



The Borana Conserved Landscape

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Workshop Report by

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for

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1. Background, methodology and workshop outline

1.1. Community Conserved Areas

Indigenous, mobile, and local communities have for millennia played a critical role in conserving a variety of natural environments and species. They have done this for a variety of purposes, economic as well as cultural, spiritual and aesthetic. There are today innumerable Community Conserved Areas (CCAs) across the world, including sacred forests, wetlands, landscapes, migration territories, village lakes, catchments forests, river and coastal stretches and marine areas. In many of these areas the history of conservation and sustainable use of natural resources is much older than government-managed protected areas, yet they are often neglected or not recognized in official conservation systems.

The networking of several professionals, indigenous peoples, communities and organizations has produced a growing awareness among conservationists worldwide. IUCN has dedicated an entire issue of its journal *Parks* to CCAs (IUCN 2007).

CCAs have been defined “natural and modified ecosystems including significant biodiversity, ecological services and cultural values voluntarily conserved by indigenous, mobile and local communities through customary laws or other effective means”. Authority and responsibility rest with communities through a variety of forms of ethnic governance or locally agreed organizations and rules, often intertwined with cultural or religious values and practices. In several cases the customary rules and organizations in charge of managing natural resources possess no legal recognition or sanctioning by the government, but they are still effective, though in jeopardy under the pressure of globalization.

1.2. The Third Country Case Studies of the GEMConBio project

The project “Governance and Ecosystems Management for the Conservation of Biodiversity” (GEMConBio) has been co-funded by the European Commission to explore the interactions between different types of governance of protected areas modes and sustainable development.

Within the GEMCONBIO project, three partner organizations have coordinated 9 case studies in countries outside the EU. Five out of these nine case studies focus on CCAs. They have been entrusted to CENESTA (Centre for Sustainable Development) for research.

The objective of the Third Country Case Studies is to identify the key elements of community governance of natural resource that positively relate to biodiversity conservation. The project addresses the relationship between different forms of community governance and biodiversity conservation in order to generate lessons of value for governance policies and practices in general and, in particular, for the European Development Cooperation.

1.3. Previous research on community-based conservation in Borana

In 2002 TILCEPA (the Theme on Indigenous and Local Communities, Equity and Protected Areas of IUCN) has promoted a study on equity concerning indigenous and local community

in relation to protected areas. As part of this initiative a participatory research was implemented in Borana by Marco Bassi, Adjunct Professor of Political and Applied Anthropology in Bologna University, in collaboration with Boku Tache, at that time Social System Adviser of SOS Sahel-Ethiopia, and currently a doctoral student at Noragric, the Norwegian University of Life Sciences. The Borana Conserved Landscape was selected because of his unique and fully shaped governance, based on the *gadaa* generation system and on the customary practice to discuss all issues of public relevance in a variety of different community assemblies and meetings. Borana customary laws regulate management of and access to the different natural resources, including dry and wet season rangelands, traditional wells (particularly the sacred *tulaa* wells), the juniper forests, the volcano craters and the ceremonial grounds. Within Borana territory there are formal protected areas: the three National Forests of *Juniper Procera*, and the Yaaballo Wildlife Sanctuary as a representative sample of the Acacia-Commiphora open woodlands and bushlands and the associated fauna. In the State-protected forests SOS Sahel Ethiopia has introduced collaborative management.

The customary institutions, customary law and the pastoral tenure system (based on common property) that so far have assured the conservation of an outstanding biodiversity patrimony in Boranaland are not formally or legally recognized. Borana governance is increasingly replaced by new decisional practices, with a serious impact on both biodiversity and livelihoods.

(Further details on the Borana Conserved Landscape are in Bassi and Tache, 2008).

1.4. The Borana Conserved Landscape Action-Research

The Borana Conserved Landscape was selected as one of the five CCAs third countries case studies of GEMConBio. The Borana Landscape component of the GEMConBio research was entrusted to Marco Bassi and Boku Tache.

The Third Country Case Studies of the GEMConBio project coordinated by CENESTA are based on an action-research methodology. Action-research requires an exchange of information and knowledge between the researchers and the social actors. During the first phase the researchers have

- used the GEMConBio research guidelines to identify the areas of knowledge necessary to promote CCAs in Ethiopia and to identify the sets of information required by the Borana community and other actors to independently plan their own action
- assessed the available literature
- pre-identified key actors and potential partners.

The following building blocks of knowledge were identified:

- New understanding of protected areas: International experiences and international laws relevant to CCAs
- Legal and policy environment in Ethiopia
- The Borana Conserved Landscape (to be elaborated upon during the workshop)

Specific knowledge gaps were identified in relation to policy and legislation in Ethiopia. An

update on the institutional settings and general governance structure was also considered necessary.

During phase 2 the following activities were implemented:

- Active research to fill knowledge gaps
- Identifying and approaching partners for the workshop and its follow up
- Organizing several meetings in Boranaland with the customary leaders and the community at large to preliminarily explain the initiative, enable the communities to internally discuss the issue and to prepare themselves for the workshop.

Phase 3 included some of the activities of phase 2, but was focused on the Borana Conserved Landscape Workshop. It was conceived as a main instrument to facilitate flow of information and communication between the researchers and the community, and to enable the community and other key actors to identify opportunities, challenges and needs for the management (conservation) of their local biodiversity and for their own sustainable livelihoods.

1.5. The workshop

The actual organization of the workshop was entrusted GPDI to Tadhi Liben and Sora Adi, respectively Program Coordinator General Manager of Gayo Pastoral Development Initiative (GPDI), an indigenous NGO. GPDI could build on the existing links with the customary leaders, the communities, relevant GOs and NGOs operating in Borana and Guji Zones to invite over 40 participants (see list of participants in Annex 3 and 4), including *gadaa* customary leaders of three generation classes and the *qaallu* of the Odiitu clan. Elders or customary leaders of the Gabra and Guji pastoral minorities living in Borana territory have also attended.

The workshop was held at SORDU Hall, Yaballo, for 3 days, from July 21st to July 23rd. It was funded by CENESTA as part of the GEMComBio Third Country Case Studies, with co-funding provided by SOS Sahel-Ethiopia. Facilitation with elders was mainly provided by Jaatani Sora, of Field Coordinator of GPDI, and Hukka Garse, Advisor of SOS Sahel Ethiopia.

The first two days of the workshop were dedicated to the pastoral communities, to communicate them the relevant information, facilitate self-reflection and drawing conclusions and plans for their own action as well as recommendations for others. On the first day key concepts and notions were communicated to the community and to the customary leaders. Power point presentations were used by Marco Bassi with linguistic and cultural translation provided by Boku Tache, himself a Borana. Particular care was taken for terms and concepts having no equivalent in the indigenous language or culture. These include key terms such as “biodiversity” and “landscape”, in addition to the difficult concepts of international law whose understanding require knowledge of the processes leading to its formulation and the international settings of its application. Boku Tache has also introduced the discussion about the Borana Conserved Landscape.

On the second day in-depth analysis of the situation was implemented, followed by approval of the “Yaaballo Statement on the Borana Conserved Landscape”.

On the third day representatives of other NGOs operating in Borana, potential donors, officials of the local governmental line departments were invited to take up the suggestions of the community and formulate more technical follow up, including for national and international policy.

2. Day 1: Communicating relevant knowledge to the community

The workshop was opened by the blessings of elders of the Borana, Guji and Gabra. Sora Adi and Tadhi Liben of GPDI made the welcoming remarks and highlighted the structure of the workshop; Marco Bassi and Boku Tache introduced the objectives of GEMComBio.

2.1. The international understanding of Community Conserved Areas

The first building block of knowledge transmitted to the community was the international understanding of Community Conserved Areas. The presentation was based on two main sources, IUCN (2007) and Borrini-Feyerabend, Ashish Kothari and Oviedo (2004).

Explanations were provided about the shift in the international understanding of protected areas and the inherent governance practices, having progressively involved more attention for the local communities, human rights, issues of equity and, more recently, involvement of local communities in governance, up to the international recognition of CCAs.

The international events leading to recognition of CCAs were described, particularly the IUCN Vth World Park Congress (WPC, Durban 2003), attended by many individuals belonging to indigenous and mobile peoples, and the VIIth Conference of Parties to the Convention of Biological Diversity (CBD COP 7, Kuala Lumpur 2004).

Concerning the Vth World Parks Congress highlights from the following outputs were explained to the attending representatives of the community and customary leaders:

- Recommendation 5.16, *Good Governance of Protected Areas* (Annex 3 and 4). It acknowledges the traditional mechanisms to manage biodiversity of local and indigenous communities and the need to strengthen them in establishing and managing PAs. It also places conservation within the context of a broader landscape matrix, beyond conventional PAs.
- Recommendation 5.2.6, *Community Conserved Areas*. It recognizes and promotes CCAs as a new Governance type of protected area.
- Recommendation 5.2.7, *Mobile Indigenous Peoples and Protected Areas*. It describes mobility as a strategy for sustainable management of natural resources; it recommends respect of the rights of mobile people to their land, recognition of common property and customary laws, support to traditional institutions, and integrity of their resource management system.
- *Durban Accord*. It recognizes the success of indigenous and local communities in conserving biodiversity, calling for “commitment to involve local communities, indigenous and mobile peoples in the creation, proclamation and management of protected areas”.

An explanation was provided about the 6 IUCN management categories of protected areas, being objective oriented, and the proposal to add a new classificatory dimension based on governance type, including a category based on management by local and indigenous communities.

The characteristics of CCAs (Box 1) were discussed on the background of the IUCN (1994) and Convention on Biological Diversity (CBD) (Article 2) definitions of protected areas.

Box 1. Some characteristics of CCAs

- The relevant indigenous and local communities are “concerned” about the given ecosystems—usually being related to them culturally and/or because of livelihoods;
- The community management decisions and efforts lead to the conservation of habitats, species, and ecological services and associated cultural values, although the conscious objective of management may not be conservation *per se*.
- Communities are the major players in decision-making and implementation actions related to ecosystem management, implying that some form of community authority exists and is capable of enforcing regulations.
- Although they may occasionally contain private lands, CCAs are mostly found on common or collectively held property, or in government lands that the community considers as part of its common
- CCAs are usually based on customary law and traditional practices

Some areas of ambiguity for recognition of the pastoral territories of Ethiopia as protected areas emerged. In order to be considered CCAs the territories of the pastoral communities should have the following characteristics:

- Presence in the territory of relevant biodiversity
- Explicit intent by the involved community/ies to conserve relevant biodiversity
- Defined boundaries

Accordingly the need to formulate an explicit Statement to formally proclaim the Borana Conserved Landscape was identified.

The status of CCAs in the different continents were reviewed, with special emphasis on the differences between countries where steps towards the formal recognition of CCAs have been taken and countries where this did not yet take place.

Ratification of ILO Convention 169 on the rights of indigenous and tribal peoples and the existence of legal provisions on these rights at national level were identified as key elements of the success of CCAs.

From the Australian IPA programme the need for dedicated funding to each CCA was learned, to implement the following activities:

- To hold meetings
- To seek independent advice
- To develop management plan
- To support the implementation of plan

From South-east Asia the importance of resource mapping was learned, with special emphasis on the fact that the initiative is directly taken by the indigenous communities using a combination of traditional knowledge and GPS and GIS tools to document their customary use of resources and to develop sustainable management plans.

The high potential of East Africa in terms of diversity of customary governance was highlighted, although actual performance in conservation of biodiversity and in sustainable resources use are constrained by the absent or weak recognition and support from the State, with the exception of Kenya and Madagascar where important steps towards legal recognition have been taken.

This unit on CCAs was concluded with a presentation of challenges already identified for CCAs worldwide (Box 2), followed by a review of the measures to support CCAs in Ethiopia (Box 3).

Box 2. Identified challenges for CCAs:

- weakening of traditional institutions and local knowledge system, also for integration in markets and intrusion of commercial forces, inappropriate educational systems
- State ownership reducing the possibility of community to manage their land
- Lack of governmental support (except a few countries)
- Conflicts with neighboring communities
- Severe threat from development initiatives, policies and private corporation that could destroy or degrade the ecosystems

Box 3. Identified measures to support CCAs in Ethiopia

- Documenting and conducting needs assessment of CCAs at country level
- Facilitating mapping of CCAs to establish boundaries and claims to territorial and resource rights
- Providing legal backing, allowing flexibility to accommodate local contexts
- Integrating CCAs into national protected areas systems, recognizing their governing communities as protected areas managers, and without interference from government authorities in existing community institutions
- Reviving and providing tenurial security and rights over land and water contained within CCAs, to the conserving communities
- Providing CCAs with social recognition, economic and financial support, support to address internal and external threats, conflict resolution mechanisms, institutional and networking support
- Re-orienting development priorities and processes, to avoid imposing destructive or damaging projects on CCAs and their managing communities
- Building community capacity, including technical, financial, managerial and legal.

2.2. Review of Policy and Legislation

The review of policy and legislation was the second building block of knowledge presented in power point by Marco Bassi with cultural translation by Boku Tache. The

presentation moved from discussion of specific conventions and articles of international law to the discussion of the identified relevant environmental, land use and pastoral policies and legislation, with reference to specific articles and statements.

The review of international law on indigenous and tribal peoples was very brief, because, though very relevant to CCAs, Ethiopia has not yet ratified ILO 169 and the governmental and development agencies are still too reluctant to accept this set of principles and the associated approach and procedures. Still the principles contained in the Indigenous and Tribal Peoples Convention, 1989 (ILO No. 169) and in the UN Draft declaration on the rights of the indigenous peoples, adopted in 1994 by the Sub-commission on the Promotion and Protection of Human Rights of ECOSOC, provide excellent guidelines for CCAs in Ethiopia, particularly:

- Right to culture, identity and holistic view according to art. 7 of the UN Draft Declaration
- Rights to land and access to natural resources according to Article 14.1 of ILO 169 and art. 26 of the UN draft Declaration
- Recognition of customary laws and customary institutions according to Art. 8.1 and 8.2 of ILO 169, and to Art. 33 of the UN Draft Declaration
- Self determination in development according to Art. 7.3 of ILO 169, and Art. 30 of the UN Draft Declaration.

Ethiopia is a party to the Convention of Biological Diversity (CBD), ratified in 1994. Art. 9.4 of the Ethiopian Constitution establish that all international agreements ratified by Ethiopia are an integral part of the national laws, hence the CBD, directly dealing with protected areas and conservation of biodiversity, has legal value in Ethiopia.

Box 4 highlights the article more directly relevant for the Borana Conserved Landscape.

Box 4. Relevant articles of the Convention of Biological Diversity

Article 8. In-situ Conservation

Each Contracting Party shall, as far as possible and as appropriate:

(...)

(j) Subject to its national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices;

(...)

Article 10. Sustainable Use of Components of Biological Diversity

Each Contracting Party shall, as far as possible and as appropriate:

(...)

(c) Protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements;

(d) Support local populations to develop and implement remedial action in degraded areas where biological diversity has been reduced; and

(...)

More specific provisions have been approved at the Conferences of Parties (COP) to the Convention of Biological Diversity. The COP is a meeting regularly held to monitor and update the implementation of the Convention. The Seventh Conference of the Party (CBD COP 7), held in Kuala Lumpur in 2004 was particularly relevant due to the effective participation of several representatives of indigenous and mobile peoples.

Box 5 summarizes the relevant activities that the national governments (the Parties to the Convention) committed to implement.

Box 5. Programme of Work on Protected Areas (VIIIth Conference of Parties to the Convention of Biological Diversity, CBD COP 7, Kuala Lumpur 2004)

Activity 1.1.4. By 2006, conduct participatory national reviews of existing and potential forms of conservation ... including innovative types of governance for Protected Areas that need to be recognized and promoted through legal, policy, financial, institutional and community mechanisms (...) including indigenous and local community conserved areas.

Activity 1.1.7. Encourage the establishment of PAs that benefit indigenous and local communities and respect, preserve, and maintain their traditional knowledge in accordance with article 8(j) and related provisions

Activity 2.1.2. Recognize and promote a broad set of governance types (...), including areas conserved by indigenous and local communities. The promotion of these areas should be by legal and/or policy, financial and community mechanism

Activity 2.1.3. Undertake legal and policy reforms with the full participation of indigenous and local communities to enable legal recognition of indigenous and local community conserved areas.

Activity 2.2.4. Promote an enabling environment (legislation, policies, capacities, and resources) for the involvement of indigenous and local communities in decision making, and the development of their capacities and opportunities to establish and manage protected areas, including community conserved areas

Activity 3.3.3. Encourage the use of appropriate technology, including technologies of indigenous and local communities (consistent with Article 8(j)) ... for habitat restoration, resource mapping, and biological inventory ... monitoring, in situ/ex-situ conservation, sustainable use etc...

The final declaration of the same Conference reaffirms the significant role of indigenous and local communities in the conservation and sustainable use of biological resources and commits governments to integrate biodiversity conservation and sustainable use of its components into socio-economic development (Kuala Lumpur Declaration, CBD COP 7, Kuala Lumpur 2004).

The CBD and its implementation had a positive impact on environmental policy formulation in Ethiopia. The *Conservation Strategy of Ethiopia* (1997b) explicitly recalls the need to enact domestic legislation to enable the enforcement of international treaties, agreements and conventions on the environment (Vol. III, Strategy 17.i).

The *Environmental Policy* (EPA, 1997a) contains several provisions for the empowerment and participation of people, and for the sustainable management of natural resources (Box 6). It also recognizes the importance of cultural heritage, including landscapes, and the fact that they are part of an interrelated system that need to be understood for the social and economic development of the people. A key role is assigned to communities in identifying and conserving places and items of heritage (Box 7).

Box 6. Empowerment, participation and sustainable resource use in the *Environmental Policy* (EPA, 1997a)

2.2. Specific Policy objectives

h. Ensure the empowerment and participation of the people and their organizations at all levels in environmental management activities

2.3. Key guiding principles

i. Conditions shall be created that will support community and individual resource users to sustainably manage their own environment.

3.3. Genetic, Species and Ecosystem Biodiversity

f. to promote the involvement of local communities inside and outside protected areas in the planning and management of such areas

g. To ensure that the conservation of biological diversity outside the protected area system be integrated with strategic land use plans, local level plan and sustainable agricultural and pastoral production strategies

j. To ensure that park, forest and wildlife conservation and management programmes which conserve biological diversity on behalf of the country allow a major part of any economic benefits deriving there from to be channeled to local communities affected by such programmes

IV. Cross -sectoral Environment Policies. 4.2. Community Participation and the Environment

a. To ensure that all phases of environmental and resource development and management, from project conceptions to planning and implementation to monitoring and evaluation are undertaken based on the decision of the resource users and managers

c. To develop effective methods of popular participation in the planning and implementation of environmental and resource use and management projects and programmes.

d. To develop the necessary legislation, training and financial support to empower local communities so that they acquire the ability to prevent the manipulated imposition of external decisions in the name of participation, and to ensure genuine grassroots decisions in resources and environmental management

Box 7. Cultural heritage in The *Environmental Policy* (EPA, 1997a)

2.2. Specific Policy objectives

g. Conserve, develop, sustainably manage and support Ethiopia's rich and diverse cultural heritage

3.10. Cultural and Natural Heritage

b. To recognize that the country's heritage conservation should not be seen as the responsibility of government alone and encourage communities to play a leading role in assessing and nominating places or items of heritage significance and in conserving them

c. To promote a sustainable heritage conservation and management programme that seeks to understand all the elements of the system, their interrelationship and the way in which each contributes to social and economic development

d. To ensure that the environment of heritage sites is so managed as to protect the landscape, the monuments, and the artifacts or the fossils as the case may be

In accordance to the Federal Constitution of Ethiopia, this document contains several provisions inherent the rights of pastoralists, particularly the recognition of customary use of natural resources, the application of the precautionary principle in assessing impacts of development initiatives, particularly irrigation schemes (Box 8).

The Conservation Strategy of Ethiopia (EPA 1997b) was also approved by the Environmental Protection Authority. It is more specific in assigning a key identification and management role to the resource users, including the recognition of indigenous knowledge, collective rights, up to legal recognition of customary institutions to regulate the use of natural resources (Box 9).

The modalities and objectives of the Environmental Impact Assessment as described in the *Environmental Policy* are very advanced. They include the assessment of social, political and cultural impacts, and providing for a public process and an independent review. Particular care is required for irrigated schemes in rangelands (Box 10). These policy provisions were actualized with the approval of the Environmental Impact Assessment Proclamation n. 299/2002. This EIA Federal Proclamation is a crucial existing instrument to enable the pastoralists to check the negative effects of externally designed projects, programs and investment schemes. The problem is that the interpretation of the EIA Federal Proclamation varies in the different Regional States, and some, including Oromia, have not yet adopted it in their Regional legislation.

Box 8. Customary use, management and rights of pastoralists in the *Environmental Policy* (EPA, 1997a)

2.3. Key guiding principles

k. The existence of a system which ensures uninterrupted continuing access to the same piece (s) of land and resource create conducive conditions for sustainable natural resource management

III. Sectoral Environmental Policies. 3.1. Soil Husbandry and Sustainable Agriculture

q. To use the precautionary principle in assessing potentially damaging impacts when taking decisions that affect social and economic conditions natural resources and the environment, especially in the pastoral areas, which are perhaps the less studied in the country.

r. To ensure that new technical recommendations are compatible with the existing pastoral and agricultural systems, agro-ecological conditions and the prevailing socio-economic environment

3.4. Water Resources

e. As most large and medium scale irrigation potential is located in the rangelands of the lowlands occupied by pastoralists, to consider the opportunity costs of irrigating important dry season grazing areas of pastoralists for crop production in any cost benefit analysis of such irrigation projects.

4.3. Tenure and access Rights to Land and Natural Resources

a. When taking decisions to recognize that the constitution now ensures that the users of land has the right to a secure and uninterrupted access to it and to renewable natural resources on it (e.g. trees, water, wildlife and grazing);

b. To recognize and protect wherever possible the customary rights of access to and use of land and natural resource which are constitutionally acceptable, socially equitable and are preferred by local communities

4.8. Environmental Research

To coopt existing traditional systems of research and learning into a new system which incorporates both modern and traditional components

Box 9. Customary institutions, collective rights and indigenous knowledge in *The Conservation Strategy of Ethiopia*, Vol. II (EPA, 1997b)

Guiding Principles:

94. f) Resources users and managers shall be assisted in identifying and mobilizing existing and new resources to implement decisions emanating from the diagnostic and design process led by themselves

94. g). To minimize needs for new resources and to maximize harmonization, existing community and local institutional mechanisms shall be used and built upon wherever possible

94.h). Local indigenous knowledge shall be identified, evaluated, used and/or further developed and used wherever possible.

101. c). Where constitutionally acceptable and socially equitable traditional community institutions for resource management exist and are preferred by local communities then these shall be legally empowered to regulate the use and management of natural resources in their areas

101.d) Any proposed alienation of legally held individual or communal rights by the state shall be subject to judicial review

Box 10. Environmental Impact Assessment in the *Environmental Policy* (EPA, 1997a)

III. Sectoral Environmental Policies. 3.1. Soil Husbandry and Sustainable Agriculture

s. To undertake full environmental social and economic impact assessment of all existing irrigation schemes in the rangelands and wherever needed establish programmes of correcting their negative environmental, social and economic impact.

4.9. Environmental Impact Assessment (EIA)

a. To ensure that environmental impact assessments consider not only physical and biological impacts but also address social, socio-economic, political and cultural conditions

b. To ensure that public and private sector development programmes and projects recognize any environmental impacts early and incorporate their containment into the development design process

c. To recognize that public consultation is an integral part of EIA and ensure that EIA procedures make provisions for both an independent review and public comment before consideration by decision making.

j. To ensure that social, socio-economic, political and cultural conditions are considered in environmental impact assessment procedures and included in sectoral guidelines.

The last presentation was about land use legislation in Ethiopia, with special attention to pastoralism and communal land rights. The following question was addressed:

To what extent communal land holding and rights, customary governance and customary law are recognized under Ethiopian law and policies?

According to Mohammud Abdulahi's interpretation of the FDRE Constitution the communal land holding of the pastoralists is recognized (2007). This is expressed by Article 40(5): "*Ethiopian pastoralists have the right to free land for grazing and cultivation as well as the right not to be disposed from their land*". In addition, the FDRE Constitution contains a number of important provisions on participation, direct democracy, self-rule and right to decide about self-development, environmental and cultural rights.

Concerning Land Use legislation, the old FDRE Rural Land Administration Proclamation No. 89/97 contains no much in relation to communal land holding, but it provides an opening for legislation at Regional level:

Art. 6 (6) "A land administration law enacted by Regional Council shall provide that demarcation of land for ... grazing, forests (...) shall be carried out in accordance with particular conditions of locality and through communal participation".

This opportunity was taken up by the Oromia Regional State. The communal landholding system of the pastoralists are recognized by Art. 5(3) of the Oromia Rural Land Use and Administration Proclamation No. 56/2002.

Despite these positive premises, a new Land use Proclamation was approved at Federal Level in 2005, bypassing all the rights of the pastoralists, despite the constitutional provisions (Box 11). Unfortunately the 2005 Proclamation replaces the 2002 Land Use Proclamation, and the Regional States will have to legislate accordingly.

Box 11. FDRE Rural Land Administration and Use Proclamation N0. 456/2005

Preamble: "Whereas, it has become necessary to establish a conducive system of rural administration that promotes the conservation and management of natural resources, and encourage private investors in pastoral areas where there is tribe based communal land holding system

Art 5 (3): Government being the owner of rural land, communal rural land holding can be changed to private holdings as may be necessary

2.3. Comments of the Participants

The customary leaders and other community representatives have been very positive concerning the efforts by the international community to understand and respect customary governance and natural resources tenure. They were also very responsive about the need to protect the landscape by identifying a legal framework to bridge the customary and the statutory sector, and develop adequate policy and legislation for pastoral environments. However some of the comments raised skepticism about the legalistic approach. This is emerging from those comments referring to cases whereby land dispossession of pastoralists is constantly taking place, especially in relation to the prominence given by the government to agricultural development rather than pastoralism, and to the harsh displacement of the Borana from their customary territory experienced during the last decade in relation to demarcation of new administrative borders.

The issues raised were addressed by the facilitators. The main points were summarized, while recalling that this workshop is not the appropriate institutional arena to address the territorial boundary dispute.

2.4. Borana Conserved Landscape

Next step was a speech by Boku Tache to introduce self-reflection on and analysis of the Borana Conserved Landscape. Here is the summary:

“I confess that I am going to present what I have learned from you. I like to go over the objective of the workshop. The whole idea is to bring about a sustainable working condition whereby the Borana conserved landscape is maintained. The land has all its ecosystems, valuable resources like water, grass etc... The question is how to strengthen the Borana Conserved Landscape? The appropriate way to achieve it is to adopt a landscape approach, by which we need to categorize the entire rangeland into its original land use classification.

These lands do have their own niches upon which our lives depended for the many centuries. For example the forests had their own symbolic significance, the *Ardha Jilaa* are important for the Boranas occasional cultural and ritual ceremonies. The rangeland is important for the famous Borana breed of cattle that played major role as being the main source of livelihood of the people.

We need to consider this entire ecosystem together in integrated and holistic manner. The purpose of this workshop is to look at these issues that could contribute to the birth of the Borana Conserved Landscape as an answer for sustainable land use system. Picking up only one component spoils the system. There are conservation oriented approaches that need to be supported by a coherent land polices and laws in accordance to national as well as international environmental protection legal frameworks.

This is why it is necessary to think about the Borana Conserved Landscape upon which determines the life or death for the custodians of the land. Thus, the needs and aspirations of the pastoralists must be echoed in a statement that should reach both national and international audience to support materialization of this concept.”

The plenary discussion that followed the presentation echoes and strengthens the issues rose after the first series of power point presentation.

In order to convey the ideas expressed by the attending customary leaders and community representatives it was decided to draft a Statement for dissemination. The drafting of the Statement has continued through the following steps, incorporating new inputs.

3. Day 2: Self-reflection and deliberation

3.1. Self-reflection on customary governance

The community facilitators have introduced the following 4 themes for more specific discussion and analysis by the community:

1. *How historically do the Boranas relate to the environment and what changes are occurring in this relationships?*
2. *What institutions do the Borana have to manage their environment and what is affecting your capacity?*
3. *What customary laws existed to govern the environment? Are these customary laws in place now?*
4. *What are the key natural and cultural resources in Borana ecosystem and what are affecting them now?*

The participants were split into four groups in order to have more variability in thoughts and responses regarding the questions. The result of the work was summarized by the facilitators, with a summary list of causes and effects of external pressure on the landscape.

During the plenary discussion elders and customary leaders have exchanged views about experiences and attempts made in the different areas. They have also gathered information about expansion of agriculture occurring in certain areas of the landscape, complaining about the role of the new *Garee* and *Got* administrative structure recently introduced below the level of Peasant Association.

A long discussion developed around the role of alcohol (*Araki*) in undermining the economy of the pastoral family and weakening the customary institution. It was already banned from the rural areas by the customary leaders during the General Assambley of the Borana (Gumii Gayoo), but slowly it again reappeared in the rural areas. Boru Madha, the *Abbaa seeraa* (father of law) said not only Araki but also 'chat' has a major role in debilitating the pastoralists. Since lot of talk took place without result, he formulated the following ban:

The transportation, distribution and circulation of Araki by traders or by anyone into the rural pastoral communities for the purpose of drinking is banned by Boru Madha, the *Abbaa Seeraa*, as of July 22, 2007, in SORDU Hall.

3.2. Yaaballo Statement on the Borana Conserved Landscape

The draft of the statement was carefully read and discussed in plenary point by point. The participants have provided their comments.

The suggestions of the participants were incorporated in the text. Afterwards the Statement was read again and translated. Finally the customary leaders belonging to three generational classes and the other representatives of the community, including the pastoral minorities and women, approved the Yaaballo Statement on the Borana Conserved Landscape. They gave to the organizers of the workshop the mandate to disseminate it by whatever means, including printing and uploading to the relevant websites for public access.

Box 12 summarizes some of the demand contained in the Yaaballo Statement on the Borana Conserved Landscape. The full text of the Statement is provided in Annex 1 in English, and in Annex 2 in the Oromo language.

Box 12. Summary of demands contained in the Statement

- promotion of development that is compatible with our community based conservation and sustainable pastoral livelihoods;
- establishing a mechanism whereby development agencies are accountable to the Borana legitimate customary institutions;
- enhancing the capacity to independently assess the cultural and environmental impact of all private and public initiatives that may affect the landscape;
- support our advocacy efforts for policies and legislation that are appropriate for pastoral development, including respect of communal land rights and mobility;
- achieve the legal recognition of the customary institutions and customary laws in relation to biodiversity conservation.

3.3. Identifying follow up responsibilities

In order to enhance the Borana Conserved Landscape the participant to the first two days of workshop have identified the responsibilities of the various actors. They are summarized in boxes 13, 14, 15 and 16.

Box 13. Role of the community

- Strengthen customary laws that focus on conservation of cultural and natural landscape
- Disseminate the message of the workshop to the community
- Act against government legislation that are harmful to ownership of communal resource
- Stop plowing sacred sites
- Identify issues to be presented to different actors
- Assign community members the mandate to follow up advocacy on different identified issues
- Discourage the diffusion of private *kalo* (enclosure)

Box 14. Role of NGOs

- Create awareness on detrimental practices
- Provide financial and technical support on conservation of biodiversity
- Facilitate experience sharing among similar communities in NRM
- Strengthen community capacity in conservation through training
- Involve community traditional leaders and elders in any interventions
- Strengthen pastoralist networking

Box 15. Role of Government

- Recognize and respect customary laws that are compatible with government legislation and policies, involving traditional leader and elders in development programs of community
- Discourage the “I know what is good for you” attitude in any deal with the community
- Amend proclamation 87/05 in the sense that respect pastoral land tenure
- Respect relevant international laws that recognize conservation of common natural resources
- Develop pastoral community focused legislation, policy and strategy
- Support actions community takes against harmful matters like alcohol
- Train grassroot government representatives in their roles and representative from the government and the community

Box 16. Role of International Actors.

- Recognize tradition and customary laws of the community
- Advocate with Ethiopian Government in developing, approving and implementing policy relevant to pastoral community
- Promote experience sharing and transfer of technology
- Defend and promote pastoral interests in international fora
- Strengthen networking of pastoral communities
- Provide financial and technical support where necessary

4. Day 3: Communicating the outcomes to other partners

On the third day other NGOs operating in Borana, potential donors and officials of the local governmental line departments joined the workshop. The same information that was communicated to the community was presented in a shorter form to the new actors. They were also informed about the proceedings of the workshop during the previous two days, particularly about the Statement and the identified follow up responsibilities by the various actors.

After a more technical discussion the following follow-up main activities and needs were identified:

- Workshop at National Level on Community Conserved Areas;
- Action Research to institutionalize the relation between the customary leadership/governance/laws and the modern sector at Borana level;
- Capacity building initiatives for the sake of biodiversity conservation and sustainable use of land resources at local level;
- Advocacy activities to influence legislation at Federal and Regional State level for the recognition of customary and collective rights, for the recognition of customary governance in relation to management of natural resources, and for assuring full and independent participation in the Environmental Impact Assessment of all

private and public initiatives potentially affecting the cultural and natural landscape.

- A project to be managed at Borana landscape level to facilitate internal discussion and flow of communication, including international advertizing and image promotion, to organize meetings, to plan and implement initiatives related to the conservation and valorization of the landscape, to identify intervention that may negatively affect the landscape and to enhance the capacity to seek independent consultancy for the assessment of the cultural and environmental impact, to transfer technical capacity and know-how, to engage in capacity building.

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Annex 1. Yaaballo Statement on the Borana Conserved Landscape

WE, the customary leaders, elders and community representatives of the Borana Oromo in Ethiopia gathered in Yaaballo from 21st to 23rd July, 2007 to discuss the Borana Conserved Landscape

AWARE that the IUCN World Park Congress held in Durban, South Africa, in 2003 has recognized the capacity of mobile indigenous communities to conserve biodiversity based on their customary laws, governance, common tenure and practices, in full compatibility with their pastoral livelihoods; that it has recommended to recognize Community Conserved Areas as a new governance type within the IUCN protected areas management categories and to place conservation within the context of a broader landscape approach;

AWARE that articles 8(j) and 10 of the Convention on Biological Diversity promote the application of indigenous knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biological diversity, and encourage customary use of biological resources in accordance with traditional cultural practices;

AWARE that the VIIth Conference of the Parties of the Convention on Biological Diversity held in Kuala Lumpur in 2004 has fully acknowledged the value of areas conserved by indigenous and local communities and has invited the parties to the convention to support them by legal and/or policy, financial and community mechanisms;

AWARE that the *Environmental Policy* and the *Conservation Strategy of Ethiopia* (1997) recognize customary rights of access to and use of land and natural resources; ensure that development and management of environmental resources are undertaken based on the decision of the resource users and managers; recommend that traditional community institutions of resource management, constitutionally acceptable and preferred by the local people, shall be legally empowered to regulate the use and management of natural resources; promote the valorization of local indigenous knowledge; encourage communities to play a leading role in assessing and conserving places or items of heritage and suggests to manage them with a landscape approach, seeking to understand all the elements of the system and their interrelationship; provide for the development of the necessary legislation, training and financial support to empower local communities; ensure that environmental impacts of public and private sector development programmes and projects are assessed; introduces the precautionary principle in assessing potentially damaging impacts when taking decisions that affect pastoral areas; and recommend that the procedures for environmental impact assessments provide for an independent and public component, including consideration for the social, socio-economic, political and cultural independent dimensions;

RECALLING that we, the Borana Oromo people, have inhabited our territory and have been managing our natural resources for centuries;

RECALLING that we have been governing this area under the custodianship of our customary institutions, the *raabaa-gadaa*, the *laduu*, and our customary leaders, the *abbaa gadaa*, *qaalluu*, *lichoo* (*hayyuu*), *qa,ee*, *jaarsa*, *jaallaba*, *abbaa dheedaa*, *abbaa eelaa*, *abbaa ollaa*;

RECALLING that we have been managing our resources according to our customary laws (*aadaa seera*), including *seera marraa-bisaanii* (the law of pasture and water), and to practice, beliefs and ethical principles governing the relation between humans and the creation of Waaqa (God), that have assured maintenance and transmission of natural resources from generation to generation;

RECALLING that the grazing zones, the three forest systems (from Nageelle to Dooloo, from Yaaballoo to Areeroo and from Meegaa to Mooyalee), the rivers, the springs, the *adaadii* water wells, the *tulaa* water wells (La'ee, Goofa, Meelbana, Goorile, Gaayo, Iigo, Dubluqi, Weebii and Waacille), the ponds, the three *booque* crater lakes with their mineral resources (Sooda, Magadoo and Dilloo), and the sacred sites are managed according to different sets of regulations based on common property but including rules of restricted and regulated use, and that all our natural resources and cultural heritage sites are part of an integrated production and management system;

RECALLING that our customary laws have provisions for access to resources by other groups that have been living with us;

RECALLING that we, the Borana Oromo people, have applied our *adaa-seera* (customary laws) by discussing issues in an open and transparent manner at various institutional assemblies and meetings, some of which are specifically dedicated to the management of natural resources and heritage sites;

ACKNOWLEDGING that in Ethiopia there is no a clear distinction between the roles and mandate of government and the roles of customary institutions, and that in our territory the government structure is replacing the customary structure at all levels down to the village, and in many sectors, including the management of natural resources;

RECALLING that the territory under our control has been shrinking since the coming of Menelik's soldiers, that important natural resources and heritage sites have been alienated, and that inappropriate land use and water development are having negative impacts on our livelihoods, natural resources and biodiversity;

AWARE that our culture and mobile pastoral production strategy are fully compatible with the conservation of relevant biodiversity, and that our indigenous knowledge is a key asset to appropriate resource management;

DECLARE that we will continue to make all efforts to conserve our landscape and its relevant biodiversity as a community conserved area in the territory we are still living in, according to the relevant international provisions and to the Ethiopian environmental policy, in full respect of our customary governance, our collective tenure system and mobile pastoral productive strategy, and our right to decide about development affecting our people and our land.

INVITE the Regional Government of Oromia, the Government of the Federal Democratic Republic of Ethiopia, NGOs, donors and international conservation and development organizations to support our efforts to improve our capacity to conserve and manage our natural and cultural patrimony, including the grazing zones, the forests, the traditional wells (particularly the *tulaa* wells), the *ardaa jilaa* (ceremonial grounds), the *booque* (crater lakes), the cultural sites, the Borana cattle breed and the wild species, the birds and wildlife, the valuable grasses and trees.

INVITE all relevant actors to help us meet our social and economic needs; to promote development that is compatible with our community-based conservation and sustainable pastoral livelihoods; to device mechanisms whereby development agencies are accountable to our legitimate customary institutions; to enhance our capacity to independently assess the cultural and environmental impact of all private and public initiatives that affect our landscape; and to support our advocacy efforts for policies and legislation that are appropriate for pastoral development, including respect of communal land rights and mobility, and efforts to achieve the legal recognition of our customary institutions and customary laws in relation to biodiversity conservation.

Made in Yaaballo, Ethiopia, on July 22, 2007

Annex 2. Buufata Dubbii Gaaddisa Waan Teessuma Lafa Boorannii Kunuunsee Eegaa Ture Irratti Kenname, Yaaballo

Nutii, abootiin gadaa, mangudootaa fi bakka bu'utni uummata Oromoo Boorana biyyaa Itoophiyaa dhima eegumsa teessuma lafa (landscape) booranaatiif magaala yaaballootti walgeenne.

Wanni Hubanne, Walga'iin Eeddoo Bneensotaa Adunyaa IUCN bara 2003, magaala Durban, Afrikaa Kibbaatti ta'ameen, Ummatni naannoo/aslii seera-aadaa, bulchiinsaa, itti fayyadama lafaa waliinii fi muuxxannoo haalaa jireenya horsiisanii buluutiin lubb-qabeeyyii(biodiversity) kunuunsanii tursuuf humna isaan qabaniif beekumsaa kennee jira. Kunis Naannoo eegumsa uummataan turfamtee, akka gosa bulchiinsa haaraa garee bulchiinsa naannoo da'oo IUCN'n beekumsa argatuu fi eegumsa kana akka kallattii/karaa daangaa teessuuma lafaatiin ka'amu yaada ka'ee jira.

Wanni Hubanne, akka keewwatootni 8(j) fi 10 ka seera waa'ee baballinna lubb-qabeeyyii baldhinaan itti fayyaadama beekumsa uummata aslii (indigenous community), argannoo fi gochii hawaasaa biyyaa tokkootii fi aslii ka baballina lubb-qabeeyyii kunnuunsanii tursuu fi itti fufiinsa qabuun walqabatee fi lubb-qabeeyyii uummamaa karaa aadaa uummataatiin itti fayyadamuun jajjabeefamee jira.

Wanni Hubanne, yaa'iin 7ffaan bara 2004 magaala Kuala Lumpuritti garee waliigaltee baballina lubb-qabeeyyii bu'aa naannoo uummataa isiitii fi uummataa asliitiin kunuunfamtee turteef beekumsa guutuu kennee jira. Akkasumas, garee kanaaf waammichii akka isaan gargaarsa barbaachisaa ta'e karaa seera qabeesaa ta'een, immaamataan, maalaqaa fi mala hawaasaa adda addaatiin godhaniif gaafateera.

Wanni Hubanne, immaamataa fi kallatti kunuunsa naannoo biyyaa Itoophiyaa (1997) qabeenyaa fi itti fayyadamni lafaa fi qabeenya uummamaa mirga aadaa uummataa akka ta'ee beekumsa kennee jira. Dagaaginaa fi finni/bulchiinsii qabeennaa naannoo ka gaggeefamuun murtee bulchootaa fi itti fayyadamtoota qabeennaa akka ta'u

mirkaneesseera. Sirni bulchiinsa qabeenna uumamaa ka hawaasaan fudhatama qabu heera mootummaatiin deegaramee qabeenna uumamaa bulchuuf hango akka qabuu ragaafameera. beekumsa uummata aslil injajjabeessaa. Akka hawaasni barbaadaa fi kunuunsa iddoo yookiin meeshaalee hambaa seenaa ga'ee duraa taphatani fi kallatti teessoo lafaatiin akka bulchan yaada dhi'eessee jira; wantoota sirna keessatti argamanii cufaa fi qunnamtii isaan jidduutti argamtu hubachuuf; hawaasaa naannootiif akka isaan hangoo argatan deegarsa, leenjii, maalaqaa fi dagaagina seeraa barbaachisan kennuu. Jijjiirama naannoo irratti sagantaa dagaagina/ misooma hawaasaa yookiin dhuunfa qaban gargar baasuu; wantoota yoo murtiin kennamtu naannoo horsiisee bultootaatti miidhaa cimtuu irraan ga'uu danda'an dursani beekuuf qajeelfama irratti baasuu; qajeelfamni qorannoo jijjiirama naannoo kallatti dhuunfaatiin ykn hawaasaatiin akkasummas, qabeenya , siyaasaa fi Aadaa kallatti gara garaatiin ilaaluu qaba.

Wanni Qaabatamuu Qabu, nu gochii oromoo Boorana, bara dheeraaf lafa teennaa irra jiraachaa, qabeennaa uumamaa keennaa kan isii irratti argamu to'achaa ture.

Wanni Qaabatamuu Qabu, nu lafa teennaa maqaa boorantittiitiin karaa aadaa teennaa ta raaba gadaatiin, gogeessa shananiitiin, abbootii seeraatiin, abbootii gadaatiin, ladduu/qaaluutiin, Lichoo/hayyuutiin, qa'eetiin, jaarsaatiin, jaallabaatiin, abbaa dheedaatiin, abbaa reeraatiin, abbaa ollaatiin, abbaa erregaatii fi konfiitiin bulchaa hardhaan geenne.

Wanni Qaabatamuu Qabu, nuu qabeennaa keenna akkuma seera keennaa ka aadaatii fi barnoota, amantii fi seera uumamaa ka walitti dhufeenna namootaatiin fi uumamaa walitti araarsee akka qabeennii uumamaa sun abbaa-ilmatti dabru tolchuun to'achaa jirra.

Wanni Qaabatamuu Qabu, laftii gamoojiiwwanii ta dheedumsaa, baddaa/ bosona sadeenii(Nageellee hanga Dooloo, Yaaballoo hanga Areeroo fi Meegaa hanga Mooyalee), galaanota, eelaa adaadii, tulaa sallaan (La'ee, Goofa, Meelbana, Goorile, Gaayo, Iigo, Dubluqi, Weebii fi Waacille), harooolee, booqee sadeen (Sooda, Magadoo fi Dilloo) fi ardoota jila akkuma handhuraa boorana cufaatti ilaalamani seera gargaraatiin bulan. Seerii

jajjabaan qajeelumaan ittiin bulan sunii fi qabeennii uumamaatii fi ardoonii jila aadaa suni waan hormaataa fi finnaa booranaatiin gargara baasani laaluun hin danda'amu.

Wanni Qaabatamuu Qabu, seerotii keennaa ka aadaa karaa gosootii biraa nu waliin jiraatan qabeenna keennaa soorachuu ittiin dana'an uf keessaa qaba.

Wanni Qaabatamuu Qabu, nu, Oromoon Boorana, seera keennaa ka aadaa fulaa marii garagaraa ta namii edduun jirutti, koraa raabaa gadaatti infayadamna. Seeroti aadaa kun ka garii waan bulchiinsa qabeenaa uumamaatii fi hambaalee seenaa (kanneen akka ardoonii jilaa, siidaa, muka, eelaa fi kkf) of keessaa qaba.

Wannii Beekamuu Qabu, biyyaa Itoophiyaa keessatti seerii qulqulaa'ee ta'e ga'ee fi hangoo sirna mootummaatii fi bulchiinsa raabaa gadaa gargar baase ka'e waan hin jirreef naannoo keennaa keessatti caasaan mootummaa sadarkaalee adda addaatti hanga ganda gadi bu'uun wantoota seera-aadaa bulaa turan bulchiinsa qabeenna uumamaa dabalatee bakka bu'a jira.

Wanni Qaabatamuu Qabu, eegii bara Miniilikiitii kaasee lafti teenna diqqataa dhufte, fulaan beekkammoon ardoonii jilaatii fi qabeenna uumamaa qabdu hedduutti nurraa cite. Itti dabalee hojii misooma bisaaniitii fi soora lafaa jiruu teenna, qabeenna uumamaatii fi faca'iisa lubb-qabeeyyii irratti rakkoo fiduutti jirti.

Wanni Hubatamuu Qabu, hormaata keenna ka gadaantota horsiisee bulaatii fi aadaa teenna ka kunuunsa faca'iisa lubb-qabeeyyii barbaachisaa ta'een kan walta'u waan ta'ee fi beekumsi keenna ka dhaloota qabeenna guddaa karaa qabeenna uumamaa keenna ittiin fidannuu ta'a.

Tanaafuu, karaa qajeelfama addunyaan kennitee fi immaamata Itoopiyaa ta naannoo lafaatiin(Ethiopian environmental policy), bulchiinsa aadaa teenna, waliin soorata lafa teennaatti fi kallatti(strategy) hormaata godaantotaa horsiisee bulaa ulfeessaa, mirgii keenna mirga akka misoomi lafa teenna fi uummata keennallee irratti dhiibbaa hin dhaqabsiifneef hanga dandeennutti teessuma lafa teennaatii fi faca'iisa lubb-qabeeyyii isii kunuunsinee eeguuf akka lafti teenna lafa uummataan kunuunfamte eegamtu taatu murtii dabarsina.

Nu, Mootummaa Naannoo Oromiyaa, Mootummaa Dimokiraatawaa Jiddugaleessa Ummattoota Itoophiyaa, Dhaabbilee Mit-mootummaa, dhaabbilee gargaarsaatii fi Dhaabbilee Addunyaatiif yaammicha dabarsaa akka isaan dhufani ifaajee teenna ta qabeennaa fi aadaa teennaa ta nu abbaa-akaakuu irraa dhaallee sun ta akka gamoojjota dheedumsaa, lafa baddaa sadeenii, tulaa sallani, ardoota jilaa, booqee sadeen, sanyii loon Booranaa, sanyii lubb-qabeeyyii alaa, simphirootaa fi bineensa alaa, mukootaa fi marroota bu'aa qabeeyyii. akka nu fiddachuu fi kunuunfachu dandeenu akka nu guddifan gargaarsa isin gaafanna.

Qaama dhimmii ilaalu cufaaf yaamicha dabarsa akka isaan deegarsa fedhii teenna ta hawaasummaatii fi diinagdee irratti nuu tolchan; akka isaan misooma nu waliin deemu ka kunuunsa naannoo ummataa tolfamuu handhura tolfatuu fi jiruun horsiisee bulaa akka duratti deemu tooftaa guddisu; akka dhaabbileen misooma toofta aadaan raabaa gadaa fudhatama seera ammayyaa argatu; akka nu ummataa keennaan hojiiwwan dhuunfaa fi gurma'inaan hojjataman dhiibbaa teessuma lafa teennaa irratti faa fiduu danda'an beekuu dandeenuu dandeetti teennaa ol guddisuu fi akka isaan nu bakka bu'ani immamattootaa fi seerii misooma horsiisee bulaatiin walsimatuutti fi godaansaa fi aadaan teenna ta raabaa-gadaatii fi seeri aadaa akka to'annaa faca'iisa lubb-qabeeyyii keessatti fudhatama argatu deegaru.

Adoolessa 15, 1999

Yaaballoo, Itoophiyaa

Annex 3. Participants from the community

Borana customary leaders, elders and community representatives who participated in Borana Conserved Landscape Workshop, July 21-23, Yaaballo, SORDU Hall, Borana Zone.

No.	Name	Sex	Woreda	Position in Community
1.	Qampare Godana	M	Nagelle	Elder
2.	Dima Arero	M	Arero	Retired Abbaa gadaa Borana, Konnitu clan
3.	Ibrahim Jilo	M	Arero	Customary leader of Gabra Miigo
4.	Nura Dida	M	Nagelle	Chair Person, Oromia Pastoral Council
5.	Godana Adole	M	Duda Dawa	Member, Oromia Pastoral Council from Guji Zone
6.	Udesa Ture	M	Nagelle	Member, Oromia Pastoral Council from Guji Zone
7.	Darmi Satu	M	Yaballo	Woman elder
8.	Rufo Guyo	F	Yaballo	Woman elder
9.	Konsicha Buke	M	Yaballo	Elder
10.	Doyo Dulacha	M	Yaballo	Elder
11.	Golisa Roba	M	Yaballo	Elder
12.	Sara Jirmo	M	Yaballo	Elder
13.	Murku Jilo	M	Yaballo	Aduula, Konnitu
14.	Boru Madha	M	Arero	Retired Abbaa Gadaa, current Abbaa Seeraa
15.	Guyo Goba	M	Arero	Arboora, incoming Abbaa gadaa
16.	Roba Jarso	M	Arero	Aduula, Awaattu
17.	Galagalo Dida	M	Dire	PA Chairman
18.	Kule Dhenge	F	Dire	Elder
19.	Ibrahim Wila	M	Arero	Elder
20.	Tari Waqo	F	Moyale	Elder
21.	Bor Godo	F	Moyale	Elder
22.	Kura Tuto	M	Arero	Qalluu Odituu
23.	Liban Bute	M	Yaballo	Elder
24.	Dida Jarso	M	Arero	NGO staff
25.	Darara Huqa	M	Liban	Haromaya University student
26.	Jarso Bante	M	Dire	Elder
27.	Borbor Bule	M	Dire	Elder and historian on Booran Customary Law
28.	Hiddo Galgalo	M	Yaballo	Current Abbaa gadaa of Awatu clan
29.	Getnet Asefa	M	EC-CSF	Program Coordinator
30.	Solomon Waqqari	M	SC/USA ETH.	NRM Specialist
31.	Dida Boru	M	Liben SC/USA	Program Officer

Annex 4. Other participants

NGOs and government officials who participated in the Borana Conserved Landscape Workshop, July 23, Yaaballo, SORDU Hall

No	Name of participants	Organization
1	Mario Micheli	LVIA
2	Paba Michele	Italian Development Cooperation
3	Dr. Esubalew Abate	Oxfam GB
4	Did Boru	SC/US
5	Solomon Waqqari	SC/US
6	Darara Huka	Haromaya University
7	Haturo Gimbe	LVIA-Moyale
8	Emmanuel Boru	LVIA-Moyale
9	Analisa Vandelli	CISP-AA
10	Alessendra Tagliavini	CISP -AA
11	Tadi Galagalo	CISP-Borana
12	Bule Boru	CISP-Borana
13	Getnet Asefa	EC-CSF
14	Getachew Gutema	Zonal Agricultural Office
15	Yoesph Negasa	AFD, General Manager
16	Samuel Tuffa	OARI Yabello
17	Getachew Haile	OARI Teltele
18	Dadhi Amosha	GL-CRSP PARIMA
19	Woldu Terefe	CARE Borana
20	George Bayisa	AFD, DFD
21	Mebrat Kifle	PFE
22	Dida Jarso	AFD
23	Getinet Assefa	EU Civil Society Fund in Ethiopia