

‘Tackling Somaliland Pastoralists Poverty and Environmental Degradation ‘

2001 to 2004

November 2001 to November 2004



What is the Future of the Young Somaliland?

Report produced by Desmond

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Acronyms

The following acronyms have been used extensively in this report:

PENHA	Pastoral & Environmental Network in the Horn of Africa
MOPD&E	Ministry of Pastoral Development & Environment
CBO	Community Based Organisation/s
CLHW	Candlelight for Health & Education
SADO	Sanaag Agricultural Development
ADO	Agriculture Development Organisation
FSAU	Food Security Assessment Unit
ICD	International Co-operation for Development
IRC	International Rescue Committee
CCS	Committee of Concerned Somalis'
PCAE	Pastoralists Concerned Association of Ethiopia

1: Introduction

Of Somaliland's estimated population of three million, over half are involved in nomadic pastoralism and another quarter in agro-pastoralism, making it one of the most pastorally oriented territories anywhere. The beneficiaries, or target groups, of the Baring Foundation funded Somaliland programmes are Somali Pastoralists. Pastoralists are defined by Swift (1998) and Morton, and Meadows (2000), as being those that derive more than fifty percent (50%) of their gross household revenue directly, or indirectly, from openly grazed livestock and agro-pastoralism, and those expressing pastoralist self-identity, including destitute ex-Pastoralists. The Somaliland economy thus depends on the livestock sector that contributes over 80% of the GDP/national income. About 70% of Somaliland's population relies mainly on the products and by-products of Pastoralists' livestock for their daily sustenance.

This document presents an external evaluator's report on PENHA's Somaliland programme that was aimed at "*Tackling Somaliland Pastoralists' Poverty and Environmental Degradation,*" and funded by the Baring Foundation. The 3 year programme was based on the PENHA's research and the recommendations of a workshop involving representatives from eight other bodies including Somaliland Pastoralists, local and international CBO/NGOs and the Somaliland Government's Ministry of Pastoralist Development.

This report is structured into eight sections. The first section of this report contains an Introduction to the Project. The second section contains an evaluation report - executive summary and the third contain information about the finance management. The fourth section provides details on the project's activities delivery - output, the fifth section contains details on my general impressions, as the External Consultant. The sixth section contains details about problems identified, the seventh my general conclusions and finally my recommendations and an annexe of documents studied.

Evaluator's Tasks

The evaluator's task under the terms of reference issued by PENHA, was to undertake an independent and objective review and evaluation of the activities and impact of the Baring Foundation funded project's 3 year activities, its achievements and impact, and to produce a final report for the Baring Foundation. This document presents the evaluation work and findings and the evaluator's comments and recommendations.

The evaluation process involved;

1. Desk review/study of the Project's proposal document and monitoring and progress reports on Project activities.
2. Field trips and small group discussions with participants and beneficiaries.
3. The use of audio and visual aids to collect information, data analysis including comparative study of progress reports and evaluation information to measure the impact of the project's activities, and partnership and collaborative work and their impact.

Evaluation Methodologies

The evaluation was conducted over a period of two months from October to the end of December 2004. Methodologies used for the project's evaluation work comprised:

1. Initial desk study and analysis of the Project's documents, including the original project proposal, project progress reports, and first and second year evaluation reports.
2. Application of participatory methodologies involving tape-recorded interviews and discussions with government ministers and officers of the Ministry of Pastoralist Development, Hargeisa University personnel, PENHA Somaliland project staff, personnel from NGOs and CBO's partner agencies, and pastoralist beneficiaries including micro-credit recipients.
3. Visits to partner and collaborative organisations involved in the delivery of the Project's activities for discussions on their participation and outputs.
4. Interviews and discussions with target and beneficiary group representatives.
5. Observation methods used included field trip visits to environmental programmes undertaken, utilisation of short audio and video tape recordings of interviews with partners and micro-credit recipients and video recording of environmental programmes.

Programme Design

The PENHA Somaliland programme was initiated during October 2001 to address the social, economic and environmental situation in rural Somaliland, which is causing destitution among Pastoralists and creating competition for diminishing natural resources and increasing environmental degradation. PENHA's formal engagement in the Baring Foundation funded programme began in July 2000 with PENHA/ICD action research on the state of pastoralism in Somaliland funded by Comic Relief. The research aimed to:

1. Produce reliable information on which to base project designs and their implementation.
2. Promote a debate within Somaliland on the role of pastoralism in the economy, and enhance the capacity of local community-based, and non-governmental, organisations working with Pastoralists at the grassroots level.

The research found nomadic pastoralism in Somaliland under threat from a number of natural and human problems, including:

1. Diminishing water resources caused by water run-off, itself exacerbated by the removal of acacia trees for charcoal production.
2. Environmental degradation, including severe erosion caused by the water run-off.
3. Enclosure of what was formerly rangeland with the effect that common land was becoming unavailable for pasturage and the movement of animals was being restricted.
4. The ban on livestock imports by Gulf countries under the pretext of Rift Valley Fever was causing difficulties throughout the region, with the negative effect on Somaliland Pastoralists being particularly strong.
5. Increased population pressure, and a rapid process of urbanisation driven by the prolonged civil conflict, had significantly weakened the institutions of pastoral society to the degree that a generation of young Somalis had little or no experience of pastoralism as a viable livelihood (and equally little experience of any viable urban-based alternative).
6. Poor livestock infrastructure, especially export and veterinary facilities, once again a direct result of years of state failure.
7. An absence on a formal regulatory or policy framework enabling Pastoralists to interact with the governments and people of neighbouring nations.

The research findings were reported in two workshops, the first being held in Burao in early 2001, which was attended by pastoralist leaders, representatives of local and national NGO's,

community-based organisations (CBO's) and government ministry officials. This was followed by a workshop in Hargeisa attended by Pastoralists and representatives from international and local organisations, as well as government officials including government ministers. The rest of 2001 was spent implementing the recommendations of the two workshops as well as those of the research report itself.

Project Proposal

PENHA's proposal document for the Baring Foundation funding provided a summary of Somaliland and Pastoralist issues and problems, which noted that:

1. Arid, semi-arid, and sub-humid areas constitute 80% of the land. The fragile eco-systems are perpetually affected by drought and are threatened by desertification.
2. Pastoralists have adjusted to the environmental challenges by evolving a distinct economic system based on livestock, and livestock related activities. They use indigenous knowledge and understanding of the local eco-systems for the management of scarce and variable resources. This is highlighted by the Pastoralists' adoption of a mobile and flexible pattern of resource use that has been sustainable and highly productive over centuries.
3. The lack of adequate policies and legislation on pastoralism and Pastoralists' issues.
4. Environmental degradation that undermines the productivity of the pastoral sector causing poverty and destitution amongst Pastoralists.
5. War and cross-border conflicts exacerbate all of the previously discussed problems, and greatly contribute to a waste of resources, and a sad loss of human life and the much needed experience of the older generation.
6. Land tenure, recurrent droughts and land degradation, including desertification and livestock bans.
7. Marginal rangeland resources and the ever deteriorating terms of trade.
8. A lack of social service provision and infrastructure in pastoral areas.
9. The social and political marginalisation and the poverty of Pastoralists.
10. Livestock commercialisation has an adverse impact on the traditional pastoral livelihood systems.
11. Diminishing water and rangeland, which were once available in abundance.
12. The increasing number of urban centres and villages that give rise to vehicles criss-crossing the pastoral landscape, thus creating rough roads that cause water runoffs and contribute directly to the ongoing land degradation and a shortage of water for humans and herds.
13. The use of natural grazing areas for private land enclosures.
14. A general lack of national policy and action to address problems exacerbated by a former lack of national policy to arrest the process.

Project Aims and Objectives

The project's proposal document explains the project's aims as being to:

1. Address and ease the tight grip of poverty and destitution affecting Somaliland's Pastoralist communities.
2. Minimise environmental degradation, which adversely impacts on Pastoralists' productive systems and livelihoods, through focused and targeted interventions for the improvement of soil and water resource conservation, fodder and environmental management.
3. Conserve diminishing resources by mobilising the participation of target group communities, local NGO's and CBO's, and government officials, to use newly

acquired knowledge and skills in addressing some of the perennial problems facing Somaliland's Pastoralists.

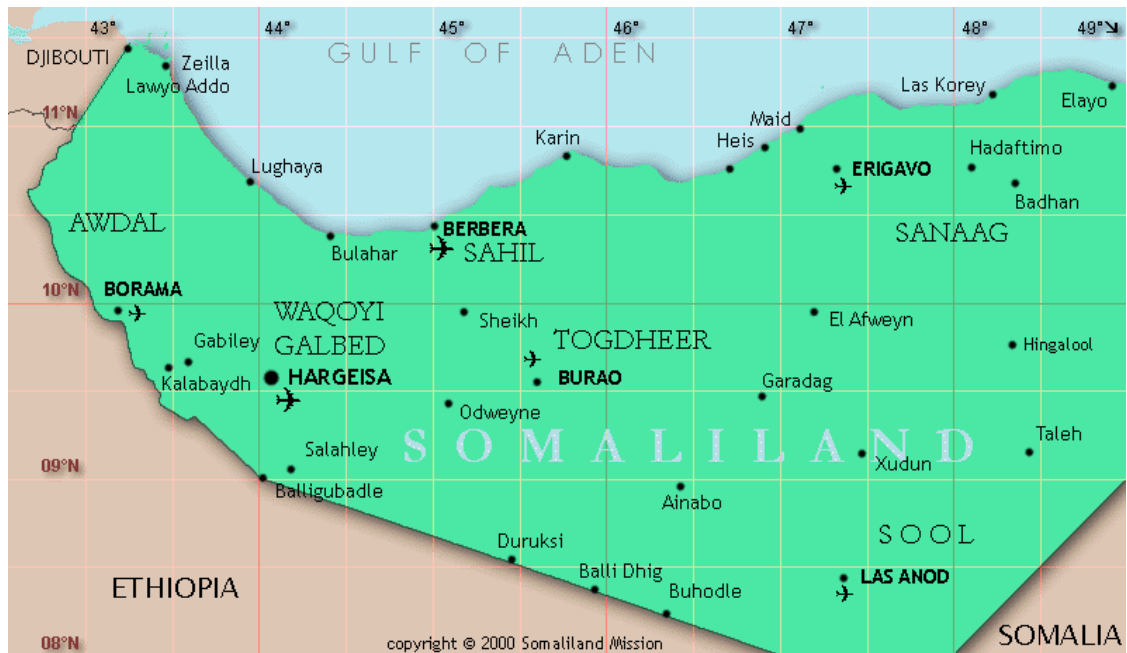
Proposed Activities

The project's programmes comprised a number of linked activities with Pastoralist communities and organisations in Somaliland. With the title '*Tackling Somaliland Pastoralists' Poverty and Environmental Degradation*,' the project's activities focused on delivering:

1. Capacity Building Training programmes for Pastoralists, local NGO's and CBO's and government Ministries.
2. Pastoralist awareness programmes, advocacy and lobbying on pastoralist issues and needs, including helping Pastoralists to advocate on their own behalf for the placing of pastoralist issues on the national agenda, and ensuring adequate government resource allocation for meeting Pastoralist needs, and Pastoralists representation in key decision making structures and positions at local and national level.
3. Environmental protection and rehabilitation programmes.
4. The organisation and facilitation of the Somaliland Pastoralists' exchange visit to Ethiopia for information exchange, and to observe and learn from examples of good practices, with a view to replicating good practice and sound programmes in Somaliland's Pastoralist areas.
5. The development of micro-project activities for Pastoralist women including, training, disbursement of micro-credit grants and support for recipients of micro-credit grant for the management of the micro-credit activities.
6. Assisting the Somaliland Ministry of Pastoralist Development in the development of appropriate policy including, rangeland policy and land tenure issues those affect Pastoralists' livelihoods, and for Pastoralists' rights to be enshrined and acknowledged in the National Constitution.

The Project's Focal Area and Context

The self declared Republic of Somaliland is situated in the Horn of Africa with boundaries defined by the Gulf of Aden in the north, Somalia in the east, the Federal Republic of Ethiopia in the south and west, and the Republic of Djibouti to the north-west.



Map of Somaliland

The total area of the Republic of Somaliland is 37,000 km², with a coastline 850 kilometres. Somaliland is semi-arid, with a warm climate and average daily temperatures ranging from 25°C to 35°C. Somaliland consists of three main topographic zones comprising: the Coastal Plain (*Guban*), the Coastal Range (*Ogo*), the Plateau (*Hawd*).

The current population of Somaliland is estimated at 3.5 million (Somaliland government estimate). The population consists of nomadic Pastoralist people (55%) and urban and rural dwellers (45%). Of Somaliland's estimated population, over half are involved in nomadic pastoralism and another quarter in agro-pastoralism, making it one of the most pastorally-oriented territories anywhere. A significant proportions of urban people derive their income from livestock-related activities. This makes Somaliland one of the countries in the Horn of Africa where pastoralism is the major mode of production.

The majority of Somaliland's population identify themselves as Pastoralists, with a large number maintaining a nomadic, or semi-nomadic, lifestyle designed to enable livestock-holders to shift location as rains and patterns of vegetative growth dictate. While this system of livestock and rangeland management has proven sustainable over hundreds of years, it is essentially a survival strategy designed for a harsh and fragile environment.

For a number of reasons, recent years have seen remarkable and rapid changes in both physical and social environments. The economic boom experienced by the Gulf oil economies in the 1970s and 1980s, led directly to the creation of a large and lucrative export market for Somali livestock. This led to a rapid commercialisation of livestock markets, with resulting changes to Pastoralist lifestyles to accommodate this new demand. One of the results of this period was a massive increase in the overgrazing of rangelands, as herd sizes were increased without the required rangeland and veterinary services. Through much of this period, Somaliland was also experiencing a prolonged conflict, ultimately leading to the collapse of the Siad Barre government in Mogadishu in 1991, and the secession of the Somaliland Government

In 1997, this situation changed again, with the imposition of a ban by the Gulf States on all livestock imports from Somaliland and neighbouring countries, fuelled by fears of the spread

of Rift Valley Fever. This abruptly ended the livestock export business, and wiped out what had quickly become the dominant income stream for Pastoralists. The predominant response has been for many Pastoralists to return to subsistence systems of livestock rearing, augmented with cutting of trees for charcoal production and sale.

All of the Gulf States, with the exception of Saudi Arabia, have now lifted their ban on Somali livestock imports. Unfortunately, Saudi Arabia so dominates the market that recovery to date is slow, and will remain limited until that country also lifts its import ban. In the meantime, charcoal production continues to serve as a primary source of income for many Pastoralists, and is causing extensive environmental degradation, worsening the effects of drought and contributing to increased and sustained impoverishment.

Issues such as the war, environmental changes, new consumption habits, privatization of previously common pastureland, productive labour migration from rural to urban areas and a greater dependence on urban markets are, among other things, influencing the traditional pastoral mode of production. Despite these changes to the country's traditional pastoral livelihood, this mode of production not only offers ultimate security and survival for many people in Somaliland, but also remains a familiar way of life. Currently, no other mode of production matches pastoral nomadism, although in many areas the trend is towards more settled forms of pastoralism, in which families stay near water sources all year round and only moves, when it becomes very dry.

Against this background, PENHA found it imperative that proactive interventions should be aimed at building the capacity of Pastoralists and partner organisations that support Pastoralists, as well as assisting Pastoralist communities to undertake alternative income generating activities and to help to improve rangeland management techniques.

Programme Delivery Agency: Background Information

The Pastoral Environmental Network in the Horn of Africa (**PENHA**) is an African-inspired, and African-led, organisation established in 1989 by a group of research and development workers who were concerned about the future of Pastoralists. They aimed to identify strategies and policies for the improvement of the Pastoralists' quality of life.

PENHA's mission is to eliminate poverty amongst the Pastoralist communities of the Horn of Africa, through the empowerment of communities, and the fostering of sustainable livestock and non-livestock based livelihoods. PENHA believes that fostering sustainable livelihoods requires a co-ordinated approach at the grassroots and policy levels and has, therefore, committed itself to two goals, namely:

1. To empower Pastoralist communities, and their institutions, to play a full role in their own development.
2. To influence government policies, and development programme designs, to foster sustainable livelihoods among Pastoralists.

These goals commit PENHA to promoting the development of pastoral and agro-pastoralism through:

1. Action-oriented research and the dissemination of research findings, with a view to influencing policy on pastoralism.
2. Advocacy and lobbying on behalf of nomadic Pastoralists and agro-pastoralists.
3. Creating capacity building training programmes for Pastoralist NGOs, CBOs, government ministries and frontline staff working with Pastoralists.

4. Enhancing the capacity of Pastoralist NGOs and CBOs by providing training and in assisting them to access international funding sources for the development of micro projects.
5. Developmental work in collaboration with local NGOs and CBOs.

PENHA's activities also include the development of pastoralism including land tenure, animal health, environmental management, water conservation, pastoralist development (health and education) and conflict resolution.

Project Partners

PENHA worked in partnership with seven local partners that are involved in pastoral development in Somaliland, including women's groups promoting women's interest and their human rights. These partners comprised:

1. **The Ministry of Pastoralism and Rural Development (MoPRD):** this is PENHA's host from the government side with direct access to pastoral areas. PENHA has worked closely with **MoPRD** on pastoralist policy and capacity building training programmes and has provided technical assistance to the ministry's manpower including capacity building.
2. **NAGAAD:** this is a local umbrella organisation representing 20 women's groups. It is involved in women's rights issues, credit delivery, small-scale industries and so on. NAGAAD is Somali led and Somali inspired. PENHA has so far collaborated through information exchange, technical assistance and joint research on women's issues.
3. **COSONGO (Consortium of Somaliland NGOs):** this is another important partner representing 27 local Somali NGOs working on development. PENHA has strong ties with COSONGO, and has organised regional exchange visits, training and research activities.
4. **ICD/CIIR (International Co-operation in Development):** This is a UK-based charity that is very active in Somaliland that provides funds and technical assistance to local NGOs. The PENHA-ICD collaboration is stated clearly in the context of the project's proposal to Baring. PENHA and ICD have jointly implemented research on the status of pastoralism in Somaliland (funded by Comic Relief). The outcome of that research partly formed the basis of the Baring funded proposals/programmes. ICD has been of great assistance to PENHA during PENHA's Somaliland's establishment phase in Somaliland in 1999 - 2000. ICD temporarily accommodated PENHA in Somaliland.
5. **CLHE (Candlelight for Health, Education and Environment):** this is a local NGO striving to contribute to the development of sustainable structures that can provide adequate and high quality services to needy communities. CLHE is committed to implementing effective and relevant projects that contribute to sustainable development. Attention to the environment is a part of its long-term development approach, as environmental protection is a precondition to sustainable development.
6. **CCS (Community of Concerned Somali's):** CCS was founded in Somaliland in 1992, as a non-clan-based, and non-political, community organisation with the explicit intention of assisting Somali's returning from refugee camps to resettle in Somaliland. Since the group's inception, its activities have been designed to assist with income and employment creation through the development of micro-enterprises. Micro-credit schemes are a significant part of CCS activities that include community capacity building and education programmes. CCS's activities are primarily delivered in the Togdheer, Saaxil and Hargeisa areas. By 2003, CCS had implemented thirteen projects, most of which involved a substantial micro-credit component. In 2003, CCS activities reached 2,565 households through credit provision and capacity-building activities, including five separate micro-credit projects.
7. **Mandeeq Livestock Farm (MLF):** MLF was developed by a local Somali in collaboration with PENHA Somaliland as part of the Baring funded programme with

the objective to introduce a systematic and comprehensive means of camel production and rangeland management.

8. **University of Hargeisa:** this is an emerging national institution of higher learning, whose mission is to provide accessible learning and training opportunities at various levels, and carries out appropriate research to meet Somaliland's individual and corporate skill and knowledge needs for reconstruction and social and economic advancement. The University of Hargeisa and PENHA have a signed mutual co-operation framework agreement for the development of Pastoralists' centre.

2: Evaluation Report - Executive Summary

Consultation Exercises

Together with local partners, PENHA Somaliland worked with Pastoralist communities in assessing their needs and responding to them, building on existing social institutions, using the indigenous knowledge of the target groups to good effect, and encouraging indigenous ownership of programmes. PENHA Somaliland's consultation exercises helped to produce many positive programme delivery outcomes and were, for example, instrumental in the:

- a. Setting up of appropriate operational systems and methods for delivering the Project's programmes, as well as helping to clarify the operational responsibilities and support systems needed by the Project's key staff, including those from partner agencies.
- b. Improvement of communication between PENHA Somaliland, partner agencies and the target groups.
- c. Clarification and planning for partners' operational responsibilities, and setting up the support systems needed by micro-credit grant recipients.
- d. Focusing attention on relevant issues on project activities delivery, and the day-to-day demands of programme delivery.

Micro-Credit Programme

PENHA Somaliland has implemented the Project's proposal to tackle the first of its challenges through the introduction of a micro-credit scheme for Pastoralist women in the Togdheer region in central Somaliland. The activities comprised micro-credit business capacity building training programmes, the allocation of micro-credit loan to 50 Pastoralist women, and support programmes for recipients' micro-credit business activities.

Some Facts and Figures

The direct beneficiaries of the micro-credit programme are 50 Pastoralists women.

1. 95% of recipients expanded their small businesses through diversification. 40% of recipients increased income by selling more items, thus increasing their profits.
2. The micro-credit repayment rate at the time of the evaluation in December 2004 stood at 95%.
3. 20% of recipients improved their nutrition, as measured by how many meals they ate each day.
4. There was a marginal increase of 0.1% in employment in the Burao area due to an increase in cash in circulation, and the local economy was stimulated as a result of the project.

Capacity Building Programmes

The Project's capacity building programmes began with training needs assessment, and the development of training packages in local languages for workshops and training programmes. The programme delivered includes:

1. Capacity-building programmes (primarily training workshops) for Pastoralists, local NGOs and CBOs and relevant government ministries, most particularly the Ministry for Pastoral Development and the Environment, to enable them to carry out projects that involve and benefit Pastoralist communities.
2. Women's awareness, empowerment and micro business management training programmes.
3. The training of key people including Pastoralists, relevant government departments and NGO and CBO workers in rangeland management.
4. Training for NGO and CBO workers and Pastoralists in advocacy, lobbying, and organisational and conflict resolution skills.
5. Leadership training and workshops for Pastoralist men and women.
6. Assistance for the Somaliland Government in the development of appropriate policies relating to issues of significance to Pastoralists.

Environmental Regeneration Programmes

PENHA and its project partners have undertaken rangeland rehabilitation programmes, and rangeland management capacity building training programmes, to help Pastoralists and local NGO's and CBO's staff to acquire relevant skills for rangeland rehabilitation and management. The environmental protection and rehabilitation programmes included environmental improvement of the Awl grazing reserves.

Regional Links

Nomadic people almost always travel across national boundaries, and PENHA Somaliland has used the Baring Foundation funding opportunity, and regional networks, for promoting links with other regional organisations and institutions involved in Pastoralist welfare and development. This included:

Pastoralists' Exchange Visit (Ethiopia)

PENHA Somaliland, its project partners, and a group of Somali Pastoralists, made visits to Ethiopian Pastoralist areas and organisations (e.g. PCAE) for observation of rangeland management practices, and for the sharing of successful activities and proven methodologies for addressing Pastoralist problems.

As was identified in the Project funding document, Pastoralists in the Horn of Africa criss-cross Ethiopia, Puntland and Eritrea, Somaliland and Sudan's national boundaries for the grazing of herds. In July 2004, PENHA Somaliland facilitated a Somaliland Pastoralist exchange visit to Ethiopian Pastoralists areas in Filtu, the provincial capital of Liban region in the Somali Regional State in Ethiopia. The visit was an integral part of the Somaliland Pastoralists capacity building programme, enabling Somaliland Pastoralists to observe and learn from good practice, for the purposes of information exchange and to increase networking and the sharing of experiences between the Somaliland and Ethiopian Pastoralists. The Somaliland Pastoralists visit to Ethiopia was, in a sense, the first international visit of its kind that has been organised by an NGO for Pastoralists. Three of the eight Somaliland Pastoralists have never travelled outside Somalia/Somaliland. All of the eight had also not previously travelled by air, and only two of the eight member Pastoralist group had seen

Addis Ababa before. The visit was therefore an eye-opener for the majority of the group, and has undoubtedly contributed to networking between Somaliland and Ethiopian Pastoralists, as well as raising awareness on issues pertinent to the Pastoralists livelihoods including, the environment, livestock trade, awareness raising on health (e.g. HIV /AIDS), and on micro-credit and self-help schemes. PENHA Somaliland staff also undertook a collaborative study for conducting regional links, with the significant additional benefit of establishing useful contacts with Puntland Pastoralists in the process.

Information Dissemination and Management

The Project's activities included information sharing on appropriate interventions for the benefit of Pastoralists. Pastoralist issues were given wider coverage in the national and local press, and radio, and now have an increased importance in a range of government development plans. This is, perhaps, one of the single biggest achievements of the programme. National coverage of PENHA and partners' activities, and networking through civil society forums, has helped to raise the prominence of Pastoralist issues, and has stimulated other organisations to express an interest in working with PENHA on Pastoralist problems. Experience gained from the project's operational activities was used in the development and sharing of a body of knowledge relating to pastoralism in general, and Somaliland's Pastoralist development in particular.

Project Management & Ownership

The success of the Project's activities has, to a large extent, been made possible by the fact that Somaliland nationals managed the implementation of the Project's activities. This is significantly different to the usual practice of having international NGOs leading projects in Somaliland. The Somaliland involvement was extremely important because of the social and cultural needs of the people for these kinds of projects, which aim to focus on local nomadic people and institutions, with emphasis on advocacy and networking. The Somaliland factor made it easy for PENHA and its partners to achieve positive results within a very short time, and helped to create positive dynamics and processes owned and confidently managed by local people

PENHA Somaliland also used the partnership strategy satisfactorily for the sharing of skills, experiences, information and collaborative arrangements. The collaborative management structure ensured that appropriate institutional supports were put in place for the Project's target groups, partners and micro-credit loan recipients.

Improved Relations and Social Benefits

The environmental regeneration programme has had some success in promoting improved relations between Pastoralists and farming communities. The Project's activities have given opportunities for Pastoralists to share ideas with other communities, such as those engaged in farming. Nomadic and sedentary Pastoralist communities participating in the rangeland regeneration programme are now collaborating on the development of other rangelands for grazing of herds and farming. The collaborative measures are helping to counteract the generally negative coverage of pastoralism, and its linkage to conflict, drought and social differences. It is also casting Pastoralists in a more positive, developmental, light that is in stark contrast to the generally negative coverage of Somaliland as a place of continuous conflict, and as a drought ravaged and "backward" nation.

Workshop participants from different backgrounds are maintaining contacts, and are making joint plans for working together. It is anticipated that there will be on-going social benefits, and that the women recipients of micro-credit loans will play a central part in decision making on family production and consumption patterns, thus rolling back the exclusion of Pastoralist women, and their social and economic marginalisation and powerlessness in the traditional Somaliland family system..

Partnership and Collaborative Work

PENHA and its project partner's are active members of a vibrant civil society, and are now participating in a number of national collaborative programmes that include Somaliland NGO umbrella organisations, NAGAAD and COSONGO. The Project's participant organisations worked collaboratively, and proactively, with the Somaliland government, including participation in formal associations aimed at building inter-organisational capacity.

The partnership strategy adopted by PENHA has proven to be a commendable strategy and approach. Whilst this is new to the Somaliland environment, which has seen a lot of duplication of effort among international agencies operating in the same sectors, the Baring Foundation funded programmes provided an opportunity for policy and decision-makers at various levels to participate in Pastoralist programmes alongside civil society organisations (Pastoralist organizations and communities, NGOs, CBOs).

The Baring Foundation funded programme has helped to improve working relationships, and has enabled partnership and collaborative work between PENHA Somaliland and local NGOs, CBOs and government ministries. Examples include PENHA Somaliland's collaborative work with Oxfam on intervention on environmental degradation, and working with CSS on the micro-credit programme. It also worked with local partner agencies including Pastoralists, women's groups, local and central government staff and policymakers, to address natural resource management issues directly in participatory training workshops

There is now evidence of increased networking and regular contact between PENHA, Pastoralists, local NGOs, CBOs and the Ministry of Pastoralist Development and Environment. For example, Oxfam approached PENHA Somaliland during the delivery of the 2nd year programme with a view to creating a partnership for collaborative work on Pastoralist issues, and has participated in the rangeland regeneration programme. A number of agencies have also expressed their intention to work with PENHA on pastoralism, culminating in the development of joint proposals for future programmes and funding procurement.

Organisational Achievements

PENHA Somaliland has, through the Project's implementation processes, formed strong relationships with people at all levels in Pastoralist communities, and has developed a network of collaborators in dispersed communities across the Somaliland Cattle Corridor and Pastoralists' trans-human and livestock routes. A network of contacts has been created with very capable and dynamic NGO's and CBO's, and provides a "roadmap" for the way forward. There is a general feeling that PENHA is meeting the needs of the Pastoralist communities, and this mutual trust and acknowledgement is an important and necessary precursor for the development of collaborative and sustainable programmes.

The Minister of Pastoral Development and Environment, confirmed PENHA as the focal point for Pastoralist issues in Somaliland - a significant responsibility given the enormous importance of pastoralism to the Somaliland economy and the magnitude of the problems facing Pastoralists.

3: Finance Management

In commenting on the management of Project's funds, I am given to understand that the Project's income and expenditure has, throughout the lifespan of programme delivery, been subject to yearly auditing by an independent auditor, and that audit reports have been sent to the Baring Foundation in line with the grant aid agreement and Charity Act requirements. My understanding of the project's finance management documents, has revealed evidence of good practice in PENHA accounting procedures including book keeping, income and expenditure accounting, financial control and record keeping.

The overall control of Project's funds was exercised by Trustees, with the Treasurer acting on behalf of trustees in the management of funds. Three people, the two Trustees and the Executive Director, are required for the signing of cheques. The Project's grants were managed from London, and disbursed to Somaliland, on the basis of PENHA Somaliland operational budgets, and monthly written requests, for disbursement of money for Project expenditure in line with budget schedules. The operational management of funds is devolved to the Executive Director, who oversees the transfer of money to Somaliland. Written requests from Somaliland for money are examined, and approved, by the PENHA Somaliland Project Officer, who undertakes the assessment of financial written requests against the budget and advises the Executive Director about the budgetary and financial needs of the Country Chapter and recommend the transfer of funds. Itemized receipts supported expenditure, however meagre. An external accountant is recruited to undertake monthly payment of staff salaries booking keeping and the checking of income and expenditure against budgets and receipts. This receives the Treasurer's scrutiny who then provides financial management reports to Trustees in periodic meetings. The PENHA account systems and procedures are sound.

4: Project's Activities Delivery - Output

The aim of this section of the report aims to provide an objective assessment and report on the Baring Foundation funded 3-year programme including:

1. Activities delivered.
2. Project Milestones.
3. Target groups and partners' participation.
4. Project outcomes, impact and lessons learnt in the light of the Project's proposal, aims and objectives.
5. Problems encountered and their resolution.

Project's Activities

Institutional Capacity Building

The Project activities began with the building of PENHA Somaliland's capacity in order to deliver the Project's activities. The 1st year funding support enabled PENHA Somaliland to purchase capital equipment in line with the project's proposal, including:

1. Two desktop computers, and the installation of an E-mail facility to make communication between PENHA and project partners easier and accessible.
2. One laptop computer for field work.
3. A large office table with ten chairs, for project meetings.
4. Purchase of soil, water and reforestation tools for environmental rehabilitation works.

5. Recruitment and training of a Project Development Officer (UK. part- time).
6. Recruitment and training of Somaliland Project Officer (full-time).
7. Equipping PENHA's Somaliland office.
8. Negotiating partnership and collaborative agreements with local and central government.

In line with PENHA's policy on working with partners and target groups in programme delivery, PENHA used initial consultation meetings to discuss and agree plans for the Project's activity delivery. This included the:

1. Facilitation of the community meetings to discuss the delivery of the Project's activities, including discussion and agreement on operational work plans, target setting, the Project's operational management and allocation of roles, contractual arrangements, support, disbursement of resources, monitoring and reporting.
2. Negotiated partnership and collaborative agreements with local and central government, Pastoralist NGO's and CBO's.
3. The organisation and facilitation of a number of meetings with Pastoralist groups to inform, discuss and agree the framework (functions, roles, structure etc.) for setting Agreement with Pastoralist groups, and other partner's, on the detailed programme of technical support and resources needed for the development of Pastoralist NGO's and CBO's.

Micro-Credit Programme Delivery

The Baring funded micro-credit programme was designed to enable Pastoralist communities to develop a diversified, and sustainable, source of income to offset the loss of income derived from the sale of herds that arose from the Gulf States' meat and cattle ban. The micro-credit central focus was to provide Pastoralist women with micro-credit loans to set up small businesses as an alternative means of income generation to ease the economic hardship confronting Pastoralist families and communities.

PENHA Somaliland has implemented the Project's aim to tackle the first of its challenges through the introduction of a micro-credit scheme for Pastoralist women in the Togdheer region in central Somaliland. Practical activities undertaken included;

1. The selection of fifty women to receive the micro-credit grants, in three Pastoralist villages, within a radius of approximately 25 kilometres of the Burao district of Togdheer including, Qoyta, Yiroowe and Kabadheere. Each village is a small settlement comprising a mix of Agro-Pastoralists, partially nomadic livestock holders and other communities, operating micro-enterprise programmes servicing the needs of the target communities.
2. Capacity building micro-credit management training programmes and provision of micro-credit to Pastoralist women to fund the establishment or expansion of small businesses.
3. Micro-credit business support programme for the recipients of the grant.

The Micro-credit selection criteria required recipients to:

- Be aged between 20 and 60 years.
- Reside for some of each year in the designated locality.
- Have a good credit standing in the local community, and a willingness to contribute to a savings scheme and loan insurance fund.
- A willingness to adhere to the micro-credit loan policies.
- Loans were made to 50 women in Burao area. Total value of loans made was £12,500.

- The loan disbursement financed rate of the micro-credit project was 100%



PENHA Staff and Micro-credit Recipients

In order for an application for funds to be considered, the micro-credit grant applicants were asked to form themselves into groups of five, called “shanle’s,” each of which collectively guarantees that each of its members will repay their loans. The guarantee takes the form of a signed, mutual, commitment, backed by a compulsory insurance fund to which each group member contributes. Each shanle was also required to nominate an individual as a guarantor of last resort. Generally this additional guarantor is a local elder. Every applicant must operate some form of micro-enterprise, so that the funds invested stand a reasonable chance of making sufficient returns to enable loan repayments, whilst achieving a net gain in the material well being of the recipient. Qat, and charcoal-related, businesses are not eligible because of their respective adverse impact on health and the environment.

Micro-Credit Recipients Capacity Building

The practical application of the micro-credit programme has involved:

1. Field assessment, undertaken by PENHA and CCS, to determine appropriate recipient communities, and meetings to agree the operational requirements of the micro-credit programme. This was followed by Micro-Credit Orientation workshops, with members from each of the target communities, for the selection of the micro-credit loan recipients and to explain the micro-credit system.
2. Capacity building training for PENHA staff, including the micro-credit project co-ordinator (who also acts as PENHA Somaliland’s Gender and Women’s Officer) and CCS staff, including the Loans Officer.

3. The facilitation and delivery of capacity building training and workshop programmes conducted in September 2003, for the fifty selected Pastoralist women. This was aimed at training the micro-credit recipients, and other Pastoralist women, to increase their levels of basic literacy, micro-credit business skills and understanding of micro-credit systems and financial management.
4. The principles of micro-credit were discussed, and the recipients of the micro-credit loans were confirmed during the workshop
5. The facilitation of workshops with each recipient community covering business management. There are plans to facilitate future training and workshop activities as a follow up, with refresher courses to build on what has been learnt and to address any training needs emanating from micro-business operational experience.
6. Allocation of micro-credit (small grants) for Pastoralist women.

The distribution of loans occurred on the following basis:

1. A total disbursement of £12,500 was made from the total monies available to the scheme. This averages £250 each for the 50 Pastoralist women recipients.
2. Each loan has a repayment term of seven months, recipients are required to repay by instalments of £8 a week for the £250 loan (a total of 31 repayments in each case).
3. Each recipient is allowed one month's grace after receiving the loan to make the first instalment repayment.

Micro-Credit Activities Observed:

On a field trip to Burao, I met micro-credit recipients selling food from a small sheltered hut. I discussed the micro-credit business operations with the business women and male elders. The male elders dominated the meeting. I asked questions about how the micro-credit loans were assisting them. Their main concern was that the length of the loan term was too short at six months, and that they would have preferred a year to repay. They also had concerns that their nomadic lifestyle takes them out of contact with the programme officers, and made it difficult for them to repay the loans. They also felt that the £250 micro-credit loans were too small to be of much use. They thought that the loans would be better spent on replenishing their depleted herds of cattle, in which their long-term future is tied up, rather than in trying to set up small businesses to tide them over. These views were confirmed at other meetings with micro-credit recipients in other locations. PENHA staff endorsed the concerns expressed by the recipients about the length and purpose of the loans, but the micro-credit loans were always meant to be a short-term solution to the problems of Pastoralists, to counteract the adverse impact of the livestock ban, but in the view of the scale of Pastoralists' problems, it was felt a longer-term solution was needed.



Micro-Credit Recipients, with Male Elders, in Burao and CCS staff

Micro Credit Grant Recipients - Case Studies

1 Amina Osman and Fadumo Ismail, Qoyta Village, Togdheer



With their micro-credit loans, Amina Osman and Fadumo Ismail each operate small restaurants in Qoyta Village, a Pastoralist community based in the Togdheer Region, approximately 20 kilometres North West of Burao City. Both restaurants cater primarily for local villagers, offering a single dish of meat (usually goat) and rice, plus tea. Each of them received a £250 micro-credit loan as part of the Baring Foundation funded programme. In each case, the cash has proven invaluable in providing a basic working capital for the two businesses.

Previously, neither Amina nor Fadumo had any cash reserves, with the result that they could only purchase stock for their restaurants out of the previous day's taking, after deducting whatever else they needed to feed their families. A poor day's business generally meant that they would be unable to purchase sufficient stocks to satisfy their customers' demands on the following day. This meant that they could not avoid being trapped in a cycle of poverty that was holding back the development of their businesses. Micro-credit loans have enabled them to escape this cycle, since they now have working capital for their businesses that is not part of their family incomes.



Unfortunately, the worsening drought over the past three seasons has added greatly to the daily challenge of feeding themselves and their families. Many Pastoralists in the village have been forced to sell cattle to raise cash to feed their families, while others have seen increasing livestock deaths. The difficult situation being experienced by those relying on livestock means that they have less money to spend on food for themselves. Nevertheless, each of the two women now has a source of supplementary income; Amina runs a small shop with her daughter, while Fadumo owns seven goats. These ventures, plus their restaurants, supplemented by the micro-credit loans, are gradually allowing them to plan ahead, and to maximise their profits despite the minimal resources they have. The annual Gu rains are just starting, and there is some hope that a good year would break the drought and hasten the progress they have both made.

2 Fadumo Aden, Pastoralist, Togdheer

Fadumo Aden lives with her husband and children in a typical Pastoralist home, currently situated approximately 23 kilometres outside Burao. She has thirteen children in total, with a number living in towns or cities like Burao and Berbera, while eight still live at home.



Fadumo's husband tends his camels, while Fadumo is responsible for approximately 30 goats and sheep. She has now established a regular income stream, selling goat milk in Burao, through one of her older sons who is resident there. She has used her £250 micro-credit loan to maintain her flock, enabling her to continue to produce sufficient surplus milk to sell at times when she would otherwise have been killing sheep and goats for food, and selling others to raise cash. The micro-credit loan has significantly enhanced the family's food security, and provides a diversification of income that is helping them to survive a difficult period of drought.



3 Maryan Abdillahi Wayd and Safia Abdi Ali, Yiroowe Village, Togdheer

Maryan and her daughter, Safia, share the responsibility of running a small shop in Yiroowe, about 22 kilometres South East of Burao, and like Qoyta, it is a Pastoralist village. The shop serves the local community, providing a wide range of items, covering everything from daily food needs, to a small stock of pharmaceutical drugs and small items of clothing, detergents and so on. Safia is responsible for the front counter, which stocks the more perishable items, while Maryan looks after the packaged, goods and more around the rear walls. Each received a micro-credit loan of £250 which they are used to expand their stock particularly given the region-wide reasonable, the rest of the community, the pair are hoping for good Gu rains, which would see things improve much more quickly in the coming months.



Micro-Credit Programme Quantitative and Qualitative Output and Impact

The micro-credit programme's impact assessment information was collected from meetings with, and reports from;

1. PENHA Somaliland Country Representative and PENHA Somaliland Gender and Women's Office and from project's progress and end of year evaluation reports.
2. CCS (programme delivery agency) representatives, including the Field Officer in Burao who runs the micro-credit programme, the Field Officer in Hargeisa and the area Worker in Burao.
3. Six recipients of micro-credit loans.
4. Field Trip to a water well to observe micro-credit businesses in operation.
5. The collection and analysis of the recipient group's financial records and output reports.

Having observed the micro-credit activities, interviewed some the recipients of the micro-credit loans, and collected anecdotal reports, some of which are presented in the preceding chapters, the question for me as an evaluator was how the micro-credit programme that was designed to meet the needs of people with specific problems has impacted on the recipients livelihoods and on the economic problems they face. PENHA and CSS (its partner agency in

the micro-credit programme delivery) felt that the full impact of the micro-credit activities can only be achieved in the medium to long term. However, for the recipients of the micro credit programme, the micro-credit business Skills & Management Training Workshop has helped participants to gain skills in:

1. Basic bookkeeping and record keeping.
2. Creating simple business plans.
3. The separation of personal/family budgets from business budgets.
4. Costing, pricing and marketing.
5. Micro business management, and the operation of savings and credit schemes, accounting practice and how to meet legal requirements for a business enterprise.
6. Group business support and maintenance, including the maintenance and distribution of dividends.

Workshop reports and participants' manuals were developed for group members in English and Somali languages, and were intended for dissemination to other the women's groups. The women reported that, since the workshops, there have been continued contacts between the micro-credit project Pastoralist women participants and other women's groups under the auspices of partner agency NAGAAD. The women are now developing their own self-help and support programmes, with specific plans to strengthen their family and community organisations using what they have learnt about creating income-generating activities and improving existing ones. The Pastoralist women said that they had acquired appropriate knowledge, skills and self-confidence in the management of alternative income generating activities away from the traditional livestock rearing and trade. I envisage that, in the medium to long term, the knowledge and skills gained would enhance the Pastoralist women's creditworthiness and their ability to approach lending institutions when they become available in Somaliland.



CCS Micro-Credit Field Staff in Hargeisa

The micro-credit loans have, for the first time, given Pastoralist women access to money for the establishment of alternative income activities, as well as empowering them and improving their roles as income generators. Pastoralist households, as a whole, are benefiting from the extra income for things like family consumption, childcare and the cost of family health care needs.

The micro-credit recipients have not only increased their incomes, but have also increased their self-confidence and bargaining power within the household. In a situation of diminished access to water, the diminution of grazing land and the ban on Somaliland livestock exports, the micro-business activities are helping to reduce the pressure on the cutting of trees, and the selling of charcoal and firewood, and in meeting family consumption and income generation needs. The micro-credit programme has not only enabled Pastoralist women to be engaged in economic activity, but is also helping to reduce environmental degradation and improves tree conservation, thus acting as a practical means of environmental stress relief. Ultimately, the promotion of diversified sources of income can only reduce pressure on the land, and have a beneficial effect on the environment. These benefits may become long term if the programme is able to be sustained, and is more widely adopted.

Awareness Raising, Lobbying and Advocacy Programmes

The Somaliland Minister of Pastoralist Development and Environment (name?) informed me that, prior to the Baring Foundation funded programme, there was a lack of appropriate information on Pastoralists in Somaliland. This was obviously a problem for the government, and for agencies working in the field, but has also highlighted the urgent need for appropriate information to inform interventions in the Pastoralist sector.

PENHA Somaliland used the funding opportunity the Baring Foundation provided to;

1. Place pastoralist issues on the national agenda, thus ensuring that the importance of pastoralism to Somaliland's national and local economy was better understood.
2. Lobby the Somaliland government to give a higher priority to access to rangelands by Pastoralist communities.
3. Work with local Pastoralists to campaign, lobby and advocate on their own behalf, on issues such as land tenure and other policy issues that affect Pastoralists' livelihoods, with regional and national government.
4. Help Pastoralists NGO's and CBO's to use funding opportunities to influence and change negative attitudes towards Pastoralists.
5. Impart lobbying and self-advocacy skills to Pastoralists, through training and workshops.
6. Assist Pastoralists to lobby for their rights to be enshrined and acknowledged in the National Constitution and for government funded research on Pastoralist issues.

Advocacy and Awareness Raising Impact

The 1st year awareness-raising programme helped to increase understanding of the key issues and problems facing Somaliland Pastoralists, and the impact these problems have on pastoral livelihoods. This became apparent in my meetings with government ministry officials, local NGO and CBO staff. These officials and workers felt that, in spite of the short-term nature of the project, PENHA Somaliland's staff has effectively communicated with a wide range of institutions and organisations. The Project's advocacy and networking activities have been used to promote a greater awareness and understanding of the importance of Pastoralism in the national and local economy, whilst those institutions most directly involved in pastoral welfare and development, most notably the Ministries of Pastoral Development & Environment and Livestock, have been encouraged to think seriously about the problems

facing Pastoralist people, and about improving the general welfare of the largely ignored Pastoralist population. These institutions are now in a better position to understand the problems that confront Somaliland's Pastoralists.



PENHA, Somaliland Staff

As a result of its advocacy work, the Project has established a system of networking and has worked collaboratively with the recently created Environment Network for Somaliland, which includes a number of organizations that also have an interest in issues affecting Pastoralists.

International Agencies, notably UNDP, are also showing an increasing interest in the importance of the pastoral sector in Somaliland's national reconstruction and development plans. Although it is difficult, at this stage, to verify whether the Project's work on pastoralism has induced UNDP, or similar agencies, to begin to show an interest in pastoral communities, there is no doubt that the workshops, which many international agencies attended, have increased their understanding and awareness of the importance of Pastoralists to Somaliland. UNDP, for example, has now classified pastoral communities separately from rural and urban communities, and has included Pastoralists in its planned needs-assessment survey at a national level.

Environmental Regeneration Programme

PENHA has helped to re-establish the Ban Awl range reserve, with the full support of the Somaliland government and pastoralist users. The initiative is now owned and managed by pastoral associations and is proving sustainable. As a result of the Project's environmental rehabilitation work, the issue of range management and rehabilitation is now a focal point of local and national action, and is now embodied in government policies and strategies.

Some Facts and Figures

- Rainfall - Somaliland is one of the driest regions in the world. Most of the damage done to the environment is the result of irrational land use. Tree cutting started relatively recently in Somaliland, but less than 10% of tree cover remains.

- Most of the energy consumed by cooking comes from using trees as wood or charcoal, and accounts for about 90% of energy consumption.
- Plants unknown for over 50 years are returning in the rangeland improvement areas.
- Flower and vegetable production is now taking place at Mandeeg Farm.

Environmental Activities Observed

The evaluation information and evidence gathering process involved me in;

1. Field Observation trips to Burao, Sool and Sanaag, the Mandeeg Livestock Farm, the Burao Abattoir. Fact finding meetings and interviews with CLHE (Candlelight for Health Education and Environment) staff, PENHA staff (Country Representative), Members of the Pastoralist Association, Mandeeg Livestock Farm Representative, Pastoralist Women and Pastoralist Elders, the Minister of Pastoralism, the Executive Director Candlelight and Hargeisa University Representatives.
2. Documents/reports studied include; Mandeeg Livestock Farm Report.

Environmental Programme Observation Visit to Burao

I went to see an example of PENHA Somaliland's rangeland management projects, and observed how PENHA's adoption of soil bunding had effected retention of water in the soil, reduced soil degradation, and improved the growth of vegetation.

5: General Impressions

On travelling to Burao, it was immediately apparent how barren the plateau is. The landscape was bare of trees, and edible animal vegetation, and the soil and vegetation was very dry and brittle. There was much evidence of wind-caused soil erosion, exacerbated by the lack of trees and the activities of impoverished Pastoralists who cut down the remaining trees to make charcoal for sale. There was also clear evidence of drought, a function of very low rainfall and irrational land use. (I was informed that Somaliland's rainfall is one of the lowest in the world, but was also told by local people interviewed that 80% of the damage sustained by the environment is caused by people and the remaining 20% by flooding and wind).

At the pilot project area, there was a noticeable difference between it and the plateau in general. Where bunding of the land had been undertaken in an enclosed area, there was noticeably more vegetation. The land was retaining more moisture, plant life was returning in small patches, including plants thought to have died out in the region. The soil was moister since areas of soil were sheltered from the sun by the bunding process. The bunds are gullies, about 4ft by 2ft by 60ft and about 3ft deep, at each corner of an enclosure (demarked) area about the size of a football pitch. The intention being that the area in between the bunds would retain more moisture and thus become more fertile. The bunding process also protects fragile plants against the harsh effects of the wind.

The work undertaken by PENHA and its partners in micro-environmental programmes was, upon examination, proving helpful in tackling increasing environmental damage and the diminution of natural resources including vegetation and water resources.



An Example of Bunding Showing the Gullies

During a conversation with rangeland managers, the area representative of CLHE, the country representative of PENHA, and various Pastoralists, I was told that some of the vegetation I saw in the demarked areas had not been evident in the region for more than 50 years. This was most encouraging, as it suggested a limited recovery by indigenous flora in areas benefiting from the bunding process.

As the demarked areas must be carefully protected whilst the land is recovering, (i.e. whilst the project is taking place) it is important to ensure that local Pastoralists do not bring their animals on the land to graze them. Given the general conditions on the plateau, one could understand why they would want to graze their cattle in the protected area, and it was difficult to get them to understand that this would ruin the experiment. PENHA, therefore, has had to recruit a locally based team of Pastoralists to act as rangers. Grasses now being grown in the protected area are known as Xoolo Nool (Dixi, Dareemo and Sifaar). These are high quality grasses, which had previously become extinct in the area. Oxfam, as well as the and Baring Foundation, also fund this project

Burao Six Villages - Recorded Interview

In six villages, a pilot programme was established to bund grazing areas as part of the PENHA Somaliland's environmental regeneration demonstration programme for the improvement of the quality of grazing land and vegetation. The area was closed to grazing to demonstrate how bunding can improve the productivity of the land. Local Pastoralists were involved in the pilot project, after they had participated in the PENHA workshop-training programme in the 2nd year of the project. Range guards, supported by police, maintain the security of the banded areas. Security was an issue, outsiders would otherwise bring in their cattle and destroy the project if it were not protected. After the completion of the project, an open day was held to review the progress thus achieved. The eco-system was seen to have changed in a positive way as a result of the bunding and enclosure and, when the land was opened up again, the local Pastoralists all wanted to use it and have since adopted the techniques demonstrated. PENHA plans to expand the grazing land improvement works if it can secure further funding support.

Environmental Programme Delivery Observation and Discussions with Project Partners and Staff

Severe drought in the eastern region of Somaliland has caused severe environmental degradation. I used my meeting with the Project partners to discuss PENHA's and CLHE's rangeland and soil conservation and restoration works, and to study workshop documents on soil erosion control training programmes.

Encouraging awareness amongst local people has rightly been regarded as crucial to the long-term protection of the environment. As part of the programme, students from Somaliland have been involved in study tours and competitions to encourage environmental awareness. As a result of this project, one hundred indigenous trees have been identified as unique to Somaliland, some of which are now extinct. A national seed bank is also to be established. Some of the school club students, at intermediate and secondary levels, are now to attend Hargeisa University.

There is a need to create sustainable living areas for families in order to prevent further population drift into the city by Pastoralists, and to prevent an increase in displacement. The Project has, therefore, tackled migration and displacement problems through focussing on regenerating the land so that people will be encouraged to stay there. The regeneration of many endangered plant species is a beginning, since it demonstrates that, with care, the land can be successfully regenerated. The Project has also helped the process by encouraging the establishment of school-based environmental clubs that provide training for students in Berbera, Hargeisa and Burao.

Visit to Mandeeg Farm

Diminishing access to rangelands for the grazing of herds remains a significant problem, and has led to much debate about the future of nomadic pastoralism. There is a potential for considerable conflict between the needs of nomadic Pastoralists and those of commercial farmers. In order to investigate this matter further, PENHA used the Baring Foundation funding opportunity to provide expertise to help a local partner to develop Mandeeg Farm, a commercial and diversified farming pilot project, to see how more intensive, and commercial, farming methods would fare in such an arid environment. The purpose of my visit was to see an example of sedentary, intensive, farming in an area noted for nomadic, open, grazing of cattle that has been markedly affected by the Gulf States' livestock ban. Intensive, sedentary, farming raises the issue of a potential conflict over resources between the newly settled and the nomadic populations, and their respective farming methods. The manager of the Mandeeg Farm believes that settled farming is the way forward, and that it will bring both jobs and economic benefits to the region. However, if the open grazing areas are improved, there will still be a future for nomadic Pastoralists. This conflict between commercial, and settled, farming and nomadic Pastoralist farming has been seen elsewhere in the region, and it may be profitable to look at what steps have been found effective in dealing with it.

Mandeeg Farm is about 60 kilometres west of Burao and, as a commercial venture, is financed by members of the Somaliland Diaspora living abroad, and was being supported by PENHA as part of the latter's environmental regeneration and capacity building programme. The farm provides an example of a settled, commercial, farm growing of vegetables and flowers in a largely arid, draught-ravaged environment. Using a small dam, a water reservoir, and water from the ground, a herd of fifty camels will also be farmed during the first stage of the farm's development. Some cattle and goats will also be farmed 6km west of Burao in an

area of over 225 acres. The second stage in the development of the farm will involve the introduction of modern packaging of the farm's produce. The number of camels being farmed will be increased, and milk will be bought from other farmers for packaging, thus creating an alternative outlet for milk producers. The second stage in its development will also involve PENHA and partner fundraising plan for the Mandeeq Livestock Farm to:

1. Introduce systematic and comprehensive camel production and management to secure an overall increase in their numbers.
2. Introduce the idea of modern camel husbandry (as opposed to traditional camel breeding methods) in which further development and re-orientation of camel production can start.
3. Encourage people to make camel dairy products, a prime component of the diet that will play a far more important role in the prevention of malnutrition, (human nutrition is precarious in Burao).
4. Introduce camel dairy products as a prime article of local commerce and thus ensure permanent milk availability in Burao through increased local production.
5. To educate others, and impress upon them the need to take environmental concerns into account, (Mandeeq Farm has adopted a system of field rotation to improve the production of vegetables and avoid soil exhaustion).
6. Try to improve the natural traits of the camel through breeding to try to make them easier to manage.
7. The eventual production of animal feed on a commercial basis to create employment for Pastoralists.

Mandeeq Farm is enclosed by hedges and fencing to protect the proliferation of vegetable growth (cabbage, lettuce, onions and tomatoes, carrots etc.) and the extent of cultivation. There was also evidence of commercial flower growth. The irrigation of plants was mainly managed by water brought in by tanker. The smell that was immediately apparent turned out to be caused by animal waste products from the Burao Abattoir that was being used on the Farm as fertiliser. I discussed the Mandeeq Farm venture with the farm manager and some of the farm workers. The manager explained that he had lived abroad, and wanted to put something back into Somaliland, hence the collaborative work with PENHA on the establishment of the farm. Although he had no previous experience of farming, he has developed expertise with help, ideas and technical support from PENHA Somaliland. To date, he has had one yield of crops, which had been good, and has concluded that the venture was likely to be successful. He now plans to begin a systematic programme of camel production and husbandry to offset the loss of camels due to the war and depredations of poverty. This systematic approach is also designed to offset the decrease in the camel population caused by traditional nomadic, husbandry methods.

Environmental Management Capacity Building Training Programmes

Some of the Project's environmental workshops were used to provide information and training (for trainers) on environmental issues, and have helped to generate a greater understanding of the overall context of Somaliland Pastoralism and the problems facing Pastoralist people. These workshops have helped to create a general understanding that there is a need for concerted effort, commitment, and cooperation by all concerned organisations if the land is to sustain both humans and animals, and in order to avert further deterioration of the already damaged environment. Feedback received from workshop participants, local NGO's, CBO's and National Development Organisations, indicates that they found the Project's 1st year capacity building training and workshop programmes useful. Project partners are making sustained efforts to ensure that development agencies formulate appropriate projects and programs in order to have a positive impact on pastoral communities.

This co-operation is important because some of the organisations PENHA works with have limited experience in the pastoral sector, and their programmes tend to focus on urban or other rural communities.

The Abattoir - Burao

PENHA's advice and expertise has been useful in the setting up of the Burao Abattoir. This new venture will assist Somaliland Pastoralists in selling their meat locally to help counteract the ban on Somaliland livestock exports by the Gulf States. The abattoir is designed to produce meat from local livestock, which can then be sold abroad as a finished product, thus escaping the Gulf States' livestock ban. It also creates an alternative point of sale for cattle besides the traditional livestock traders. We went to visit the abattoir, but it was closed due to Ramadam. As it was not possible to view the facilities at the abattoir, I discussed its impact with the PENHA Country Representative, who explained that it was new, and had been designed in part to overcome the livestock ban, and to create an alternative point of sale for the cattle producers. The abattoir also sells its by-products to the Mandeeg Farm for use as fertiliser.



PENHA and CCS Staff outside CCS Office in Burao

Capacity Building Impact

The planned capacity building activities, which began in the first year, continued during the second year, and have received an enthusiastic response from both participants and the wider community. The activities have enhanced the capacity of Pastoralist NGOs and CBOs and

Pastoralists themselves. Government representatives, participant NGO and CBO staff all reported that their knowledge of pastoralism, and of the skills required for working with Pastoralists and the environmental problems they face, have been strengthened as a result of the Project's capacity building training activities. They also believe that they have gained the appropriate skills and knowledge that will enable them to intervene successfully in some of the problems Pastoralists face, and to manage projects more effectively, as well as to advocate more effectively on Pastoralists' needs and rights

Policy Work Impact

PENHA Somaliland has, as a result of its Pastoralist policy developmental works, received acknowledgement from the Somaliland Government, which has declared PENHA as crucial to the understanding and management of Pastoralist issues. The PENHA Somaliland Country representative has been working with relevant government departments, and has organised and participated in meetings with key agencies and persons, and discussed ways of co-operation in developing policies favouring Pastoralist development.

Policy makers officially recognised the formation of the Pastoralists' Forum, and key persons from the relevant departments have joined the Forum. PENHA Somaliland has thus managed to get the Somaliland government to take Pastoralist and environmental issues more seriously. Moreover, they have expressed their appreciation of PENHA's role in, and contribution to, Pastoralist development, particularly in relation to environmental policy. It has further strengthened and broadened civil society and the government's relationship in the development of appropriate policies on pastoralism.

1. PENHA joined with VETAID, and the Ministry for Pastoral Development and the Environment, in a workshop to explore how pastoral communities could be involved in the process of decision-making regarding rangeland resource management and utilisation. About 70 people attended, three-quarters representing pastoralist communities.
2. PENHA and VETAID joined forces to harmonise the Agricultural Act, (administered by the Ministry of Agriculture) and the Range Management Act, (the responsibility of the Ministry of Pastoral Development and Environment). The two laws were contradictory and confusing, so PENHA and VETAID have proposed a single, rewritten and integrated act. The recommendation is now with Parliament for approval.

Somaliland Pastoralist Exchange Visit to Ethiopia

The Somaliland Pastoralist exchange visit to Ethiopian Pastoralist areas in Filtu, (provincial capital of Liban region in the Somali Regional State) enabled Somaliland Pastoralists to observe and learn from good practices, and for the exchange of information, for networking and the sharing of experiences between the Somali and Ethiopia Pastoralists. The visit was hosted by PENHA's partner in Ethiopia, The Pastoralist Concern Association Ethiopia, (PCAE) a Pastoralist organisation with a similar focus to that of PENHA, dedicated to improving the livelihood of Ethiopian Pastoralists through implementation of sustainable developmental programmes.

The visit to Filtu proved to be useful to Somaliland Pastoralists in two aspects, namely; learning about the management of the region's flora and fauna. A major difference between the Liban and Somaliland regions that the visiting PENHA delegation noticed was the absence of charcoal production in Liban. This was evident in the way that trees and shrubs covered the land.

The Executive Director of PCAE welcomed the PENHA delegation, and spoke of the history of PCAE, and its underlying philosophy, saying that “the name pastoralist in the Amharic language has a derogatory meaning, “wanderers with no place to stay.” According to Abdi, it is only now that the definition of Pastoralists as people who get their income by rearing animals is being understood by the highlanders of Ethiopia, and that this change in perception is largely due to the efforts of Pastoralists organisations such as PCAE, who advocate on behalf of Pastoralists with the wider community

PCAE staff who accompanied the PENHA delegation to Filtu, provided information about the region, and some of the problems that Pastoralists face, and highlighted support programmes for local Pastoralists that are partly funded by PENHA, and delivered by PCAE in collaboration with the Ministry of Health, including;

- Health awareness for Pastoralist health extension workers.
- Ethno-Veterinary study ‘dawo-dhaqameed’ involving immunisation at household level.
- The training of traditional herbalists and traditional birth attendants (TBAs) for Pastoralists.
- Workshops on the danger of HIV/AIDS.
- Work in raising nutrient status such as poultry production.

PCAE staff also monitors how human and animal drugs are used, and regularly visit Pastoralist communities to make sure that things run smoothly and according to plan. There is no local animal market for the district and Pastoralists take their animals to remote places in the country, or to Somalia or Kenya. PCAE train and equip Animal Health Workers and guide communities on livestock drug usage, major livestock disease and range development. The Somaliland Pastoralists visited a dam that PCAE is building near Filtu, where self-help practices involve the Pastoralist community in providing more than 400 labourers for the excavation work for the building of dam. The Somaliland Pastoralists learnt how environmental matters are taken into consideration whenever they plan to make dams or berkedes, and in the practice of assessing the impact that such programmes may have on the environment. The Somaliland Pastoralists who were interviewed about the exchange visit said they are planning to make use of the information and experiences gained from the Ethiopia visit at home in Somaliland.

Pastoralists Exchange Visit Case Studies

PCAE manages a micro-credit scheme for 311 Pastoralist women. The women are engaged in different occupations such as running teashops and small grocery shops, and in merchandise trading. The Pastoralists have organised themselves into groups, and were paid 1,000 Ethiopian Birr in the first cycle. A problem arose in charging interest on the micro-credit loans, since this practice conflicts with Islamic teaching, and a compromise agreement had to be reached. This took the form of a one- percent service charge payable on loans in place of an interest charge. There are no banks in the village; therefore any profits the women make in their businesses are kept at the premises of PCAE. Some of the women have 3,000 Birr held for them by PCAE. PCAE uses some of the money derived from the service charges to run four schools in the four districts of the region, where 395 pastoralist women are taught to read and write, learn about the environmental and improved home economy. A demonstration of the importance of literacy programmes is shown in the following example. One woman who took part in the programme is said to have discarded a 500 Birr voucher, which belonged to her husband, because she could not understand what it was. She is reported to have said that, “I would not have done that if I were literate”. She is now literate because she went through PCAE literacy training programme. Some men are now asking to be included in the micro-

credit scheme, though some of the women were concerned that they would use the loans to purchase Qat.

The Somaliland Pastoralists also met with representatives of the Ethiopian women's organisation that works with PCAE in managing the micro-credit scheme. There were seventy-eight women in the micro-credit scheme, and its recipients were destitute Pastoralists women. The micro-credit scheme started in 1999, and will continue until 2005. Oxfam/Canada funds it. The men were initially against the scheme because they felt the charging of interest on the loans was against Islamic law. The women reasoned that the money paid is not interest but a service charge to be used to build a school for women to learn literacy and home economy. Women who benefit from the scheme are engaged in a variety of different business activities.

At one of the evaluation meetings, the Somaliland Pastoralists said that the visit to Ethiopian Pastoralists was an interesting opportunity for comparison between micro-credit schemes. They found both the PENHA Somaliland, and the Ethiopia PCAE, micro-credit schemes had their own strengths and weakness, but felt that the Somaliland scheme was more in keeping with Somaliland tradition. They felt that the scheme gives participants a sense that they are taking part in something that has rules that are consistent with their own traditions, which would seem to be a good thing in terms of assuring local support. The Ethiopian scheme seems much more organic though, having started from a very small credit fund of \$500. The staff of the women's organisation were enthusiastic about visiting Somaliland, and said that only by learning from each other, and supporting one another, would Pastoralists in the region achieve their aspirations.

The Lantuwer Sedentary Pastoralists Case Study

The Lantuwer community visited by Somaliland Pastoralists during their trip, are sedentary Pastoralists. The community elders explained how they have not been given any chance to educate their children, and for three years they had discussed whether to settle down or continue their nomadic Pastoralist way of life. The discussions produced many arguments within families, and even led to some divorces. At the end of this process, some forty families decided to settle in the village with the help of PCAE. They said that they settled down in order to give their children a chance to become educated, and some one hundred and fifty children are now receiving basic education despite the tremendous difficulties this involves.

The children study in three classrooms built with the help of PCAE. They told the Somaliland Pastoralist delegation that "without education they will be left behind and remain in the darkness." The forty families have been settled in the area for the last five years, and have been rearing sheep, goats, camel and cattle. Like Somaliland Pastoralists, they have problems with obtaining water and fifty male villagers co-operated with PCAE in constructing a cemented *berked*, (dam).

Pastoralists at the Lantuwer village said that land degradation was a very serious issue for them, and believed that when the "grazing pasture is finished (used up) there is no more life for them." They cited the cutting down of trees for charcoal production as a damaging practice that is destroying their environment. They also focussed on the problem of land enclosures, and explained that in Ethiopia the practice involves people illegally fencing off large chunks of land, thus hindering the grazing of animals, and generally causing conflicts between Pastoralists and farming and other communities.

The Pastoralist exchange visit was evidently fascinating and memorable for those who took part in. The places they visited were generally devoid of environmentally harmful practices as seen in Somaliland. The Somaliland Pastoralists interviewed felt that the visit and what they

found and learnt could be used to address or avert the environmentally disastrous practices in Somaliland.

Pastoralist Forum

PENHA used the Pastoralist Forum Extension Units, in the project's operational areas, to pass on day to day information between the target group in the field, the PENHA office and the Ministry of Pastoralist Development in Hargeisa. This link-up made the ongoing monitoring and follow up work easier, as it provided the opportunity for the exchange and sharing of programme delivery information between and amongst the Project's partners.

When fully established, the Pastoralist Forum has a high chance of succeeding because of the partnership arrangement involving the Baring Foundation's funding support, PENHA, Pastoralists, local NGOs and CBOs and government ministries with an interest and responsibility for the development of Pastoralism. Members of the Forum have worked very well together in exchanging experiences, sharing information and resources. This partnership arrangement has recently been extended to include Hargeisa University, through the development of a Centre of Excellence at the university.



An Example of Rangeland Management in Burao

6: Problems Identified

Deficits in Institutional Resources

The Project's activities were a big task and, therefore, required adequate resources (both human & capital). Much of the project's initial success depended on building the capacity of PENHA and partner agencies. This was vital for the co-ordination and management of the Project's activities, including advocacy and networking, and the forming of the required alliances to influence key stakeholders and institutions including participating government ministries and development agencies. PENHA Somaliland used the opportunity presented by the Baring Foundation funding to strengthen its internal capacity, and thus enabled PENHA to support key partner organisations, target groups and beneficiaries. This was achieved in the first year through the employment of the Project Officer. PENHA's work was however made more difficult by the fact that there was only one project development officer, who despite being on his own, worked very diligently to meet the demands and needs of the Project.

Pastoralists Problems

For Pastoralists, the challenges faced during the Project's implementation process, were overwhelmingly related to the drought as indicated above. The severity of the situation caused a significant reduction in herd size, the main repository of wealth for each of the recipient communities. This caused the death of many herds, further causing Pastoralist stockholders either to sell those animals they had left to raise money for household food requirements, or else to slaughter animals for household consumption. Whilst reliable data on stock losses are unavailable, PENHA's partner in the Project's activity delivery, CCS, estimates that the poorest 40% of the communities in the Togdheer region have lost an average of 90% of their livestock. With no reserves to survive on, they are finding it increasingly difficult to feed their families. While these figures are far from reliable, they give some indication of the severity of the crisis that was faced. More affluent members of the community have also experienced severe livestock losses. In the long term, net stock losses are clearly unsustainable, and this makes the micro-credit project even more critical for assisting the affected communities to rebuild sustainable livelihoods. In the short term, however, the circumstances made administration of the micro-credit difficult.

Pastoralists Community Empowerment

PENHA joined with and the Ministry for Pastoral Development and the Environment in a workshop to explore how pastoral communities could be involved in the process of decision-making regarding rangeland resource management and utilisation. About 70 people attended, three-quarters representing pastoralist communities



This grassroots community empowerment programme, including the mobilisation and sensitisation of Pastoralists and their institutions, has been positively embraced by the Somaliland Ministry of Pastoralist Development. The Project has made a good start by focusing some of its first and second year activities on the advocacy and lobbying of relevant institutions but, since Somaliland Pastoralists are yet to have self-representation at government levels, their influence on political and economic decision-making process is marginal.

Project officers helped to improve the capacity and profile of grassroots pastoral organisations through capacity building, empowerment and support for indigenous Pastoralists to effectively participate in local, district and national discussions, and decisions that impact on their lives. It is envisaged that the support provided would enable participant Pastoralists to effectively use the knowledge and skills gained for participation in the emerging civil society structures and in local, district, and national discussions and decisions that impact on their lives.

Micro-Credit Programme

Difficulties in the Formation of a Local Micro-Credit Association

Although the formation of the group guarantee (shandle) system has occurred as intended, progress has been disappointingly slow in the formation of local associations of Pastoralists. Considerable efforts were put into the facilitation of such community-based organisations in the Project's target localities, but the prolonged drought limited the progress of this endeavour. Pastoralist migration patterns have been disrupted as livestock-holders venture further afield in pursuit of viable fodder, making participation in new associations difficult for many. Meanwhile, even those remaining in the localities have been forced to focus on basic survival activities, leaving little capacity to work towards apparently long-term benefits. Nevertheless, the Project officers remained hopeful that they would be able to co-ordinate

advocacy initiatives for local Pastoralists to enable them to participate in the development of the Project's locally based associations.

PENHA believes that the efforts that were put into the Pastoralists' Association activities will ultimately bear fruit, thus making it successful in the medium/long-term.

Effects of Draught

As with many projects of this nature, adverse operational circumstances caused PENHA to adopt a flexible approach to implementation. The most significant adverse factor was the worsening drought situation in the Project area that slowed down the Pastoralist women's micro-credit business activities: The Project's start date coincided with the Gu rains (April to June, each year) which failed, though the 2004 Gu rains proved to be satisfactory. Nevertheless, the severe drought that unfolded during 2003 did cause PENHA to make some adjustments to the micro-credit project. Given the hardships created by the drought, the first month of repayment was identified by the Project team as a potential problem area to be monitored closely as the Project progressed. For the micro-credit project recipients, the hope is that the expected 2005 Gu rains will prove to be sufficient to improve the micro-credit activities and their livelihoods. Project officers were also hopeful that the loan repayment plan would be met and, judging by the experience of a similar micro-credit project which was undertaken by CCS, and which had to deal with much the same drought-related issues but achieved an 84% repayment rate, this seemed more than likely. For example, repayment rates in that project tended to exceed 90% of the repayment plan. This tends to indicate that the drought may not have too great an effect on the repayment schedules, and that the sustainable, and revolving income generation activities for the poor members of the target communities, would therefore be able to continue.

Ramadam and Project Evaluation Work

Conducting an evaluation during the month of Ramadam proved to be very difficult because many people go away, offices and businesses are closed, (Buraq Abattoir) and local people can be difficult to get hold of. Also the festival places great strain on non-Muslims, since it becomes difficult to maintain regular eating habits during the daylight hours without giving offence to local people. I would recommend that evaluation work in the Ramadam period should be avoided in future.

7: General Conclusions

As proposed in the original application document for Baring Foundation funding, PENHA Somaliland has, over the three years of the project's lifecycle, undertaken;

1. Capacity-building programmes (primarily training workshops) for Pastoralists, local NGO's and CBO's and relevant government ministries - most particularly the Ministry for Pastoral Development and the Environment;
2. Lobbied and networked on rangeland and land tenure issues and on other policy issues that affect Pastoralist livelihoods.
3. Provided assistance for the Somaliland Government in the development of appropriate policies relating to issues of significance to Pastoralists.
4. Conducted environmental protection and rehabilitation programmes, including the reintroduction, management and improvement of grazing reserves (originally an initiative of the British Colonial Administration). The Ban Awl reserve mentioned

previously provides an example of the environmental rehabilitation works. The Project's participant groups and individuals have learned a considerable number of environmental protection measures through PENHA workshops and training programmes, and the demonstrations on rangeland closure regeneration programmes for addressing desertification and for improving living environments.

5. PENHA's workshops have raised awareness of the importance of managing the environment in a better way, have impacted on the consciousness of the people of Somaliland. The lessons are being learned and put into force.
6. Provision of micro-credit loans to Pastoralist women to fund the establishment or expansion of small businesses.
7. Facilitated exchange visits between Pastoralist communities: a group of Pastoralists from Somaliland visited the Filtu project area and a return visit is planned.

Environmental Sustainable Programmes

The overall situation in Somaliland remains difficult due to the problems identified above. Droughts, soil erosion, water loss, deforestation, continuing unrest with its neighbours, all of these threaten the country's future. However, the development of commercial, settled, farming offers the prospect of increased food production, employment for the dispossessed, and increased government revenues. The funding support from the Baring Foundation has enabled PENHA Somaliland to make improvements in rangeland areas, an increase in better grazing for cattle, and a reduction of soil erosion. Reforestation, and the return of many useful plant species, will also mean a better future for nomadic Pastoralists. The question is, can the competing interests of both types of farming be balanced in the interests of all? Some conflict over rangeland that



could be turned into settled farmland seems inevitable if more farms like the Mandeeg Farm develop. These are obviously questions for government, but there may be a role for PENHA in sensitising it to Pastoralist issues, and in helping it to formulate policies that are fair to all.

PENHA Somaliland and Candlelight's (a partner agency) development of training programmes for young people, the school-based clubs, and links with the University, are very encouraging and are showing results. Making young people aware of the world they will inherit, and sensitising them to the issues facing their country can only be to the good. I also

found the development of conservation projects and a National Seed Bank extremely encouraging.

Micro-Credit Programme

PENHA had no previous experience of managing a micro-credit programme, nor the time and resources to do it because of conflicting demands of working on other programmes involved in the Project, hence the agreement to sub-contract the work to CCS. I saw evidence of good practice; the contract agreement between PENHA and CCS, (which operates the micro-credit programme as a sub-contractor to PENHA) clearly set out the terms of reference for the work of the sub-contractor. CCS's main previous experience had been in dispensing micro-credit loans to those recipients with a settled lifestyle, but it had little or no experience of dispensing loans to nomadic Pastoralists. This highlighted the problem of supervising the loans made to people with a nomadic lifestyle. They tackled this issue by creating local agents to do outreach work at places, such as wells, where nomadic people meet. In this way they could then maintain contact with loan recipients. CCS, has normally worked with settled communities in "Shikads," small groups of up to 25 recipients of micro-credit loans, but quickly learnt that with nomads they needed to work individually.

The micro-credit programme has alleviated poverty in the short-term, but does not meet the long-term needs of Pastoralists. In its own terms it has succeeded, but it has disappointed those beneficiaries who wanted a long-term solution to their problems. More funding is required if the scheme is to continue. More thought needs to be given to the long-term problems of the Pastoralists, which the scheme has identified, but could address with funding support.

The practical problems of administering the micro-credit loans have been largely overcome, but to develop and maintain businesses when the business owner keeps moving from place to place due to her nomadic lifestyle, is very hard indeed. One must ask whether this is the right sort of help for nomadic people?



Evaluator, PENHA and CSS Staff

Partnership

The partnership strategy adopted by the Project has proven successful. Whilst this is new in Somaliland environment, it has begun to take root, and has helped to eliminate the problems of duplication mentioned earlier. The partnership initiative has created a better understanding, and greater collaboration, between organisations, which has helped to maximise limited and valuable resources and reduces the strain on the workers in the field. The 'sharing' aspect of working together has been most instructive; as networks develop, it is likely that more use will be made of collaborative work since trust between agencies and individuals will grow, and people become more aware of what each has to offer to the common good. The sharing of skills, experiences, information and collaborative working arrangements has greatly contributed to programme delivery success. The collaborative project management structures ensured that appropriate institutional supports were put in-place for on-going programme delivery and trouble shooting.

Capacity: Management and Administration of Project

The PENHA staff was severely stretched in their final year, due to a general lack of capacity. As proposed in the project's funding application and budget document, a large proportion of the Project's financial resources was used in micro-credit payments to Pastoralist women and for capacity building with Pastoralists, women's groups, partner NGO's, CBO's and officials from the Ministry of Pastoralist Development. PENHA staff development and training opportunities were, therefore, few and patchy; sufficient funding and time to adequately train them were always limited. The staff had to manage as best as they could, but I saw sufficient evidence to convince me that the Project staff were keen to take part in staff development training exercises as and when they could be provided. PENHA's staff recognises that in order to obtain a greater legitimacy for their work, and gain increased international recognition, their work needs to be firmly rooted in sound management disciplines. They identified the need for greater transparency and accountability, but had not had the time to give these issues the attention they deserved. I make no criticism here, as work in the charitably funded sector is always difficult, even in England.

As already indicated, an example of insufficient capacity was seen in the management of the micro-credit programme. PENHA workers did not have the time or skills to manage the Project effectively. However, by using Candlelight as a sub-contractor, the micro-credit programme was able to continue successfully. This is an example of how problems can be overcome with a little bit of creative thinking. It does, however, raise the issue of what would have happened to the micro-credit programme if no suitable sub contractor could have been found.

The Project was understaffed and under-resourced, and this created pressures on staff involved in programme delivery. However, I saw much to suggest that the staff team is highly skilled in many areas, especially in project delivery and in the quality of their networking, and it is undoubtedly true that they are deeply committed to the work of the project.. The only solution may be the one that is not available, an increase in resources.

The PENHA Somaliland office appeared to be well run, although there were great demands placed on the time of the Country Representative. Local staff could be helped in their work by the greater use of computer technology, however these issues were being addressed during my inspection. Given the restraints mentioned in this section, I believe that the management of the Project was sound.

Though not internationally recognised, Somaliland has a working political system, government institutions, a police force and its own currency. Security, however, remains a

primary concern. PENHA staff have to be protected both at work, and their personal safety must remain an additional worry for them as they carry out their duties. The cost of security is high for all workers, and there is a need to have a larger budget for this item to prevent planned programmes being brought to a halt. Cross-border raids continue, and have resulted in the loss of life of two NGO's in the second year of the Project. In this final year, over 100 lives were lost to fighting on the border with Somalia. The security of Project staff must remain the first priority, especially on field trips, for without them no work can be sustained.

Capacity Building Programmes

In general, the issue of building capacity remains an urgent priority. For the work of the project to be successful in the long run, it will need to develop and grow. The ever-present demand for more to be achieved is fed by the project's success. Each gain has brought new demands; successful networking has not only created useful contacts, it has also stimulated ideas which have, inevitably, led to demands for further action. This conundrum can only be solved in the long term by building capacity within the organisation.

For PENHA, the Baring Foundation funding enabled institutional capacity building activities including the recruitment of the PENHA UK Project Officer for the Somaliland Project, which has been instrumental for the;

- Setting up of appropriate operational systems and methods for the delivery of programmes.
- Awareness raising, advocacy and networking activities including communications, consultations, networking and advocacy activities targeting government ministries and local NGO's, CBO's and International Developmental Agencies with interest in Pastoralist issues. PENHA Somaliland has, through advocacy work on Pastoralists issues, established networking and collaborative works with the recently created Environment Network for Somaliland, which includes a number of organisations with an interest in Pastoralists' issues.
- The appointment and use of Somaliland nationals for the implementation of Project activities made programme delivery easier because they shared a language, and had similar social and cultural needs to the people they served. The policy has also created positive programme delivery dynamics, with project delivery processes owned and confidently managed by local people.

Sustainability

A major concern must be whether the work can be sustained into the future. It is easy to talk in terms of successful projects, but projects are constructed on the hopes and dreams of real people. The long-term implications of the work with Pastoralists are immense; considerations of how they will live, and the impact it will have on their society, immediately impress themselves on anyone taking an interest in such matters. Of major concern is what will happen to the young. If successful, the work of PENHA will result in many changes, but how will young people be consulted? There is little evidence yet that this is a priority, despite the work being done with school students around environmental issues. Of crucial importance also is the role of women in a society that is traditionally dominated by men. In some other countries in Africa, women have traditionally played an important role in the development of the economy, especially through the creation of small businesses. The micro-credit programme is however an encouraging sign that women will be included more readily in future developments.

As proven in other areas, PENHA and partners are hopeful that the environmental capacity building training programme, and the rangeland closure programme, would have important environmental impacts. The question for Somaliland is where the money will come from to pay for the vital work needed for the continuation of such programmes? The Baring Foundation funding has not been wasted, indeed, it has been used most valuably, and has allowed some crucial problems to be addressed, but continued foreign donor support is likely to be needed for some time.

Capacity building is an issue that needs more thought, e.g. how can the basic units, or Shikads, be developed and supported? The micro-credit programme was delivered as a partnership arrangement. CSS was paid from the Baring Foundation Funding to deliver the micro-credit programme on behalf of PENHA, with PENHA staff monitoring and providing support to women recipients. However, one wonders how individual recipients could be supported at the end of the Baring Foundation funding? Despite an increase in self-esteem amongst the Pastoralist women who took part in the scheme, and some encouraging increases in household income via profit from their business ventures, it remains the case that the women saw their future in terms of rebuilding their depleted herds, and making an income from them, rather than as small businesswomen. If the scheme can be refinanced, the issues raised by both recipients and field workers need to be addressed.

Sustainability depends on more than resources, it also requires the involvement and commitment of all sections of society, and PENHA has recognised this and is working on Somaliland concept paper on Pastoralist youth, and the National Pastoralist and Environmental Centre being developed at the Hargeisa University are some of examples of encouraging developments.

8: Recommendations

The recommendations provided are made on the basis of the evaluation findings of the Project's activities and impact. The recommendations are aimed at addressing almost all of the Project's identified weaknesses.

The project's goal of improving the welfare and livelihoods of about a million Somaliland Pastoralists seems to be very challenging. However, its real success lay in its ability to begin a sustainable process of change in areas that produce a positive impact on the Pastoralists' livelihood. Whilst the Project is now completed, the process of bringing about meaningful positive change in Pastoralists' livelihood systems has only just begun.

Institutional Capacity Building

Future Project interventions should assist in strengthening the regional roles and capabilities of pastoral organisations, and in promoting effective links between regional government officials, Pastoralists' representatives and Pastoralists themselves.

Problem Solving

PENHA has learnt that it is imperative, as resources are becoming increasingly scarce, to develop a multi-agency approach to problem solving. PENHA has found that the scale of Pastoralist, and environmental, problems in Somaliland to be so big that no one agency or group can address the problems alone, and therefore advocates the sharing of ideas, resources, and experiences by working collectively on the problems, whilst aiming for sustainability of endeavours.

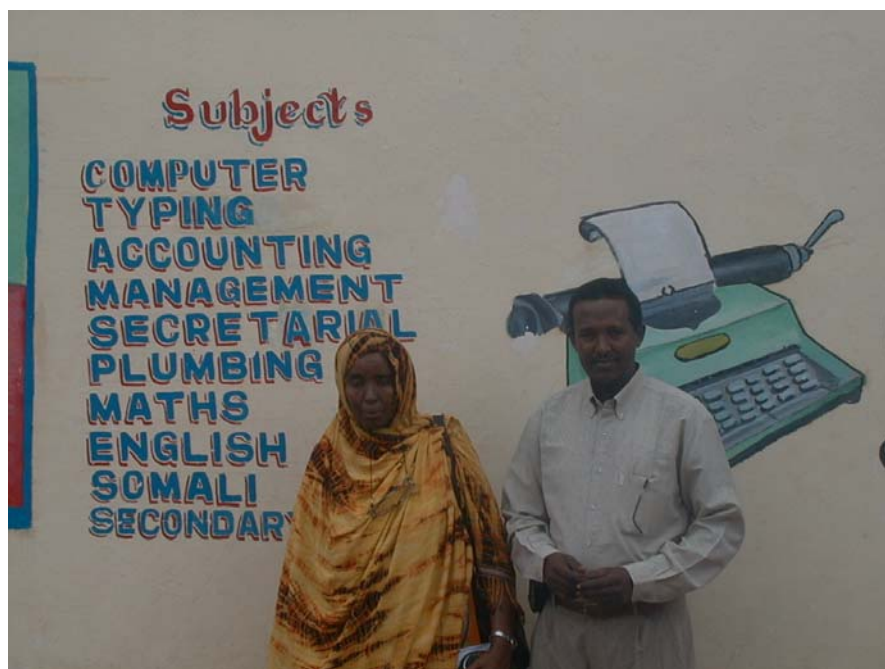
PENHA has learnt that partners' meetings at field level are more useful for raising the motivation of both the beneficiaries and the staff, and had planned to do more to support workshop participants in their efforts to pass on what they have learnt to others. PENHA hopes to do more follow-up work to ensure that workshop outputs are taken up in the development plans of local development committees, sub-county and district administrations across the country and in Pastoralist areas in particular.

Lifting the Livestock Ban

The impact of the livestock ban by the Gulf States has caused severe economic hardship for Somaliland rural and pastoral communities, the urban poor, and depreciation of the local currency and livelihoods. The ban was imposed on alleged cases of Rift Valley Fever (a transmittable animal disease observed in Yemen and Saudi Arabia regions, and in the wet regions in East Africa) although no hard evidence of this disease were actually found in Somaliland. PENHA sought, and gained, the Baring Foundation's approval to bring forward the delivery of the proposed 3rd year micro-credit programme to the 2nd year, and this was aimed at providing early intervention to enable Pastoralist women to develop alternative micro-credit businesses to alleviate some of the adverse impact of the livestock ban. PENHA, however, needs to look into more long-term sustainable research and programme strategies to provide hard evidence with which to lobby government to work more effectively to lift the ban.

Young People

Although the development of training programmes for school-based environmental clubs, and links with Hargeisa University, are very encouraging, (examples of some of the subjects taught are indicated by the picture below), there currently exists no capacity building for consultation with the young Pastoralists. My recommendation is for PENHA to conduct research into how young Pastoralists are to be engaged in the debate and so affect decisions about their lives.



Pastoralists' Association and Development of Pastoralists Centre

With the help of Baring Foundation funding, PENHA successfully lobbied the Somaliland government and Hargeisa University, and has been given land to build a National Pastoralist Centre at the University campus to provide information, advice, support and a meeting place for Pastoralists. This is a partnership between the government of Somaliland, Hargeisa University and PENHA. The Memorandum of Understanding established between PENHA and its partners in 1999 has been re-visited and developed to complete the work on this programme.

The PENHA Somaliland office is now working with the University of Hargeisa to establish a Pastoralist Centre on campus to promote and lead research and teaching on pastoralism and the environment, land use and range management. The centre is planned as a regional centre of excellence on pastoralism and pastoralist issues, with the hope that, in the future, it will become a resource accessible to students, academics, researchers, NGO's, CBO's and the civil society and public in the Horn of Africa. The development of the National Pastoralist Centre would provide a framework for the establishment of the Pastoralist Association.

9: Annexe

- 1. PENHA SOMALILAND PROGRAMME REPORTS. 2004**
- 2. SOMALILAND INTERNET RESEARCH DOCUMENTS. 2004**
- 3. BBC NEWS SOMALILAND 2002/2004**
- 4. BARING PROJECT ACTIVITIES REPORT 2003 [Training of Trainers-(TOT) workshop on Natural Environment and Rangeland Management, held in Burao on December 25th 2002 - January 1ST 2003]**
- 5. PROGRESS REPORT ON THE MICRO-CREDIT PROGRAMMES OF COMIC RELIEF AND BARING FUNDED PROJECTS**
- 6. PENHA's PROPOSAL FOR BARING FOUNDATION FUNDING**
- 7. AGREEMENT DOCUMENT BETWEEN THE PASTORAL AND ENVIRONMENTAL NETWORK IN THE HORN OF AFRICA [PENHA] and CANDLELIGHT FOR HEALTH AND EDUCATION [CANDLELIGHT] dated 1st^t August 2004**
- 8. THE BARING FOUNDATION FUNDED SOMALILAND PROJECT 1st YEAR EVALUATION REPORT [Period covered Nov 2001 - Nov 2002]**
- 9. REPORT ON THE INTERNATIONAL WORKSHOP ON THE STATE OF PASTORALISM IN SOMALILAND [held at the University of Hargeisa 5th - 7th Feb 2001]**
- 10. PROGRESS REPORT FOR PENHA SOMALILAND PROGRAMME [Nov 2002 - March 2003]**
- 11. BARING FOUNDATION FUNDED PENHA SOMALILAND 2nd YEAR PROGRESS REPORT [Period covered Nov 2002 -Nov 2003)**
- 12. PROMOTION OF UNDERSTANDING PASTORALISM THROUGH RESEARCH AND TRAINING. FINAL EVALUATION REPORT [PENHA AND ICD)**
- 13. HEALTH NEEDS ASSESSMENT OF THE ERITREAN NOMADIC COMMUNITIES [1999]**
- 14. PENHA SOMALILAND ACTIVITIES REPORT [2003 /2004)**
- 15. FACING THE FUTURE WITH CONFIDENCE 2001 - 2003 [PENHA BOOKLET]**
- 16. LOAN POLICIES AND PROCEDURES OPERATIONS MANUAL. Trust Fund For Somaliland Women Micro - Finance program. [A Program Of The Committee Of Concerned Somalis February 2000]**
- 17. REPUBLIC OF SOMALILAND. LAND RESOURCES TENURE AND AGRICULTURAL LAND USE. Ministry of Pastoral Development & Environment and Ministry of Agriculture. [August 2002 - Booklet Sponsored by VETAID and PENHA]**

18. **MUTUAL COOPERATION FRAMEWORK AGREEMENT DOCUMENT BETWEEN THE UNIVERSITY OF HARGEISA [UOH] AND PENHA. [Signed in London on 1st April 1999]**
19. **MANDEEQ LIVESTOCK FARMING LEAFLET**
20. **CANDLELIGHT FOR HEALTH, EDUCATION AND ENVIRONMENT. [Hargeisa, Somaliland. Leaflet]**
21. **CANDLELIGHT FOR HEALTH, EDUCATION AND ENVIRONMENT ANNUAL REPORT 2003**
22. **MICRO - CREDIT PROJECT FINAL PROGRESS REPORT. SEPTEMBER 2003 - AUGUST 2004. [Funded by PENHA International, Implemented by CCS]**
23. **EASTERN AFRICA MAGAZINE [Issue 19 - December 2004]**
24. **REPORT OF THE WORKSHOP ON THE PROTECTION AND MANAGEMENT OF THE PASTORAL ENVIRONMENT. 13TH - 19TH JULY 2002. [Funding Agency : PENHA - Executing Agency : SADO - Erigavo, Somaliland]**
25. **THE EFFECTS OF RESOURCE COMPETITION ON PASTORAL COMMUNITIES REPORT [25TH - 27TH 2001] Jointly funded by PENHA and VETAID. Implemented by The Ministry Of Pastoral Development and Environment.**

Workshop Summaries

- Workshop on Training the Trainers on ‘Natural Environment and Rangeland in Somaliland’. December 25, 2002 to January 1st 2003, Burao, Somaliland.
- Report of ‘The Workshop on the Protection & Management of the Pastoral Environment.’ 13 - 19 July, 2002

Other Reading Material:

- Soil and Water Conservation Handbook.
- Forage Production.
- Report of the Workshop on the Protection and Management of the Pastoral Environment.
- Nursery Management Handbook.
- Report on the International Workshop on the State of Pastoralism in Somaliland.
- Workshop Report on the Effects of Resource Competition on Pastoral Communities.
- Agro-forestry Management Handbook.
- Habsami U Daaqida Khayraadka Dhul Daaqsimeedka.
- Warbixinta Aqoon- Iswedaarsiga iyo Maareynta deegaanka Miyiga