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CIVIL WAR IMPACT ON NOMADIC POPULATION
PROPOSALS FOR A SOCIO-ECONOMIC REORGANIZATION

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It is well known that in Somalia the nomadic society is organized following strict tribal and cabila divisions, every tribe has his own chief who is, in most cases, the eldest man, when there is neither a Sultan, a Bogor, a Malak nor other minor authorities which can be identified in the group.

By tradition the chief is helped by a council of elders, chosen by the families in the tribe (RER); these elders, acting as representative agents of the chief, are in charge of keeping order within the tribe, solving problems concerning single people or groups, and of maintaining peace with neighbouring tribes through observance of traditions, which are the fundamental basis of peaceful living together.

The main activity of nomadic nations, has always been based on breeding cattle and on exploiting landed property, when it exists, both for pasture and for crops.

When an armed skirmish occurred, among tribes or cabila, they used to form a mixed committee, including all the parties concerned, in order make an inquiry and find out possible responsibilities.

Depending on the results of these investigations, adequate and necessary steps were taken to solve the case, but whatever the result, the parties abided by the resolutions taken.

EFFECTS OF THE CIVIL WAR

The civil war has created a new situation which questioned the traditional faith-based relationships among neighbouring cabila.

Among other things, the mutual safeguard of people's safety within their own boundaries during hard times has failed. The most direct results have been cattle raids, and then, tragically, acts of violence and rape.

These facts together with others have inevitably caused an armed fight among neighbouring cabila, strongly jeopardizing their peaceful living together and changing their traditional ethics. This situation has been caused partly by the council of elders lack of control over the situation, partly by the uncontrolled introduction of weapons, which often ended up in the hands of young boys or irresponsible people.

The very existence of shepherds has been endangered: in fact it has become dangerous to move cattle from one area to another , as it used to be done, looking for grazing fields and water, as it has also become risky to go to town in order to satisfy the ordinary necessities of life.

This and other difficult situations have led many nomadic communities, once bound together and sharing a common fate, to disintegrate and, thus, has led young people above all to move into towns changing from shepherds into outlaws organized in armed groups.

ORIGINS, CAUSES AND RESULTS OF THE CONFLICT

In Somalia the outbreak of the civil war and the ways the war is led, is influenced mostly by the existence of strongly felt divisions and contrasts among different tribal and cabila groups, which are characteristic of the Somalian society's traditional organization, this is a problem which has never been finally solved not even with Somalian independence or the birth of the Somali Republic.

These divisions, have survived even in urban environment although the country has been united through the birth of a Nation; these internal contrasts on the one hand have played a negative influence on the national political culture, on the other hand have found a fundamental mean of consolidating and fueling themselves right in that same political culture.

Nowadays, nobody can deny that the traditional cultural order is no longer strictly confined within the nomadic and pastoral populations but has already spread to the whole society and shows

itself in every feature and manifestations of the social and political life of the country.

With the introduction of the political factor into the tribal culture of the Somalian society it is no longer possible for the people who were once considered as the trustees of the society cultural values to handle crisis and frequent quarrels among social groups; we refer mainly the tribal chiefs who hold the means to pacify society.

Setting those traditional characters in the background in comparison with the new authority of public and political officials or, else, their transformation into public officials, enhances the disagreement and strumentalizes tribal controversies, thus the disagreement concerning day-to-day aspects of social life is extended beyond justification, while once it was immediately solved.

On the other hand if the politicizing of the shepherds society culture has strongly influenced the evolution of the country's general situation, it is equally undeniable that the war, with its devastating results, has impaired shepherd society economy and worsened people's living standards, which were already precarious. We must say that pastoral nomadic activity has always been one of the most important, not to say the most important, income source of national economy, even if the active population directly involved, which is a large part of the total population, draws very few advantages from the activity it carries out.

War has damaged, may be irreparably, pastoral economy hitting it the most where its main characteristic resource lies, social certainty.

More over general reduction of the active working population which was qualified to maintain and increase zootechnic resources, and the precarious safety situation have, indirectly, damaged the environment causing a reduction in grazing fields and the abolition of internal markets and has strongly jeopardized export trade.

The decreased availability, in quality and in number, of grazing lands have had a negative influence on the number of animals bred, which has negatively contributed to the national economy.

All this, of course, means the drying up of that flow of capital deriving from the export of live animals on the one hand, and on the other, the collapse of internal trade, which means a return to a barter economy internally. This fact, technically difficult, is, above all, culturally unacceptable because it belongs to a past which was thought of as long forgotten.

AVAILABLE SOCIO-ECONOMICAL REORGANIZATION SOLUTIONS

Among the solutions which can contribute to stop fights and promote a pacification process among nomadic people the following can be pointed out :

- separate, as much as possible, tribal matters from politics. This difficult separation, is needed to give back its right place to the tribal order.

Actually it would allow the cabila chiefs to regain control and restore the faith-based relationships existing between them before the outbreak of the civil war.

- strengthening UNO and NGO intervention programs in the sanitary and agro-zoo-nutritional field; in particular what is most necessary is to integrate enterprises.

Special attention should be paid to the zootechnic field, for example digging more artificial reservoirs, and digging as many wells, scattered over various areas which would certainly encourage a fast recovery of the pastures and the coming back of many young people who nowadays dwell in towns, to their homeland rural environment.

This fact alone would avoid the majority of the fights between nomadic people, because water and grazing fields are at the very root of their quarreling.

HYPOTHESIS FOR A " SUPPORTABLE ZOOTECHNY " IN SOMALIA

The present political and social conditions do not allow one to know the country's real agro-zootechnic situation for certain, but on the basis of the knowledge I have acquired in that country, taking interest in sanity and animal production problems, I think it can be assumed that it is possible to express some hypothesis for an integrated-zootechny "supportable" development.

It is still obvious however that these proposals for steps and programs for the agro-zootechnic field need to be thoroughly tested when it will be possible to act freely in Somalia .

First, it must be remembered here that any hypothesis for a supportable development must be seen in close connection with local traditions, but also taking into consideration facts which are related to the operative reality of a country which has its own particular distribution of people working in the zootechnic field on the land.

Another factor which strongly influences zootechnic developement programs supportability is related not only to the zootechnic animal species local people breed, but mostly to the motivation for breeding such species.

Moreover one must take into consideration Somalian habits and traditions, expecially those concerning nutrition.

PARTICULAR FEATURES OF SOMALIAN SITUATION

The steps to be taken can be divided up under the following heading, to be carried out according to a strict time schedule particularly to be applied in Somalia where there is no organizational system or adequate structures to support an integrated zootechnic program :

- 1) supportable zootechnic programs should be divided relating to the area concerned

1a) areas near towns

1b) areas along rivers

1c) areas with semisedentary populations

1d) areas with nomadic populations

- 2) zootechnic production programs must be preceeded by programs which can guarantee minimal feeding for cattle in order to have an energy share to assign to production

- 3) zootechnic production increase programs must be preceeded by, or, at least, occur together with, the organization of landbased medicine service. This service is needed to gain a minimum level of sanitary organization, even using traditioal

veterinary medicine operators.

- 4) zootechnic production improvement programs should be supported by adequate sanitary assistance, especially field profilaxis.

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