
2	Galgalo Anna (F)	Local Women	Has no phone
3	Rufo Jarso (F)	Local Women	Has no phone
4	Guyatu Roba (F)	Local Women	Has no phone

❖ List of case studies

4) customary institution/Traditional elders

S/N	Name	Position	Telephone
1	Anna Huka	Community Leader	Has no phone
2	Doyo Dulacha	Community Leader	Has no phone

5) Women who practice pastoralism

S/N	Name	Position	Telephone
1	Sallo Huka	self employee	Has no phone

❖ List of KII

6) Community leaders

S/N	Name	Position	Telephone
1	Doyo Dullacha	Community Leader	Has no phone
2	Anna Huka	Community Leader	Has no phone

7) Youth/Youth Association

S/N	Name	Position	Telephone
1	Garbole Duba	Teacher	0926205256
2	Katelo Jarso	Student	0940302196
8) Women/Women Association			
S/N	Name	Position	Telephone
1	Kallo Gufu	Local women	0941216232
2	Sallo Huka	self employee	Has no phone
9) Private sector			
S/N	Name	Position	Telephone
1	Darmi Malicha	self employee	0991418523
10) CSO			
S/N	Name	Position	Telephone
1	Jatan Hana	NGO employer	0912788303

6.6 Glossary of terms³²

Administrative entity: the Regional States and their capital cities, zones and their capital cities, Woredas, City of Addis Ababa, Dire Dawa or a similar entity entrusted with integrated land use planning.

Adopted plan: A plan which is aligned with the National Integrated Land Use Plan.

Harmonized plan: Integrated land-use types that are organized to co-exist in agreement with each other with minimum conflicts.

Integrated land-use planning: A general term used for evaluating and harmoniously allocating and planning land-use types in an efficient, legal, ethical, and sustainable way, in both rural and urban settings, to address peoples' needs and sustainability of the environment.

Land: A delineable area of the earth's terrestrial surface, encompassing all attributes of the biosphere immediately above or below this surface, including those of the near-surface climate, the soil and terrain forms, the surface hydrology (including shallow lakes, rivers marshes, and swamps), the near-surface sedimentary layers and associated groundwater reserve, the plant and animal populations, the human settlement pattern, and physical results of past and present human activity (terracing, water storage or drainage structures, roads, buildings, etc.) (FAO 1995).

Land-use policy: A legal framework serving as a guiding instrument of government in framing the direction to be taken on major issues related to the allocation, use, and management of the country's land resources over some time. Land-use policy is an instrument that provides a framework within which the government can prepare legislation for controlling defaulting parties so that implementation of NILUP continues to be realized as planned.

Mixed zoning: A spatial organization of urban land uses in an overall mix of all land uses that have a complementary and healthy co-existence. The major advantage is keeping transport distances short and ensuring a mosaic appearance with greater beauty.

NILUPP Agency/Commission: An authoritative and high-level institution that is in charge of guiding and facilitating NILUPP preparation as well as facilitating, overseeing, regulating the implementation of NILUP and its projects nationwide.

NILUP: A national integrated urban and rural land-use plan to be produced at national, regional, autonomous city levels.

Land policy: Land policy provides overall guidance on land tenure: the allocation of rights in land; the delimitation and recording of boundaries of parcels for which the rights are allocated; registration of land rights; the transfer of land rights from one party to another through sale, lease, loan, gift or inheritance; the adjudication of disputes regarding land rights and parcel boundaries; adjudication of land-use conflicts; land valuation and taxation; the adjudication of land valuation and taxation disputes; and maintaining and updating the land cadastre and disseminating information about the ownership, value, and use of land.” (FAO 2002)

Land use policy: a land-use policy is essentially an expression of the government's perception of the direction to be taken on major issues related to land use and the proposed allocation of the national land resources over a fixed period. It has a production and a conservation component.

The literature on the two policies indicates that land policy embraces land tenure and adjudication and administration of land rights and land valuation issues; whereas land use policy tends to be more specific and deals with determination of how land is used and managed sustainably while conserving the natural resource base of a given country. However, it is important to note that the two policies are interdependent. Unless tenure aspects are defined with ownership and use rights to land and its natural resources, issuing land use policy and preparing land use plans alone and designing management instruments cannot be sufficient for their effective implementation. Similarly, providing direction on ownership and use rights through land policy alone cannot guarantee that land is put to its best use and managed well without a proper land use policy and land use planning. In summary, both land policy and land use policy are different in terms of scope and depth, but they complement each other. Land Policy defines tenure aspects with associated rights and obligations and provides the umbrella framework for the use and management of land, but it does not provide detail land use and management guidance as land use policy does.

Participatory planning approach: Involving grassroots communities that are organized by their livelihood sectors to express their Kebele-level shared concerns and demands to be considered in Woreda-level land-use planning processes.

Planning Unit: A single administrative entity (national, regional State or autonomous city) for which rural and urban land-use plans are prepared.

Rural Zonal Land Use Plan: A zonal-level land-use plan that shows all its Woredas's boundaries in a 1:50,000 scale map.

Strategic plan: A plan where the physical, economic and environmental conditions are coordinated in the urban plan.

Structural plan: A plan where a frame for the different land-use categories is shown in urban planning. A structural plan indicates assigned places to each land-use sector and special stipulations as the cases may be.

Rangeland: Rangeland is a land area supporting indigenous vegetation that either is grazed or has the potential to be grazed and managed as a natural ecosystem. It includes grassland, grazable forestland, shrubland, and pastureland.

Urban area: Land designated and planned for urban dwelling in the region, zone, district or Kebele.

Urban land-use plan: A plan that shows land uses set aside for the different uses and for guarantying sustainable prosperity of dwellers of a designated city or town.

6.7 Summary of regional level proclamations, regulations, and guidelines on land use and administration*

Region	Policy	Proclamation	Regulation	Guidelines
Afar	Afar Regional State Rural land Administration and Use Policy	Afar Region Rural Land Use and Administration' Proclamation (49/2009)	Afar Regional State Rural land Administration and Use Regulation' (03/2011)	Afar Regional State Rural land Administration and Use (2012)
Key points		<ul style="list-style-type: none"> • Recognises, as per the Constitution, that pastoralists have the right to the use of grazing land. Further, traditional communal grazing land cannot be privatised. This seems to extend exclusive rights to pastoralists over the use of communal rangelands. • However, the Proclamation also says that the State ultimately owns land and that communal land can be privatised and/or given to investors when considered appropriate and with the consensus of local communities. 		
Oromia		Proclamation No. 130/ 2007 amend the proclamation No. 56/2002, 70/2003,103/2005 of Oromia Rural Land Use and Administration	Regulation No. 151/2012 of the Oromia Rural Land Use and Administration	Land Administration and Certification #02/2013
Key points		<ul style="list-style-type: none"> • places community participation at the frontline in the management and protection of rural land, natural resources, and the environment • Inadequate recognition of pastoralists, communal ownership and roles of customary institutions. The term 'possession' is used in such a way as to focus on individual ownership. • Land Lease right three years like farmers 		
<i>SNNPR:</i>		Proclamation No.110/2007: "The Southern Nations, Nationalities and Peoples Regional state Rural Land Administration and Utilization Proclamation.'		
Key points		Recognises the existence of communal land and specifies how it should be registered, with some provisions to protect pastoralists.		
<i>Benishangul Gumuz:</i>		Proclamation No. 85 /2010: the Benishangul Gumuz Regional State Rural Land Administration and Use		

Somali:			Regulations No. ----2015: Ethiopian Somali National Regional State Rural Land Administration and Use Regulations.	
Key points	(It is incomplete and still in process, and has got many anti-Pastoralist and Agropastoralist. Provisions).			

*Some reference points were adopted from Nassef M. and Belayhun M. 2012. Water Development in Ethiopia's Pastoral Areas: a synthesis of existing knowledge and experience. USAID, ODI and SC USA.

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- ³ USAID 2018a. Report on Pastoralist Areas Context Analysis to Enrich and Update the Draft Pastoralist Policy and Strategy Framework. Addis Ababa, Ethiopia
- ⁴ IGAD 2017. Policies and Proclamations Relevant to Pastoral Areas Land Management for Ethiopia, Kenya and Uganda Regional Pastoral Livelihoods Resilience Project (RPLRP). IGAD Centre for Pastoral Areas and Livestock Development (ICPALD). Review Report |
- ⁵ DFID 2018. Sources of Growth in Lowland Peripheries. Inception report
- ⁶ Sustainable Pastoralism Key to Conserving Biodiversity of rangelands and Grasslands. Pastoralist Knowledge Hub. FAO
- ⁷ IUCN. 2008. A Global Perspective on the Total Economic Valuation of Pastoralism. International Union Of Conservation of Biodiversity: Global Synthesis report based on six countries valuation. Nairobi, Kenya
- ⁸ Pastoralist Forum Ethiopia (PFE) various reports. For instance, Pastoralist Forum Ethiopia, a CSO consortium, aggressively advocated for the inclusion of the pastoralist land rights equality to the farmers right in the Federal Rural Land Administration and Use Proclamation No. 456/2005. Representatives of PFE participated in a hearing session in the parliament and voiced pastoralism. The Forum receives the first even award for pastoralist advocacy from the FDRE House

of Peoples' Representatives in 2011. The Forum strategy of advocacy linked to the local, national regional and international levels of pastoral and indigenous advocacy initiative.

⁹ AUC-ECA-AfDB. 2010. Framework and Guidelines on Land Policy in Africa. Land Policy in Africa: A Framework to Strengthen Land Rights, Enhance Productivity and Secure Livelihoods.

¹⁰ FAO. 2012. Voluntary Guidelines on the Responsible Governance of Tenure (VGGTs) of land, fisheries and forests in the context of National food security.

¹¹ Some international and regional instruments recognize pastoralist as indigenous people (eg. IWGIA)

¹² USAID. 2016. Impact Evaluation of Ethiopia Land Administration to Nurture Development. Report on Baseline Findings

¹³ Personal communications with the Head of Zonal Pastoralist Commission (Jan 2017), and a Senior Engineer from Bako-Gazer Sugarcane plantation site who wanted to be anonymous (2016)

¹⁴ USAID LAND project 2013-2018

¹⁵ Constitution of the Federal Democratic Republic of Ethiopia, 1995

¹⁶ Final Draft Pastoralist Policy and Strategy. 2020. Ministry of Peace.

¹⁷ Tigistu Gebremeskel Abza. 2011. Experience and Future Direction in Ethiopian Rural Land Administration. Paper Presented at the Annual World Bank Conference on Land and Poverty. April, 2011 Washington D.C

¹⁸ USAID LAND project 2013-2018 has got answer for the certification of communal land.

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²¹ The Federal Land Administration and Use Proclamation No. 456/2005, as well as the Federal Lands Expropriation and Compensation Proclamation No. 455/2005.

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²⁹ Beruk Yemane .2000. Food Security Situation in the Pastoral Areas of Ethiopia. Unpublished paper. Addis Ababa.

³⁰ Agricultural Transformation Agency (ATA) NEWS. Oct 2019. Addis Ababa

³¹ WISP (Worldwide Initiative for Sustainable Pastoralism). 2008. Pastoralism in Ethiopia: Its total economic values and development challenges. Nairobi, Kenya: WISP Programme, IUCN.

³² Adopted from (MoA 2017). The Land Administration to Nurture Development (LAND) project. Prepared under the Auspices of the FDRE Prime Minister's Office. February 2017 Addis Ababa