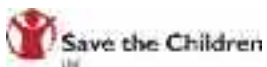




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POLICY BRIEF

CLIMATE-RELATED
VULNERABILITY AND
ADAPTIVE-CAPACITY
IN ETHIOPIA'S
BORANA AND SOMALI
COMMUNITIES

THE REGION'S CLIMATE IS CHANGING IN UNPRECEDENTED WAYS



Pastoral communities in the Borana and Shinile zones of Ethiopia have been adapting their livelihoods to changing environmental conditions for centuries. Recurrent droughts have been a major issue throughout history in the Ethiopian lowlands, and strategies to cope with, and adapt to these droughts are embedded in communities' traditional social structures and resource management systems.

However, communities and local governmental and non-governmental agencies are presently observing unprecedented climate variability and extremes. Scientific and community-based observations, collected by the **International Institute for Sustainable Development (IISD)**, the **International Union for Conservation of Nature (IUCN)**, **CARE International** and **Save the Children UK (SCUK)** during a 2009 study in the Borana and Shinile zones of Ethiopia, show that the region's climate is changing. Recent evidence includes increasing temperatures and drought frequency, as well as unpredictable rains that fall in shorter but more intense episodes. These trends are projected to continue over the next century.

The magnitude and rate of current climate change, combined with additional environmental, social and political issues, are making many traditional coping strategies ineffective and/or unsustainable, amplifying environmental degradation and food insecurity, and forcing communities to rapidly find new livelihood strategies.

The communities participating in this study have many ideas on how to prepare for future climate change,

demonstrating a strong motivation to move out of poverty and take their future into their own hands. Suggested strategies include: modifying livestock diversity, composition and numbers; diversifying livelihood activities; producing, collecting and preserving hay; modifying rangeland management practices; modifying farming practices; maintaining, rehabilitating and constructing water infrastructure; education; savings and credit; establishing community groups to promote local engagement in a range of social and economic activities; making local natural resource management more effective, efficient and participatory; reducing conflicts over available resources; planting trees; and raising community awareness on climate change issues, including future projections and potential adaptation strategies.

THERE ARE IMPORTANT BARRIERS TO ADAPTATION THAT THE GOVERNMENT AND CIVIL SOCIETY CAN ADDRESS

Despite this sense of determination, pastoralists' ability to adapt is constrained by many factors including increasing land degradation; conflicts over scarce resources, which limit movement and destroy assets that are key for adaptation; limited access to information (including that on weather, climate change, markets, as well as pest and disease outbreaks); limited education, skills and access to financial services and markets required to diversify their livelihoods; inadequate government policies, capacities and coordination; demographic pressures; and social and gender inequalities and marginalization, which reduce the voice and adaptive capacity of the most vulnerable.

Enhancing the adaptive capacity of pastoralists in the



face of climate change will require community-based and community-led interventions, but will also require tailored support from NGOs, donors and governments.

RECOMMENDATIONS

Based on the findings of this study, the research team has devised the following set of recommendations for three target groups: the Government of Ethiopia, civil society, and international donors.

TO THE GOVERNMENT OF ETHIOPIA

To counteract the adverse climate and poverty trends in pastoral areas, Ethiopia requires urgent changes in its rural and pastoral development priorities. The Government, operating at the national and sub-national levels, should aim to address the underlying drivers of climate-related vulnerability. This means implementing poverty reduction and development policies that: protect pastoral livelihoods and entitlements; enhance access to vital infrastructure, resources and services in pastoral areas; enhance the security of pastoralist land holdings; restore and protect the environment in rangelands; create more efficient markets and help control population growth, particularly through women's education and empowerment. More specifically, the Government of Ethiopia should:

1. Re-evaluate the place of pastoralism in Ethiopia's sustainable development, protecting pastoral land from encroachment and conversion to unsustainable land uses. To be successful, customary and formal authority must find a basis for collaboration. Regional governments should work to resolve internal boundary issues and engage with traditional social institutions in conflict prevention and resolution. In addition, policies should clarify

land tenure systems that allow vital pastoral mobility, especially in the face of increasing drought frequency.

2. Protect and enhance pastoral livelihoods through the development and implementation of appropriately-targeted economic development, social protection and relief strategies. Livestock marketing support and diversification activities, including adding value to livestock products such as milk, ghee, hides and horns, could contribute to increased pastoral incomes. The government should also support the improvement of social safety nets, while at the same time ensuring the availability and efficient distribution of emergency food aid and cash support.

3. Improve coordination, communication and information-sharing between different government agencies from national to local levels, especially regarding weather, climate and food security information. Information pathways should be enhanced, so that local communities can access seasonal weather forecasts and early warnings for climate hazards as early as possible and in their own languages, and so that governments agencies can be promptly informed of poor rain conditions and food insecurity issues. In addition, government awareness of climate change impacts projections, and of the National Adaptation Programme of Action (NAPA) should be enhanced at all levels (from the national to the local level) to allow government officials to better deal with current climate risks and prepare for projected climate change.

TO CIVIL SOCIETY

To contribute to the enhancement of climate change resilience among pastoral and agro-pastoral communities in the Borana and Shinile zones, practitioners such as CARE and SCUk should take into account current climate variability, projected climate change impacts and climate change vulnerability and adaptation when developing programmes and projects. This should involve:

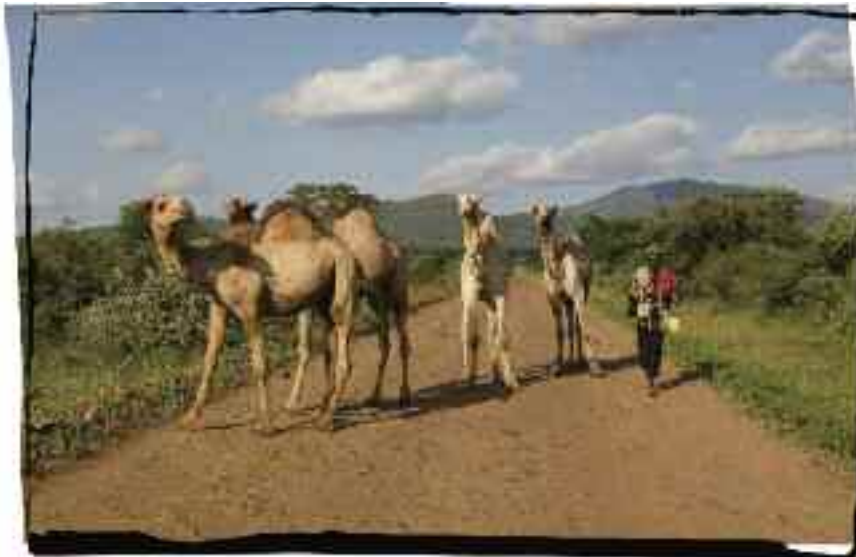


1. Creating partnerships with weather and climate institutions: this could include the National Meteorological Agency (NMA) of Ethiopia and the FEWS NET office in Ethiopia, as well as other regional climate analysis bodies such as the Intergovernmental Authority on Development (IGAD) Climate Predictions and Analysis Centre. These bodies could regularly provide useful local level data and information on expected seasonal weather conditions as well as medium to long term climate projections, as these continue to be generated and refined.

Such data and information could be used to plan for and adjust programme interventions to ensure that the livelihoods and welfare of communities are safeguarded and improved in the face of current climate variability and change. For example, in view of the projected increase in heavy rainfall events, especially in Borana, practitioners could incorporate emergency and contingency planning and resources into the livelihood programmes in the area. This could take the form of construction of large cattle and human emergency shelters, as well as grain and seed banks that are raised above ground to reduce the

negative impacts of flash floods. In addition, strategies could be put in place to prevent soil erosion by heavy rainfall events and reduce risks related to water-borne diseases. In view of the observed and projected decrease in the length of rainy seasons and increasing drought frequency, interventions could aim to improve food and fodder preservation; demarcation and management of dry season grazing areas and access to early maturing and drought tolerant crop varieties; as well as water harvesting, conservation and efficient utilization. As explained in greater detail below, strategies should be based on local vulnerability and knowledge, and should be community-led.

2. Using traditional knowledge and starting from what people are already doing in their communities: Local communities are already observing and experiencing the effects of climate change, as well as implementing coping and adaptation strategies. Efforts to support climate change adaptation should be based on an understanding of what people are already doing in their communities, assessing the effectiveness of current coping strategies and how they might fare over the longer-term with climate change. Ineffective and unsustainable coping strategies are not always a choice; communities are often pushed into these strategies due to a lack of better options.



Discussions with different community groups (women, men, older people, youth and children) can give insight into which community groups are vulnerable to what, and which coping strategies are implemented by different groups. Participatory community consultations should aim to develop sustainable alternatives to replace ineffective or unsustainable practices.

3. Understanding climate-livelihood linkages in an intervention area: To ensure that development programmes and project activities promote climate change resilience and increase adaptive capacity, it is important to understand which livelihood resources are sensitive to climate hazards and which resources are important for adaptation. Development programmes and projects should aim to increase the availability of, access to, and control over resources that are key for adaptation.

Tools have been developed to facilitate the analysis of climate-livelihood linkages and to improve the impact of interventions on community resilience, such as the Climate Vulnerability and Capacity Analysis (CVCA) Framework and the Community-based Risk Screening Tool – Adaptation and Livelihoods (CRiSTAL) (visit: www.careclimatechange.org/cvca and www.cristaltool.org for more information).

4. Building on community suggestions and recommendations: To ensure buy-in and make sure that adaptation strategies are community-led and based on local traditions and norms, adaptation strategies promoted by practitioners should build on suggestions and recommendations from communities. Strategies suggested by communities visited as part of this research are presented in the full assessment report, and include suggestions related to livestock diversity, composition and numbers, rangeland management practices, farming practices, alternative income generating activities, water infrastructure, savings and credit, education, tree planting, social groups, local awareness raising and involvement of youth and women in decision making.

5. Improving information and knowledge-sharing: Disagreements regarding suitable adaptation strategies

have been observed within and between communities in Borana and Shinile. For example, communities seem to disagree on whether pastoralism or agro-pastoralism is better adapted to the new climatic conditions (especially increasing drought frequency). Many pure pastoral communities are gradually switching to agro-pastoralism as they believe it is more reliable than pure pastoralism, while many agro-pastoral communities want to drop out of agriculture. Bringing these two groups together, as well as different NGOs and governments who work with these communities, to share experiences on climate risks and different adaptation strategies, could prevent the implementation of adaptation strategies that have already been shown to be unsustainable in the long-run and favor collaborative development of new adaptation strategies.

In addition, practitioners should aim to facilitate information sharing between weather and climate institutions (such as the NMA and FEWS NET) and local communities. Seasonal weather forecasts and early warnings for climate hazards should be available to local communities on time, and translated into local languages. In addition, communities should be supported in using climate information for planning.

6. Addressing constraints to adaptation and building on enabling conditions: The main constraints and enabling conditions to the implementation of the different adaptation strategies suggested by communities in Borana and Shinile are presented in the full assessment report. The successful implementation of adaptation strategies will depend to a great extent on the ability of practitioners, communities and governments to address these constraints and build on existing enabling conditions. Not taking these key constraints into consideration risks undermining the success of the interventions. It could also inadvertently make communities even more vulnerable to climate risks. Addressing these constraints will require action from local to national levels.

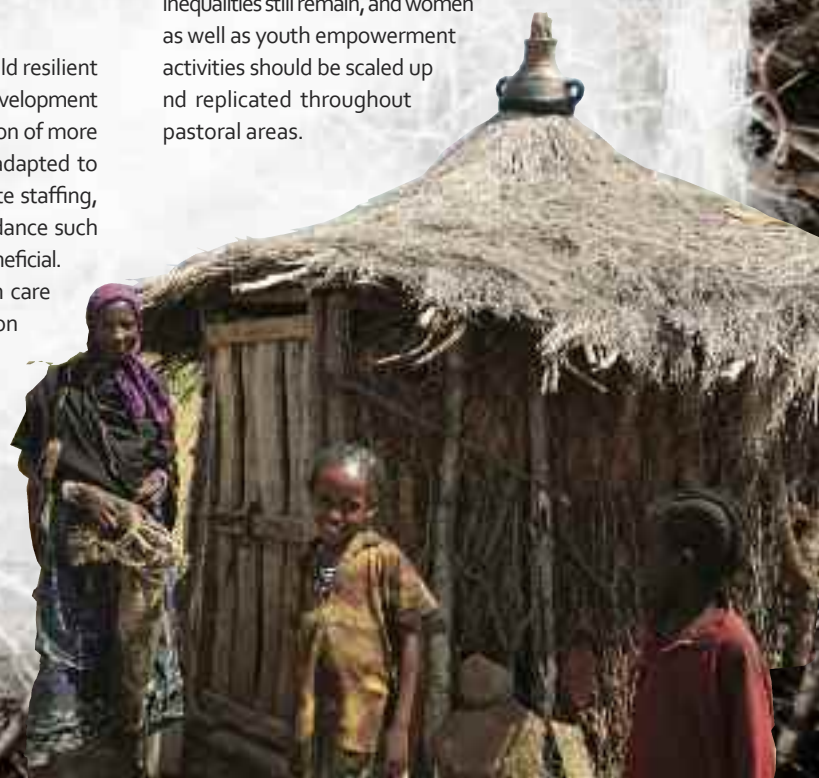
7. Addressing the underlying drivers of vulnerability: Key underlying drivers of vulnerability in pastoral and agro-pastoral communities in Borana and Shinile include environmental degradation; population pressures; conflicts; social and gender inequalities; inadequate off-farm employment opportunities and skills; poor access to infrastructure; resources and services; weakening of the role of traditional social and governance institutions and inadequate government policies; coordination and capacities. Practitioners should aim to address these underlying drivers of vulnerability.

For example, interventions should aim to build resilient livelihoods by supporting investment in and development of key infrastructure and services. Construction of more schools (including mobile schools that are adapted to increased pastoral mobility), their appropriate staffing, and provision of incentives for school attendance such as food for education programmes could be beneficial. An increase in the number of human health care centres and services, including immunization and medical treatment, as well as training of community health workers, could help reduce impacts of diseases and mortality among vulnerable groups, thereby ensuring a strong, productive population that is less vulnerable to climatic shocks. Construction of veterinary centres and

expansion of Community Animal Health Workers' services, as well as regular supply of key veterinary medicines could help reduce livestock mortality from preventable and treatable diseases, and reduce livestock vulnerability during droughts and extreme heat events.

In addition, practitioners should advocate for the improvement of market conditions (e.g. development of policies that support trade and increased revenue for the benefit of pastoralists, traders and public services). Direct support could be in the form of: construction of abattoirs at strategic points (e.g. market centres) in the region and training community members on hygienic slaughter, preservation and transportation of produce. They could be trained in, and provided with facilities for hygienic meat drying and packaging. Export markets for these products could be sought and cooperatives established and strengthened to maximize the benefits from such trade.

Social and gender equality should be promoted in all interventions. In Borana, the impact of CARE interventions (such as the creation of and support to women groups) on women empowerment is already noticeable, with clear benefits on women's adaptive capacity in the face of current climate hazards. However, important inequalities still remain, and women as well as youth empowerment activities should be scaled up and replicated throughout pastoral areas.



TO INTERNATIONAL DONORS

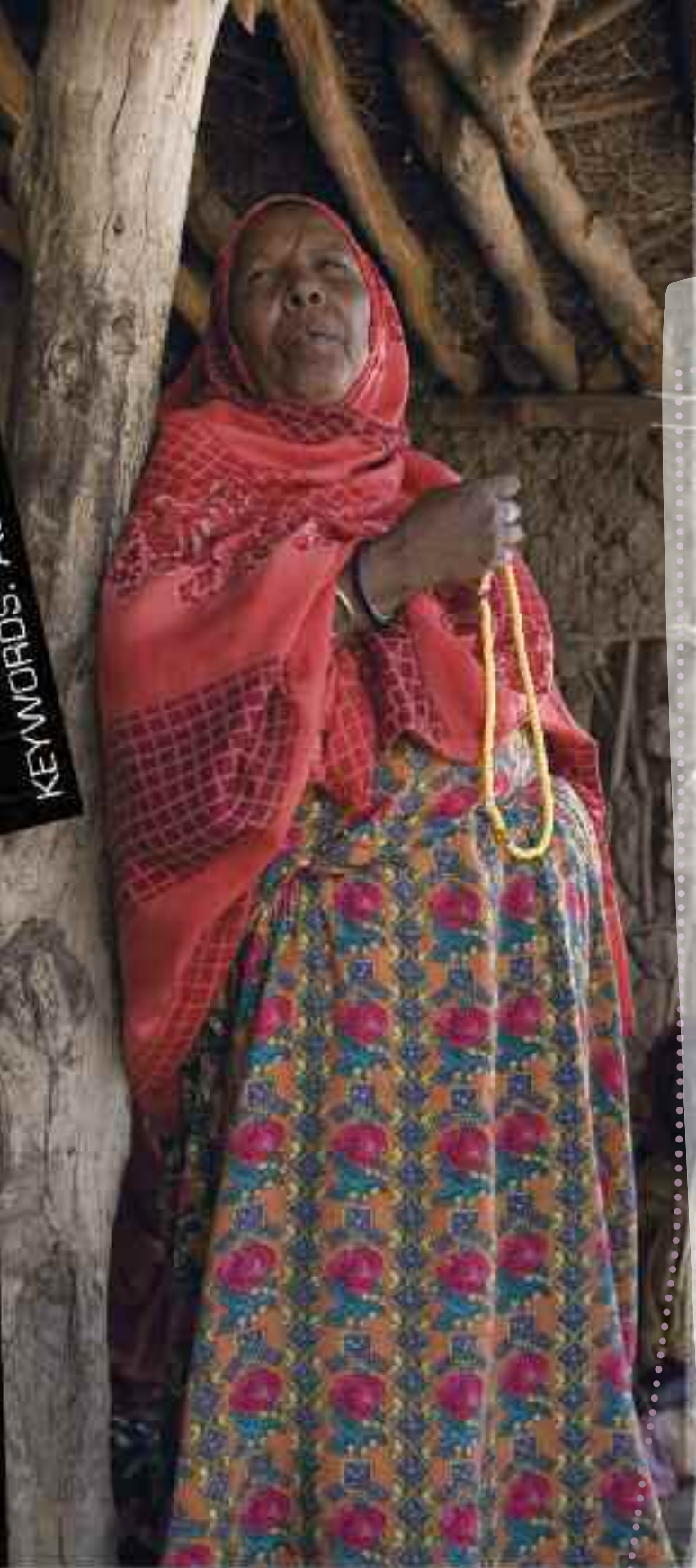
Donors should allow enough funding flexibility to enable practitioners to adjust interventions in the face of climate change uncertainties. In addition, donor funding should include funds for emergencies and contingencies to provide projects and programmes with adequate resources to address climate-related emergencies without threatening the achievement of programme/project goals and objectives.

Donors should also promote the integration of climate change adaptation considerations into development programs, projects and policies. Comprehensive guidance on this is available through the OECD (2009).

In addition, donor funding for adaptation to climate change should support all the four pillars of community based adaptation, namely: building resilient livelihoods, disaster risk reduction, capacity building and addressing the underlying causes of vulnerability (more information on these four pillars are provided in the CARE CVCA Handbook: www.careclimatechange.org/cvca). An integrated approach to reducing vulnerability would promote the achievement of positive programme/project outcomes and reduce the risks of maladaptation.



SHINILE ZONE
ARDO MUSA
KEYWORDS: ADAPTATION, DROUGHT



HEAR OUR VOICES

A pastoralist woman's quest to adapt to climate change.
June 2009.

"Some of the villagers decided to migrate further outside the usual territory while the rest of us returned to the village since the conditions were the same everywhere; we just had to find a way to live with the drought"

Five years ago Ardo Musa and her husband owned several heads of cattle and 50 goats and sheep (shoats). Then tragedy struck, first she lost her husband to a mysterious disease leaving her alone to look after her seven children, and then drought hit her village, Kalabaydh, situated in Shinile District, twenty kilometers from Dire Dawa, Eastern Ethiopia.

"Rain comes in two seasons here; we have what we call the Karan season when rain comes from July to September and the Dirac when we have the rains from March to May. If the rains fail in one season, they come in the next" explains the 50 year old.

But in 2007 there were no rains all through the year and drought hit Kalabaydh hard. The community decided to migrate to the highlands. "Walking to the highlands normally takes us ten days, this is difficult because we do it with children and the animals become weaker and weaker everyday" explains Ardo "sometimes we meet rustlers who take away our camels and cattle."

POLICY BRIEF

Climate-related vulnerability and adaptive-capacity in Ethiopia's Borana and Somali communities

A Collection of Testimonies on Climate Change from Pastoralists in Somali and Borana Zones of Ethiopia

After losing 47 of her livestock and due to the fact that the highland area where they had migrated to was also now experiencing drought, Ardo decided to move back home.

“Some of the villagers decided to migrate further outside the usual territory while the rest of us returned to the village because the conditions were the same everywhere, we just had to find a way to live with the drought” explains Ardo.

According to Ardo some of those who decided to migrate outside the usual territory decided to leave their children with those who returned to the village so that they could get relief food and stay in school and in exchange they took the animals of those returning home to search for water and pasture.

Adaptation

The first thing Ardo did when she got home was to slaughter all the young animals that were suckling, this was a move to reduce stock with the hope that when the rains come, the more mature animals would produce more young ones and the herd would grow.

Ardo also decided to focus on keeping hardy animals that could survive drought. “I started to gradually slaughter the sheep since they are weaker and remained with the goats since they can survive this hot weather” she adds.

Currently Ardo and her community depend on relief food from the government. “Some of the villagers share their relief food with the pregnant and lactating animals. I don’t because I decided to get rid of all the young and small animals” says Ardo.

Ardo also says that her families eating habits have changed. “You know, as pastoralists we consider food to be milk and meat. But now have been forced to live on porridge and *injera*, and we only eat two meals a day, so our children also face the threat of malnutrition” explains Ardo.

The community gets water from a nearby river, which is also slowly getting depleted. “If only someone would help us put up water well or pump, then our lives would be better” she says.

As the temperatures become higher and higher, many pastoralists women in Kalabaydh have had to change their lifestyle. “I can’t call myself a pastoralist anymore, not with only three goats left, the negative changes in the weather have brought negative changes in my life too and now I leave it all to Allah”

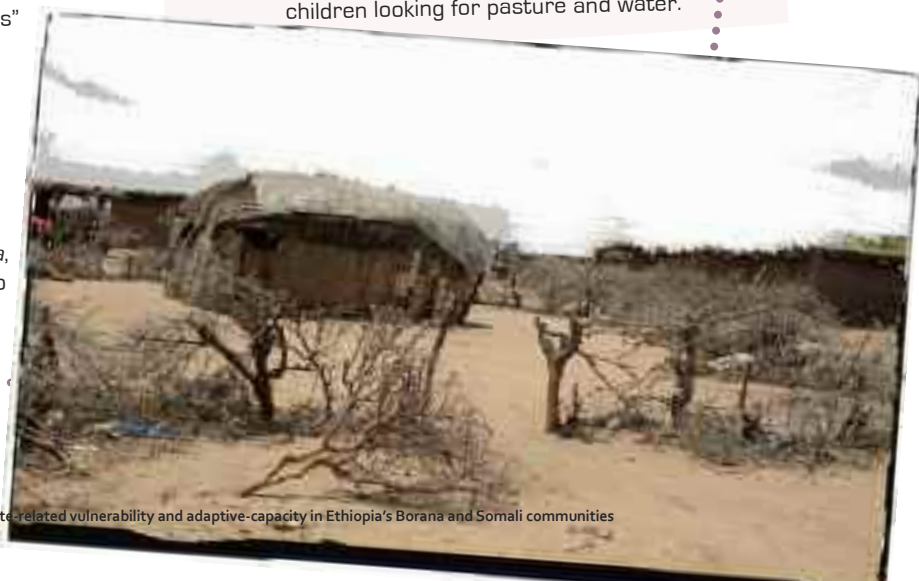
Special points of interest about Kalabaydh

Kalabaydh Community is situated in Shinile District, 20 kilometres from Dire Dawa town, in the Somali Zone of Eastern Ethiopia. There are around 60 households in this community the majority of whom are pastoralists (keeping mainly camels, cattle, goats and sheep).

Since 2007 the area has experienced serious drought making the majority of the pastoralists migrate outside their usual territory; some are said to have moved as far as the neighboring countries (Djibouti and Somaliland).

Those who decided not to migrate further resorted to different adaptation strategies like slaughtering young animals, keeping animals like camels and goats that are more hardy and can survive drought, and sometimes even sharing their relief food with their animals.

Those that migrate continue to face conflict with other communities, insecurity and attacks from wild animals and having to walk for days with their children looking for pasture and water.





10

The impact of climate change on my family in her own words: June 2009.

"My name is Quresha Farah, and I am 15 years old and the youngest in a family of 10 children. Currently I am in the seventh grade in a school that was constructed by Save the Children-UK here in Kalabaydh.

My family are pastoralist and in the recent times because of the drought, life has been very difficult. When there is drought, my family has to go away to look for pasture and water for our livestock, whenever this happens, me and two of my younger siblings are left behind with relatives. I hate it when this happens because we get lonely and sometimes my family goes away for a long time.

Currently my family is away, they have been gone for a month, and I have no idea when I will see them again. The last time they migrated, they stayed away for almost a year. I miss my family a lot, when we are together, I feel much happier.

Quresha Farah: "The first thing I do when I get up in the morning is to prepare breakfast then run off to school. When I get back, I have to look for firewood and pasture for the young

goats and sheep. Unlike before, these days I have to walk long distance to get leaves from short trees for the animals and also look for firewood.

We also have a problem of food. When we have the rains we eat meat and drink plenty of milk. But now all we get is boiled black tea and *injera*, (pancake made from flour of a cereal known as teff) and we only eat in the morning and evening. We don't take lunch anymore.

Life as a pastoralist is very hard and I don't want that for my future. That's why I work hard at school. When I grow up I want to be a doctor and I hope to make a difference in my community.

Most pastoralist women either don't attend school ever or drop out when its time to get married. I don't want to get married at the moment, I want to be different and get an education so that I can make my life better. I am lucky that my family encourages me in my education.

At the moment I am praying for my family's safety wherever they are. I don't know when they will come back, maybe in the next month when it starts raining, maybe after many years, it's up to Allah."

POLICY BRIEF

Climate-related vulnerability and adaptive-capacity in Ethiopia's Borana and Somali communities

QURESHA FARAH

SHINILE ZONE

ETHIOPIA: MIGRATION, INSECURITY, HIGH TEMPERATURES



ZAHRA ROBLE

Difficulties of migration in the present times: the story of Zahra Roble In her own words: June 2009.

Over the years the climate has turned out to be really unpredictable. In 2006, we had good rains and we labeled it the year of marriage, because things were good, many people married, then came 2008 and we had bad drought, we called it the year of Yurara, meaning desperation.

"I have given up; I will not migrate again, because it's the same everywhere. It's all dry and there is no water or pasture. My name is Zahra Roble. I am 30 years old and used to be a pastoralist woman. The sheep and goats were 300 in number, and there were 20 cattle and 5 camels. We have only 4 camels now after we lost all cattle and sheep and goats. Since there is not any pasture on which to graze, they have died of hunger and affected by many diseases related to the drought. The exception is the camel, which has drought resistance capacity and is sustained by grazing the trees called garas

During the drought time in 2008, my family decided to migrate. My husband went away with the big livestock; these are cattle and camels, while I took charge of our 10 children and smaller animals like and sheep.

At this time I was pregnant, and it was the most difficult period of my life. I took care of my children, my animals and myself. I lost several of the animals to wild animal attacks.

This year the Dirac rains that come from March to May failed and so we have started experiencing drought. The temperatures seem to be getting higher and higher everyday so I doubt if the Karan rains from July to September will be any better. The whole village is scared that this season, the drought might be worse than last years.

At the moment we don't plan to migrate, because it's dry everywhere, unless we decide to move outside our normal territory, meaning moving out of the country to Somalia or Djibouti which would be really hard.

With the changes in climate, we have had to change our lifestyle including how we eat. I can no longer afford milk and meat. Now I feed my children on *Injera* and black tea. I just hope that they don't become malnourished before the rains.

Because of the situation, we became agropastoralists and started farming. In the first year, we were beginners and we didn't know how to cultivate. From 2008, we are becoming better than we were. But those who have livestock are getting worse and worse. If we harvest from our farm, then we may recover from the drought."



SHINILE ZONE

OMAR JIBRIL

KEY WORDS: ADAPTATION AGRO-PASTORALISM DROUGHT

Changing lifestyle to survive the changes in weather: June 2009.

"Because of the shortage of water, we get only a little sorghum. If there is no rain, we get nothing. This year, it wasn't growing at the beginning. But now we have recultivated and there is a little growing. If it rains, we get something. If not, we have nothing to help us."

When Omar Jibril, lost more than 100 livestock in a span of three years to drought, he decided it was time to change his lifestyle. "After losing my livestock, I had to find a way to survive, so I decided to try my hand at agriculture" explains Jibril.

The 58 year old resorted to farming for two reasons, he would have little to lose if the rains failed compared to what he would if he continued as a pastoralist and he also wanted to send his seven children to school.

"Education is very important for me, and since Save the Children (SCUK) built for us a school, I want my children to be educated and not have to suffer like me" says Jibril.

Jibril lives in Kalabaydh community in Shinile district, twenty kilometers from the famous town of Dire Dawa situated in Eastern Ethiopia. It is a Somali community of mainly pastoralist with a few people taking up agriculture a means to cope with the drought. He currently has 2 cows and 20 shoats (sheep and goat).

Persistent drought and high temperatures in the village has affected agriculture, and it is no longer a viable solution making many of the pastoralists resort to charcoal production and selling of firewood.

"I am not sure if farming is a good idea anymore, the drought seems to be worsening and the last three years have been worse, all the maize and sorghum that

I planted failed" adds Jibril "so now my only option is to sell charcoal and firewood."

Asked about the future, Jibril is very pessimistic, "why ask about the future when the present is already bad enough, there might be no future" laments Jibril.

He adds that the Government needs to come to the rescue of pastoralists in Somali region. "There is ground water that can be tapped in this area, the government needs to come to our aid" He concludes.

Kalabaydh's elders take on climate change

The elders of this community agree that the temperatures have been increasing especially in the last three years. With 2009 being the hottest so far.

They also sighted the outbreaks of strange animal diseases like Sung Sung, a disease that causes severe bleeding through the nose and miscarriages in cattle.

The main economic activity for the community at the moment seems to be charcoal production and selling of firewood. However they have to walk very long distances to source the wood. If the dry season continues, there is a likelihood that most of the community members will move to the nearby town known as Dire Dawa and to neighboring countries.





The struggle of an agro-pastoralist with Climate Change: June 2009

“We are scared that the Hagaya rains might also fail like the Gana rains and if that happens we will surely suffer. Hunger is knocking on our doors.”

Dida Dabasa and his family have always depended on agriculture. But in the last three years, things have turned out different. “Since 2005 the rains have been erratic, when they come, they are too much and they destroy our crops” laments the 80 year old.

Dabasa lives in the Billa, a village in Teltele District of the Borana Zone in Southern Ethiopia. It is an agro-pastoralists community that mainly grows maize, sorghum and teff (a type of a cereal used to make the Ethiopian pancake known as *Injera*).

The area experiences two rainy seasons, the Gana, where rains come between March and May and the Hagaya when rain comes from September to November. However in the last three years, Billa has experienced erratic weather patterns.

“In 2005 we have violent rains that destroyed most of our crops and we had very little yields, and food was a real problem” explains Dabasa, “then in 2006 we had the major drought.”

Drought was not the only worry for the Billa community, in 2008, most of the community members were displaced as a result of land conflict with a neighboring tribe known as the Konso over land.

“This conflict was as a result of farmland between us and people from the Konso tribe, who have been encroaching on the Borana land for a long time now, many people were killed



and the rest of us displaced” he adds “to make matters worse they burnt all the crops we had harvested in the past year so we have had no food reserves.”

In 2009, the whole Borana zone received very little rains during the Gana season. “The rains came in May and only for 11 days. These were light rains so definitely our crops failed yet again” laments Dabasa.

Although they are readying themselves for the Hagaya rains, members of the Billa communities are skeptical “We are scared that the Hagaya rains might also fail like the Gana rains and if that happens we will surely suffer. Hunger is knocking on our door.” says Dabasa.

To survive, Dabasa and his wife have now resorted to selling firewood and wood for construction of houses. But this alternative is proving very challenging for the old couple “currently everyone is selling wood and so the prices are down” says Dabasa.

Although he keeps some goats and sheep, he knows that he might eventually have to sell them to get some food



for his family. “We have already started experiencing food insecurity in our village”

Although Dabasa has never heard of the term climate change or global warming, he knows that something has changed with the climate and he has his own explanations for it.

“The rains don’t come as expected anymore and the temperatures are higher, God is displeased with us and he is punishing us for being careless with each other and his creation, it is time for us to change” concludes Dabasa.

Points of interest about Billa

Billa has over 350 households.

The area experiences two rainy seasons known as Gana and Hagaya. Gana comes from March to May and Hagaya is from September to November

The community is agro-pastoralist growing mainly maize, teff, sorghum and bean while rearing mainly sheep and goats.

Conflict: In 2008 there were ethnic skirmishes between the Boranas of Billa and their neighbors who come from the Konso tribe. Many people were displaced, some were killed, and crops were burnt.

Drought: In 2006, there was a big drought in the area.



Surviving Climate change. June 2009.

“Previously drought came after every 8 years and it was something we knew and prepared for, but now the drought season is long and is here almost every year”

Karu Ardi, 45, has been a pastoralist all her life, and during drought season she normally migrates with all her six children to look for pasture and water for her animals.

“For me migrating is normally the best option when there is drought, I just pack up my family and leave” says Ardi.

Last year during the drought season Ardi and her family migrated to Moyale, the town that borders Kenya, 100 kilometers away from her current home and came back home relieved after the onset of the rains. But the relief was short-lived.

“It rained heavily but for only two days and therefore there has not been enough pasture, we now feed our animals on tree leaves to supplement the little pasture” adds Ardi.

Migration is not an easy process for most pastoralist women as they have to part with their husbands who move away with the bigger animals like camel and livestock. “We walk for long distances with our children and live in makeshift houses that do not shade us very well from harsh weather conditions hence we are prone to sickness” says Ardi.

POLICY BRIEF

Climate-related vulnerability and adaptive-capacity in Ethiopia's Borana and Somali communities

KARU ARDI

ETHIOPIA, ZONE

KEY WORDS: CLIMATE CHANGE, MIGRATION



Sometimes these women also face attacks from wild animals and in the recent times attacks from bandits and livestock rustlers.

Ardi and her community are hoping that the Hagaya rains from September to November will be better though the climate of the area has truly changed and drought is now more frequent.

"Previously drought came after every 8 years and it was something we knew and prepared for, but now the drought season is long and is here almost every year"

In 2008 when drought hit Jaso Dima village, she and her family lost two camels and five cows, a considerable loss for any pastoralist.

For the time being Ardi and her husband are selling salt to survive as they prepare for the rainy season.

They used to sell firewood but not anymore. "The government has put some restriction on selling firewood here at the moment, so to get some little money we sell salt from the nearby crater to get money to buy cereals to feed ourselves and the young animals" she says.

But if the rains don't come, Ardi and her family will be on the road again, to look for pasture and water for their precious animals. "We have no options, these animals are our lives and so despite the difficulties if the rains don't come we will migrate" says Ardi

Although climate change and global warming are words that Ardi has never heard of before, she knows for sure that there is a difference in the climate and times are getting hard. "The temperatures seem to be rising and the rains are becoming less with every season" she says "God must be displeased with us."





DALO GABABA

KEY WORDS: CLIMATE CHANGE, LIFESTYLE, DROPOUT PASTORALIST - BORANA ZONE

Gababa is a mason's assistant in Dubluk, a town situated in the Borana Zone of southern Ethiopia. "In a day I make about 13 Birr [one US dollar] and this is enough for our survival" says Gababa.

According to Gababa, the life of a pastoralist has become much harder. "Rainfall has decreased and the temperatures continue to rise everyday, it is just too difficult to be a pastoralist in these times" He explains

Gababa also adds that population pressure has made it hard to migrate. "Because of population pressure, pasture land has become limited and it is no longer easy to just settle in any piece of land and graze your animals, if you do this you are likely to be attacked by land owners" he says.

In general Gababa believes that a pastoralist life has become even harder and it is no longer viable.

"Walking for long distances looking for water and pasture has also become dangerous. You can be attacked by wild animals and also cattle rustlers and there are also chances that you might not even get the pasture because of the changing weather conditions" explains Gababa.

For Gababa, it is time for pastoralists to be open-minded and realize that changes in climate calls for changes in lifestyles.

"Look at me, because I accepted my circumstances, am now able to feed my family and am still alive even though am not a pastoralist" he adds "had I continued with pastoralism I would have nothing."

Changes in Climate made me drop out from pastoralism. June 2009.

"Rainfall has decreased and the temperatures continue to rise everyday, it is just too difficult to be a pastoralist in these times"

After losing his livestock to drought several times, Dallo Gababa, 36, decided to drop out of pastoralism and look for casual labor in the urban centre. "

"At first I just had no alternative, I had lost over 80 livestock, I had to get a means of survival, so I decided to move to the urban centre and look for casual labor" says Gababa.



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The process of undertaking this research involved a combination of training activities, field visits, and stakeholder consultations, which were conducted in Ethiopia during May and June of 2009.

The full research report is available at/ from:

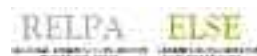
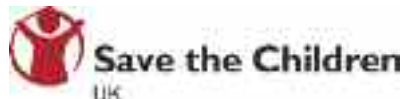
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Authors: **Béatrice Riché** (IISD), **Anne Hammill** (IISD), Editors: **Tamara Plush** (CARE International), **Demeke Eshetu** (SCUK), Testimonies: **Linda Ogwel**
Photography/Design: **Sylwia Pecio**



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