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| **`Project proposal for Global Giving** |

**A. Information on the applicant**

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| 1. Name of the Organization: South Omo Peoples’ Development Association (SOPDA)
2. Address: P.o. Box: 59 Tel: 0467750048
3. E-mail: jinkasopda@gmail.com Mobile: 0916856451
4. Bank references:

Name of Bank: Commercial Bank of EthiopiaAccount Name: South Omo Peoples’ Development Association Account Number: 1000040792841Swift Code: CBETETAA 1. Director (Person in Charge): Mamo Malla Ayou 6. Program Head: Mohammed Geliso
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1. **Description of the Organization**

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| South Omo Peoples’ Development Association (SOPDA) is a non-governmental, non-political, non-religious and non-profit making community based development organization established by the wholehearted interest and by of consent of the sixteen indigenous peoples of South Omo Zone to fulfill development gaps of the community. The vision of the organization is to see people of south omo zone with sustainable changed living standards, stable environment and exemplary in joint development efforts. And its mission is to improve the livelihood condition of the South Omo people through implementation of integrated approaches that would gradually alleviate the prevailing development constraints and bring about positive change in socio- economic conditions of the people. The primary focus (thematic) area of the organization are:* Sustain food security and livelihood diversification;
* Construct social, physical and utilities services like education, health, road, renewable energy;
* Economic, social and cultural rights of 16 indigenous tribes of the area;
* Promote good governance and equitable public service delivery;
* Youth employment creation via SME;
* Working on child protection and labour;
* Provision of relief services for needy (elder, OVC, disabled & other vulnerable);
* Empowering women and mainstreaming gender equality;
* HIV/AIDS prevention and care services for most at risk peoples;
* Working on biodiversity conservation, climate change mitigation and adaptation;
* Promote and preserve historical, cultural and other natural heritages of South Omo people; and
* Provide capacity building and partnership on other development and humanitarian issues.
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1. **Legal Status of the Organization:**

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| South Omo Peoples’ Development Association (SOPDA) was officially established with the approval of the Justice Bureau of Southern Regional Government of Ethiopia on 01 January 1999 with registration number 7/10/91. Since then it had been renewed annually at Zonal department of Justice and Security Administration. After the approval of new CSOs law, SOPDA was again reregistered at Federal Charities and Societies Agency of Ethiopia as an **Ethiopian Resident Charity** with registration number 3721 on 16 November, 2016 in accordance with proclamation No 621/2009. |

1. **Location (Physical Address/Area):**

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| Region: Southern Nations, Nationalities and Peoples Regional state, Zone: South Omo Zone, City: Jinka townSub-city/kebele: Mehal Arada, Front of old airport, near Ethio telecom |

1. **Sources Financing of the Organization**

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| The main financing sources of South Omo Peoples’ Development Association are:- * Members contribution
* Donor support such as USAID, CSSP-2, TCF and SVCF
* Internal income generating activities like shops
* Government support
* Others
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**B. Information on the Proposed Project**

**1. Name and description of the project**

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| Promoting, Sharing and Documenting Intergenerational Transfer of Indigenous Peoples’ Knowledge of Pastoral and Agropastoral Communities  |

**2. Project Region/Country/Area:**

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| Country: **Ethiopia** Region: **SNNRP** Zone: **South Omo**  |

**3. Project Summary**

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| Indigenous knowledge on socio-cultural diversity and agro-ecological conservation has been continuously threatened by processes of globalization, such as acculturation, rural-urban migration, market expansion, and biodiversity loss as well as through education and assimilation policies and programmes. As result intergenerational gaps is occurred between youth and elders. The project is aims to promote, document and share inter-generational transfer of indigenous knowledge of 16 tribal communities of South Omo Valley by building on their traditional knowledge and sharing it to the next generation. It sought to retain, preserve and transfer indigenous knowledge and feed into the development programs. The project will be based on very close collaboration with, and participation of community members, including women and youth. It will directly benefit indigenous peoples in a culturally appropriate, sustainable and youth and gender-inclusive manner. As result of project intervention, indigenous knowledge of the South Omo tribal communities has preserved, transferred and documented. The project will lasted from 12 months including reporting periods. Consultation, free, prior and informant consent on behalf of the indigenous people of the area is included in the project proposal. |

**4. Information on the indigenous people’s communities the project will benefit (demographic, social, cultural and governance structure, status of their land and resources)**

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| South Omo Zone is a region where the most culturally, historically and naturally diverse area from Southern Ethiopia. Researchers, who studied South Omo Valley, label it as a “living museum and cultural garden of Aden”, because it consists of 16 indigenous tribal communities who kept their indigenous knowledge, peacefully coexisted and keep their unique colourful cultures. Each tribal community has their own culture, governance structure, occupied territories and resources. The Aari are agricultural and pottery-making indigenous ethnic group inhabit the northern part of the Mago National Park, and live in and around Jinka. The Bena live in the mountainous region south of Jinka and practice mixed crop/ livestock farming (rain-fed agriculture), beekeeping and pastoralism. The Hamer lives in a similar but slightly drier environment than the Bena and is located south of the Bena. Hamer and Banna ethnic groups speak the same language and have predominantly similar lifestyles and culture. The Hamer is the majority ethnic group in the pastoral areas of the zone. The Dasenech (Geleb) live around the Omo Delta on the northern side of Lake Rudolf. They practice flood retreat cultivation, pastoralism and fishing. The Nyangatom (Bume) predominantly pastoralist, but also practice flood retreat cultivation along the west bank of the Lower Omo The Kara (Karo) a small ethnic group who live on the eastern bank of the Lower Omo neighboring Nyangatom. They speak a language almost identical to Bana and Hamer. Their economy is exclusively based on the production of sorghum. The Kwegu (Mogudji) another small group who live at the confluence of the Mago and Omo rivers and have partly intermingled with the Mursi and the Kara. Their livelihood is based entirely on beekeeping, opportunistic farming (rain-fed) and fishing. The Mursi live in a very inaccessible area between the Mago and the Omo rivers. They are predominantly pastoralists, but also engage in agriculture to a certain extent. The Bodi live north of the Mursi and have the same lifestyle as the Mursi. The Maale live east of the Ari, partly in South and partly in North Omo. They are predominantly agriculturalist; those at a lower altitude also practice agro-pastoralism. The Tsamai live in the lowlands along the Woyto river and on the mountains west of the Woyto river. They practise both rain-fed agriculture and flood irrigation in addition to pastoralism. The Arbore Southern neighbours of the Tsamai; live in the hot plains north of Lake Stephanie (previously referred to as Chew Bahir). They use the waters of the Woito and Sagan rivers for flood irrigation and also engage in pastoralism. The Dime located in Salamago woreda, occupying the northern tip of South Omo zone. The Bacha located in Salamago woreda, speak the Mursi language, and make their living from fishing. The Brayle live in the lowlands along the edge of Woyto river. Now their culture and language is at critical condition due to the tribe intermingled with the speaker of Tsemai tribe. Some scholars said that there are only 5 people know the language of Brayle; other said that their language become extinct. Regarding demographic condition, the population of the South Omo Zone is 790,798 of which 395,559 are male and 395,239 are female (Central Statistics Agency, 2012). But, each indigenous tribe has different population number. Two of four main linguistic families are represented in South Omo Valley by the Nilo-Saharan and Cushitic branches, plus the Afro-Asian family, represented by the Omotic branch.The project will benefiting 16 indigenous peoples (Hamer, Arbore, Karro, Dassenech, Nyangatom, Bena, Tsemai, Aari, Brayile, Mursi, Bodi, Bacha, Dime, Maale, Murle and Moguji) of South Omo Zone, particular referred as South Omo Valley. The project will directly benefit 500 from each 16 indigenous people (8000 people) of South Omo Valley, of which 80% will be youth and women. Indirectly it benefits the whole 50,000 indigenous people of South Omo Valley, of which 75% to will be youth and women. |

**5. Why is this project needed? What problem is it expected to solve?**

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|  Just as the biosphere is being severely eroded by global change, so too is the ethnosphere, probably at greater rates (Gavin et al. 2015). Indeed, researchers argue that the losses of biological and cultural diversity are inextricably linked and driven by the same threats. Indigenous knowledge is central for sustainable development in all aspects of life and help to achieve the desired overall transformation. South Omo Valley tribal communities are directly or indirectly affected or associated with indigenous knowledge practices which are transmitted from generation to generation through oral tradition and practical observation.Howe ever, recently the value of indigenous knowledge of the tribal communities of South Omo Valley is declining and threatened by the influence of exotic culture (monocultures), rural-urban migration and the market economy. These consequently have also negative repercussions for indigenous culture, cultural rights and practice leading to the erosion of cultural identity. Besides, the cultural values, beliefs and knowledge of South Omo Valley are particularly affected by programmes that marginalize Indigenous Peoples from decision-making processes and fail to respect their traditional knowledge, spiritual, cultural practices, and sacred sites. The existence of inter-generational gaps between elders and youth is further exacerbating the situation. Such breakdowns and gradually declining of tribal social structures have contributed to the undermining and loss of traditional values, beliefs and knowledge that has compromised the transfer of knowledge between generations within indigenous communities.So there is urgent need to promote and document intergenerational transfer of indigenous knowledge of tribal community of South Omo Valley. It through different strategies for the continuance and effective expression of culture, traditional knowledge and practice for sustainable development. |

**6. Objective of the Project**

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| The overall goal of the project is to promote intergenerational transfer of indigenous peoples’ knowledge of South Omo Valley and contribute for the national economic and socio-cultural development. Specifically the project will: * To revive and incorporate indigenous knowledge of socio-cultural and agro-ecological conservation
* To strengthen the capacity of indigenous youth on intergenerational transfer of indigenous peoples’ knowledge;
* To document threatened and shared indigenous peoples’ knowledge.
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**7. Project Activities**

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| 1. Undertake project commencement program
2. Baseline assessment to identifies major indigenous knowledge of South Omo Valley
3. Provide workshop on indigenous knowledge, cultural heritage preservation and folk arts
4. Restore, celebrate and support cultural festivals, language symposium
5. Organize youth and women by traditional food processing, drinking, tailoring and handicrafts associations
6. Organize traditional handicraft groups
7. Support to publish local language dictionary
8. Support local artists who promote cultural values of Omo valley
9. Undertake research to explore of various forms of indigenous folk art & culture
10. Establish a clan/or ritual leader associations to revive and share the indigenous knowledge
11. Build mini museum to preserve cultural heritage
12. Collect and retain cultural heritage of 16 tribes transmit to younger generation
13. Produce & disseminate IEC materials (billboard, banner, sticker, brochure)
14. Documenting of vanishing folk art and traditional knowledge
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**8. Organizational Capacity to Implement the Project**

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| SOPDA has five technical staffs that perform the day to day activities of the project. The General Manager has 35 years experiences in coordinating and supervising culturally appropriate tourism in the area. He has carry out different studies on indigenous communities individually and in groups. The program and project coordinator has MA holders with total 10 years of experiences in government and non-government organizations. The project officer has 17 years of experience on bicultural diversity conservation and traditional medicinal promotion in south Omo zone. The senior accountant of SOPDA is responsible for managing the project budget to ensure accurate and effective use of funds. He has 8 years professional experiences in worked in South Ari woreda finance and economic development office. Therefore, SOPDA has well experienced expertise who committed to attain the objectives of the project and capacity to implement the project. Further, to make the indigenous community ownership of the project, SOPDA will select 8 facilitators from indigenous members, youth and women who have active to role play in facilitation skill. |

**9. Project Expected Result/Outcome/Impacts**

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| **Anticipated Result 1:** Indigenous knowledge on socio-cultural and agro-ecological conservation has revived and incorporated in local development program. **Indicators**: number of tribal communities’ indigenous knowledge identified by the survey and incorporated in local government program and number of clan /or ritual leaders organized**Anticipated Result 2:** Capacity of indigenous elders and youths on intergenerational transfer of indigenous peoples’ knowledge has strengthened**Indicators: Indicators:** Number of youth & women engaged in traditional income generating activities through training and workshopsNumber of organized and celebrated cultural festival of indigenous communitiesNumber of other indigenous community members, local government involved in and benefiting from these programs and transmit traditional knowledge.**Anticipated Result 3:** threatened Indigenous peoples’ knowledge has documented and shared **Indicators:** Number of threatened indigenous knowledge documented, restored, preserved and shared common values As result of the project outcome the following impacts occurs: * Awareness has been raised on the critical importance of preserving indigenous knowledge, and led to strengthened inter-generational relationships between young people and community elders.
* A remarkable development has been renewed on enthusiasm of youth to learn from the elder.
* Opened the way for future discussions on how elders could continue to enable the transfer of traditional knowledge to young people.
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**10. Project Management and Implementation**

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| To carry out the overall project activities, SOPDA will hire a technical project officer who has relevant knowledge on indigenous knowledge on South Omo Valley carry out the day to day project activities and take over the overall responsibilities. He/she located at head office Jinka, the capital of South Omo Valley, which project is located. Other than these, the project will use existing SOPDA capacities and resources. Using existing capacities will help us to more spend the budge on target beneficiaries. As the implementing agency, SOPDA will provide overall leadership, management and technical guidance to ensure the achievement of project objectives, delivery of project outputs and accountable for resources provided. Therefore, management unit of SOPDA has the following roles in the project. The General Manager of SOPDA will facilitate the smooth commencement and overall implementation of the project. The program and project coordinator will ensure efficient implementation of the project towards the goal and outputs set. The Finance and Admin head will ensure the appropriate utilization of material and finance resources of the project and maintain accounting records of the project based on the general standard.Base on the shared objective, the project will seek to bring key stakeholders (relevant government offices and indigenous community actors) into an effective implementation partnership. This will help this project to move on a fertile ground. |

**11. Budget Breakdown**

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| **S.N** | **Activity description**  | **Unit**  | **Qty** | **Unit cost****($)** | **Total cost($)** |
|  | Undertake project commencement program | # | 40 | 30 | 1600 |
|  | Baseline assessment to identifies major indigenous knowledge of South Omo Valley | # Study  | 1 | 1800 | 1800 |
|  | Provide workshop on indigenous knowledge, cultural heritage preservation and folk arts | # Round | 2 | 1500 | 3000 |
|  | Restore, celebrate and support cultural festivals, language symposium  | # Tribe | 16 | 200 | 3200 |
|  | Organize youth and women by traditional food processing, drinking, tailoring and handicrafts associations | group | 5 | 6000 | 6000 |
|  | Organize traditional handicraft groups  | # group | 8 | 450 | 3600 |
|  | Support to publish local language dictionary | # tribe | 2 | 1500 | 3000 |
|  | Support local artists who promote cultural values of Omo valley  | # | 2 | 1000 | 1000 |
|  | Undertake research to explore of various forms of indigenous folk art & culture | # | 2 | 700 | 1400 |
|  | Establish a clan/or ritual leader associations to revive and share the indigenous knowledge | # groups | 6 | 500 | 3000 |
|  | Build mini museum to preserve cultural heritage  |  # block | 1 |  | 2000 |
|  | Collect and retain cultural heritage of 16 tribes transmit to younger generation | tribes | 16 | 200 | 3200 |
|  | Produce & disseminate IEC materials (billboard, banner, sticker, brochure) | LS | - | 500 | 500 |
|  | Documenting of vanishing folk art and traditional knowledge  | Tribes  | 16 | 250 | 4000 |
|  | Project personnel salary and benefits | month | 12 | 350 | 4200 |
|  | Other admin costs or top up for SOPDA staffs | # | 4 | 700 | 2800 |
|  | Project facilitation cost (per diem, travel cost, top up, communication cost etc) | month | 12 | 250 | 3000 |
|  | Project monitoring and Evaluation | round | 2 | 750 | 1500 |
|  | Consulting service (external auditor) | yearly | 1 | - | 1200 |
|  | **Grand total**  |  | **50,000** |

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**12. Tentative Project Implementation Plan**

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| **S.N** | **Planned Activities:** | **Implementation Schedule: 2019-2020** |
| S | O | N | D | J | F | M | A | **M** | **J** | **J** | **A** |
|  | **S**ign project agreement with concerned government bodies |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Employ technical project officer |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Organize project familiarization workshop with concerned stakeholders  |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Baseline assessment to identifies major indigenous knowledge of South Omo Valley |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Provide workshop on indigenous knowledge, cultural heritage preservation & folk arts |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Restore, celebrate and support cultural festivals, language symposium  |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Organize youth and women by traditional food processing and handicrafts associations |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Organize traditional handicraft groups  |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Support to publish local language dictionary |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Support local artists who promote cultural values of Omo valley  |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Undertake research to explore of various forms of indigenous folk art & culture |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Establish a clan leader associations to revive and share the indigenous knowledge |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Build mini museum to preserve cultural heritage  |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Collect and retain cultural heritage of 16 tribes transmit to younger generation |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Produce & disseminate IEC materials (billboard, banner, sticker, brochure) |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Documenting of vanishing folk art and traditional knowledge  |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Project monitoring and Evaluation |  |  |  |  |  |  |  |  |  |  |  |  |
|  | Consulting service (external auditor) |  |  |  |  |  |  |  |  |  |  |  |  |