

FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA

**PASTORAL COMMUNITY DEVELOPMENT PROJECT PCDP-3 AND
REGIONAL PASTORAL LIVELIHOOD RESILIENCE PROJECT (RPLRP)**

**SOCIAL ASSESSMENT REPORT
(Final)**

September, 2013

Table of Contents

ACRONYMS	ii
Executive Summary.....	iii
1. Introduction	9
1.1. Background and Context	9
1.2 Scope of the Social Assessment	10
1.3. Objectives of Social Assessment	11
1.4. Methodology.....	11
2. Review of Projects Institutional and Legal framework	13
2.1. Organizational structure and Implementation arrangements.....	13
2.2. Monitoring and Evaluation.....	15
2.3. Legal and Institutional framework.....	16
3. Assessment of Key Social Issues.....	18
3.1 Profile of underserved communities	18
3.2. Other Vulnerable groups	28
3.3 Potential implications on Underserved and Vulnerable groups	30
3.4. Social Capital.....	31
3.4.1. Common resource management.....	32
3.4.2. Social support networks	33
3.4.3. Conflict resolution institutions.....	33
3.5. Conflicts in pastoral and agro pastoral areas	34
3.7. Physical cultural resources	35
3.8. Gender issues.....	36
3.9 Capacity Building	38
3.10. Government Commune Program	39
4. Community consultation and involvement	40
5. Risks and Mitigation Measure.....	43
5.1. Anticipated risk.....	43
5.2 Mitigation Measures	44
6. Lessons learned from PCDP I and PCDP II.....	45
7. Potential Risks, Challenges and Recommendations	47
7.1. Potential Implementation Risks and Challenges	47
7.2. Recommendations.....	
8. ANNEXES	53

ACRONYMS

CDD	Community Demand Driven
CIF	Community Investment Fund
FGD	Focus Group discussion
FPCU	Federal project Coordination Unit
FDRE	Federal Democratic Republic of Ethiopia
M&E	Monitoring and Evaluation
MIS/IT	Management Information System
MoA	Ministry of Agriculture
MoFA	Ministry of Federal Affairs
MST	Mobile Support Team
PAD	Project Appraisal Document
PCDP	Pastoral Community Development Project
PDO	Project Development Objective
PRA	Participatory Rural Appraisal
REDandFS	Platform-Rural Economic Development and Food Security Platform
RPCU	Regional project Coordination Unit
RPF	Resettlement Policy Framework
RPLRP	Regional Pastoral Livelihood Resilience Project
RSC	Regional steering Committee
SNNP	Southern Nations, Nationalities and People
SNPPR	Southern Nations, Nationalities, and Peoples Regional State
WDC	Woreda Development Committee
WPDO	Woreda pastoral Development Office
WoFED	Woreda finance and economic Development Office

Executive Summary

The Pastoral Community Development Project (PCDP-3) is the final project in a 15 year series of operations. It will be funded by International Development Association (IDA), International Fund for Agricultural Development (IFAD), the Government of Ethiopia and beneficiary communities' contribution. It is hosted by Ministry of Federal Affairs (MoFA). The development objective of PCDP-3 is to improve *access to community demand-driven social and economic services for pastoralists and agro-pastoralists of Ethiopia*. Project interventions are designed to empower communities and local administrations at woreda and kebele levels to better manage local development in their respective areas, with the ultimate objectives of increasing, stabilizing and diversifying incomes, improving infrastructure, increasing access to public service and reducing vulnerability. The project promotes Community Demand Driven (CDD) development planning process linked to a Community Investment Fund (CIF) and Rural Livelihoods Program (RLP) and seeks to institutionalize this approach within the Woreda Government own planning and budget development processes. The Project will consist of four components: (i) Community Driven Service Provision; (ii) Rural Livelihoods Program (RLP); (iii) Development Learning and Knowledge Management; and (iv) Project Management and Monitoring and Evaluation (M&E).

Similarly, the Ministry of Agriculture (MoA) is preparing with the World Bank the Ethiopia portion of a Regional Pastoral Livelihood Resilience Project (RPLRP) that also includes interventions in Uganda and Kenya. The RPLRP is intended to enhance resilience of pastoral communities to external shocks with a particular focus on the Arid and Semi-arid lands. MoA will be the executing agency of the project with the overall responsibility for coordination and supervision. The pastoral communities in four regional states, namely Somali, Afar, Oromia and SNNP will be the prime beneficiaries of the project. The proposed RPLRP project will have the following five main components: (i) Natural Resources Management (NRM), (ii) Market Access and Trade (MAT), (iii) Livelihood Support (LS), (iv) Pastoral Risk Management (PRM), (v) Project Management and Institutional Support (PMIS).

As part of the preparation process for PCDP-3 and RPLRP, it has been found necessary to conduct a joint social assessment with the following objectives:-

- Assess the social characteristics of local communities to establish socio-economic baseline information, including determining the existence of underserved groups, sacred and religious sites and places of cultural importance at national, regional and/or local levels in the project areas.
- Undertake a gender analysis of the opportunities and constraints of women and men to participate in pastoral and agro-pastoral community activities and in local organizations.
- Assess any potential adverse social impacts of the PCDP-3 and RPLRP
- Advise on steps to be taken to address requirements of the World Bank on social safeguards(OP/BP 4.10 and OP/BP 4.12) triggered by the Projects early during project preparation.

For the purpose of the social assessment, nine woredas have been selected from participating four project regions namely; Somali, Afar, Oromia and SNNPR. Secondary data sources have been reviewed and primary data collected using qualitative method such as focus group discussions/community consultations, key

informant interviews and in depth case studies. The woredas covered by social assessment are most vulnerable in terms of their exposure to various forms of shocks.

Findings of the assessment: Water shortage, frequent drought, shortage of grass/fodder, outbreak of human disease (particularly, malaria), livestock disease, conflict and gender disparities in access to productive assets are the main sources of vulnerability among the assessed population.

Pastoralist/agro-pastoralist livelihoods systems are becoming increasingly vulnerable. All the study areas are characterized by poor infrastructure developments, very limited social services (and therefore low education and literacy levels), susceptibility to natural hazards, poor resource endowments, increasing competition for scarce resources and limited livelihood opportunities. There has also been a loss of productive assets and increasing household food insecurity due to drought, whereas high population growth and climate change are negatively affecting their resilience capacity and stretching the capacity of local institutions and customary practices cope with shocks and deal with resource management/sharing.

The pastoral areas have rich customary laws that have been used for many centuries for political and social administration of the rangelands and their people. Building on such laws, pastoral communities have developed traditional institutions and networks that have been serving their people in solving their various economic, social and political matters. The dominant social capital or customary institutions involve social support mechanisms, natural resources management systems, social security systems, and conflict resolution systems. Here it is worth to mention *Gada* system for the sustainable management of trees in the Oromia pastoral areas. The traditional institution is known for its democratic political and social governance rich with different customary laws to administer and manage the range resources and the population. Besides, there are various arrangements as an informal social protection mechanism. For example in Madda Walabu woreda and Liban woreda there are the system of social security/ assistance is called *Hirpha*, *Buusaa*, *Gonnofaa* and *Dabbaree*. These are systems of mutual help for households that have lost their belongings through different shocks.

The *Dagu* and *Liela* are other forms of social networking where community members share different information among the Afar and Argoba people, respectively. Somali communities tend to live in extended families, sharing resources for basic subsistence. Support for needy individuals is either obligatory (religious duty *Zakat* or clan obligation) or voluntary (helping others out of benevolence). These traditional relationships within the community that entirely depend on kinship ties, marriage relationship and other social obligations were most important social risk sharing mechanisms. In SNNPR an indigenous institution called 'Denb' is used to solve conflicts. In Afar and Somali region clan and religion leaders took the main responsibility to end the conflicts through norms and traditional laws.

However, pastoralists face changing contexts due to climate change, national development, and their own changing livelihoods (for example in Bale, the proportion of mobile pastoral communities to agro-pastoral communities is being reversed as pastoralist increasingly take on farming activities). As such, their social networks are also evolving and sometimes overstretched. This is mostly observed in their limited

capacity to prevent conflicts. The main factors that induce conflict in the regions include competition over resources. Recurring conflicts between ethnic groups over the use of rangelands has been common phenomenon in most pastoral areas of the country.

The study team has tried to identify the potential implication of the GoE's Commune program in undertaking PCDP-3 and RPLRP projects. So far, the commune program has been conducted in 18 woredas of Somali and 8 woredas of Afar. The findings from the field indicate in Oromia there was no plan for resettlement in pastoral and agro-pastoral woredas. In SNNPR, there was no resettlement activity planned in the visited woredas. Thus, to date, there has been no adverse impact on PCDP as result of the commune program. However, the commune program may have some implications during the future implementation of the two projects because of the potential interface and the project should ensure that it has a good strategic approach to risk management and its planning process should take in to considerations the evolving social and economic changes.

The anticipated risks that may be faced during implementation of PCDP-3 and RLPRP include:-

- The capacity to coordinate, facilitate, and implement PCDP-3 and RPLRP related activities may be reasonably adequate at federal and regional levels. This is, however, thought to be lacking at *woreda* and grassroots levels. Woreda implementing agencies exhibit weaknesses in relation to culturally appropriate technical support to beneficiary communities, in accounting and financial reporting, and procurement processes. Furthermore, the risk is aggravated by frequent staff turnovers as a result of poor motivation, low remuneration, and inadequate incentive schemes.
Community consultations (on CIF sub-projects and RLP activities), unless managed well, could reinforce existing social inequalities and exclude women and youth, poorest households, outcasts etc.
- Unless there is a clear portfolio of research topics and agendas, professional bias will lead to the neglect of social issues and/or production of studies that have limited relevance for the formulation of new policies, adoption of new strategies and technologies and solving problems
- Agricultural extension services in pastoral areas tend to be supply driven and designed for the highland sedentary agricultural systems focusing on mixed farming (crop production and a small number of livestock). The projects will provide culturally appropriate capacity building supports to strengthen the regional extension services as well as mobile transport services, field equipment and training opportunities.
- In relation to RPLRP the construction of water infrastructures like pond, subsurface dam, diversion structure for water supply and irrigation (for crop and fodder production) are intended to be done for pastoral and agro-pastoral communities. Since the communities have constructed social boundaries between their lands and water sources, conflict might occur among pastoral communities during usage of the infrastructure.
- To achieve the outcome, rehabilitation of rangelands that have trans-boundary implications for animal movements and securing access to natural resources in the border countries should be targeted and intensive social cohesion and social relationship between the pastoral communities be encouraged.

- Cross-border value chain development on meat product for exports might be affected by the culture of the community considering their livestock as status symbols and indications of prestige in the community.
- Fodder production should be targeted to enhance the productivity of animals. The local pastoral community does not have the experience and culture of modern animal breeding, and productivity might be affected by lack of experience on crop cultivation, fodder usage, and shortage of water.

Government policy: The Ethiopian Constitution recognizes the presence of different socio-cultural groups, including historically disadvantaged and underserved communities, pastoralists, and minorities, as well as their rights to socioeconomic equity and justice. In connection with institutional framework designed to ensure equity between regions, the government has set up the Ministry of Federal Affairs (MoFA). The responsibilities of this Ministry include promoting equitable development, with emphasis on delivering special support to developing regions such as Somali and Afar. According to the finding of community consultations, the communities have demonstrated deep interest and readiness to actively participate in the project from planning to implementation and monitoring stages. Moreover, as PCDD followed CDD approach the interventions of PCDD are based on the priority need of the target communities. As a result communities were aware of procedures and approach of project. Besides, community contributed both cash and in-kind for the implementation of subprojects. According to the findings of the assessment, the implementation of PCDD-3 and RPLRP design and implementation found to take into account the needs and situation of these underserved communities and vulnerable groups.

The constitution of FDRE acknowledges the equal right of men and women. But on the ground, the discrimination of and inequality of women to men have continued in the study areas in terms of property ownership, access, use and decision making over productive and reproductive assets, and participation in decision making. However, due to PCDD-2 interventions women participation in various development committees, kebele and woreda councils, and development activities had shown progress. PCDD-3 and RPLRP need to uphold and strengthen these strategies to promote participation and benefits of pastoral and agro pastoral women.

Summary of recommendations for potential risks and challenges associated with implementation of PCDD-3 and RPLRP components.

A. Pastoral Community Development Project-PCDD-3

Component 1: Community Driven Service Provision through community investment funds (CIF)

- ✓ Formulate consultative process that starts with a Participatory Rural Appraisal (PRA) for a social mapping to identify vulnerable sections of beneficiary communities and groups, and then include giving priority to vulnerable groups identified by the social mapping. Furthermore, include specific measures such as including directly vulnerable groups in project staff that they can participate in consultative meetings, and training
- ✓ Implement the RPF that has been developed so that issues of private land acquisition and reduced access to natural resources are properly handled. If

there is involuntary resettlement, a resettlement action plan needs to be developed and approved by the FPCU or RPCU and the World Bank—and put into practice by the woreda and kebele administrations. In conditions where there is reduced access to natural resources, consultations on how this will be managed shall be undertaken with all stakeholders and documented.

- ✓ Provide culturally appropriate training for MST staff, WTC members, woreda appraisal teams, and KDCs on social development issues, gender equity, PRA techniques, facilitation skills, etc. to ensure that social issues (including *inter alia* gender equity and resource use conflict) are properly considered in all PCDP-3 processes

Component 2: Rural livelihood programs

- ✓ Introduce appropriate financial products based on consultations with beneficiary communities. PCDP-3 should help SACCOs to introduce savings and credit products that are in line with the needs of mobile households as well as those that are sedentary
- ✓ Work out a culturally appropriate consultative process that will start with a PRA for a social mapping to identify vulnerable groups and agree on ethical principles that guide the planning process will include giving priority to vulnerable groups identified by the social mapping.

Component 3: Knowledge Management and Learning

- ✓ Engage a social development/safeguards specialist within the federal project coordination unit who will *inter alia* support the inclusion of social issues for both knowledge management and internal learning.

Component 4: Project Management, Monitoring and Evaluation

- ✓ More emphasis need to be taken for culturally appropriate capacity building of project staffs and implementation agencies that include addressing social issues as well as project management

B. Regional Pastoral Livelihood Resilience Project (RPLRP)

Component 1: Natural Resources Management

- ✓ Prior to investment, consensus on access and user rights for resources has to be reached among the communities that share such resources in good faith and in socially inclusive manner
- ✓ Social ties and inter-ethnic relationships strategies to improve the utilization and management of range land should be strengthened
- ✓ Technical support and culturally appropriate capacity building activities should be planned to enhance local implementation capacity

Component 2: Market Access and Trade

- ✓ Areas where many pastoral and agro-pastoral communities presently reside should be selected for market establishment

- ✓ Awareness raising should be made to enable the community to market their animals and animal products

Component 3: Livelihoods Support

- ✓ Awareness rising should be emphasized in the local community to enhance their knowledge, value for and use of modern animal breeding methods
- ✓ Culturally appropriate sensitization and training should be provided for the community on fodder production and its benefits by Nongovernmental organizations (NGOs) and PCDP should collaborate in ‘fund matching’ to expand water development and strengthen existing water sources for both livestock and humans
- ✓ RPLRP design should include mechanisms to restock veterinary medicines/vet centers that is currently existing but nonfunctional to improve livestock health and enhance productivity.

Component 4: Project Management and Institutional Support

- ✓ Culturally appropriate capacity building for staffs at all level should be conducted before project takeoff, particularly on planning, monitoring, evaluation, knowledge management, and Communication. Continuous follow up and hand holding support should be provided for lower level institutions, particularly at woreda and kebele levels

1. Introduction

1.1. Background and Context

The Pastoral Community Development Project (PCDP-3) is the final phase of a 15 year program. It will be funded by International Development Association (IDA), International Fund for Agricultural Development (IFAD), regional governments, and beneficiary communities' contribution. PCDP-3 is designed in such a way to contribute towards meeting the objectives the national Growth and Transformation Plan of FDRE. The proposed project will directly contribute towards meeting the GTP's objectives of (i) expanding access to and ensuring quality of education and health services, and thereby achieving MDGs in the social sector; (ii) establishing suitable conditions for sustainable nation building through the creation of a stable, democratic and developmental state as it will invest in the provision of basic social services such as education, health care, and water supply to pastoral and agro-pastoral communities that are under-served. Additionally, through its CDD approach, by supporting the development of grassroots institutions and their active engagement in local development as well as by promoting participation of pastoral and agro-pastoral communities in local decision-making and oversight of public services, it will support the establishment of suitable conditions for sustainable nation building.

The development objective of the third phase is stated as *improved access to community demand-driven social and economic services for pastoralists and agro-pastoralists of Ethiopia*. The PDO will be measured according to the additional access to public services and increase in financial and economic services that is due to PCDP-3, and the extent to which the expansion in service delivery is in line with communities' demands.

It seeks to promote effective models of public service delivery and investment in pastoral and agro-pastoral areas of Ethiopia to address priority needs of the community and improve their livelihoods. Project interventions are designed to empower communities and local administrations at woreda and kebele levels to better manage local development in their respective areas, with the ultimate objectives of increasing, stabilizing and diversifying incomes, improving infrastructure, increasing access to public service and reducing vulnerability. The Project promotes community demand driven development (CDD) planning process linked to a Community Investment Fund (CIF) and Rural Livelihoods Program (RLP) and seeks to institutionalize this approach within the Woreda Government own planning and budget development process.

PCDP-3 is expected to continue to operate in 22 PCDP-2 *woredas* as well as to expand interventions to other pastoral and agro-pastoral communities which have expressed demand for the program. The total pastoral and agro-pastoral population is estimated to be 12 million. PCDP reached a population of 600,000 in its first phase and a further 1.9 million in its second phase (52 percent of which are women and 48 percent men). It is expected to reach an additional 2.6 million under PCDP-3 in about 107 pastoral and agro-pastoral *woredas* of the Afar, Somali, Oromiya, and SNNPR.

The Project will consist of four components: (i) Community Driven Service Provision; (ii) Rural Livelihoods Program (RLP); (iii) Development Learning and Knowledge Management; and (iv) Project Management and Monitoring and Evaluation (M&E).

The Ministry of Federal Affairs (MoFA) is preparing the third phase of the Pastoral Community Development Project in collaboration with the World Bank and IFAD. PCDP-3 is hosted by Ministry of Federal Affairs (MoFA). MoFA is major responsible body to coordinate and facilitate the project through federal project coordination unit (FPCU).

At the same time, the Ministry of Agriculture (MoA) is preparing Regional Pastoral Livelihoods Resilience Project (RPLRP) for World Bank support. The Ministry of Agriculture (MoA) will host the Project Coordination Unit (PCU), which will be the lead implementer and coordinating body between the beneficiaries at the Federal, regional and woredas regarding implementation of the project. The Project Coordination Unit (PCU) in the Ministry will assume the implementation of the entire project.

RPLRP is prepared to enhance resilience to external shocks with a particular focus on the Arid And Semiarid land communities. Many of the design features and activities of the RPLRP build on past and ongoing projects in the agricultural sector in Ethiopia. The pastoral communities in four regional states, namely Somali, Afar, Oromiya and SNNP will be the prime beneficiary of the project. Subsequently, the project is planned to be implemented in 21 Woredas (6 from Oromia, 5 from SNNP, 4 from Afar and 6 from Somali regional states) with the objective of geographically and socially targeting interventions in woredas which would have the most impact. The ultimate beneficiaries of the project are the pastoral and agro-pastoral communities. In addition to the pastoralists in the project areas, other potential beneficiaries of the project include cooperatives, the private sectors involved in livestock trade, as well as input/ veterinary drug suppliers and others related stakeholders. The proposed RPLRP project has the following five main components: (i) Natural Resources Management (NRM), (ii) Market Access and Trade (MAT), (iii) Livelihood Support (LS), (iv) Pastoral Risk Management (PRM), (v) Project Management and Institutional Support (PMIS).

The preparation of these projects is proceeding in parallel and would be closely coordinated to minimize overlap and ensure complementarities. As part of preparation of both PCDP-3 and RPLRP, it has been found necessary to conduct a social assessment in project intervention areas. The purpose of the social assessment is to identify the potential impact of PCDP-3 and RPLRP's proposed components on the more vulnerable and underserved groups of pastoralists/ agro pastoralist and, identifies strategies for mitigating risks and adverse impacts.

1.2 Scope of the Social Assessment

This social assessment covers the following activity areas: *Review the project background and projects appraisal documents*: As the follow-on project, full understanding is required of its various elements including its location, schedule of implementation arrangements, and life span. *Review and describe the socio-cultural, institutional, historical and political context* with respect to the PCDP-3 and RPLRP on the basis of available sources of information as well as describes the constraints and opportunities of the project by giving particular emphasis on:

- *Socio-cultural context*: Describe the most significant social and cultural features that differentiate social groups in the project area. Portray their

different interests in the project, and their levels of influence. Explain any particular effects the project may have on the poor and excluded. Examine any opportunities that the project offers to influence the behavior of such groups and the outcomes thereof. Understand any known conflicts among groups that may affect project implementation.

- *Institutional context:* Describe the institutional environment; consider both the presence and function of public, private and civil society institutions relevant to the operation. Find out possible constraints within existing institutions and opportunities to utilize the potential of these institutions.
- *Assess legislative and regulatory frameworks:* Review national legislations and regulations relevant to sustainable land management practice. In addition, the social assessment refers to the Ethiopian legislations to highlight the covenants supporting equitable opportunities to ethnic populations and link the results to the proposed project design.
- *Identify key social issues:* The social assessment determines what key social and institutional issues are in relation to project objectives; identifies the key stakeholder groups in this context and determine how relationships between stakeholder groups will affect or be affected by the projects. It also identifies expected social development outcomes and actions proposed to achieve those outcomes. Social development outcomes are the socially relevant results the project is expected to achieve such as poverty reduction, equity and inclusion, strengthening of social capital and social cohesion, and promotion of accountable and transparent governance, as well as the mitigation of adverse impacts arising out of the project

1.3. Objectives of Social Assessment

The overall objective of the social assessment is to identify potential social impacts and concerns related to PCDP-3 and RPLRP through stakeholders' consultations in project intervention areas.

While the specific objectives of the social assessment are to;

- Assess the social characteristics of local communities to establish socio-economic baseline information, including determining the existence of underserved groups, sacred and religious sites and places of cultural importance at national, regional and/or local levels in the project areas.
- Undertake a gender analysis of the opportunities and constraints of women and men to participate in pastoral and agro-pastoral community activities and in local organizations.
- Assess any potential adverse social impacts of the PCDP-3 and RPLRP,
- Advise on steps to be taken to address requirements of the World Bank on social safeguards(OP/BP 4.10 and OP/BP 4.12) triggered by the projects early during project preparation.

1.4. Methodology

The study team set the criteria on the basis of which the selection of sample *woredas* was made:-

- On the basis of level of vulnerability and the poorest of the poor selection criteria nine woredas had been selected from participating four project regions in consultation with regional coordinators. Accordingly, three woredas from Somali, two woredas from Afar, two woredas of Oromia and two woredas from SNNPR were selected from among the poorest of the underserved communities in the four regions. The purpose of this is to enable assessing the potential impacts of PCDP-3 and RPLRP on the various underserved and vulnerable groups in the sample *woredas*.
- Primary and secondary data sources have been consulted by the study team in conducting the social assessment.
- Primary data was collected using qualitative data collection methods such as focus group discussions/community consultations, and key informant interviews, in depth case studies and Observation methods. A semi structure check list (see *Annex 1*) has been applied during these sessions to ensure consistency across teams.
- Focus Group Discussions (FGDs) were conducted with different social groups and community members that includes women, men, and youth groups, while the main participants of the Key informants interview were experts working at project offices, nongovernmental organizations operating in the area, micro-finance workers at Woreda level, Woreda pastoral community development offices, and Woreda women and youth government offices. In depth case studies and interviews were also made with selected community elders, religious and clan leaders and at regional level with the pastoral commission, PCDP regional coordination unit and relevant regional administration offices. In addition to these primary data sources other secondary data sources have been consulted by the study team. An exhaustive review of documents related to previous PCDP project report and performance, project appraisal documents of PCDP-3 and RPLRP, and reports of regions was undertaken. The team had also examined existing policies and regulations and constitutional articles of the federal and regional constitutions. Thus, the sample woredas depicted in the following table were purposively selected in line with the above-mentioned criteria.

Table 1. List of woredas visited for the social assessment

Region	Zone	Woreda
Afar		Chefra
		Argoba special woreda
Oromia	Bale	Madda Walabu
	Guji	Liben
SNNPR	South Omo	Bena Tsemay
		Dasenech
Somali	Degahbur	Degahbur
	Shinile	Shinile
	Degahbur	Kebrebehah

Note: The specific Regional reports will be disclosed in their respective regions

2. Review of Projects Institutional and Legal framework

2.1. Organizational structure and Implementation arrangements

Implementations of PCDP-3 and RPLRP will rely on existing GoE structures and community institutions. Implementation will be decentralized and beneficiary communities will assume primary responsibility for executing many project activities. The projects will be implemented at four levels in line with Ethiopia's decentralization policy-Federal, Regional, Woreda and community level.

Federal level:- The Ministry of Federal Affairs will host PCDP-3 and continue to be the major responsible body to supervise the project through the FPCU. Similarly, RPLRP is hosted by Ministry of Agriculture (MoA), which will be responsible for the coordination and supervision of the National project coordination unit (PIU). Other national institutions participating in the project include the Ministry of Water and Energy, Ministry of Trade, Ministry of Federal Affairs, Ministry of Finance and Economic Development, Ministry of Foreign Affairs and others. Oversight for the project will be provided by the Federal Steering Committee (SC), chaired by the State Minister of Livestock Development of the MoA, which includes the relevant directorates in the ministry, IGAD and other relevant institutions. The SC will provide strategic direction and policy guidance; and ensure inter-ministerial coordination, harmonization and alignment among donors providing related programmes in the umbrella of Rural Economic Development and Food Security REDandFS¹ Livestock Development pillar. It also review progress of the project on a semi-annual basis and will evaluate work plans on an annual basis.

Federal Project Coordination unit of respective project: A federal project coordination units will be maintained in Addis Ababa to perform the following functions: (i) coordination of project activities at the federal level; (ii) fiduciary and safeguards obligations, including supervision of financial management, procurement and safeguards procedures followed at regional and woreda levels and providing periodic training on same; (iii) liaison with stakeholder groups; (iv) monitoring overall performance, providing regular (quarterly) financial and progress reports to own ministry , the World Bank and IFAD, evaluation of the project's impact and assessment of progress on the PDO; (v) public communication; (vi) strengthening capacity to implement and monitor project activities at all levels; and (vii) mobilization of external technical support as necessary.

Regional Level:- Regional Steering Committees: At the regional level, RSCs composed of heads of all relevant sectors and BoFED and led by the Pastoral Development Bureau/Commission will continue to provide overall guidance and leadership for the Project.

Regional project Coordination unit of PCDP-3 and RPLRP (RPCUs): RSCs will be supported by RPCUs whose responsibilities will include (i) coordination of project activities at the regional level; (ii) overseeing the implementation of the CIF and RLP; (iii) monitoring of project activities at the regional level and providing regular financial and progress reports to the FPCU as well as timely submission of SOEs

¹ REDandFS is the platform among GoE and DPs to assist the investment gap of the Agricultural Sector Policy and Investment Framework (PIF).

(unless the Program moves to a report based disbursement system; see section on Financial Management); (iv) regional fiduciary and safeguards obligations; and (v) liaising with similar interventions in the region.

PCDP-3 Mobile Support Team: MSTs will assist woreda and kebele level implementation and engage in capacity building activities covering three to four woredas each. They will provide support to woredas in relation to all activities carried out at this level. This will include sensitization and awareness creation on CDD principles, facilitation of community level planning, establishment/strengthening of community institutions, support to integrating CDD approach into woreda plans, procurement and financial management, social and environmental assessments, identification and development of livelihood opportunities, participatory monitoring and evaluation and facilitation of community level learning, facilitation of communication between communities and formal government structures.

Woreda level:-WDC: At the woreda level, the WDC, comprised of the heads of the offices of pastoral development or agriculture, water, education, health, rural roads, small and micro enterprises agency, cooperative promotion, the head of WoFED, and representatives of NGOs active in the woredas and chaired by the woreda administrator or his deputy, will be ultimately responsible for all woreda level PCDP-3 activities and for approval of kebele CAPs, CLPs and sub-projects for financing through the CIF.

Woreda technical committees: Each woreda will assign dedicated focal persons from the offices of education, health, water resources development, pastoral development or agriculture, cooperative development, rural roads, and women and youth affairs to engage in the implementation of CIF and RLP. The woreda technical committees will focus on facilitating local level planning, supervising implementation of sub-projects, supporting identification and development of livelihoods, and promoting community level learning.

Woreda project appraisal teams: Each woreda will establish a Woreda Project Appraisal Team with membership from the WoPDO, WoFED and sectoral offices but separate from the WTC (so that its members have no facilitation responsibilities under the project and can maintain a certain measure of independence). The Woreda Project Appraisal Team will appraise sub-projects, particularly in terms of social and environmental issues, technical soundness, gender equity, consistency with the Woreda Development Plan, and any issues raised by the Community Audit and Supervision Committees. They will check readiness of community institutions to implement sub-project and as sub-projects are implemented, the achievement of milestones against which funds will be disbursed.

WoPD: At the woreda level, the Woreda Offices for Pastoral Development will be the lead institutions for PCDP-3 implementation and support to kebeles. WoPDs in PCDP Project woredas will coordinate support to kebeles, monitor performance – reporting both to their WDCs and their respective MSTs, and put together the woreda’s annual PCDP action plan for review and approval by the WDC. A project-funded PCDP coordinator will be placed in the WoPD of each Project woreda.

Woreda level implementing agencies: Most of PCDP-3's implementation will be decentralized to the community level, with beneficiary communities assuming primary responsibility for executing many project activities (as discussed further below). However, a few activities will be implemented at the woreda level e.g., by WoFEDs for Component 1, sub component 1.2 on support to integrated woreda planning that incorporate CDD approaches, WoCPs for Component 2 sub-component 2.1 on promotion of pastoral SACCOs, WoPD and/or micro enterprise development (if available) for Component 2 sub-component 2.2 on identification and development of livelihood opportunities; and, research stations and/or academic institutions for Component 2 sub-component 2.3 on promoting adoption of new technologies and innovative practices.

WoFED: In addition to being an implementing agency for PCDP-3's support to integrated woreda planning, WoFEDs will be responsible for all PCDP-3 financial transactions at the woreda level. Flow of funds to communities and implementing agencies will be approved by the WDC and managed by WoFEDs. The WoFEDs will manage transactions and provide support to communities to manage and account for the CIF. They will furthermore account and report on expenditures to the WDC and MST supporting the particular woreda. A project funded PCDP financial management specialist will be placed in the WoFED of each Project woreda to assist with this function.

Community level: Community-driven development is central to PCDP and communities themselves constitute the true implementing agencies for the Program. As such, they will identify, appraise, implement, monitor, and evaluate sub-projects which are financed through the first component of the Project. In addition, they will participate in participatory monitoring, evaluation and internal learning. Community level implementing institutions include community groups, sub-kebele facilitation teams, frontline service providers, community project management and procurement committees as well as community audit and supervision committees.

The KDC, as the developmental arm of the GoE's lowest level administration structure, will provide general implementation oversight and will liaise with and coordinate support from MSTs, the woreda, and other implementing agencies. The Project will not establish a parallel KDC structure for its purposes. It will instead rely on the kebele administration's organization. However, in the view of some of PCDP's peculiar features, some members of the community will be attached to the KDC for specific functions. For example, representatives from sub-kebele levels will join with the KDC to develop the CDP, CAP and CLP.

2.2. Monitoring and Evaluation

The institutional set-up for Monitoring and Evaluation (M&E) has multiple levels and is well aligned with the PCDP-3 management system. Overall responsibility for M&E will rest with the M&E specialist of the FPCU. M&E officers at the regional level will report directly to the M&E specialist in the FPCU as well as the regional coordinator. The Regional M&E officers will work closely with MSTs, which will have a focal person for supporting monitoring activities at woreda level. MSTs will support WoPDs in their monitoring work with communities and also facilitate community learning. The data management, analytical and reporting capacities of MSTs and at local levels will continue to be enhanced through training programs and

TA. The Woreda coordinator will be in charge of data entry in the MIS. In order to support an integrated M&E system, the Monitoring and evaluation team will work closely with staff in charge of each component. Evaluation activities, thematic studies and process monitoring will be undertaken by external consultants to be selected on a competitive basis.

Reporting Mechanisms: PCDP-3 and RPLRP will have four levels of reporting, using simple basic formats with a set of indicators to be monitored:

- Kebele level: Kebele/community level activities will be monitored by woreda coordinators (with support of the designated MST member) and by beneficiary communities under the direction of the KDC following a predetermined format defined in the PMEandL manual. While the woreda coordinators will use the collected information for woreda level reporting, designated community members will produce simple reports that will be submitted to the KDC as input for kebele and sub-kebele discussions and for woreda reports.
- Woreda level: Each woreda coordinator (with support of the designated MST member) will enter the data from community specificities and progress in the MIS system and produce a monthly report with data on each of the woreda's project kebeles and on woreda-level activities. Woreda reports will be based on agreed-upon formats from the PMEandL manual and other manuals to report/document kebele characteristics, project outputs, progress against plans, procurement, and financial issues. In addition to providing information on each kebele, the woreda reports will aggregate kebele data and provide woreda-wide information on performance (including sub-projects, finance and procurement), implementation bottlenecks, best practices, and success stories. The woreda reports will be submitted to WDCs for decision-making. MSTs will be able to consult the data of each kebele via the MIS system.
- Regional level: The RPCU will receive reports on each woreda from MSTs and will access detailed woreda and kebele information from the MIS. The Regional MIS officer will be responsible for entering regional information into the MIS and for checking on the quality of data inputted into the MIS by MSTs. Based on a review by component leaders of information from these sources, the Regional M&E Officer will produce quarterly regional reports that review performance of each woreda and at the region, document progress against plans, and identify region-wide implementation issues and best practices. Regional reports will be submitted to the RSC and FPCU, and also used to provide feedback to WDCs. In addition; these reports will be used as one source of information at the regional level for annual events to share experience and lessons learnt.
- Federal level: The FPCU will receive reports on each region from RPCUs and will access detailed regional, woreda, and kebele information from the MIS. The Federal MIS officer will then be responsible for entering national level information into the MIS. The Federal M&E Officer will prepare quarterly and annual progress reports to be shared with MoFA, the FIB, IFAD, and World Bank and also be used to provide feedback to RSCs and RPCUs. These reports will also be one source for posting PCDP related information on the website on pastoralism in Ethiopia managed under Component 3 of the Project.

2.3. Legal and Institutional framework

There are provisions in the Ethiopian Constitution that are comparable with the principle of OP4.10. In fact, the constitution recognizes the presence of different socio-cultural groups, including historically disadvantaged and underserved communities, pastoralists, and minorities, as well as their rights to their language, identity, socioeconomic equity and justice.

Article 39 of the Ethiopian Constitution recognizes the rights of groups identified as “Nations, Nationalities and Peoples”. They are defined as “a group of people who have or share a large measure of common culture or similar customs, mutual intelligibility of language, belief in a common or related identities, a common psychological make-up, and who inhabit an identifiable, predominantly contiguous territory.” This represents some 75 out of the 80 groups who are members of the House of Federation, which is the second chamber of the Ethiopian legislature. The Constitution recognizes the rights of these Nations, Nationalities and Peoples to: self-determination, including the right to secession; speak, write and develop their own languages; express, develop and promote their cultures; preserve their history; and, self-government, which includes the right to establish institutions of government in the territory that they inhabit and equitable representation in state and Federal governments. Most of the Project target communities belong to this population group.

The Ethiopian Constitution also recognizes the rights of pastoral groups inhabiting the lowland of the country. The constitution under *article 40 (4)* stipulates ‘Ethiopian pastoralist have a right to free land for grazing and cultivation as well as a right not to be displaced from their own lands’. The *Constitutions* under *Articles 41(8)* also affirms that “Ethiopian. Pastoralists have the right to receive fair prices for their products, that would lead to improvement in their conditions of life and to enable them to obtain an equitable share of the national wealth commensurate with their contribution. This objective shall guide the State in the formulation of economic, social and development policies.” Pastoralist regions/areas recognized by the government are: Afar; Somali; Borena Zone and Fentele *Woreda* (Oromia); South Omo Zone, Bench-Maji Zone, and parts of Decha *Woreda* in Keffa Zone (SNNPR); and, Nuer Zone (Gambella).

The Constitution also recognizes another group called “national minorities”. Article 54 (1) states that: “Members of the House [of Peoples Representatives], on the basis of population and special representation of minority Nationalities and Peoples, shall not exceed 550; of these, minority Nationalities and Peoples shall have at least 20 seats.” These groups have less than 100,000 members and most live in the ‘Developing Regional States’.

Owing to their limited access to socioeconomic development and underserved status over the decades, the Ethiopian government has designated four of the country’s regions, namely: Afar, Somali, Benishangul-Gumuz, and Gambella as Developing Regional States (DRS). In this respect, Article 89 (2) of the Ethiopian Constitution stipulates: ‘The Government has the obligation to ensure that all Ethiopians get equal opportunity to improve their economic situations and to promote equitable distribution of wealth among them’. Article 89 (4) in particular states: ‘Nations, Nationalities and Peoples least advantaged in economic and social development shall receive special assistance’.

In connection with institutional framework designed to ensure equity between regions, the government has set up the Ministry of Federal Affairs (MoFA). The

responsibilities of this Ministry include promoting equitable development, with emphasis on delivering special support to the developing regions. The main purpose of the special support is to address the inequalities that have existed between the regions over the decades, thereby hastening equitable growth and development. Federal Special Support Board, which consists of relevant sector ministries including the MoA, was reorganized in March 2011. The MoFA acts as Vice Chair and secretariat of the board. A Technical Committee (TC) composed of sector ministries' constituting the Board was also set up under the MoFA to monitor and report the implementation of special support plans. As its main aim, the Board coordinates the affirmative support provided to the developing regions by the different organs of the federal government, and ensures the effectiveness of the implementation process.

In addition, the Equitable Development Directorate General has been set up within the MoFA, with directorates put in place to operate under it for the respective developing regions. Among many other activities, the Directorate General coordinates and directs case teams to collect, organize and analyze data in relation to the gaps in capacity building, social and economic development, good governance, gender and environmental development in the regions in need of special support.

The pastoralists comprise approximately 12-15 million people whilst government policies have strengthened and resource allocations increased over the last decade, pastoralist areas are still amongst the least served in terms basic social and economic services. The access of girls in pastoral areas to education is also constrained by the perceptions of parents that schooling compromises girls' reputations, makes them less compliant which, in turn, reduces their worth as marriage partners (Brocklesby et al. 2011). Therefore, both the implementation of the PCDP-3 and RPLRP are expected to be guided by the spirit and intent of the constitution that is comparable in with the OP4.10 in ensuring that the two projects are implemented in socially and culturally appropriate manner, recognizing the distinctive characteristics of the underserved pastoralist.

3. Assessment of Key Social Issues

3.1 Profile of underserved communities

The pastoralist population is estimated to be 12 million to 15 million people. Pastoralism in Ethiopia relates to both an economic livelihood system that is based primarily on extensive livestock production, and to the characteristics of a community that is mobile and lives close to the country's borders.

The project will cover all accessible pastoral and agro-pastoral woredas of Ethiopia's arid and semi-arid lowlands of the (23 woredas in Afar, 54 woredas in Somali, 26 woredas in Oromiya and 10 woredas in SNNP National Regional States, with the exception of those covered under PCDP-1. Eligibility criteria for woredas to be included into the Program include, namely: woredas must be predominantly pastoral or agro-pastoral; woredas should not have received similar support under PCDP-1;- woredas must be physically accessible to allow proper supervision, particularly on fiduciary performance and safeguards compliance; woredas should not exhibit serious social tensions associated with various non-PCDP related developments in pastoral areas.

The project target population are mainly pastoral households who depend on livestock as dominant livelihood and agro-pastoral households with small herds and flocks and who, to some extent, depend upon cropping. The pastoral areas have rich customary laws that have been used for many centuries for political and social administration of the rangelands and their people. Building on such laws, pastoral communities have developed traditional institutions and networks that have been serving their people in solving their various economic, social and political matters. The dominant social capital or customary institutions involve social support mechanisms, natural resources management systems, social security systems, and conflict resolution systems. The project will be implemented in 112 pastoral and agro-pastoral woredas of Somali, Afar, Oromia and SNNPR characterized by water shortages, frequent drought, shortage of grass/fodder, outbreak of human disease (particularly, malaria), livestock disease and gender disparities in access to productive assets are the main sources of vulnerability. Besides, they are characterized by poor infrastructure developments, very limited social services (and therefore low education and literacy levels), susceptibility to natural hazards, poor resource endowments, increasing competition for scarce resources and limited livelihood opportunities.

The pastoralist and agro-pastoral communities are known to have complex social relations, are prone to conflicts, and are located in the arid and semi-arid regions of the country where the environment is fragile. The main factors that induce conflict include competition over resources. Recurring conflicts between ethnic groups over the use of rangelands has been common phenomenon in most pastoral areas of the country. There has also been a loss of productive assets and increasing household food insecurity due to drought. Whereas, high population growth, and climate change are negatively affecting their resilience capacity and stretching the capacity of local institutions and customary practices cope with shocks and deal with resource management/sharing.

The following are background assessment conducted on the bases of economic and sociocultural profile of underserved groups, within the pastoral communities, indicating their unique sociocultural characteristics and level of vulnerability. The finding has significant implication to wider population of underserved been targeted in the two projects, given that various pastoral communities visited during this assessment have similar characteristics required in OP4.10 and face the same risks and impacts as those not visited. The economic and sociocultural characteristics of these groups are discussed briefly below.

Afar Region

According to the 2007 Population and Housing Census, the Afar Region houses 1,390,273 people, comprising 775,117 men and 615,156 women. Based on the annual growth rate of 2.6% in 2012 the region population reached 1,540,599 people with 858,928 men and 681,671 women. In Afar regional state, about 95% (1,324,854) of the people are followers of Islam. Other ethnic groups found in the region are; Afar (90.03%), Amhara (5.22%), Argoba (1.55%), Tigre people (1.15%), Oromo (0.61%), Wolayta (0.59%), and Hadiya (0.18%).

Chefra Woreda

Chefra Woreda is home for the Aricka clan of Afar. They are a polygamous society and favor living in extended family group. The woreda has 91,080 population comprising 50,861 men and 40,219 women. The Aricka clan or communities are differentiated from the neighboring communities because of their cultural features and customary life and the nature of the ecology. They are predominantly pastoral in their way of life. The Chifera communities have an original, distinctive information exchange system called *Dagu* and possess an oral, interpersonal communication/ritual which they perform when one meets another. In Chefra, *Dagu* is a common form of information sharing among various segments of the population. Religion and clan/family membership are the key social ties keeping the social cohesion of the pastoral peoples. According to the clan leader in Chefra Woreda, Mesgido Kebele, the communities are organized in clans (*Mela*), local community (*Kaido*), lineage group (*Afa*), extended family (*Dahla*) and the household (*Burra*). They engage in pastoral and agro pastoral (along the riverbanks) economic activities as their main source of livelihoods. They draw their main livelihood from rearing animals such as camel, cattle, shoats and donkey. In some of the kebeles where the Mille river crosses, they practice both crop farming and livestock rearing to support their livelihood. Community members also produce sorghum along the riverbank using traditional irrigation methods. The communities are chronically food insecure. For instance FGD participants from Mesgido kebele indicate that the produce from the farming mainly meets half of the household food consumption needs. Further, the Chifera communities exhibit vulnerable characteristics in terms of the various forms of shocks, seasonality and trends affecting the lives and livelihoods of people. Water shortages, frequent drought, shortage of grass/fodder, outbreak of human disease, malaria and livestock disease, among others, are the source of vulnerability that affect the lives of people and might trigger mobility.

As one of the key clan based institution, marriage, divorce and resource sharing are governed by Islamic principles. The *Kadis* and *Shekas* implement Islamic religious rules, regulations and teach the faith. The religious leaders have the authority in the cases of marriage and divorce decisions. The chifera has a patrilineal lineage system through which a particular person traces descent to a clan through the father line (*Mela*). The communities in Chefra have several patterns of marriage. They practice paternalistic cross-cousin marriage called *Absuma*. The justification for *Absuma* is because no serious harm is caused on one's kin in times of matrimonial conflict.

The Chifera practices exogamous marriage and polygamy in accordance with Islamic laws. During, the focus group discussion, the participants stated that marriage, divorce and inheritance are determined by their religious beliefs. It was noted that women do not have equal rights over resources, during marriage, at divorce, and inheritance at the death of their spouse. It is uncommon for women to speak and share concerns and life experiences in Chefra without the permission of male clan members. They shy away to speak, as they consider their male counterparts as their spokesperson. This is also reflected in the leadership positions in formal and informal institutions, in the area of participation and memberships of clan institutions.

The Chifera communities are underserved and poverty stricken due to various forms of shocks, seasonality and trends affecting their lives and livelihoods. The communities experience frequent water shortages, frequent drought, shortage of grass/fodder, outbreak of human disease, malaria and livestock disease etc. These communities are most potential beneficiaries of the projects because they fall within

the eligibility criteria of the RPLRP and PCDD-3, which is aimed at providing positive impact on the life of the communities. Specifically, the subproject activities will be implemented using the CDD approach which will respect the involvement of the formal and informal community institutions and will strive to build on and work with such indigenous social systems. Moreover, the projects also support participatory development through the CDD approach, paying particular attention to ensuring that those segments of pastoralist society traditionally underserved (women, youth and other vulnerable groups) are fully heard and their interests are reflected in all project activities. The projects will capitalize on existing customary information sharing system i.e *Dagu* in disseminating and sharing knowledge and best practice among communities. *Dagu* functions within a defined set of regulations and expectations, though the rules are not necessarily transcribed. The law of *dagu* means that whenever a person meets someone on the road who has travelled some distance, for example, from a nearby village, he is required to pause and engage in a news exchange session. The two persons will usually sit down immediately and ask each other ‘*Iytii maha tobie?*’ and ‘*Intii maha tubilie?*’ (‘What have your ears heard?’; ‘What have your eyes witnessed?’). The *dagu* can involve any item of public relevance, such as weddings, funerals, battles, new alliances, missing cattle, the conditions of the trail ahead, or the weather. Failure to pass on relevant information is not only an offence to the conversation partner, but considered harmful to the community. To this end, misuse of *dagu* is subject to punishment within customary law (*Mada’a*). Anyone who passes on unchecked information can be punished according to the *Mada’a*. Disseminating false or fabricated information is considered “unforgivable”. Moreover, the projects, through capacity building interventions, enhance the participation of customary institution and will not adversely impact socio-political culture of these underserved communities.

Argoba Special Woreda

Argoba Special Woreda has a population of 21,794 people, with 11,645 men and 10,149 women. The woreda is characterized by predominantly agro pastoralist way of life. They practice both crop farming and livestock rearing to earn their livelihood. Crop farming is practiced on fragmented plot of lands. The main crops produced in the woreda are; sorghum, teff, maize, barley and cheak pea. The majority of the household in the woreda widely practice livestock rearing, poultry, beekeeping and shoa fattening.

The **Argoba ethnic** group lives in Argoba Special Woreda, which is their ancestral territories. They make their living from the land, the main natural resource inherited from their forefathers. Recognizing the special characteristics, and their long historical vulnerability, the Argoba People have been underserved for generations since the mid-1600s. In 1995, the government of Ethiopia materialized the rights of the people through its constitution and the Argoba were given their own special woreda in 1997. The values, culture and norms governing social, political and economic institutions in Argoba originate from Islamic thoughts and principles. The second differentiating factor is the Argoba commonly migrates in many parts of the country. Thus, the people have a unique culture practicing mixed agriculture with a special attachment to trade. The Argoba women are commonly involved in spinning cotton so that men can weave and sell it to generate income. In order to draw the best benefits from their main economic engagement, agriculture, they have a long history

of terracing to rehabilitate the natural environment, decrease soil erosion, eventually improve fertility and ultimately increase production.

The **Argoba ethnic** group is a minority in Afar region and vulnerable to livelihood shocks during early or late rains, draught, and outbreak of pest which ultimately affect their overall productivity. The Argoba people have various forms of social affiliations, resources and networks. They have various arrangements as an informal social protection mechanism, such as livestock transfer mechanisms with neighboring people, resource pooling within their vicinity, sharing information, discussing peace and security and so on. Besides, the Argoba have a unique social institution called *Liela*, that is open for all in terms of membership. It is a social network used to discuss various issues covering production, market, health of people and livestock, food shortages, social services, grain stocks, death of livestock, restocking, funeral, wedding, agricultural inputs, peace and security. The village residents meet every Friday under a tree commonly called *Helewa*; the discussion is usually context specific, providing a coping strategy for various shocks, trends and seasonality. The meeting under the Helewa enables them to share available resources within the village and design strategies to cope with the stemming challenges. If a member of the community has lost or will lose his/her livestock due to disease or other natural disaster, the community will discuss the issue and decide to pool resources to restock the loss. The reciprocity and mutual support applies across agenda items of everyday meeting discussions at *Liela*. Marriage, divorce and inheritance are determined by religion rites, and women do not have equal rights over resources. The project will use the platform of the Liela as part of various participatory approaches to discuss and decide on project issues. The projects can use this social networking to mobilize community efforts for the implementation of development interventions. As the findings of the community consultation indicated, the communities fully accepted the projects implementation approach and expressed complementarities to informal social institution and community culture.

Oromia region

In Oromia region, pastoral and agro pastoral areas account for 33 administrative woredas and three million people. The Social Assessment consultation was conducted in Madda Walabu of Bale and Liben districts of Gujji zone of Oromia region.

Mada Walabu woreda

The woreda has 115,476 population comprising 58,086 men and 57,390 women. The Arsi's in Madda Walabu contains a number of sub clans some of which are Rayitu, Kereyu, Dawe, Denu, Gayta, Karara, Meta, Gadula and others which are similar in language but different with apical ancestor or forefather from which the name of sub clan originates. The concept of *waqeffanna* (belief in one God) and Islam are dominant.

The **Arsi-Bale clan** are pastoral communities and inhabits in Mada Walabu woreda. They are pre-dominantly Muslims. The main livelihood strategy for rural population is agro-pastoralism. Pastoral and agro-pastoral communities are threatened by frequent drought, bush encroachment and poverty. They are underserved because of their historical isolation. The Arsi-Bale clan is found in the lowlands of the

administrative zone/province of Bale, which also includes highland areas that are well integrated with the national economy. The lowlands being more remote have received little attention from past governments that have tended to focus on the needs of the highlands. Frequent drought, food insecurity and poverty are features that differentiate them from other communities. The various communities that make up the Arsi Bale clan are unique because of their customary laws that govern mutual support systems. In Madda Walabu, the system of social security/assistance is called *Hirpha*. This customary social security is the main coping strategy for resilience from shocks. In addition to the broader community based social security system, the Arsi -Bale pastoralists have an extensive support system for specific vulnerable members of their community such as orphans, the disabled, and women with many unproductive children (*haadha hiyyeessaa*).

The Arsi-Bale have a well-instituted traditional range management systems (herd management, grazing areas, settlement stratification, management of water supply points, hierarchical cohort based responsibilities) most of which are designed for conflict prevention and peaceful coexistence. Their view on nature and environment are instituted in their customary laws not only to protect the natural environment and eco-system, but also to reduce conflicts that may arise on over utilization and rapid depletion of resources.

The communities have a customary law that prohibits cutting trees without adequate reasons. Some trees are prohibited for their spiritual, economic, social and cultural values. The type of trees grown in specific areas is also an indication of the availability or shortage of ground water. The Gada social system and rules allow cutting of trees only for fencing and building houses. Big trees should not be cut and only small branches are permitted for the construction of Barns. The Arsis believe that trees have and sustain life. Other customary laws regarding the administration of water are also at least not conflicting with the existing safe water supply management system. The projects will build a number of water supply points through participation of the community and capitalize on the traditional water management (through *abbaa eelaa*, *abbaa herreegaa* or other forms) to institutionalize management of water supply points to be developed by subprojects. According to the community informants, the CDD approach adopted by the project is not contradictory with the traditional customary law.

Liban woreda

The woreda has 164,054 population comprising 82,876 men and 81,178 women. The Guji's are also followers of Islam and *waqeffanna* with rising number of protestant (Christianity). In the Liban woreda, the **Guji** clan is a potential beneficiaries of the project and their main livelihood strategy is agro-pastoralist. They are underserved because of their historical disadvantaged status due to policies of the past regime, which resulted in the lack of access to basic services for many years. A large proportion of school age children have no access to education, lack of access to health services, and water borne diseases are rampant due to lack of access to safe drinking water etc. Frequent drought, food insecurity and poverty are features that differentiate them from other communities.

The Gadaa is a social and political institution in Liban. It is a system of administration or leadership that succeeds each other every eight years in assuming political, military, judicial, legislative and ritual responsibilities. The Gadaa system guides the customary practice of the Guji- Boran society to demarcate dry and wet season grazing, with a set of specific rules and regulations. For sustainable use of grazing land and water resources, the Boranas divide the animals into two major classes (the *Warra* and *Fooraa*) and grazing lands into seasons. The primary purpose of the *warra-fooraa* system is to distribute animals away from the home area during times of limited availability of forage. The composition and size of *warra* and *fooraa* herds is dynamic across seasons and average rainfall, in dry or drought years. They graze on enclosures protected during the wet season and are left behind with women, elderly and children in permanent encampments. Such cyclical grazing and range management is compatible to the requirements of range ecology, keeps equilibrium of vegetation dynamics by minimizing overgrazing and depletion of water. As indicated above, the grazing land and water points have their own utilization and management procedures. Grazing land is managed by the *abbaa dheedaa*, a person who administers over 15 *ollaas* and monitors the utilization of large grazing areas. He demarcates the dry and wet season grazing areas, communal and individual enclosures, and plans in consultation with the heads of Ollas the cyclical grazing and migration schedule. This system contributes to the productivity of the rangeland and animals, and reduces the negative impact of drought and conflict. This approach is instituted in these customary laws not only to protect the natural environment and eco system but also to reduce conflicts that may arise over utilization and rapid depletion of resources.

In addition to this, the community has customary social security which is the main coping strategy for resilience from shocks. There are three forms of mutual help as *Buuss*, *Gonnofaa*, and *Dabbaree* in the Guji Oromos. These are systems of mutual help for households that have lost their belongings through different shocks.

Accordingly, the PCDP-3 and RPRLP, will be free from all discrimination on the ground of clan and tribal origin, sex, color, or any other grounds and will be grounded on the same principles of *Gadaa* system and will encourage peaceful coexistence and reduce conflict, and promote participation on project. The participating communities will be empowered significantly to promote their participation in identification, selection and prioritizing, financing and implementation of the subprojects. A large proportion of women will benefit from the participatory approaches to be introduced by the two projects.

SNNPR

Bena Tsemay Woreda

The total population of the Woreda is 66,941. Out of these, female accounts for 47.7% and male are 52.3%. In this Woreda, there are four ethnic groups. These are *Bena* accounting 65%, *Tsemay* 28% and *Birayle* 0.2%. The remaining 6.4% consists of other ethnic groups like *Konso*, *Wolayita*, *Ari*, *Male*, etc. The social relationship of the ethnic groups was assessed based mainly on intra and inter-ethnic interaction of *Bena* and *Tsmay* minority ethnic groups in the region. They are differentiated from the others because of their vulnerability due to fragile livelihood, conflict, gender

inequality, lack of awareness, and serious shortages of water, etc. As a result, they are among the most underserved communities.

The intra-ethnic relations were found to be cooperative, though there are some ethnic groups that are considered out-castes, such as the *Tsemay* and *Bena* ethnic groups. Polygamous marriage is common among Bena and Tsemay ethnic groups. As far as the traditional marriage practice is concerned, the officials stated that “*koyita*” is the traditional marriage system especially practiced among the *Bena* and *Tsemay* ethnic group. It is the system of marriage that requires a man to transfer a huge amount of property, about 20 cattle and other small ruminates, to the girl’s family in the form of dowry.

The *Bena-Tesmay* Woreda indicates that pastoralists account for 87% of the total population, and the remaining 13% are agro-pastoralists. Sixty-five percent of the community members totally depend on animal production, 30% on crop production, and the remaining 5% on both animal and crop production including bee-keeping, petty trade, etc.

The *Bena* ethnic groups are predominantly agro-pastoralists. They produce crops like maize and red sorghum, and fruit crops like mango and papaya from which they derive income. On the other hand, *Tsemay* ethnic groups were mainly dependent on livestock and are predominately pastoralists. There are some community members among the *Tsemay* ethnic groups that practice farming and bee-keeping as supplementary activities. The main type of crops grown in the area are maize and red sorghum. The pastoralists also cultivate root and fruit crops such as sweet potato, papaya, pumpkin, and oil seeds like sun flower.

“*Denb*” is the cultural institution whereby certain traditional practices among the community are publically condemned as harmful acts. It is an institution with multiple social, cultural, and legal functions in the day-to-day life of the pastoral communities. It also serves as an indigenous conflict resolution mechanism. PCDP-2 did not use *Denb* to resolve conflicts around traditional practices. However, in PCDP3, the institution of *Denb* will be used effectively in fighting harmful traditional practices and mobilizing the community on such social issues as early marriage, polygamy, the dominant rules of patriarchy, gender biased property inheritance system, and so on. The use of community level formal and informal institutions will be mandatory during the implementation of the projects because it saves time and enables the project to easily mobilize more resources from the community.

***Dassench* woreda**

The total population of the Woreda is about 56,176. Male accounts 49%, whereas female accounts 51%. The dominant ethnic groups in the woreda are *Dassench*, accounting 97.1% of the total population and the remaining 2.9% comprises other ethnic groups mainly non-pastoralists like Amhara, Oromo, etc.

Pastoralism is the predominant livelihood strategy. Out of the total community, 70% are riverine pastoralists found along the Omo valley, and the remaining 30% are pure pastoralist. But as additional means of livelihood, *Dassench* ethnic groups practice farming on the alluvial soils around Omo valley when the river over flows on the edge of Omo river. Other supplementary income generating activities of the community are

fishing, daily laborer, making charcoal, and sale of fire-wood. Bee-keeping is also commonly practiced by *Dassench* ethnic groups.

The traditional socio-political institutions among the pastoral and agro pastoral communities are “*balabat*”(founders and leaders of most of the villages in the area) , “*denb*”, and the division of some ethnic groups into segments for management purposes, such as *Jerbla* and *Awawa* among the *Dassench* ethnic groups in Nakia kebele.

The findings of the study indicate the absence of any negative social impact of PCDP-2 project. The consultant tried to identify any physical cultural resource damage and involuntary resettlement that was induced by the implementation of PCDP-2. The result shows that neither occurred in the project.

The social relationship of the ethnic groups was assessed based mainly on intra- and inter-ethnic interaction. The intra-ethnic relation was found to be cooperative. The inter-ethnic relation identified was related to marriage, market relations, and sharing of grazing land. Land is the key natural resources of the pastoral and agro-pastoral communities. The prevailing land tenure system in the area is *communal land tenure*. Access to communal land is based on ethnic membership, but access to private land is determined by kinship relationship. However, patriarchy is the most cultural system that determines access to private tenure system. As a result, girls do not have the right to inherit the property of their family of orientation. Polygamous marriage is common.

Somali region

Somali National Regional State (SNRS) is the second largest (in terms of area) region in Ethiopia. The region is divided in nine Administrative Zones and 54 woredas. CSA has estimated the 2013 population size of the region to be 5,318,000 of which 2,957,999 (55.6%) are male and 2,360,001 (44.4%) are female. Out of these, 82.4% of the population is estimated to be rural inhabitants, while 17.6% are urban dwellers. There are two livelihood systems in the rural Somali: pastoralism, and agro-pastoralism. Pastoralism is the most prevalent, comprising about 60% of the region’s rural population. Agro-pastoralism comprises about 40% of the total rural population, and is a mixture of extensive livestock rearing and agriculture depending on seasonal rains and/or irrigation.

Shinile woreda

Shinile woreda is located in Shinele zone of Somali regional state. Based on the November 2007 National Population and Housing Census of Ethiopia, the projected population figure of Shinile woreda for 2013 is 122,822 of which 54.8% are male and 45.2% are females. 98.76% of the populations are follower of Islam religion. Out the total population 99.1% belong to Somali ethnic group. The woreda is primarily inhabited by the *Issa* clan of the Somali people who are minority and most underserved communities that make them different from the wider pastoral communities in Somali region. The society is highly structured and anchored in the system of clans and sub-clans that bind people. This is the core social institution and norm of traditional Somali society, including personal identity, rights of access to

local resources, customary law (xeer), blood payment groups (diya²), and support systems. Traditional support systems could be used as a mechanism for mobilizing cash contributions to CIF sub-projects.

Kebribeyah woreda

The total population of the woreda is 198, 062 of whom 107, 340 (54.2%) are male and 90, 722 (45.8%) are female. The majority of them follow Muslim religion. Polygamy tends to be more common in better-off households. The main livelihood system is pastoralism. The communities that live in Kebribeyah woreda are different from other wider population because they are among the most underserved groups due to their characteristics in terms of the various forms of shocks, seasonality and trends affecting the lives and livelihoods of people. They experience frequent water shortages, drought, shortage of grass/fodder, outbreak of human disease, malaria and livestock disease. The community has strong social capital based on traditional relationships within the community that entirely depend on kinship ties, marriage relationship and other social obligations. Since subproject activities are initiated to address the core problems mentioned above, the two projects will have positive impacts in improving the livelihoods of the communities.

The clan and religion leaders are responsible for resolving conflicts through norms and traditional laws. The clan based customary system will be helpful in mobilizing the communities for their own development, including supporting social inclusions in both participation and benefit sharing, and has the potential to ensure sustainability and ownership of the projects

Degahbur woreda

The total population of the woreda is estimated to be 138,519 of which 56.3% are male and 43.7% are female. This woreda is primarily inhabited by the Darod and Isaq clans of the Somali people. The majority of the population is Muslim. The communities are differentiated from others because pastoral and agro-pastoral communities tend to live in extended families, sharing resources for basic subsistence. Support for needy individuals is either obligatory (religious duty or clan obligation) or voluntary (helping others out of benevolence). However, such kinds of social interdependence are being restrained or are in decline due to the limited overall assets base of households. The social capital inherent in the traditional relationships within the community depends on kinship ties, marriage relationships, and other social obligations. The clan and religion leaders are responsible for managing conflicts through norms and traditional laws. Clan based customary system is strong and helpful in mobilizing the communities for its own development, in bring social inclusions in both participation and benefit sharing, ensuring sustainability and ownership of the projects.

Overall, the above characteristics of the underserved communities visited has significant implications for the other underserved groups within the pastoralist and agro-pastoralist communities because of their shared cultural similarities; most probably, all are facing the same cultural impacts and risks as those not visited and

² The diya system provides for payments to compensate an outside family/clan when a diya member injures or murders him/her; it also provides for the clan to exact a payment from an outsider when a diya member is injured or killed by him/her.

the PCDP will incorporate the recommended mitigation measures during project implementation.

3.2. Other Vulnerable groups

Pastoralism/Agro Pastoralism is the key livelihood system in Afar and Somali in general and in lowland zones of Oromia and SNNP regional states. Pastoralism is uniquely well adapted to dry land environments. As an economic and social system, it operates effectively in low and highly variable rainfall conditions. However, in Ethiopia, pastoralist/ agro pastoralist livelihoods systems are becoming increasingly vulnerable. The losses of productive assets and increasing household food insecurity due to drought have become defining features of lowland poverty in Ethiopia. The low land areas are characterized by poorly developed infrastructure, very low education and literacy levels and increasing competition for scarce resources. In addition, high population growth, and climate change are negatively affecting their resilience capacity.

The problem is further complicated due to extreme poverty and resource degradation. While all households are exposed to risks associated with climate change and could potentially be rendered vulnerable, the poorer households are the most at risk. This is because their assets and livelihoods tend to be highly exposed and sensitive to the direct and indirect risks associated with climate change. Within households, impacts will sometimes fall disproportionately on vulnerable individuals such as children, women, elderly, and disabled (Heltber *et al.*, 2009).

One of the factors that determine the vulnerability of a group is access to resources. Given the same shocks, access to resources will lead to lesser vulnerable by boosting their adaptive capacity. With this broader framework all the study areas are highly vulnerable as they are characterized by poor infrastructure developments, susceptible to natural hazards, poor resource endowments and limited livelihood opportunities. But, as stipulated by the participants, the degree of vulnerability among the community is not uniform. Based on the consultations the study team has identified the following groups as socially vulnerable and underserved.

1. The Poor and Destitute households

The major determinants of wealth include livestock in pastoral communities; land and livestock in agro-pastoral and sedentary agricultural communities; and availability of labor in all livelihood systems. As poor and destitute households lack one or more of these factors they become more vulnerable to risks and shocks. In the discussion held with women group in Argoba special woreda, they identified landlessness and lack of livestock as main source of vulnerability in their area. Though access is not limited, the poor becomes less beneficiary from some of the project outputs due to limited resources. For instance, poorer households that have no livestock or financial capacity in Somali stated they have not received much service from the veterinary clinic constructed by the project.

2. Female and female headed households

In most of the sampled communities, the role of women as decision-makers is very limited, even on issues that directly affect their rights. The case is true in resource sharing too. From the consultations in Afar it was obvious that women have no access to financial income earned from the sale of livestock and grain. In Somali Region, women are usually subordinate to men and their role is confined only to the household chores and child care. They rarely have access to productive resources and have very limited participation in important household decisions. The same is true in SNNPR; as participants explain, women have no right even to eat together with their spouse. In general, lack of confidence and limited life skills collide with discriminatory norms to make female headed households more vulnerable. The existing practices have made their voice unheard.

In general, women are the most underserved social group in all the study areas as it is reflected in their relatively high illiteracy, low educational attainment, fewer opportunities for skill development, and lower participation in economic and political activities.

3. The Elderly

In most of the visited woredas elderly people have special respect and acceptance in the community. They usually serve in traditional institutions as leaders and counselor. These privileges enabled them to have access for better information and priority in traditional social welfare system. But, pastoral and agro pastoral mode of life is a difficult task for elders for its considerable demand for labor and mobility. In addition to these, the traditional welfare mechanisms are weakening due to frequent occurrence of natural hazards that deplete the social and physical assets of the community.

4. People with disabilities

The same is true for people with disabilities. Traditionally, pastoral communities support disabled people through traditional social support systems. But, as there are no suitable conditions, disabled people were not able to engage in economic activities and earn their own income. Thus, most of the disabled people are highly dependent on their relatives and clan members for their survival. The group is also among the most underserved from the project intervention activities. In Madda Walabu and Liben woredas, participants from community members and sector offices stated that most of disabled children are not attending schools. The reason for these, among others, include absence of school that confer the demand of these children, lack of teaching aid, absence of trained teachers and limited budget. Generally, there are no programs or initiatives that support disabled children in both woredas.

5. Outcast groups

The Social Assessment has identified some minority social groups among the Borena people called ‘*Waataas*’. They are hunters and gatherers and also depend on handicrafts. Similarly, in SNNPR among the *Tsemay* people, members of the *Gitema* clan who are blacksmiths are labeled as *Puga* and are excluded from social services. Also in the *Bena* ethnic groups, there are outcasts. These are clans that perform the pottery and metal works. The pottery workers are labeled as *Baji* or *Dam Meshaha*

and the blacksmiths were labeled as *Gito* or *Dokompha*. The outcasts do not eat, drink, greet, and marry with the other clan members.

In both regions the outcasts and the rest of the ethnic groups, however, can sit side-by-side and attend school together, talk together, etc. Thus there is no risk of exclusion from PCDP-3 and RPLRP intervention activities.

3.3 Potential implications on Underserved and Vulnerable groups

The 1995 FDRE Constitution recognizes that Ethiopia is a country of nations, nationalities and peoples with diverse cultures and languages, and different socio-economic development experiences. Put differently, not all Ethiopians have benefitted equally from the development programs during the *Derg* and Imperial regimes. However, after the demise of the *Derg* regime in 1991, the Constitution recognizes this historical development imbalance and the Federal Government which came into being with the parliamentary approval of the constitution vowed to redress this historical development imbalance and injustice. The FDRE, through its constitution and many other subsequent policies and programs has committed itself to redress the injustice experienced by the people of the Developing Regional States such as Somali and Afar.

RPLRP and PCDP-3 are one of such development projects which the government has initiated to address the development problems of the communities in the pastoral and agro-pastoral areas. The projects/ programs aim to have positive impact on the life of the target communities. In order to respect the participation and benefit of the underserved population and vulnerable peoples the projects give special consideration to special characteristics to this population during the design, planning and implementation.

The following are potential impacts of the two projects on the underserved and vulnerable groups in the participating regions of Afar, Oromia, Somali and SNNPR:-

Inclusiveness in participation and benefit sharing:- PCDP-3 and RPLRP target female and male, young and old, poor, and minorities in the target woredas. No community members are intended to be excluded from the Projects. PCDP-3 and RPLRP acknowledges community consultation and involvement as one of the prime prerequisites for its realization. Pastoral communities have devised complex social arrangements which have enabled them to share access to natural resources, to manage conflicts, and to ensure mobility of households and herds across long distances. PCDP-3 and RPLRP strive to build on and work with such indigenous social systems. It also supports participatory development through the CDD approach paying particular attention to ensuring that those segments of pastoralist society traditionally underserved (women, youth and other vulnerable groups) are fully heard and their interests are reflected in all project activities.

Besides, in order to mitigate any adverse impact on the underserved populations and vulnerable groups identified by social assessment the projects have ESMFs and RPFs that incorporate appropriate social and environmental mitigation measures. Both PCDP-3 and RPLRP interventions are meant to improve livelihoods in socially and culturally inclusive manner for different categories of pastoral and agro-pastoral

communities, particularly for the historically underserved communities and vulnerable groups in pastoral areas of Somali, Afar, Oromia and SNNPR.

Land Acquisition:- If PCDP-3 and RPLRP interventions need to acquire land or property or when there is a possibility that it would affect access to natural resources used by pastoral and agro-pastoral communities and might impact source of income and livelihood, the investment project may engage on Rangeland management that requires enclosing traditional intermittent grazing lands so that the environment may be rehabilitated. This may involve reduced access to natural resources. As a result of the above risk, the projects have prepared RPFs, including entitlement matrices, participatory public consultation, institutional arrangement, grievance redress mechanism, M&E processes, to enable potentially affected people to be compensated adequately and to complement the findings of this study.

The PCDP community consultation procedure has proved effective in improving participation, empowering and capacitating the community in exercising their right to social and economic development. Further, the project will incorporate traditional institutions of social support, common resource management and conflict resolution systems of the diverse communities in the project *woredas* to contribute effectively in projects implementation and sustainability.

Capacity building:-This is vitally important to the successful implementation of the Project and the achievement of its development objectives. The experience from PCDP-2 shows the implementation capacity at woreda level is weak. Hence, PCDP-3 and RPLRP will incorporate culturally appropriate capacity development and institutional strengthening activities for relevant stakeholders. The stakeholders are thus expected to become well-informed about participatory approaches, and take an active part in project implementation.

Moreover, they will be able to play a role in making sure that beneficiaries of the project as well as those affected are aware of the impacts and implications of the project. The projects will build community institutions that can engage in planning and resource mobilization, implement small public investment projects, and participate in the oversight service delivery. They also support strengthening the capacity of finance and economic development offices to promote integrated and community driven planning at the woreda level. The subprojects will also address the problem of lack of access to affordable credit and the needs of the vulnerable groups; will capacitate and establish saving and credit cooperatives to promote saving and credit among the pastoral and agro pastoral communities; and, facilitate the expansion of employment and market opportunities while effectively coping with climatic variability through diversification of livelihoods and income.

3.4. Social Capital

Social capital is a set of networks, resources, information, affiliations and associations that people depend upon and draw up on when in need; and it can be developed through social relationship and associated linkages between individuals and groups of similar interest. Social capital enhances people's trust and competence to work with one another, with concomitant expansion of their access to wider institutions.

Plenty of literatures indicate that pastoral and agro-pastoral communities in Ethiopia have various social networks and institutions which assist in solving different economic, social and political problems of the community. For the purpose of this Social Assessment, the projects' institutional arrangements were reviewed, including common resource management, social support mechanisms and conflict resolution as they relate to the development of social capital

3.4.1. Common resource management

The most vital resources in pastoral / agro-pastoral communities are grazing land and water resources. In most of the sampled woredas land holding is communal. In Afar and Somali, pastoral community members' ownership, access and use of land are determined by membership to a clan in most cases, as most settlement/communities include members of the same clan. In SNNPR, in addition to economic value, the empirical assessments related to the target communities have shown particular socio-cultural values of land. The communities express their affiliation to the boundary they occupy simply by stating-- "*this is our land,*" "*this is the land of Dassench, Bena or Tsemay*" and so on. Therefore, all households in a given ethnic group and/or sub-ethnic group (clan) equally have access to and control over land and all kinds of resources on it. Pasture land is a typical example whereby communal land tenure is exercised. The same is true on using other natural resources like forest and water.

But in agro pastoral communities, farm lands are perceived as private property while grazing land is owned communally. For instance in Afar, agro-pastoralists in the Argoba special woreda practice subsistence agriculture and supplementary livestock rearing in fragmented, individually owned plots. Implementation of land certification has even begun in the woreda. According to the discussant, the certificates issued by government details the size of the land, land use type and cover, level of fertility and boarders, as well as obligations and right of the holder. Land certificates give full user right for the holders. Therefore, in this case the land required for the purposes of the project is a legal right to be compensated. In doing so, the land certificate helps the projects in creating a positive environment by reducing conflicts that may arise due to project activities.

In Oromia, resource management, alienation and access is ruled and controlled by Gada system. Communal land and resource ownership are the guiding principles of resource management and the Gada acknowledges that land and other range resources are the property of a clan or a group of clans. This is instituted in the Gada system at different social hierarchies..

The Boranas have strict rules and regulation on tenure rights, resource utilization and administration. Within the Borana clans and members of the community, resource management and ownership is exercised at *madda* and *reeraa* levels. Grazing land and water points have their own utilization and management procedures. Grazing land is managed by the *abbaa dheedaa*, a person who administers over 15 *ollaas* and monitors the utilization of large grazing areas. An elected *abbaa herreega* is responsible for planning watering schedule and managing the wells. He is also responsible for designing, scheduling water use for each ollaa and household, and, by so doing, controlling overutilization and ensuring the protection of water quality. Each ollaa or group of households is responsible for cleaning the wells as well as watering of their animals according to the schedule set by the *abbaa herreega*.

3.4.2. Social support networks

Pastoralists and agro-pastoralists have various informal arrangements and social protection mechanisms, such as livestock transfer mechanisms with neighboring people, resource pooling within their vicinity and sharing information. These customary social security mechanisms have helped households to cope with various forms of hazards and risks.

In Madda Walabu, the system of social security/ assistance is called Hirpha, while among the Guji and Borena Oromos it has different names and forms. This system of mutual help has three forms in the Borana and Guji Oromos. These are Buusaa, Gonnofaa and Dabbaree. These institutions or networks involve sharing of milk, livestock and other resources for households that lost their belongings through different shocks. Some of these are voluntary while others are compulsory and failure to do so may lead to social sanctions. In addition to the broader community based social security system, the Boran and Arsi pastoralists have an extensive support system for specific members of their community such as orphans, the disabled, and women with many unproductive children (haadha hiyyeessaa), etc.

In Somali, communities tend to live in extended families, sharing resources for basic subsistence. Support for needy individuals is either obligatory (religious duty *Zakat* or clan obligation) or voluntary (helping others out of benevolence). These traditional relationships within the community that entirely depend on kinship ties, marriage relationships and other social obligations are the most important social risk sharing mechanisms. The *Dagu* and *Liela* are also another form of social network where community members share different information among the Afar and Argoba people, respectively.

However, recurrent drought, other natural and anthropogenic hazards, and the resultant disasters are steadily eroding the traditional social capital that has persisted for a long period of time in pastoral communities in general as stipulated by FGD participants in most of the sampled woredas.

3.4.3. Conflict resolution institutions

Though the scope and frequency vary, conflicts are common in pastoral and agro-pastoral areas. The major causes of conflict among others include competition for pasture and water. Conflicts could arise within a family, clan or other ethnic groups. Whenever such conflicts occur, pastoral/agro-pastoral communities use the various traditional conflict resolution mechanisms to restore peace and security. All the sampled woredas have their own conflict resolution mechanisms.

In SNNPR, an indigenous institution called 'Denb' is used to solve conflicts. According to the participants, Denb is used whenever there is conflict between ethnic groups. Whenever someone is denied his or her rights, that person will take the case to the local elders. The local elders will fix convenient date on which the traditional court of "*Denb*" will be held where the public will gather and knowledgeable elders lead the jury process.

In the pastoralist community of Oromia, traditional conflict resolutions mechanisms are available and still effective. Conflict can arise within families, between neighbors, clans, and ethnic groups. There are distinct customary laws through which such conflict can be solved peacefully. In the sampled areas Jarsa Biyyaa, Jarsa Araaraa, or Jaarsolee, they are responsible for mediation and solving conflict. Conflict solving is based on the provisions of the Gadaa system and customary traditional philosophies. In Afar and Somali region, clan and religion leaders took the main responsibility to end the conflicts through norms and traditional laws set and as well *Sharia* laws.

3.5. Conflicts in pastoral and agro pastoral areas

Even though declining in recent years, conflict among clans and ethnic groups are critical problems in pastoral areas. The major causes of conflict among others include; competition for resources (pasture, water), livestock riding, informal annexation of land, weakening of range management customary laws and feud or revenge. These sources of conflict could be placed under four general categories: resource use; revenge; cattle raiding; and, administrative and boundary issues.

Resource use

In the context of the study woredas, the major resources that aggravate tension between ethnic groups or even within clans are grazing land and water. To cite some example from SNNPR, disputes over pastoral land was found to be a common phenomenon in both woredas under assessment. The other resource related conflicts arise due to uncontrolled enclosures.

B. Cattle-raiding

Cattle-riding is common among pastoral communities and has been one major factor in aggravating conflict in pastoral areas. From the consultation in SNNPR it was obvious that there has been a long standing practice among Dasenech, Hamer and Ngnayagatom to rid or hide cattle by crossing boundaries in search of pasture and water.

C. Feud or Revenge

Feud and revenge among clans and ethnic groups has been the other source of conflict among the study community. Factors like cattle raiding are the cause of negative relationships among the different ethnic groups. A 65 year old man from *Bena Tsemay* Woreda expressed his experience with this, as follows; “...we did two counter attacks: for a compensation and revenge. To extra compensation for a wrongful act, we embarked on cattle raiding and took many animals from these neighboring pastoral communities. As revenge, we guarded all water sources and kept the rivals from using it. The aim of the revenge was to make sure that the rivals lose their herd as the Benas have done. However, the counter attack was not without huge damage to property and loss of lives. Many people had died from within the two parties that wer involved in the conflict”. In general, such hostilities collided with various socio-economic factors in making pastoral areas so susceptible to conflicts.

3.6 Grievance addressing mechanisms

Pastoralist and agro-pastoralist communities use various mechanisms to resolve conflicts. First, they use traditional/customary mechanisms in which community leaders, clan leaders and prominent community members have a duty to administer, manage, and mediate conflicts between different groups of community and individuals. These are the main systems of conflict and grievance solving method in most of the sampled woredas and other pastoral areas in general. These traditional conflict resolution institutions and compensation procedures are widely accepted and effectively implemented. These mechanisms and institutions are not sufficient, however, to prevent all conflicts from escalating into violence.

The second is through modern institutions where individuals and community groups lodge their cases to local courts and the kebele administration. In recent years, this system has gained prominence, particularly among the settled crop farmers and agro-pastoral population. For instance, in the Argoba special woreda, the government has established peace and security committees comprised of elders, clan, religious leaders, and the woreda administrator, etc. This committee handles cases, which goes beyond the management by the local elders. The government is working strongly in strengthening this system, and the traditional/local community based conflict resolution institution. The effectiveness of the system and its capacity to administer and manage emerging conflicts and grievances under complex pastoral livelihoods is inadequate and needs more capacity building and calibrating to fit to the pastoral livelihoods, socio economic conditions and life style.

3.7. Physical cultural resources

Physical cultural resources are movable or immovable objects, sites, structures, groups of structures, and natural features and landscapes that have archaeological, paleontological, historical, architectural, religious, aesthetic, or other cultural significance. Physical cultural resources may be located in urban or rural settings, and may be above or below ground, or under water. Their cultural interest may be at the local, provincial or national level, or within the international community (World Bank, 2006:135).

In line with this, the study team has tried to identify the various cultural resources available in the sample woredas. Accordingly, in Argoba special woreda of Afar region, the participants identified the presence of tombstones and funeral sites that have unique and vivid artistic engraving and old-age mosques with unique early Islamic architecture. These sites are located in Medina, Gacheni, Sherifoch (Metekeleya) and Cheno kebeles of the woreda. Similarly in Mesgido Kebele of Chefra woreda, a Mosque established in 1880 by Haji Amin Kebir, who is the ancestor of the residents in the area, has remained a center of religious festive and prayer.

Both woredas in Oromia region are endowed with different tangible and intangible cultural resources. In Madda Walabu woreda, Madda village, which is inhabited by an agro-pastoral community, has significant importance in history of Oromo people. Traditionally, it is believed to be the home and origin of Oromo people. It has thus been serving as a center of the Oromo traditional governance. The place has also served as the center of Gumii gayyoo and the seat for a number of abbaa gadaas and abbaa muuda (spiritual leaders) at the time. Even if the Islamic religion is expanding and dominating the area, still today the same ritual and gadaa ceremonies are held

annually by all Oromo people from the whole of Borana and Arsi rangeland and Northern Kenya.

Karjul is another sacred and religious place found in Madda Walabu at 33 kms west of Bidire town. Karjul is equivalent to the monastery and religious place of Shek Hussein in eastern part of Bale administrative zone. According to the local residents, Shek Hussien lived for some time in Karjul and his spirit is still there. As a result, people come to Karjul twice a year (Zahra the month of the birth of the prophet and Haji the month of pilgrimage to Mecca) from different parts of Ethiopia – from as far as the western zones of Oromia (Jima and Ilubabor), large parts of Bale and Arsi, and the Borana in Ethiopia and Kenya.

In addition to these historical physical resources, the natural bridge under the Welmal Falls is a wonderful site for its aesthetic value. The natural bridge under this water fall links the Oromos of Madda Walabu and Harana Buluq districts. The tropical dense forest of Baddaa udaani is rich in species diversity of fauna and flora, a potential site for tourist attractions, biological and applied research.

In Liben woreda, there are 16 different sacred places where the gadaa ceremonies take place. These places are located in 10 different kebeles. They are believed to be sacred and thus protected from any intrusion by customary law and sheer respect. In addition to these places, there are a number of natural and cultural sites including waterfalls, elephant sanctuaries, natural caves and cliffs, and the endemic bird (the Liben Lark). The Liben Lark is found only in two kebeles (Siminto and Mi'esso) of the woreda. An elephant sanctuary is found in Melka Guba kebele. According to woreda officials, the elephants are under threat with the rising population and expansion of croplands.

So far PCDP-I and PCDP-II have not caused or induced any damage to cultural and physical resources. The very reason for this is that every project component, including site selections, were done by the community. According to the participants in Somali and SNNPR, all activities of the project, like site identification, planning, and implementation of the activities, were done with the active and full participation of community members. So long as the upcoming project components are to be implemented in such a manner, it is unlikely that PCDP-3 will initiate negative impacts on the aforementioned and other physical cultural resources found in the intervention areas.

Moreover, as identified in the PAD, all PCDP supported projects should pass a social and environmental screening process as specified by the ESMF manual. Thus, the manual can serve as a safeguard, minimizing negative impacts or including “chance finds” procedures.

3.8. Gender issues

The constitution of FDRE acknowledges the equal right of men and women. The Article 35, Rights of Women, sub article 1 stated, *‘Women have the right to equality with men in the enjoyment and protection of rights provided for by this Constitution.’* The same article sub article 6 has references on the participation of women in policy, programs design and implementation. *“Women have the right to participate in the formulation of national development policies, the execution of projects, and to full*

consultation in the preparation of projects, particularly, those affecting the interests of women.'

But, on the ground the discrimination and inequality of women has continued in the pastoral community in general and specifically in the study areas, in terms of property ownership, access, use and decision-making over productive and reproductive assets, and participation in decision-making. In all sampled woredas the primary role of women, including girls, is the management of domestic household chores. Otherwise, their involvement in community matters is very minimal. Let alone decide on community matters, it was not easy to discuss issues related to contraceptives and mechanisms for preventing the transmission of HIV in Somali even in situations where the participants were only women.

Unless PCDP-3 and RPLRP come up with specific mechanisms that promote the involvement of women, it would be difficult through the traditional institutions to ensure women will benefit from the projects. The existing situations in pastoralist areas limit women's participation in the CIF activities or their active engagement in community level self-monitoring and learning.

In the sampled woredas and in all pastoral/ agro pastoral areas in general, the participation of women had been low in different economic activities that generate income. They have not been given the opportunity, but rather are directed to be dependent on their male counterparts. As a result their low social skills, weak education opportunity and awareness, they have developed low self-esteem and tend to disengage themselves from decision-making activities. To make women beneficiary of income generating activities, PCDP-3 needs to provide technical assistance and culturally appropriate capacity building for the women. Special attention needs also to be given in the screening phase so that female headed households are included.

In spite of these challenges, through the gender empowerment programs, women's participation in various development committees, kebele and woreda councils, and development activities has shown progress. In Oromia pastoral areas, significant numbers of pastoral and agro-pastoral women are elected for political leadership at lower level. Continuous training and awareness creation has improved women's participation in community activities and various committees. Women account at least for 20 percent of the water management committees in the kebeles. Similarly participants in SNNPR acknowledge the positive impacts PCDP has brought in creating gender balance in their areas. The project has made women to take part in PCDP project committees. In addition, women were made to attend meeting programs concerning the project and engage in planning process. The opportunity had enabled them to voice their demand.

The project operational manual states that progress of implementation of sub projects must be made known to everyone in the sub-kebele/ kebele. This can be done through monthly regular community learning meetings, whereby at least 80% of the community members and at least 50% women members have participated. In order to ensure the participation of women in the project management of the community, more than 30% of the committee members need to be women. The project implementation manual has clearly identified the number, role and responsibilities of women in the committees.

Thus, PCDP-3 and RPLRP need to uphold and strengthen these affirmative actions to ensure participation and benefits of pastoral and agro-pastoral women.

3.9 Capacity Building

As stated in project appraisal document, PCDP-3 will continue to support community development activities in targeted pastoral and agro-pastoral kebeles to build demand-driven social and economic infrastructure. It will provide investment funds that together with community contributions will help expand and improve service delivery and build infrastructure for local development. Investments will be identified, prioritized, implemented and monitored by beneficiary communities who will also be responsible for procurement and the financial management of sub-projects.

In order to strengthen the CDD process and ensure its institutionalization, PCDP-3 will build community institutions that can engage in planning and resource mobilization, implement small public investment projects, and participate in the oversight service delivery. The sub-component will also help Woreda Finance and Economic Development Offices (WoFEDs) to integrate PCDP's experience of planning with communities within the Government's regular planning and budget development processes. GoE policy requires decentralized development planning and enhanced community participation in planning for public services.

PCDP-3 will support the woredas to replicate this experience within regular government processes. Moreover, under its community level self-monitoring and learning sub-component, PCDP-3 will develop a simple and community friendly monitoring and learning system by (i) introducing simple monitoring formats to be used by beneficiary communities to track project milestones, results and budget use, and to identify implementation problems and best practices; (ii) facilitating periodic structured learning fora at the kebele and sub-kebele levels that would be chaired by community leaders and facilitated by volunteers from the community and project staff; (iii) facilitating periodic structured learning fora at the woreda level with participation by selected facilitators of the sub-woreda learning fora; and (iv) training community leaders and volunteers on managing relevant information and promoting learning from such information. It will also develop the kebele centers as information sharing and learning hubs.

However, this is not yet fully realized on the ground, particularly in the pastoral areas where local government capacity is weak. PCDP-1 and PCDP-2 have provided practical experiences in implementing an approach that engages pastoral/agro-pastoral communities in their own local development including prioritizing service delivery, implementing sub-projects and monitoring performance. The investment provided in PCDP3, such latrines, water points, vet centers, etc will require community routine maintenance, which will come through significant capacity building and backstopping; therefore, it is important to invest on culturally appropriate capacity building, awareness raising among the beneficiaries and training of PIU staff on CDD principles, and such training should be carried out in accordance with the values, customs, and life style of the people. Further, some of the infrastructure will require funds from regional and woreda governments and community contribution in cash and in kind. The project staff should be trained to avoid excluding the most vulnerable groups from the project as a result of their inability to make counterpart contribution

of 5% or any other required contribution. Further, the trainers should be sensitized and experienced in intercultural communication.

In the past, different committees were functional at a community level in the actual implementation of PCDP projects namely: Community Project Management Committee; Community Procurement Committee and Monitoring and Follow up Committees that are responsible for every activity of the sub projects on behalf of the community. Committee members are members of the community and are selected by the community itself. All committee members have access to training to execute their responsibilities effectively. Though a number of training sessions have been conducted in the last two phases of the project, additional capacity building activities has to be done at community level to strengthen wider community involvement in project implementation and monitoring activities.

3.10. Government Commune Program

Pastoralist areas are frequently susceptible for climatic shocks, like drought and shortage of rainfall, which have aggravated the environmental degradation and led to lower productivity. Due to these environmental and economic shocks, the livelihood conditions and resilience capacity of pastoralist community have been deteriorating. In response to these, the government has planned to conduct a commune program in pastoral and agro pastoral areas. In undertaking the program, government adopts the following as the main guiding principles to ensure benefits of the community.

There is therefore a likely geographic overlap of the commune program with both PCDP-3 and RPLRP in SNNPR, Somali and Afar Regions. In case of any adverse impact due to the program or other interventions, the projects' planning processes should take in to consideration the safeguards policy of the World Bank and should not ignore the needs of the underserved and vulnerable groups, or any emerging issues as they arise. Overall, the Social Assessment findings indicate that, to date, PCDP's funds have not been used or associated with the commune program. However, it is expected that social relationship and resource utilization patterns will evolve as a result of external developments including but not limited to settlement of pastoralists through the government commune program. The World Bank is undertaking a separate assessment to examine the situation among communities where communes are being established including an assessment of the environmental, social and economic impacts of the changes. The assessment is expected to alert the Bank and other development partners to any potential risks to PCDP-3 and RPLRP interface with the program and to provide guidance on how best to engage in cases where problems emerge. The guidance will cover issues such as the definition of future project boundaries and criteria for the selection of kebeles for project support.

Community consultation- the resettlement of households is made based on prior consultation with the community members. The program is a voluntary resettlement plan. Only volunteer households and community members will be included in the resettlement process.

Water as entry point- one of the critical problem in pastoralist areas is access to water. Thus, in undertaking the voluntary resettlement plan, due emphasis is taken by government to ensure access to underground or surface water resources prior to implementation.

Access to road network and basic services- limited access to infrastructure in pastoral areas contributed towards aggravating the vulnerability of pastoral communities. Their market access has been limited due to poor network roads making them benefit less from their products. In line with this, the government ensures the voluntary resettlement areas have sufficient access for road networks and market. In addition, provision of basic services, like health centers and posts, veterinary service, and schools are being undertaken in the voluntary resettlement areas.

Environmentally friendly and conflict sensitive- the commune sites are selected in ways that ensure sustainable use of resources. To avoid conflicts in the commune areas, mitigation measures such as pre-assessment of issues that could potentially cause conflict and consultation with host communities as well as with settling communities have been put in place. .

Agronomic practice- the resettlement sites were selected depending on availability of land for cropping purpose. The voluntarily settled community members are given certain amount of land where they practice crop production.

In accordance with these principles so far government has been implementing the commune program in Afar and Somali regions. In Somali region, the commune program has been implemented in 18 woredas located in Gode, Liben and Afdar zones. So far 150,000 households had voluntarily resettled in the newly prepared sites. In Afar region the commune program has been implemented in 8 woredas. So far 8,000 household heads have been voluntarily resettled. The commune program as well as other developments changes the context in which pastoral communities subsist. It is therefore likely that pastoralists' livelihoods and social relationships will change. The implications of these changes need to be understood better.

This study team has tried to identify the potential implication of the commune program in the implementation of PCDP-3 and RPLRP subprojects activities. The findings from the field indicate that in Oromia there is no plan for resettlement in sampled woredas. In SNNPR, the regional government has not planned the program in the consulted kebeles and the participants are not aware of the program. However, on further consultation with key informants from woreda, the study team learnt that the regional office has planned to conduct the commune program in most of woredas found in the South Omo zone.

4. Community consultation and involvement

Public consultations were carried out with pastoralist and agro-pastoralist communities during the preparation of the project and during this study to inform affected communities of the proposed project, to assess together with affected communities possible project benefits and adverse impacts, and agree on measures to enhance benefits or mitigate adverse impacts and to ascertain whether affected communities broadly support the project design. All community social classes, such as religious and clan leaders, women, minorities, disabled societies, and youth were invited and participated in the community consultation meetings. The MST and woreda focal person facilitated the community discussion. During the meetings, various aspects of the project as well as community related issues were discussed. The

MSTs were responsible in encouraging the community members to express their views and opinions, in good faith and without duress.

From FGD participants in SNNPR, it is clear that the participants have a high level of understanding about the projects. The participants recall their participation and involvement in meetings that were organized by local administrative systems and project implementers to discuss objectives of PCDP and the implementation approach. Besides, according to key informants from project coordinating unit, rapid assessments were done by project experts from federal, regional, and woreda jurisdictions to identify the needs of the community. In general, the Social Assessment findings indicate that there have been continuous consultations with the communities to identify their pressing challenges and the way forward as well as to address the perception of the communities and their interest in the projects. The participants stated that through the CDD approach of the project the interventions undertaken were the priority demand of the public. Participants in Afar state that the project is community demand driven as it was implemented based on their development needs, which were discussed and prioritized among them. The public also contributes what is expected as a project-matching fund to support and part take in the project. These have been mobilized easily because the community believed that the intervention addresses our pressing needs. The participants expressed their satisfaction with the CDD approach and want the project to continue using this approach in its third phase.

Implementation of PCDP-I and PCDP-II has brought tangible benefits to the community. Thus, according to participants in Somali region, there is no more uncertainty about PCDP and, hence, there is a strong desire for PCDP-III to be resumed. Interventions undertaken by PCDP project are community-based, where the benefits are shared without any discrimination regardless of ethnic background, residence and wealth status. Access to services is open to all residents of the village, and as well as nearby kebeles and woredas. For example, in *Argoba* Special Woreda, Gacheni Kebele, a school expansion project undertaken by PCDP provides service not only to the communities residing in *Argoba*, but also to neighboring communities in the Afar and Amhara regions.

The participants also recalled some of relevant issues that were addressed in the consultations. For instance, one major view raised in the consultation by some participants was the fear of involuntary displacement of individuals from private property in association with some of the project activities. But the community was assured by the Government that such issues would not be a big problem as planning and identification are being conducted with their consent, and displacement is highly unlikely as there is relatively ample communal land in the area.

PCDP-3 in its RLP sub-component supports strengthening and/or diversification of pastoralists' livelihoods by supporting targeted pastoral households (selected by their communities because of their vulnerability status, particularly as they fall out of mainstream livelihood activities and because of their potential to catalyze change within their communities) to improve their livelihood systems. Such support will focus on identification, selection and development of opportunities for viable IGAs and for strengthening existing productive activities. The focus on identification of investment opportunities, innovation, and prospects for diversification will enable pastoral and agro-pastoral households to develop more robust livelihoods and to

improve the rate of return on economic activities through the use of improved technology and innovative methods, where all community members have equal opportunity without undermining their culture and life style

Thus, participants about the extent to which consultations have been inclusive, particularly for those who are believed to have been left out mainstream development (e.g., destitute and poorest households, women and female headed households, minorities). The facilitators expressed that, in pastoral areas, the kebeles are formed from the same clan that share close social ties and systems; therefore, the occurrence of the exclusion of such individuals from the benefits of the project is very unlikely.

Some minority groups or outcasts were identified by the study team in Oromia and SNNP regions. Though these groups are less privileged than the traditional social systems, they have not been denied user rights to public resources. The investments undertaken by PCDP-3 will not create gaps among the communities. These outcasts are either located in Oromia or SNNPR have common features in that their livelihood strategy is not solely dependent on pastoralism or agro-pastoralism, but rather supplemented by blacksmith, pottery and related handicraft activities. Through its rural livelihood component, PCDP-3 might provide them with opportunity by promoting these as income generating activities.

After thorough discussion, the communities confirmed their broad community support for the effective implementation of projects interventions. The community also stated that the projects' CDD approach is in line with their traditional institutions of social support, common resource management, and conflict resolution systems. Hence, the customary institutions of the communities will also contribute immensely to the effective projects implementation and sustainability.

Furthermore, the communities agreed about the inclusiveness of the participation and benefit-sharing arrangements, particularly those that target female and male, young and old, poor, and minorities in the target woredas; no community members believe they will be excluded from the projects' benefits. The community members were reassured that in PCDP-3 and RPLRP, community consultation and involvement will be the prime prerequisites for its realization and will incorporate the devised complex social arrangements that exist in pastoral communities which have enabled them to share access to natural resources, to manage conflicts, and to ensure the mobility of households and herds across long distances. The projects will also support participatory development through the CDD approach by paying particular attention to those segments of pastoralist society that are traditionally underserved (women, youth and other vulnerable groups) in making sure that they are fully heard and their interests are reflected in all project activities.

Besides, in order to mitigate any adverse impact on the underserved populations and vulnerable groups the communities have appreciated the ESMF and RPF that were prepared for the project, as they incorporate appropriate mitigation measures. The other issues discussed during community consultation are about land acquisition. In this regard, PCDP-3 and RPLRP interventions may require the acquisition of land and private property, or there is a possibility that the projects would affect access to natural resources used by pastoral and agro-pastoral communities, or, people may be affected because the land which will be acquired for project activities might deprive them of their livelihoods. Moreover, the projects may engage in rangeland

management that requires traditional intermittent grazing lands so that the environment may be rehabilitated, but which may lead to reduced access to natural resources. As a result of these, the Resettlement Policy Framework has been prepared and will be used to mitigate project induced land acquisition, involuntary resettlement, and loss of livelihoods. During the consultation, the community appreciated the way the projects are going to compensate any affected people.

In addition to the above, the communities have mentioned the importance of capacity-building for successful implementation of the projects. For instance, they said capacity of the woreda structure is weak in terms of providing the necessary technical support for the communities. Hence, they have recommended that PCDP-3 and RPLRP should incorporate culturally appropriate capacity development and institutional strengthening activities for relevant stakeholders, so that they become well-informed about participatory approach, and take an active part in project implementation.

Further, they suggested that the two projects should strengthen communities and community-based institutions' capacity in order for them to play a role in making sure that beneficiaries of the projects as well as those affected by the projects are aware of the impacts and implications of the projects. The communities also pointed out that the projects should address the problem of lack of access to affordable credit and suggested enabling the existing saving and credit cooperatives to promote saving and credit among the pastoral and agro-pastoral communities. They mentioned that projects should also address issues of expansion of employment and market opportunities as well as effective coping mechanisms for climatic variability through diversification of livelihoods and income.

5. Risks and Mitigation Measure

5.1. Anticipated risk

PCDP-3 is designed to operate in pastoral and agro pastoral areas of the country where internal conflicts were more or less prevalent. Moreover, the likelihood of the project activities being affected by conflict might also increase in association with expansion of interventions to all pastoral and agro-pastoral areas of the country.

The main factors that induce conflict in the regions are competition over resources. In SNNPR, key participants from the woreda and FGD participants stated that utilization of resources has been a source of frequent conflict between the local pastoral communities. The crossing of physical boundaries by one pastoral community in search of pasture and water is a recurrent source of conflict. Even though these conflicts might not deter implementation of project activities, they may cause delays.

The other sources of risks might be associated with the dynamic social, economic and environmental changes taking place in PCDP implementation areas. There have been changes in livelihood pattern and social norms in the pastoral areas that came along with various interventions undertaken in the areas. The causes of the change include, among others, investment initiatives taken by public and private sectors and exogenous factors like climate change. However, as stated in the PAD, there is no adequate capacity and expertise within PCDP's implementing agencies and government structures to deal with such social and environmental issues. More

generally, PCDP's implementing agencies have low awareness and culturally appropriate capacity to properly implement and document safeguard instruments.

Similarly, due to loss of livestock assets there are increasing trends in pastoral areas to resort to crop farming. To cite as an example, pastoralist communities in Bale zone are starting crop production forced by the loss of their livestock assets. But such changes affect social relationships and resource utilization. For instance, in such a situation, the communal land user right will change into a private land use right and thus reduce the availability of dry season grazing areas. So far, PCDP has benefited from the provision of free land for infrastructure construction. But, private access to land in the future might increase the incidence of involuntary resettlement, conflicts and exclusions, which might affect the implementation of some of PCDP sub-components.

The capacities to coordinate, facilitate, and implement PCDP-3 and RPLRP-related activities may be reasonably adequate at federal and regional levels. This is, however, thought to be lacking at the woreda and grassroots levels. PCDP implementing agencies exhibit weaknesses in relation to technical support to beneficiary communities in culturally appropriate manner, accounting and financial reporting, and procurement processes. Due to the remoteness of most project woredas, close supervision and monitoring is also often difficult, leading to weak internal controls.

Furthermore, the risk is aggravated by frequent staff turnovers as a result of poor motivation, low remuneration, and inadequate incentive schemes. This will affect the ability of the project to help implementing agencies overcome their implementation weaknesses and may result in drawbacks in financial management and procurement practices as well as timely delivery of quality reports. There is also the risk that vulnerable groups will not participate as a result of their inability to pay counterpart contribution in cash and/or in kind.

5.2 Mitigation Measures

In case of conflicts, pastoral/agro-pastoral communities use customary conflict resolution mechanisms to restore peace and security. There are also government systems that are in place following the decentralized tiers of FDRE. What aggravates conflicts in pastoral area are resource utilization and to some extent administrative and boundary issues. With these measures, the regional governments and MoFA should work towards enhancing inter-ethnic relationships among the groups by fostering the establishment of a forum for cross-kebele community dialogue and creating economic interdependence and social ties. Economic interdependence through the market system, road networks, and social services can increase the interaction of ethnic groups and help to reduce hostility.

Though the impact of social institutions are weakening, as discussed in the previous section, they still have a crucial role in governing the day-to-day interaction of pastoral and agro-pastoral communities. Therefore, besides promoting formal institutions, it is necessary to strengthen these institutions. The use of such institutions in implementing development projects has brought a proven positive impact, and has been a key catalyst for the change. For instance, in SNNPR, through the traditional institution of '*Denb*' the community has condemned '*Mingi*', a traditional practice of abandoning an infant because he is impure, for example if his upper jaw teeth come

out before the lower jaw teeth. Thus, PCDP-3 and RPLRP need to work in close contact with these institutions to meet their target. The project should also include in the PIM and associated operation manuals a monitoring and evaluation mechanism to track the performance of these institutions.

In general, the community consultation process that underlies PCDP-3 community level interventions should explicitly endeavor to ensure that the voice of vulnerable and traditionally under-served community members are heard, that their interests are addressed, and that they share in PCDP-3 benefits. In particular, since PCDP requires that community members contribute financially to sub-projects, the consultation process should encourage communities to distribute the responsibility of doing so in accordance with the varying ability of different members so that it does not become a burden to the vulnerable and resource poor households.

The social, economic and environmental conditions surrounding the pastoral areas are changing dynamically. Thus, there have been changes in the livelihood pattern of pastoralist/agro-pastoralist communities. To accommodate these changes with the implementation process of PCDP-3 and RPLRP, the coordinating units of the projects need to identify the short term and long term plans to be undertaken in intervention woredas in consultation with woreda, regional and federal level stakeholders. The project should strengthen the projects' safeguards unit with adequate staffing and insist on quality report on various aspects of land acquisition.

The project has to incorporate culturally appropriate capacity development and institutional strengthening activities for relevant stakeholders. These stakeholders are thus expected to become well-informed about participatory approach, and take an active part in project implementation. Moreover, they will be able to play a role in making sure that beneficiaries of the project as well as those affected by are aware of the impacts and implications of the project. Participatory methods are known to facilitate community mobilization and involvement in contributing toward effective project management all the way through the design, implementation, and monitoring and evaluation phases.

6. Lessons learned from PCDP-1 PCDP-2

PCDP has introduced a model of service delivery and investment whereby communities needing services are targeted by need and equity considerations. Community institutions responsible for overseeing community consultations and local development have been established and capacity has been built at community level for planning and implementing investment projects and for mobilizing funds. Overall, a high level of satisfaction is expressed by pastoral communities reached by the Program to date on the CDD approach promoted, both in terms of the process itself that gave them opportunity to take part in their own development process as well as the ensuing services.

While PCDP-1 and 2 have helped grassroots institutions emerge as active partners in their communities' development, institutional development is an on-going process which needs to be continued under PCDP-3. In the past, no support has been provided under either PCDP-1 or PCDP-2 to deepening community participation in post-project oversight. It is nonetheless an on-going process that needs to be further enhanced

under PCDP-3 as the Program phases out and the CDD approach is adopted by local governments as a planning and investment model for all publicly funded initiatives.

PCDP-1 and PCDP-2 implementation experience underscores that pastoralists can effectively plan for and manage local investments and mobilize their own resources to supplement public funding. Quite naturally, this effectiveness varies across communities, across kebeles and woredas. It is therefore important that PCDP-3 support community-level learning both from own implementation experiences and from each other. While pastoralists have demonstrated that they are able to effectively plan for and implement small investment projects, they nevertheless require external support to do this effectively in culturally appropriate manner. The experience of PCDP-1 and PCDP-2 has shown that this support is most needed to provide innovative solutions to development problems identified during the planning process, to provide required technical expertise in the design of sub-project, and to help communities overcome implementation difficulties.

PCDP-1 supported targeted households to strengthen their livelihoods in a rather *ad hoc* manner. PCDP-2 followed with interventions to promote the development of grassroots financial institutions to more broadly support income generating activities, by enhancing pastoralists' access to finance. Nevertheless, such support remains partial as limited access to finance, while a critical constraint, is only one of many faced by pastoralists as they seek to enhance their livelihoods. PCDP-3 should link support to livelihood development to the community planning process and, while continuing to support grassroots financial institutions, should introduce additional interventions, such as helping to identify and develop viable investment options and promote innovative ideas that will strengthen their cultural life style.

PCDP has had significant success in promoting systems that help address pastoral risk management, particularly in terms of building on pastoralists' traditional knowledge and systems for coping with disasters, the program's interventions. Community based early warning systems and risk management strategies play an important part in reducing pastoralists' risks but are only one aspect of disaster preparedness, mitigation and response. Cognizant of this, the GoE has developed a comprehensive DRM investment framework (DRM SPIF) that takes full account of lessons from PCDP-1 and 2. Pastoral risk management is best supported in a coordinated manner within the DRM SPIF. Additionally, the World Bank and the African Development Bank are in the process of preparing with the GoE the Regional Livelihoods Resilience Project (RPLRP) recognizing that many of the issues of pastoralists' vulnerability in the Horn of Africa (including Ethiopia) are regional in nature. The RPLRP should take forward some of PCDP's DRM initiatives in a regional context.

PCDP-1 and 2 helped define the GoE's pastoral development strategy and implemented initiatives in accordance with the strategy. Strategic thinking is obviously an on-going process and PCDP-3 should build a body of knowledge based on its implementation experience and supported by studies, establish a discussion fora and a communication strategy for disseminating program information to promote continued dialogue on pastoralism.

7. Potential Risks, Challenges and Recommendations

7.1. Below is the summary of potential risks and challenges associated with implementation of PCDP3 components.

Component	Potential Risks and Challenges	Mitigation measures
<p>Component 1. <i>Community Driven Service Provision through community investment funds (CIF)</i></p>	<p>✓ Community consultations (through which CIF sub-projects are identified), unless managed well, could reinforce existing social inequalities and exclude women and children, poorest households, outcasts, etc.</p>	<p>✓ PCDP-3's community consultation process will start with a PRA for a social mapping to identify inter alia vulnerable sections of beneficiary communities and their groups. The consultation process will directly engage such groups at the sub-kebele level. Special attention will be given to the inclusion of female headed households and women's groups.</p> <p>✓</p> <p>✓ Also at the start of the consultation process, communities will agree on ethical principles that guide the planning process. Such principles will include giving priority to vulnerable groups identified by the social mapping.</p> <p>✓ PCDP-3 will provide technical assistance and culturally appropriate capacity building for the women and women groups as well as to facilitators of community/ group discussions so that they can draw women, youth and other diffident participants to engage actively in consultative processes.</p> <p>✓ PCDP-3 will include specific measures such as including women among project staff (to serve as role models), support to women so that they can participate in consultative meetings, and training on gender relations and inclusive methods of facilitation to all facilitators of the consultative</p>

Component	Potential Risks and Challenges	Mitigation measures
		process
	<p>Changing patterns in resource access and ownership in pastoral areas may reduce access to resources and land acquisition for CIF sub-projects, this could result in conflict—particularly if effects spill over across traditional boundaries.</p>	<ul style="list-style-type: none"> ✓ PCDP-3 triggers OP 4.12 and an RPF has been prepared so that issues related to land acquisition and reduced access to natural resources are properly handled. Briefly, where there is land acquisition, if land has been provided voluntarily, this will be documented and shared with the woreda appraisal team so that this team considers the issue before any sub-project is approved by the woreda. If there is involuntary resettlement, a Resettlement Action Plan will be developed and approved by the FPCU or RPCU and the World Bank—and put into practice by the woreda and kebele administrations. Where there is reduced access to natural resources, consultations on how this will be managed will be undertaken with all stakeholders and documented. ✓ Further, the project will foster the strengthening and creation of forum at woreda level that will allow for cross-kebele consultations on sub-projects after they have been appraised and endorsed by the woreda appraisal team. This would allow for communication and an exchange of ideas among pastoral communities and support appropriate grievance redress mechanism and benefit sharing arrangements.
	<p>Due to high turnover and institutional instability, woreda specialists and kebele leaders have little experience</p>	<ul style="list-style-type: none"> ✓ PCDP-3 will provide continues training for MST staff, WTC members, woreda appraisal teams, and KDCs on

Component	Potential Risks and Challenges	Mitigation measures
	with social issues (including gender equity) and little culturally appropriate capacity to undertake PRA, social mapping, broad consultations, effective review/appraisal of sub-projects for social impacts, etc.	social development issues, gender equity, PRA techniques, facilitation skills, etc. to ensure that social issues (including inter alia gender equity, intercultural communication) are properly considered in all PCDP-3 processes. Further, the project will assist the PAPs in culturally appropriate capacity building, training and sensitization activities to preserve the loss of traditional knowledge, culture, and livelihood patterns.
	✓ There is a potential risk that vulnerable groups will not be able to participate in the project benefit due to their limited financial resources and will be unable to contribute the required 5% cash contribution	✓ The consultative process on which PCDP-3 planning is based should explicitly consider how the responsibility of community contributions to PCDP funded sub-projects is distributed so that it is in line with the varying ability of different households to do so.
Component 2. Rural Livelihoods Program	✓ It is difficult to provide traditional financial products, as (i) pastoral livelihood systems require seasonal mobility, and (ii) pastoralists and agro-pastoralists (in Afar, Somali and Bale) are predominantly Muslim and under pure Islamic rules, might not be able to participate in loan schemes. This may affect the viability of SACCOs.	<ul style="list-style-type: none"> ✓ Introduce appropriate financial products, including interest-free types of loans, but replace this with ‘service charge’ to ensure that the SACCOs are able to sustain their services. Learn from experience of Islamic Banking worldwide ✓ Based on consultations with beneficiary communities, PCDP-3 will help SACCOs introduce savings and credit products that are culturally appropriate and in line with the needs of mobile households as well as those that are sedentary
	✓ As in the case of Component 1, community	✓ The PCDP-3 consultative process will start with a PRA

Component	Potential Risks and Challenges	Mitigation measures
	<p>consultations (through which RLP interventions are identified), unless managed well, could reinforce existing social inequalities and exclude women and children, poorest households, female headed households, people with disabilities, etc.</p>	<p>for a social mapping to identify vulnerable sections of beneficiary communities and groups and the process will directly engage with such groups at the sub-kebele level Also at the start of the consultation process, communities will agree on ethical principles that guide the planning process. Such principles will include giving priority to vulnerable groups identified by the social mapping.</p> <p>✓ The project’s operational manuals should provide for participatory impact monitoring that will include sensitization of the traditional institutions on the needs of women</p>
<p>Component 3. <i>Knowledge Management and Learning</i></p>	<p>✓ Unless there is a clear portfolio of research topics and agendas, professional bias will lead to the neglect of social issues and/or production of studies that have limited relevance for the formulation of new policies, adoption of new strategies and technologies and solving problems</p>	<p>✓ Under PCDP-3, a social and environment safeguards specialist will be employed within the FPCU to inter alia provide technical assistance for including social issues for both knowledge management and internal learning</p>
<p>Component 4. <i>Project Management, Monitoring and Evaluation</i></p>	<p>✓ PCDP-3 will be implemented through relevant government offices and community organizations supported by the FPCU, RPCU and MSTs. Limited capacities at the woreda and community level (exacerbated by high staff turnover) could be inadequate for the proper planning, execution of projects, supervision,</p>	<p>✓ PCDP-3 will emphasize culturally appropriate capacity building of project staffs and implementation agencies, which will include social issues as well as project management and monitoring and evaluation</p>

Component	Potential Risks and Challenges	Mitigation measures
	technical backstopping and addressing social development issues	

7.2 Summary of potential risks and challenges associated with implementation of RPLRP components.

Component	Potential Risks and Challenges	Recommended mitigation measure
Component 1. <i>Natural Resources Management</i>	✓ Since the communities have constructed social boundaries between their lands and water sources, conflicts might occur among pastoral communities during usage of the infrastructure (like pond, subsurface dam, diversion structure for water supply and irrigation).	<ul style="list-style-type: none"> ✓ Prior to investments being implemented, consensus on access and user rights for resources has to be reached among the communities that share such resources in good faith and in a socially inclusive manner ✓ Strengthening social ties and improving enter-ethnic relationships
	✓ Selection and identification of trans boundary resources (water and range land) and mapping at lower level might be delayed due to limited capacity	✓ Technical support and culturally appropriate capacity building activities should be planned to enhance local implementation capacity
	✓ Absence of uniform policy and legal framework among the regional members and longer time is required to state such initiatives	✓ Woredas and regions need to develop policy and legal frameworks that ensure the benefits of all involved actors
Component 2. <i>Market Access and Trade</i>	✓ Lack of access to appropriate financial services and products	✓ Improve banking and other financial services in selected market areas and local centers to ensure safe transactions
	✓ Policy, tax related barriers, and weak transactions among member nations need extended time to improve	✓ To improve the policy and tax issues the legislatures of bordering nations have to work in close collaboration with the Government of Ethiopia
Component 3. <i>Livelihoods Support</i>	<ul style="list-style-type: none"> ✓ Limited coverage and capacity of veterinary service centers ✓ 	✓ RPLRP design should include mechanisms to restock veterinary medicines in currently existing but nonfunctional vet centers to improve livestock health and enhance productivity. Moreover, mobile veterinary support mechanisms should be introduced, using the seasonal mobility pattern of communities

Component	Potential Risks and Challenges	Recommended mitigation measure
		in intervention areas to prevent the outbreak of disease and mass livestock morbidity
	✓ Lack of appropriate extension services for pastoral and agro-pastoral areas	✓ An extension system and technologies that strengthen the productivity of pastoralists and agro-pastoralist households has to be designed to improve output
	✓ Low capacity and limited distribution of micro finance institutions of pastoral areas	✓ Financial services that took into consideration the lifestyle of the pastoralists and as well interest issues (as most of the intervention areas are Muslim) need to be identified based on experiences from elsewhere.
Component 4. <i>Pastoral Disaster Risk Management</i>	✓ No risk identified	
Component 5. <i>Project Management and Institutional Support</i>	✓ Capacity limitation of staffs almost at all level in coordination, supervision, and monitoring	✓ More emphasis need to be placed on culturally appropriate capacity building of project staffs and implementation agencies that include addressing sociocultural issues as well as project management, monitoring and evaluation needs

8. ANNEXES

Annex 1: Focus Group Discussion, Key Informant Interview, In-depth Interview and Observation Checklists

- What are the livelihood activities that the community carries out to make a living?
- Is there difference in the role that men and women at home and in the economic activities?
- In the household, who have the right to own land?
- Do women have culturally the right to save money?
- Do women sale household products by their own decision?
- Do both women and men have equal access to resources and services? If women have differential (low) access to resources compared with men, why? Are there cultural factors affecting women's' access?
- Were women actively participated and consulted for the sub-project identification and planning process? What do suggest for improving the participation of women in leadership in community participation?
- Are there vulnerable nations, nationalities and peoples, and other vulnerable and marginalized groups in the project areas?
- Do specific groups (minorities, women, FHHs, youth) are likely to lose-out from specific types of development in pastoral and agro-pastoral areas?
- How will, for example, the introduction of modern irrigation affect the poorest and landless?
- What are the existing gap in entrepreneurial skill and how PCDP-3 and RPLRP could redress or reinforce this gap?
- Are there religious and/or ethnic biases (if any) against the vulnerable nations by the dominant groups within a Woreda, and the subsequent relationship as a result of these biases?
- Is there gender inequality/ equality and how development projects have been appropriated to reinforce gender inequality
- What are the types of land tenure? What is the status of land use and the status of land tenure systems? How is the use of natural resources?
- Where there have been resettlement programs (previous or currently on going)? If so, what are the impact of resettlement:
- on the dynamics of change on the social networks and community relationships and
- On the livelihood and economic wellbeing of resettled and host community households.
- Are there physical cultural resources that have or will likely to be impacted? If so,
- The name, type, age, ownership, short description of the cultural resource, etc
- What is the nature and extent of potential impacts on these resources (this should include locally recognized sacred and religious place
- How will it be monitored, and managed?
- Are there existing micro-credit programs? If so? What was their experience in the project target areas in terms of their cultural appropriateness? Are they accessible to vulnerable nations, nationalities and people as well as other vulnerable and marginal groups?

- Is there social cohesion or lack thereof among pastoralist communities, and with other social groups?
- What are the technical training programs to be carried out under the two projects (PCDP-3 and RPLRP) in terms of the cultural appropriateness and their likely ability to respond to the specific needs of the vulnerable nations, nationalities and people, other vulnerable and marginal groups, women and youth?
- Do you think that the institutional capacity of the institutional arrangements proposed under the two projects (PCDP-3 and RPLRP) to manage and monitor environmental and social safeguard issues;
- If training is envisaged to build human resource capacity to monitor and implement safeguard instruments, what type of training was arranged?
- Do you think that the training programs is validity
- Do you think that the training be gender-sensitive.
- What appropriate capacity building measures to ensure participatory and community development approaches that effectively involve vulnerable and marginalized groups.
- What should government, donor and NGO support to community development and livelihood improvements in the areas likely to participate in the projects (as well as the synergy or competition among them)
- If some of the PCDP-2, PCDP-3 and/or RPLRP Woredas overlap with the government's program of "villagization",
- What are the Woredas overlapping with the project area
- What are the impact of traditional institutions and social organization in the study area and conversely, the impact of the villagization on the traditional and social organizations?
- What are the most significant social and cultural features that differentiate social groups in the study area and does this differences will result in exclusion of vulnerable groups?
- What are the social dynamics of the groups, their characteristics, intra- group and inter-group relationships, and the relationships of these groups with public and private (eg. Market) institutions (including the norms, values and behavior that have been institutionalized through those relationships)?
- Are there opportunities and conditions for participation of stakeholders—particularly the poorest, women and vulnerable – in the development process (contributing in sub-project identification, implementation, and monitoring/evaluation)?
- How was the consultative planning process applied by the government's social mobilization teams and the project Mobile Support Teams (MST) in the sub-project identification and implementation?
- How was the capacity and understanding of the MSTs of the consultative process in the "commune centers"
- What is the impact of the newly settled on the host communities and confluence of large numbers of animals on natural resources?
- What are the drivers of conflict and the influence the sub-projects may have on either exacerbating conflict and or creating cohesion within the communities
- Are there institutions in the area; consider both the presence and function of public, private and social institutions relevant to the operation?
- What type of adverse social and economic impacts do the project have in terms of the following key indicators:

- Loss of cultivable land
- Loss of traditional livelihood, and
- Loss of grazing land and other resources, such as water
- How was the communities' awareness and understanding of the government's villagization program?

Observation Checklist

- Infrastructures constructed by PCDP projects
- Physical cultural heritages of the local community
- Living condition of the community and their livelihood activities
 - Community based organizations like micro-financial institutions, etc.
 - PCDP project offices to evaluate their institutional capacity to implement PCDP-3 and RPLRP, etc.