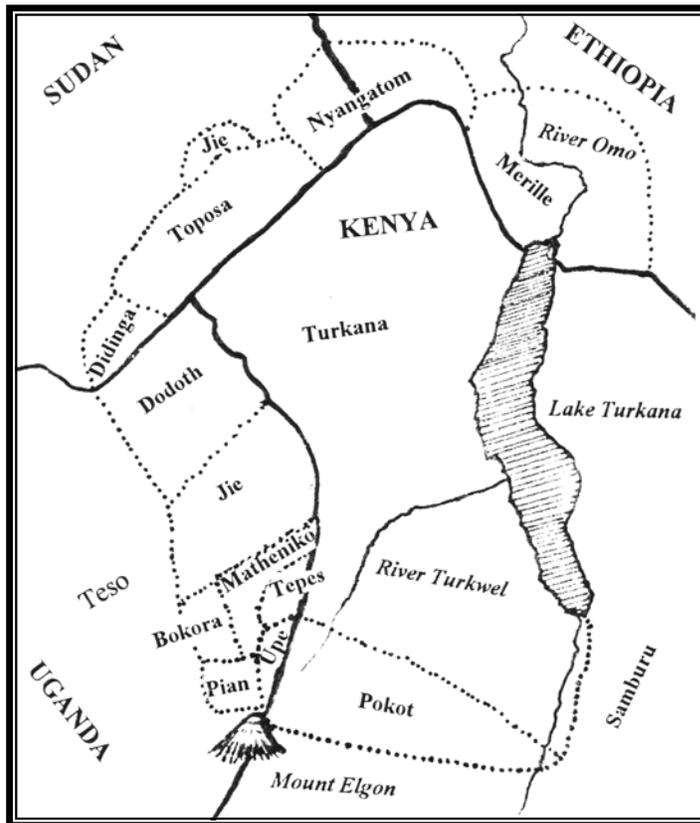




ORGANIZATION OF AFRICAN UNITY
INTERAFRICAN BUREAU FOR ANIMAL RESOURCES

KARAMOJONG CLUSTER HARMONISATION MEETING



December 6th to 8th, 1999

Lodwar, Kenya

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Acronyms

ALRMP	Arid Lands Resource Management Project
ASAL	arid and semi-arid lands
CAH	community-based animal health
CAHW	community-based animal health worker
CBO	Community-based Organisation
CBPP	contagious bovine pleuropneumonia
CVO	Chief Veterinary Officer
DfID	Department for International Development (UK)
DVO	District Veterinary Officer
FMD	Foot and mouth disease
GHA	Greater Horn of Africa
GTZ	German Development Agency
IBAR	Inter-African Bureau for Animal Resources
IGAD	Inter-Governmental Agency for Development
ITDG	Intermediate Technology Development Group
KCDC	Karamojong Cluster Development Coordination Unit
KVAPS	Kenya Veterinary Association Privatisation Scheme
KVB	Kenya Veterinary Board
LEP	Livestock Extension Program
LWF	Lutheran World Federation
NGO	non governmental organisations
OAU	Organisation of African Unity
OAU/IBAR	Organisation of African Unity/Inter-African Bureau for Animal Resources
PA	Participatory Appraisal
PACE	Pan African Control of Epizootics
PARC	Pan African Rinderpest Campaign
PARC-VAC	Participatory Community-based Vaccination and Animal Health Project
PRA	Participatory Rural Appraisal
RRT	Rapid Response Team
SVS	State Veterinary Services
TBA	Traditional Birth Attendant
UNDP	United Nations Development Programme
UNICEF-OLS/SS	United Nations Children's Fund Operation Lifeline Sudan Southern Sector
USAID/OFDA	United States Agency for International Development/Office for Foreign Disaster Assistance
WTO/PS	World Trade Organisation / phyto-sanitary regulations

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We would particularly like to thank the District Commission and the divisional officers of Turkana for their support and cooperation. Without this goodwill it would not have been possible to bring the elders of so many different groups together.

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1. Introduction

1.1 The 'Karamojong Cluster'

The Karamojong cluster was described by Neville Dyson Hudson¹ as being composed of the Karamojong, Dodoso, Nyakwai, Toposa, Nyangatom, Teso, Turkana and Jie. The seven ethnic groups are closely related and reside in the semi-arid area of NE Uganda, SE Sudan, NW Kenya, and SW Ethiopia. They are pastoral and depend almost wholly on livestock for their livelihood. The current definition of the cluster is more geographical rather than ethnic and also includes the Merille of Ethiopia, the Pokot of Kenya and the Didinga of Sudan. It also breaks up the Karamojong into their component sub-groups, the Pian, the Upe, the Bokora, the Tepes, the Matheniko, the Jie, and the Dodoth.

1.2 Factors hindering development of the cluster

Like all pastoralists who inhabit semi-arid lands, the dwellers of the cluster, have always been faced with certain common problems. Drought occurs every few years forcing the people to have to migrate long distances in search of ample grazing lands and water. Animal diseases such as rinderpest do at times decimate whole herds of livestock resulting in famine. Raids for livestock by neighbouring groups are also common.

In a series of workshops, held across the cluster over a nine-month period prior to this meeting, the elders identified cattle raiding as the single most important impediment to the development of the cluster. They stressed that while raiding was practiced traditionally, the latter day form of raiding was without rules, used sophisticated modern weaponry and was always accompanied by mindless destruction of the community assets.

In their analysis (see Annex I), the elders highlighted the facts that traditionally there were three types of livestock raiding:

- those raids which were carried out by the youth who were coming of age,
- those that were carried out for the purpose of restocking after serious droughts or epizootics had killed herds of livestock, and
- those arising from small incidents that spiral into major skirmishes, usually over grazing land and water.

The elders noted that in all the three cases, the elders from the warring sides played key roles in the control of the raids and in the restoration of peace. This situation was common throughout most of Africa. For example, Francis Deng writing about the Sudanese historical situation, says the following:

*"In the South (Sudan), lineage based political and social structures were qualified by an age set system that ensure institutionalised generational competition, balance and complementarity. While the elders engaged in the orderly discussion of public affairs and the peaceful settlement of disputes, youth warrior age sets found their status and dignity in warfare and other activities associated with physical vitality, courage and resilience."*²

The fact that traditional raiding had certain unwritten rules which were rarely contravened, as this was considered dishonourable, was also described by Orchardson, an observer of raiding happening between the Kipsigis and the Maasai in the early 1900s:

"War with the Maasai was looked on as true war, and was carried on under strict rules, as much for glory and love of fighting as for acquisition of cattle. It was played almost in the spirit of an adventurous game, the prize of each bout being cattle. There seems to have been little

¹ Karamojong Politics - Clarendon Press, 1966

² War of Visions - Conflict of Identities in the Sudan. Francis Deng

bitterness or hatred and only when one side broke some rule would the other retaliate by some similar deed. Peace was made under oath and was unbreakable without mutual consent and due warning."

Thomson, another traveller through Kenya in the late 1800s observed the wars between the Maasai and the Kikuyu, and noted this curious behaviour:

"Curiously enough, however, though they are eternally at war to the knife with each other, there is a compact between them not to molest the womenfolk of either party. Hence the curious spectacle is exhibited of Maasai women wending their way with impunity to a Kikuyu village, while their relatives are probably engaged in a deadly fight close at hand."

According to the elders, raiding has become totally uncontrolled as the armed youth no longer respect the authority of the elders. At the same time, externally introduced political and entrepreneurial opportunistic factors have interfered with the social organisation of the area. The war in the Sudan and the general insecurity in the Horn of Africa, have further fuelled the uncontrolled raiding by making arms easily available.

The country borders have interfered with the traditional grazing patterns. This has caused the limitation of essential movement to potential grazing areas, and as a result, increased conflicts over water and grazing lands

On the whole, the groups in the cluster have been marginalised, as far as development goes, since the colonial times. This is partly due to the fact that their areas are considered by government officials to be difficult to work in. Civil servants often call them "punishment stations" or "hardship areas". This means that government workers are generally demotivated and without much desire to undertake serious long term

planning to promote development. The development infrastructure in the area is consequently poor.



At the same time, some traditions of the cluster dwellers, hinder rather than promote, positive change. Poverty, a lack of education facilities and disease are common features in the cluster generally. This marginalisation is also due to the fact that until recently, the current development theory and practice, were mainly designed for the sedentary peoples, and the same, do not work in nomadic lands, where different approaches are needed. Concurrent with the fore-going problems, is the fact that, prevailing development planning has been, for most part, top-down and has therefore failed to address the real needs of the people.

1.3 OAU/IBAR initiatives in animal resources development

OAU/IBAR has been active in the cluster for some years. Its initiatives have centred on the control of animal diseases, particularly the eradication of rinderpest. However, those initiatives have been greatly hampered by the rampant insecurity in the area, the uncontrolled raiding across country borders, as well as the continual

movement of the livestock. Poorly coordinated government policies and differing laws of the four countries have also been a hindrance to development in the cluster. Other development agencies including NGOs and governmental ones, have also faced the same problems. As a result, OAU/IBAR decided to work with the livestock owning communities within the cluster in search for ways to overcome some of those problems which are particularly hindering livestock productivity and thus negatively impacting on peoples' livelihoods.

This process of people involvement has entailed their identifying common problems and suggesting possible solutions to these. Lack of peace was identified as a major drawback to development and this led to a series of elders meetings, bringing together community leaders from the different groups all over the cluster, to explore ways and means of restoring peace and creating an environment that allows for long term planning and development. This series of meetings lasted nine months in 1999 and led to the need to involve governments and the different development agencies operating in the area, in an attempt to map out activities that the different governmental and non-governmental agencies should undertake, with the communities, to create this desired climate conducive to development.

1.4 The border harmonisation meeting

Following the nine-month community leader workshops throughout the cluster, the OAU/IBAR organised a four-day meeting in Lodwar, Kenya, to share information and identify future action. The meeting involved senior government representatives from Uganda, Kenya and Ethiopia (the Sudan government though invited was unable to officials), NGOs, International Agencies, donors and community leaders from all the communities in the cluster.

The meeting was specially designed to achieve the following:

- Promote dialogue and make recommendations on broader issues which are affecting the lives of the communities in the cluster, including, how to resolve the chronic livestock raiding, improve cross-border and national trade of livestock and livestock products, and to enhance the equitable utilisation of cross-border and montane rangelands as well as their conservation;
- Discuss and propose measures to be taken to establish appropriate and sustainable animal health care delivery systems for the whole area;
- Discuss and propose methods for coordinating initiatives to eradicate rinderpest in the whole area;
- Discuss and propose ways to bring about sustainable integrated development into the area.



The meeting was duly held in Lodwar between December 6th and 8th, 1999. It was attended by 100 representatives of the different governments and organisations, including government ministers, members of Parliament, senior NGO leaders, donor representatives and other influential leaders (see Annexes 7 and 8). Alongside this main meeting was an on-going forum of 99 elders from all the communities in the cluster. The elders' forum informed the participants of the main meeting about their deliberations, thus far. They highlighted the key conclusions and made proposals of activities that need to be carried out in order to bring about peace and development in the area.

The climax of the main meeting was supposed to be the sharing with the elders, the outcomes and proposals made for the future action to be taken by the different agencies. The meeting was however prematurely terminated by the Kenyan authorities on the third day for unexplained reasons, hence the intended conclusion process was not carried out. It is planned that the process will be completed at a different venue soon. Despite the meeting not having been concluded as planned, a critical amount of work was done and useful proposals made. This report is a detailed account of the proceedings.

1.5 This report

This report highlights the main conclusions and recommendations in Chapter II and then gives chronological details of the discussions in Chapter III. The annexes include a summary of the elders' workshop that was held, over a five day period, immediately before the main meeting, key presentations made to the meeting by expert resource persons, a full list of participants at the meeting, as well as the elders' forum.

The report is intended to be a working document to be utilised, partly to complete the process started in Lodwar, and partly as a source of useful information, for all the agencies that were represented as well as others operating in the cluster, for their planning of future activities.



2. Summary of Conclusions and Recommendations

2.1 Insecurity is an important barrier to development

The elders of the cluster had, through their nine months dialogue, identified insecurity as the single, most important impediment to development. The main meeting concurred fully with this finding. In a further concurrence with the elders' conclusions, the meeting identified the root causes of insecurity as being wars in the horn of Africa, inefficacy of the government security forces, breakdown of the traditional social mechanisms for conflict management, unchecked political and entrepreneurial opportunism, and endemic poverty.

2.2 Communities must work for the creation of peace and their own development

Communities in the cluster, with facilitation from their governments and development agencies, can and should, play critical roles in the restoration of peace and the creation of their own development, by among others, doing the following:

- Widening and intensifying conflict management measures including continuing people-to-people discussion fora, similar to the current OAU/IBAR initiative;
- Participating in the promotion of education provision for their children;
- Taking part in the disease control and eradication initiatives;
- Restoring useful traditional social control measures and applying these for conflict management;
- Working with governments in the policing roles;
- Adopting, where possible, some alternative income earning activities such as trade and dry land crop production;
- Participating in the maintenance of roads and water infrastructure; and
- Raising high quality livestock for market.

2.3 Governments need to take a lead in the creation of peace and development in the cluster

The four governments should take among others, the following immediate measures:

- Working out an agreement to jointly tackle livestock raiding by establishing a network for information sharing;
- Equipping, empowering and deploying their security apparatus;
- Opening up borders for the purposes of pursuit of stolen animals;
- Facilitating the branding of animals across the cluster using commonly agreed symbols;
- Identifying and punishing to the masterminds of organised cattle rustling; and
- Harmonising the legislation related to the crime and punishment of cattle rustlers.

The four governments should also take long-term measures, to eradicate livestock rustling and create development for the cluster, by among others, taking the following actions:

- Intensifying the education and vocational training for the children of the cluster;
- Working with the communities to establish the optimal grazing patterns across the cluster and opening up borders to allow the implementation of such pattern-grazing;
- Working with the communities to plan and implement appropriate water harvesting and conservation initiatives, educating the communities on appropriate environmental conservation activities and policing their implementation;
- Expanding the communication networks and jointly with the communities, ensuring their regular maintenance,
- Facilitating cross-border trade in livestock and other commodities by relaxing regulatory measures, opening up of borders, supporting disease control initiatives and the eradication / control of epizootics; and
- generally creating a climate conducive to peace and development.

2.4 Development agencies need to intensify their facilitative roles and coordinate their initiatives to harmonise approaches and widen coverage

Donors, inter-governmental organisations, NGOs, churches and other development agencies, should make more resources available, expand their initiatives and coordinate these, in order to facilitate governments, the private sector, and communities, to better perform their respective and joint roles.

2.5 Coordination of the peace and development initiatives in the cluster

Many agencies, including the governments, are actively implementing development programmes and carrying out various conflict management projects in the cluster. Most of them are isolated from the other actors in the area. Their work is often in specific limited geographical areas and may not impact on the cluster as a whole. As the problems of the cluster people cut across borders, all the peace and development initiatives, need to be coordinated by one or more agencies with the appropriate mandate to work across the cluster. OAU/IBAR should take a lead in locating an appropriate organization, for example IGAD and / or the conflict resolution unit of OAU, to carry out the coordination functions. This will be particularly important for the higher inter-governmental political levels of coordination. The OAU/IBAR should also work closely with donors to facilitate the availability of sufficient resources for the selected agency(s) to perform efficiently.

The selected agency(s) should take on this role, by doing among other things, the following:

- Establishing a unit, call it say, Karamojong Cluster Development Coordination Unit (KCDC) within its secretariat to carry out this role;
- Facilitating the different actors to form information exchange sectoral fora;
- Regularly convening issue-based meetings of the sector actors;
- Bringing together all the agencies, at least once a year, to review the progress in the tackling of the various problems; and
- Generally carrying out activities that promote cohesive approaches to the creation of long term peace in, and the development of the cluster.

2.6 OAU/IBAR should spearhead and coordinate animal health initiatives in the cluster

OAU/IBAR's mandate includes the control and eradication of epizootics as well as the promotion of animal health across the continent. As such, OAU/IBAR is an appropriate vehicle to spearhead and coordinate animal health initiatives within the cluster.

OAU/IBAR should assume this role by among other things, doing the following:

- Working with respective governments to harmonise policies related to the development of animal resources;
- Regularly convening fora of the different actors in the animal resources development sector to share information and harmonise their strategies and approaches; and
- Generally carrying out activities aimed at cohesion building, among the actors.

2.7 The on-going border harmonisation process pioneered by the OAU/IBAR, should be handed over to appropriate specialised peace-building organisation(s), for continuation

OAU/IBAR got involved in conflict management and peace making through its work to improve livestock health.. Peace making activities are somewhat out of the mandate of the bureau. Yet the initiative that the OAU/IBAR has pioneered, has made a big impact in the cluster, and should be continued.

The OAU/IBAR should ensure continuity of the initiative by:

- Facilitating the identification of an appropriate agency with specialised peace-building and development orientation mandate, to gradually take over and continue, the implementation of the initiative; and
- Working closely with the donors, facilitate a smooth and gradual transition while ensuring a stable

funding-base for the selected agency.

The selected agency should undertake to coordinate various conflict management initiatives in the cluster in order to harmonise strategies and approaches and enrich such initiatives.

2.8 Development agencies should expand, intensify and coordinate their assistance to community-based water access improvement projects, environmental conservation and rangeland management activities

The scarcity of water and the shortage of ample grazing rangeland are the two most important sources of conflict among the pastoralists. The availability of water can be greatly enhanced through the creation and application of appropriate community-based water conserving mechanisms. Such mechanisms include the building of dams and boreholes, the use of wind and solar powered water pumps to move water, and the application widely by the communities, of suitable environmental conservation and management measures.

Development agencies, including governments, donors, NGOs, religious organisations and CBOs, should work closely with the communities to identify and implement appropriate water harvesting, conservation and distribution activities. Communities should undertake to maintain such facilities for their own good. At the same time, the agencies should work with those communities to introduce suitable environmental conservation and management activities to ensure increased grazing lands across the cluster.

2.9 Affirmative action needs to be taken by governments to avail education and vocational training to the children and young people in the cluster

The communities in the cluster are generally marginalised as far as education and vocational training are concerned. This marginalisation has primarily come about, partly due to customs and traditions that hinder change, and the nomadic lifestyle of the people, and partly, due to the insufficiency of attention by governments. As a result, the cluster residents have lagged behind in modern education.

The governments should take affirmative action to speed up access to education and training by the children and young people. This can be done by the establishment of suitable schools, including mobile ones, and the creation of appropriate curriculum, while making primary education free and compulsory. Donors, NGOs and religious organisations should work with the governments and communities to make increased access to education possible in the cluster.

2.10 The people of the cluster need to be exposed to, and aided to adopt, where possible, alternative and supplementary means of livelihood.

A major root cause for endemic cattle raiding and insecurity is the fact that when the animals are diminished by either natural or man made causes, the cluster dwellers have little option but to raid their neighbours for replenishments. In those hard times, starvation is inevitable. The people of the cluster need to be assisted to appreciate and adopt some supplementary activities to which they could turn in the hard times for survival and recovery.

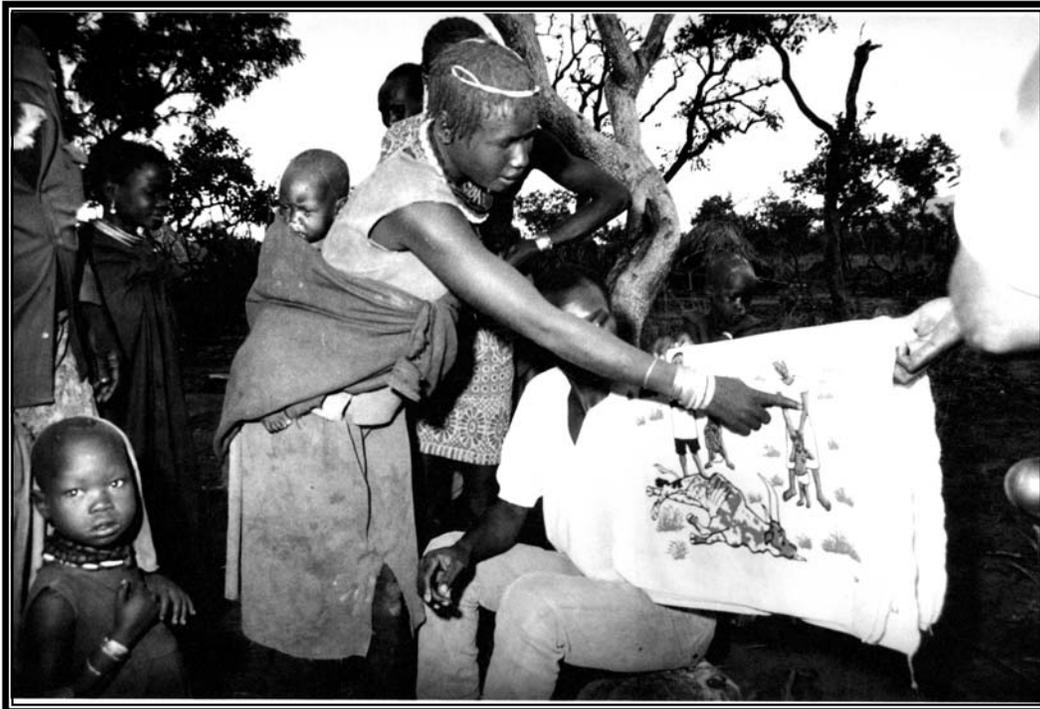
Governments, donors and implementing agencies, should work with the communities to identify potential alternative means of livelihoods. The communities should then be empowered, through training and otherwise, to adopt such alternatives. Such could include low technology fishing, limited dryland crop husbandry, handicraft making and marketing, as well as adding value to animal products such as skins and horns.

2.11 Gender parity needs to be promoted for lasting peace and development of the cluster

The traditions of the people of the cluster generally prevent the development of and the participation by women in numerous aspects of the wider community affairs. Young women and mothers play a vital role,

through praise, in the encouragement of young men to practice cattle raiding. The institution of the dowry is one of the primary causes for raiding by young people. Women do not traditionally participate in peace making activities. The little education that the communities' children access is often made available to the boys and less so to the girls. Early marriages also restrict the few girls, who have managed to go to school, from continuing. Those communities will not develop at optimal rates if the females are left out of opportunities to realise their own potential.

Governments, donors and other development agencies should work with the communities to identify and implement measures aimed at enhancing gender parity by the gradual abandonment of the traditions that hinder the female members of the communities from developing themselves. Special affirmative action targeting girl-children and women should be considered and implemented by governments with collaboration from development organisations.



2.12 Expansion of marketing of livestock and other commodities needs to be facilitated and harmonised across the cluster

Livestock trade in the cluster is hindered by many factors, including differing regulations by the governments, border controls, lack of ready market outlets, lack of reliable transport infrastructure, among others. Good livestock trade would promote income-earning capacities and open up opportunities for the members of the communities to make savings, using means other than livestock alone. At the same time, this would draw the communities into the cash economy. Conversion of livestock into cash at the advent of natural adversities, would allow the communities to survive such hardship times without relying on handouts and to restock in better times, without having to resort to raiding.

OAU/IBAR and IGAD do plan to work with governments to harmonise the laws and regulations governing livestock trade across borders. They should also facilitate the establishment of animal products processing plants by the private sector, along borders to provide ready markets. Development agencies concerned with the promotion of animal resources development should work with governments and communities, to ensure high quality, disease free livestock, are available to the market. Government in partnership with the communities, should also provide and maintain, reliable transport infrastructure, to facilitate efficient and

cost effective access to markets.

2.13 Immediate follow-up activities to this meeting

The meeting ended abruptly and prematurely. Certain planned activities were not satisfactorily completed. The most important of those being the planned responsibility allocation of the agreed activities among agencies, outlining a plan of action for the immediate and short-term future, and holding a second dialogue with the elder community leaders to give them feedback of the conclusions of the meeting and some perspectives about the immediate future, as well as getting their reactions, to these.

OAU/IBAR should continue to facilitate the elder's workshops that were started in 1999. These workshops have been remarkably successful and community momentum needs to be continued whilst government, other organisations and agencies reflect on their future roles.

OAU/IBAR should as soon as possible plan and organise a second forum in a different country venue to achieve, among other things, the following:

- Receive and reflect upon the report of this meeting to further elaborate the series of activities proposed;
- Further elaborate the proposed activities to include the responsibility allocations;
- Outline a plan of action for the medium term future;
- Share the outcomes of the meeting with the elders and receive their reactions;
- Finalise the plan of action, taking the views of the elder community leaders into account.

In case the logistics of bringing the elders together, concurrently with the main meeting, prove to be impossible, for one reason or another, then the OAU/IBAR should perform a two step process:- convene an elders' workshop(s) at a more convenient venue or venues and give them a full briefing of the outcomes of this meeting and at the same time receive their reactions; following the elders' workshop(s) convene the second border harmonisation meeting to complete the process as outlined above.

3. Workshop Deliberations

3.1 Day 1

3.1.1 Preliminaries

The meeting opened with a joint session attended by both the elders representing the various ethnic groups in the cluster as well as the rest of the participants. The purpose of this session was to allow the elders to share the main conclusions and recommendations arising from their meeting over the past nine months, with the rest of the participants. Prayers were conducted by the elders in their own languages following which the District Commissioner (DC) of Turkana District officially opened the meeting, Mr Daniel Amdeny, opened the meeting on behalf of the Provincial Commissioner of the Rift Valley Province of Kenya, Mr Francis Baya.

In his opening remarks, the DC welcomed the delegates to Lodwar. He went on to urge the communities living along the borders of the four neighbouring countries of Ethiopia, Sudan, Uganda and Kenya to find a lasting solution to the endemic livestock raiding as this hampered development of their areas. He stressed the need for those communities to share grazing areas and to allow movement of people across each other's areas. He said that the only way that endemic epizootics would be eradicated would be for the communities to live in peace and work closely with the development agencies.

He went on to commend the elders of the different communities in the cluster for having undertaken to meet each other in their search for lasting peace. He expressed his and the government's confidence in the process and urged the different development agencies present to support the elders initiatives.

Following the DC's address, the Ugandan State Minister in charge of Karamoja affairs, Mr Peter Lokeris, thanked the Kenya Government for its good will towards its neighbours. He went on to support the DC's remarks that lasting peace in the cluster was the key to long term development.

Several members of the Kenyan parliament also supported the sentiments expressed by the previous speakers. Those MPs included Hon. Porghisio of Kacheliba in Pokot, Hon. David Ekwe Ethuro, ass. Minister Labour and MP Turkana Central, Hon. Francis Ewoton of Turkana South, as well as Hon John Munyes of Turkana North. The KANU chairman, for Turkana District, Mr Japhath Ekidor, also joined the others in welcoming the guests and stressing the need for peace. The DC then declared the workshop to be officially open.

3.1.2 Elder's presentations

Following the official opening of the meeting, the representatives of the various ethnic communities made short speeches in which they outlined the feelings of their communities towards the on-going process as well as some of the outcomes of their inter-ethnic meetings.

The representative of the **Toposa** noted that the peace initiative with the Turkana was already showing good results. He went on to point out that there had been fewer raids by both sides since the process started. He however felt strongly that for this peace to become sustainable, the war in the Sudan would have to be brought to a close as it was one of the root causes of the increased raids by the Toposa, besides being a source of some of the arms in the area. He concluded by saying that with enhanced security in the area, there would be a need to address development stumbling blocks such as the water scarcity and prevalence of animal diseases.

The **Nyangatom** representative then took to floor and stated that his community had actively participated in the process for the past nine months. He went on to say that his community had been very gladdened to see the peace and progress that the process was beginning to bring about. He concluded by stating that the Nyangatom were suffering from a dire shortage of food and drugs for their animals and hoped that the agencies present would extend some such assistance to the Nyangatom people.

Following the Nyangatom representative was one from the **Merille** who expressed his satisfaction with the fact that the current meeting had brought together representatives of the governments of the cluster, as the elders were keen for them to hear what had been going on between the communities of the area. He expressed his hope that the governments were as keen as the communities, to see peace prevail in the cluster area. He stated that though the government of Ethiopia had repeatedly urged for peace among the Merille and their neighbours, the problem of insecurity continued due to the difficulties facing the people in the cluster. He promised that the Merille were ready to give peace a chance so that overall development might occur.

The next to speak was the representative of the **Pokot**. He started off by underlining the importance of the elders' meetings in the pursuit of peace. He went on to emphasise that the Pokot people had a deep desire for peace with their neighbours and that he would take back to his community, the expressions made by the elders from their neighbouring communities. As the Pokot were joining the other elders for the first time since the process started, he had been pleasantly surprised to meet elders from far off communities and that they indeed had the same desire for peace as the Pokot. He concluded by urging all present not to limit their discussions to livestock alone but to also address issues relating to the endemic poverty of the communities as this was the primary cause of the raids and insecurity.

A **Turkana** elder was the next to speak. He said that the process that the communities were engaged in was long overdue. He went to say that elders' gatherings had been very useful in sensitising the people. As the Turkana were the current hosts of the meeting, he joined the DC in welcoming all the participants. He then went on to describe how the Turkana and the Toposa had been engaged in the dialogue over a nine months period and that as a result, both communities were now grazing their stock together. He then outlined the main problems facing his community as being insecurity, limited access to pasture and water, poor health of both the human beings and livestock and poor roads infrastructure.

A **Dodoth** elder was next to take to the floor. He expressed his happiness in meeting the elders of the other communities and hoped that the meetings would eventually solve the problems of insecurity for all the communities. He said that insecurity had been the primary cause of under-development in the area. He went to urge the different agencies including the governments, donors and NGOs, to help improve water resources, communication facilities and security. He noted that animal health had been a good entry point for all the other development activities.

The last elder to speak came from the **Matheniko** community. He reiterated the deep desire for peaceful co-existence of the communities in the cluster 'after all, we are really one family'. He joined the previous speakers in emphasising that peace was essential for any other development activities to take place. He requested that the sponsors of the process that had been on-going for the previous nine months to continue to support those activities and not to get tired for "peace-making is an arduous process". He concluded by expressing a hope that the agencies present would make efforts to come to the assistance of the communities in the cluster.

3.1.3 Participants' reactions and discussion

A few participants expressed their satisfaction that the elders' meetings had indeed analysed the situation quite clearly and made useful pointers at potential solutions. Others wanted certain aspects clarified.

One participant wanted to know whether there were effective border controls. In answer to this question, a member of Uganda parliament replied that there were some controls but that the borders were generally open and very porous. He went on to say that marketing was hindered by the licensing procedures adopted by the different countries. He went on to call for realignment of those procedures and the creation of awareness raising regarding the importance of borders.

Another participant turned to education, stating that appropriate model schools needed to be pioneered and developed in order to reach more young people. Emphasis should be put to the development of pre-schools as these moulded the children in their formative years. She went on to give the example of Uganda where there was the UPE system in which four children may be educated free at primary school from each household. The problem that this system faced in Karamoja was that the people were mobile. This therefore led to the creation of mobile schools - these are working very well. The Schools only open early in the morning and the evening. When the cows go to graze the school closes. This system is now leading to the parents also getting literacy.

A Ugandan delegate turned the attention of the forum to the disease control systems in place in the four countries, which he said were developed by colonial authorities and were now outdated. He recommended that the four adopt an approach that involved looking at eco-systems rather than national boundaries. The OAU/IBAR, he said, had the mandate to harmonise activities across national boundaries within ecosystems.

Another participant welcomed such an idea and went on to point out that NGOs in particular do tend to operate in very small localities and that it would be better to take a more regional approach whenever possible. He gave the example of World Vision's operations in Kenya which were limited to only Pokot as far as their scholarship scheme for children was concerned. He said that this scheme did not cover the Uganda side of the Pokot and that this disparity promoted migration of the Ugandan Pokot into Kenya.

As discussions went on, one participant introduced the issue of corruption and wondered what part it played in the present condition of the cluster. Another delegate wondered whether feasibility studies towards the opening up of borders could be carried out and if opening up of borders was found unviable whether it would not be in order to sub-divide the land among clans.

One participant wanted to know whether the transfer of Karasuk from Uganda to Kenya had in fact contributed to the exacerbation of the poor relations between the Pokot and other Karamojong groups within Uganda. He added that planners need to use accurate estimates of human population but this was made almost impossible due to mobility of the population during the census.

Other topics raised included the effects of the massing of the army on the Kenya /Uganda border in the 1980s, whether or not cattle rustling was now an organised industry, whether or not it would be possible to establish customs posts in Amudat and further north, transport electric power from the Turkwell Gorge to Moroto and Kotido, and what effects this might have on improving relations and why it was that stolen animals were not pursued across borders as this is tantamount to allowing the raiders freedom to operate with impunity.

Also tabled and discussed were the need to harmonise the penal code in the four countries, the need to limit the construction of very large valley dams which were destructive to the environment and promoted

irrigation schemes which could in turn lead to the displacement of pastoralists and the issue of ownership of wildlife in the pastoral areas--did the pastoralists feel a sense of ownership of the animals or not?

3.1.4 OAU/IBAR involvement in border harmonisation: history, process and outcomes

After the preliminary tabling of issues arising from the elders' presentation, **Dr. Darlington Akabwai**, who had coordinated the community discussions over the nine month period, made a presentation explaining the history, process and outcomes of those discussions. He said that OAU/IBAR staff did not intend to work as peacemakers for they were veterinary technicians trying to set up an animal health delivery system in the area.

He went to say that organised public sector veterinary services were rarely accessible to the pastoralists, hence there was a big gap. The OAU/IBAR project set out to use traditional pastoral institutions and traditional leaders to set up and organise its community-based animal health delivery systems. It is these institutions that are the entry points. In the Karamojong cluster those traditional pastoral institutions were known by various names e.g. Adakar, but their purpose was generally the same.

In many areas, the OAU/IBAR project began by delivering high priority vaccinations such those against rinderpest and Contagious Bovine Pleuro Pneumonia [CBPP]. However, although the community-based vaccinations were successful, the project did not reach all areas and the diseases still spread. The principle method of the spread was through cattle raiding. The leaders of the pastoral institutions said that rinderpest and other cattle disease would not be stopped until raiding was also halted and the guns put down.

When asked how can peace could be brought about, the elders replied that the only way was for the different communities to start talking together in an organised manner, starting with elders from two neighbouring communities at a time. They also warned against involving the politicians at that stage as they would tend to drive the process and it would be seen as another campaign gimmick.

The process began with the Toposa and the Turkana. Later on, the Nyangatom were brought in. Following this, the people of Karamoja and finally the southern Ethiopians and Pokots were brought on board.

There is a general consensus arising from the meetings, that the pastoralists are tired of all of the raiding and of the high risks associated with gun possession. Guns however, should not be seen as the problem. It is the human beings behind the guns that are to blame. Pastoralist can keep guns but not use them in raiding if they have a change of heart.

The discussions did not end with the expressions of the need for peace but also focussed on the root causes of the cattle raids and how these might be curbed. The following were seen as the main causes of the raids:

i. Lack of pasture and Water.

The elders felt that there was a need to preserve pastures and water through earthen dams and water tanks. This might even help introduce small-scale irrigation as an alternative and supplementary source of food. A general community education campaign aimed at educating the communities on the controlling of grazing to allow for drought area grazing reservations being established.

ii. Poor road infrastructure

The poor road infrastructure in the whole of the cluster was a major drawback to security and development.

The few roads that there are, are poorly maintained and need improving. New ones should also be constructed particularly ones that provided links across borders.

iii. Poor communications infrastructure

In times of threat, it was difficult to get the information out until it was too late. HF radios or other similar means of communications need to be provided to chiefs so they can better control and stop raids.

iv. Lack of Livestock and human health care

More health facilities are needed in the areas. Community-based approaches for both human and animal health are needed. More community-based health workers need to be trained and regularly supported to improve people and animal health. Drugs are also in very short supply and these ought to be made readily available through privatisation of delivery systems.

v. Environmental degradation

The environment gets increasingly degraded as time goes by. Eventually, its capacity to support life will be seriously curtailed. There is therefore a dire need to carry out community education across the cluster in a bid to get the people to act now. Better education on environmental issues and biodiversity. At the same time, there is a need to increase forest guards and strengthen the game departments.

vi. Proliferation of guns

The number of guns in private hands increases daily. While the communities have for many years had access to guns, their use was in the past well controlled. However, in the recent times, the guns have been widely abused and put to anti-social applications. Urgent measures need to be put in place to among other things stem the flow of guns into the area, carry out cluster-wide registration of all guns and eventual disarmament.

vii. Lack of education

Access to education in the cluster is very poor--the people at times do not see the need for it, schools are few and far between, teachers and learning aids are in very short supply and children drop out too early and in large numbers. These issues need urgent attention. Basic education should be made free and compulsory while at the same time, communities' awareness requires raising so that they might value education more. Appropriate mobile schools need to be considered for introduction as this will ensure that the children access education without disruptions to their social lives.

viii. Limited cross-border trade and marketing of ordinary goods and livestock

For the cluster to develop, there is a need to promote cross-border trade. The trade should be facilitated by unifying the laws, rules and regulation and even relaxing customs and other legal requirements for livestock. Cross-border livestock veterinary services need to be introduced to ensure free flow of disease free livestock. Loan schemes need to be developed for traders in livestock and livestock products such as hides and skins, and honey.

ix. Varied laws, rules and regulations to deal with rustling from country to country

There is a need to unify laws and their modes of application in the different countries. Police and stock theft units need to be strengthened.

x. Existence of policies that hinder pastoralists' development

Existing government policies, particularly as relates to livestock development tend to hinder rather than promote the development of the pastoral people. Appropriate policies need to be developed with the people so that whatever hindrances exist are removed.

xi. Limited alternate livelihood strategies

Due to the under-development in the cluster, communities have tended to rely almost wholly on livestock. When livestock is threatened, they have little to fall back on. There is a need to diversify the pastoral economy by introducing, where possible, some agriculture, fishing, trade, and other alternative activities.

xii. Governmental and NGO initiatives aimed at promoting peace few and very weak.

Governments and NGO need to strengthen their peace-making responsibilities by promoting the formation of peace committees, including women in such committees and building conflict resolution mechanisms into every development project and programmes that they promote.

3.1.5 Discussion relating to the OAU/IBAR involvement presentation

Soon after the above presentation was completed, a spirited plenary discussion was undertaken. The MP for Pian, in Uganda, focussed the attention of the meeting on the issue of the proliferation of guns. He wanted more discussion on this, claiming that as the elders had pointed out, if raiding using guns continued, this would lead to the extinction of the pastoralists and all of the land of the Karamojong cluster would be left to wild animals. Disarmament, he went on, would be very difficult because the people were nervous that their neighbours or those in other countries would not give up theirs. 'What should be done', he asked, 'to get rid of the guns?'

When talking of disarmament, one participant said, one needs to consider where the guns are coming from? Besides, even if all guns were collected, new ones would just as soon appear. The ones collected might even be sold back. Turning to the proposed law reform, the participant pointed out that the South Sudan was at war and hence no law reform was possible. In any case, if one disarmed the people, militias still had the guns and they would continue harassing the people. Another participant observed that there was an implied requirement that governments would protect those they disarmed. If they had failed in the past, what guarantees were there that they would not fail again and leave their people defenceless?

The Oxfam representative wondered what the role of the communities would be in the process of creating development. She pointed out that the list of what needs to be done, as identified by the elders, did not include clear activities for the communities. Some participants expressed the need to empower the communities. One suggested that exchange visits for among them organised on a regular basis would be very useful. Another suggested that engaging the community members in social activities that can bring the cluster together at least once a year would encourage people to talk to one another.

Different speakers returned repeatedly to the issue of cattle rustling as they considered this to be the central problem hindering development in the cluster. How much is the cattle raiding a part of the culture and how much of it is caused by other factors?

One participant pointed out that traditional African intermarriages had been very important in controlling of the severity of raids. However, there was a drop in intermarriages due to borders and other social factors. This social aspect needs to be promoted as it had been shown for example in the Sudan, that due to the increasing intermarriages between the Dinka and Nuer, the frequency and severity of raids had dropped considerably.

The question of marriage and high bride prices, was further developed by another contributor who pointed out that it should have come out as one of the problems. What did the ladies think about being paid for? They seemed to condone it for their pride, the more they were valued. If women refused to be paid for then this might be a start. And if women continued to demand bride price, then they encouraged more raiding. Furthermore, polygamy was also expensive and if it continued, there would be a need for more cattle to sustain it and hence more raiding.

A Ugandan MP wondered what role politicians could play in promoting peace. He turned philosophical and defined politics as a science for managing society to obtain its longings and that whoever used it in a negative way should be condemned.

An NGO representative pointed out that in their analysis, the elders had omitted to identify who were responsible for the sustaining the under-development in their areas, if not themselves. The development programs attempted by UN agencies, NGOs, governments had failed in pastoral communities because of the insecurity. The pastoralists seemed to be pushing development away.

In a rejoinder, another participant said that the role of elders had been discussed as far as raiding was concerned, but that it was other parties who were responsible for promoting raiding. The elders were no longer able to control those powerful forces. Women in particular were singled out as primary promoters of raiding by encouraging young men to look for wealth at whatever cost. Yet the women had not been included among the elders in the discussions. This, was a serious oversight.

A Ugandan vet pointed out that while the elders were requesting more drugs, the privatisation process was hindering their provision. In Uganda, he said, the distribution of drugs had been liberalised and it was surprising that there was still a shortage of drugs. The Uganda government had laid emphasis on extension services so as to increase access to quality advice. It is the private sector which is failing to deliver. How can this be solved?

The meeting then turned its attention on education. One participant said that pastoralist thought that they were the poorest of the poor. But they are in fact quite rich. They could trade some of their livestock and pay for many of their needs. Education should be starting point. If the communities were educated to recognise what they had, this would change their situation considerably. There was a need to keep the young active minds on the books and draw them away from the guns. Common use facilities between tribes was important. If the resources were shared, this would be a great advantage.

3.1.6 Concluding responses by Dr. Akabwai

There was a general consensus that lasting development would not occur in the cluster as long as raiding continues. Political leaders were sometimes the ones causing raids to occur due to their utterances and they too should be made part of the process of peace making. However, lasting peace would only occur when the people are made part and parcel of the process of peace making; the top-down approach would not succeed. Through this approach, the project had touched the hearts and ethical thinking of the people.

Before there were guns raiding was controllable but with the availability of guns, it had become uncontrollable. The sheer size of the raids was often very large. Some raids among the Turkana, for example, had involved 200 to 600 guns at go. Disarming the people would not work at the moment due to the fear that other neighbouring communities would not disarm at the same time and the people would be left naked. It would be better to leave them with their guns and gradually persuade them to stop using them and turn their attention to development activities. While one could not say whether the process that had been started would contribute to lasting peace, the one thing was clear, the pastoralists were tired of seeing their families destroyed by raiding.

As long as there was insecurity however, disease control would not work. Water scarcity was often the cause of fights breaking out. It might be necessary to establish more watering points as part of the programmes to control diseases. Roads linking Turkana and Karamoja would be of great assistance. Promoting trade and interdependence is crucial to peace making. Some of the old roads have fallen into disuse and it would be a good idea to reopen them.

While up until now, the youth had not been engaged in the current peace-making process, there is a need to go further and start to get them involved, after all, it is they who do most of the fighting and dying. Young women do provoke raids by both urging their male age mates into raiding and singing praises to them when successful. They should be targeted. Bride price is another aspect that needs careful study as it does pressure the young men into raiding.

At this point, the meeting facilitator brought the first day deliberations to a close. He thanked the participants for a lot of work done so far and advised them to think through the many ideas that had been presented to them. He went to point out that there was a need to start separating future activities into two: those that could be achieved by communities alone and those that required governmental interventions. He added that many people in arid and semi-arid land [ASAL] areas may not recognise the value of the resources that they control and that part of the education process would involve raising the awareness of the people regarding the worth of what they had. He paid tribute to the elders for having done so much work in the nine months and for having clearly presented their ideas to the meeting.

3.2 Day II

3.2.1 Presentation: Community-based animal health promotion model

The PARC-VAC Project of OAU/IBAR made a presentation of the community-based approach applied in the cluster. The presentation highlighted the historical development of the approach, its application in several areas, its strengths as well as its potential pitfalls (see Annex 2)

3.2.2 Discussion of the Community-based approach

Dr. René Bessin of OAU/IBAR noted that community-based delivery systems were first developed in West Africa 20 years ago. He said that the approach had proved successful because it was affordable by the communities and was easily accessible to them. He gave the example of the Newcastle disease control programme in Burkina Faso that had successfully curbed the spread of this disease through the application of this approach.

One participant wondered how the approach would work in view of the current trends of privatising the veterinary services. In addition, in times of drought, the communities would not afford the services. Another wanted to know whether any research data was available as to the extent of adoption of this approach. Yet

another participant stated that it was the mandate of state veterinary services to control epizootic diseases. How then could the state veterinary services access community-based animal health worker [CAHW] disease surveillance data.

The issue of coordinating the various agencies targeting the pastoral people was brought out. Would it be possible to establish a mechanism for sharing information about who was doing what where in order to avoid duplication of activities or the application of approaches that work against each other? How can the donors contribute to the many and varied programmes as had been mentioned the previous day--water provision, livestock marketing promotion, infrastructure and communications development, conflict management and others? Could a comprehensive and long-term plan be developed covering all those areas and the implementation co-ordination. Could a committee be formed to perform this work?

An Ethiopian delegate pointed out that it would be impossible to develop community-based animal health delivery systems without at the same time developing marketing systems. The problem was that the market system cannot work in an area facing chronic insecurity and with poor infrastructure.

Another participant raised the issue of financing of Private Pastoral Veterinary Practices [PPVP]. Could they access credit facilities? And what about collateral? Where revolving funds had been tried it had been found out that the funds do not revolve.

As more questions were raised, some participants wanted to know how the private and the government veterinary services could be harmonised? Another wanted to know how the CAHWs could be expected to be effective if they were not volunteers.

One contributor stated that the incentive approach proposed for the CAHWs was appropriate. The dependency syndrome was often very strong and it took time to realign people's attitudes. Another emphasised that it was right not to subsidise the prices of drugs in order not to perpetuate dependency. It was also brought to attention of the meeting that the reason that the CAHWs are at times ineffective is that they may themselves not be animal owners. It would be better to train the animal owners to actually provide the services.

Traders were sometimes a hindrance to the CAHWs in that they stocked drugs and some of those drugs were sub-standard. Could governments step in to curb traders stocking drugs?

Dr Tim Leyland explained the revolving fund system saying that it was vitally important for the CAHWs to be firm – no cash, no service. He went over the various types of delivery system that could utilise CAHWs to privatise veterinary services in pastoral areas and how those same systems would relate to government veterinary services. In cases of prolonged drought then it would be important for contingency mechanisms to be in place to deal with this eventuality.

3.2.3 Livestock marketing: presentation

Mr **Wario Ali**, the Chief Executive of the recently launched organisation to facilitate livestock marketing for the ASAL areas in Kenya, made a presentation describing the rationale of the organisation and how it is expected to operate (see Annex 6). Ali said that the organisation arose from a series of seminars in ASAL areas in which a number of problems were identified and the proposal to form a livestock marketing council to promote livestock marketing and attend to the problems facing the marketing sector, was made and adopted. He went on to outline the proposed organisation of the council and ended with proposals that could be adopted for the development of livestock marketing in the cluster.

3.2.4 Discussion on livestock marketing

The participants were generally in agreement that the problems identified in the presentation were indeed common to all ASAL areas. It was pointed out that livestock health considerations should be taken into account in livestock exportation. It was also noted that there was a thriving trade between the Kenyan districts close to the Uganda border and those in Uganda. This could be extended to Turkana and Moroto but the problem was the insecurity to trucks carrying stock and lack of roads. The Soroti meatpacking factory in Uganda, used to be a major outlet for livestock from the region. If this factory could be revived the market could be stimulated.

Some participants wanted to know whether there were savings banks for pastoralist to put revenue from livestock sales. It was pointed out that at the moment these are not available in an organised way. There are however, some organised groups, for example there is a livestock traders association in Wajir which also caters for the traders' savings. Livestock producers are also members of this association.

3.2.5 Conflict management in the Wajir context: presentation

Ms Nuria Abdi of the Wajir Peace and Development Committee made a presentation on the experiences of the organisation in conflict management (see Annex 3). She said that the organisation was established by women and had initiated various peace structures - women for peace, youth for peace, and elders for peace. They make alliances with each other and with civil authorities. They also have a rapid response team that helps keep any disagreements small. Active participation of all parts of society are necessary. The role of women in the process of peace making has been highlighted. The organisation obtains its material support from Oxfam and Arid Lands Resource Management Project.

3.2.6 Discussion following the presentation

As the presentation had dwelt at length on pastoral associations, some participants wanted to know how those associations were organised and run. In answer to the various questions, the Oxfam representative explained that they were voluntary and set their own rules to achieve their stated goals. If for example they were organised around water, then they made rules about water usage and all the members agreed to abide by those. Training of the members was facilitated by Oxfam or other appropriate organisations. In Wajir, Oxfam and others intended to train CAHWs and provide initial capital to the CAHWs. In Wajir, they had planned for five pastoral associations, but the willingness and enthusiasm of the community made it possible to create eleven such associations. The greatest weakness was the capacity of the local community to develop and create its own destiny. Other participants wanted to know whether the peace initiative had any positive effects on the reduction of banditry. In answer, Nuria explained that since the initiative started there had been considerable change as the incidents of banditry had been reduced in the corridor from Wajir up to the Garissa District border.

Hon. David Ekwe stated that he had worked for Oxfam in Wajir, when the pastoral associations were beginning. Pastoral Associations were very strong in Wajir because there was civic action. In Turkana, the 5 livestock users associations were weak. For the pastoral associations to work, the communities had to have an interest in development and have the capacity to create their own initiatives without being driven by NGOs and government interventions.

3.2.7 Effects of borders on tribal groups and trade

Hon Poghiso gave a presentation on the negative effects of borders on the people of the cluster. He stated that his own people in Kacheliba straddled the border and that the border made it harder for the people to

interact socially and for economic purposes. He stated that Kacheliba was one of the few parts of Kenya that had been shifted in terms of administrative supervision by being reorganised from Karasuk, then Kara-Pokot and eventually become the present Kacheliba. Between 1929 - 1930, there was an agreement made between the colonial authorities. The area was transferred to Uganda and remained so for 40 years. In 1970, Kenya took the area back. The residents did not quickly fit into Kenya and were not sure how to act. Many still look to Uganda for support social organisations. He went on to say that the borders were very fluid.

He made an appeal for help to those people, who in the process of the area being shifted back and forth, were left marooned on the mountain tops--they are called mountain people, and have remained even more marginalised than the rest. They need to be helped and their case re-examined. He ended by emphasising the fact that the only sure way to end conflicts and raiding was to give the children education and that the schools needed to be specially designed so as to fit the special needs and circumstances of the people.

Following the Poghismo presentation, **Hon. Kiyonga**, the MP for Upe, which is the section of the Pokot in Uganda, made a similar presentation in which he echoed many of the feelings expressed by the Hon. Poghismo (see Annex 5).

3.2.8 Discussion on presentation

At this point, the facilitator provoked discussion by asking the participants whether the present borders were doing more harm than good for the people and whether or not they should not be done away with eventually. Several speakers expressed the facts that the borders did not make sense and that already they were being ignored by the people as they went about their business. Others noted that borders should not restrict service delivery as long as there was freedom of movement of labour within the region. For example, a person trained in Uganda may end up delivering services in Kenya. Yet others observed that borders were very elastic and could not contain the free spirit of the people and that creation of regional unions, for example the East African community, may be the best strategy to promote development and harmonise disease control activities.

4. Group work presentations

GROUP I Marketing

Issues:

- What steps should be taken to promote the growth of livestock marketing?
- Identify the key actors who should be involved as well as their specific roles. Discuss in particular roles of governments, communities, NGOs/churches and other such agencies.
- In addition, discuss the cross border policies and issues relating to disease control and make proposals for making these efficient.

1. Current situation analysis

There is a dire **lack infrastructure** including secure stock routes, holding grounds, auction yards, loading ramps, vaccination crushes, dips, watering facilities, and quarantine stations. There is also a dire **lack of marketing information** including that on prices, market availability, demands and supply sources, and consumption patterns. Insecurity is endemic. Current government **regulations** are often **restrictive** of the market growth. **Drought interventions** are intermittent, reactive and ad hoc. The **taxation** is often **excessive** particularly when one considers the bribes that have to be paid. Some markets are flooded while others have very little, which indicates **poor marketing strategies**. There are very **few export-marketing opportunities** as a result of the international disease control measures.

2. Steps to take to promote growth of livestock marketing

- Improve infrastructure both internally and across borders;
- Avail marketing information through private sector and government via newsletters, bulletins, VHF / HF communications etc;
- Improve security through community initiatives;
- Review policies and laws relating to livestock marketing;
- Harmonise institutions dealing with marketing and possibly form a regional livestock marketing body;
- Reduce or waive taxation within countries and across borders;
- Put drought intervention mechanisms in place, for example by improving information on impending drought;
- Situate processing plants including slaughterhouses in pastoral areas;
- Create drought emergency contingency fund;
- Assist the creation and organisation of marketing institutions;
- Establish disease free zones, quarantine stations, and check points in pastoral areas;
- Control major trans-boundary diseases such as CBPP, Rinderpest and FMD, by involving community-based animal health worker delivery systems;
- Strengthen effective disease surveillance and reporting by the community; and
- Support production systems by the communities.

3. Actors and what they should do

Governments should take the following actions:

- Create an enabling environment;

- Develop infrastructure;
- Review policies and laws;
- Make animal health services more effective;
- Facilitate cross-border harmonisation;
- Avail market information; and
- Sponsor marketing research;

The **private sector** investors should take the following actions:

- Avail and share market information;
- Establish and manage quarantine facilities;
- Explore export markets and provide feed back to producers; and
- Encourage improved production methods.

Donors, NGOs and, churches should take the following actions:

- Build capacities of the producers and traders;
- Work for peace and reconciliation creation; and
- Facilitate livestock census in pastoral areas.

4. Cross border policies on disease control

Trans national projects such as the PARC and PACE should work toward the strengthening of regional disease control initiatives and the harmonisation of regional disease control mechanisms.

GROUP II

Promoting and ensuring security

Issues:

What steps should be taken to promote and ensure security in the K. Cluster?

What roles should the different actors and stakeholders play? Include governments, communities, religious groups, NGOs and others.

How can the alleged opportunistic, political and entrepreneurial raiding be minimised and controlled.

How can guns availability be reduced? How can their usage be managed and controlled? Who should take which actions?

What roles can regional and international bodies play to reduce insecurity and manage conflicts?

1. Security

- Concerned governments should enact strict laws to deal with raiders;
- Change the perception of the people toward raiding through education;
- Brand animals across the cluster with commonly agreed symbols;
- Share information and provide logistics for improved communication;
- Facilitate rapid response;
- Isolate opportunistic and negative politicians;
- Register all guns; and
- Continue to facilitate dialogue like the currently on-going one.

GROUP III

Promoting and supporting community and children's education

Issues:

How can community education be implemented widely in the K. Cluster?

What type of education curriculum should be applied?

Who should implement such education and how?

In view of the nomadic way of life and the general low regard towards education by the communities in the K cluster, what are the measures that should be put in place to ensure that all children have access to education?

1. How can such education be made more appropriate?

- Make community-based education mobile i.e. Pre-school – Std. 3;
- Make upper primary boarding i.e. classes 4 and above;
- Introduce non-formal education;
- Make all primary schooling free universal & compulsory;
- Introduce arid-zones sec schools for pastoral community children;
- Each country should develop suitable curriculum for its communities; and
- Make the curriculum livestock oriented.

2. Sustainability

Schools can be made sustainable by taking the following steps:

- Governments should go into partnerships with other organisations and communities to sustain schools;
- School authorities should network with other such institutions in other countries to learn lessons from each other;
- They should also solicit ideas from education specialists;
- Respective governments should reinforce the education laws;
- The communities should be sensitised on the importance of education; and
- Train the locals to become teachers.

GROUP IV

Alternative modes of livelihood and gender analysis

Issues:

- While livestock husbandry is likely to remain the mainstay of the people of K Cluster, there may be potential for alternative activities development. Identify such potential and sustainable economic activities.
- Describe how those might be introduced, developed, managed and made sustainable.

1. Potential and sustainable economic activities

Fishing:

This could be further promoted on a small-scale basis in Lake Turkana, Rivers Turkwell and Omo, as well as Lake Kyoga, among others.

Appropriate fishing technologies should be introduced and their use promoted.

Agricultural activities:

Dry land farming method should be promoted where appropriate and support should be given to those pastoralists who have a desire to engage in agriculture. Irrigation may be possible near rivers through damming and utilisation of solar and wind powered pumps.

Tourism/eco-tourism:

Local entrepreneurs should be encouraged and supported to develop this sector by engaging in artefacts trade, producing handicrafts, showing off cultural attractions and establishing small guesthouses.

Mineral extraction:

External investor projects, for example, Branch Energy (SA), in Karamoja should be partly owned by the communities and companies to pay royalties in form of services (schools, hospitals, roads)

Agriculture:

Be supportive of pastoralists who voluntarily give up the practice and opt for agriculture because of drought and rustling/insecurity

2. Methodology of introduction, developing and managing such projects

- Involve communities in all stages of project cycle and apply bottom-up approaches through PRA if applicable;
- Train using appropriate technologies and methodologies;
- Make projects people-centred with minimal external influence;
- Carry out constant monitoring/supervision; and
- Exposure of the beneficiaries through field trips.

3. Gender involvement

- Fishing should involve both men and women; and
- Use mineral royalties to promote girl child education.

GROUP V

Privatisation and sustainability of quality services

1. Best strategy for privatisation of health services

- Government policy ought to be liberalisation and privatisation;
- Active participants should be private practitioners, donors, governments, NGOs, etc;
- Privatisation process ought to start with the sensitisation of communities, training of CAHWs, Private Veterinary Practitioners and Paravets;
- Legislation should be reviewed to accommodate privatisation;
- Favourable credit schemes should be extended to the practitioners;
- Delivery of services should be on a cost recovery basis;
- Pastoralists and CAHWs should be exposed to other areas through organised educational visits;
- Agricultural shows and other competitive forums should be organised in the K - cluster regularly to motivate and educate the pastoralists.

2. Desirability to Private other services

In the long run some other services should be privatised. This should be done very gradually.

Water: Governments, NGOs, donors and other development agencies, should provide the infrastructure while communities manage and maintain these;

- Roads: These should also be treated similarly, particularly in the case of rural access ones;
- Health is already cost-shared.

3. Mechanisms to maintain high quality of privatised services

- Government should set up and police standards,
- Vet boards should ensure adherence to ethical practices;
- The curricula for CAHWs training should be standardised;
- Regular in-service training should be organised for all stakeholders involved in delivery of services;
- Where possible, CBO formation should be promoted to oversee delivery of services;
- Government should ensure a conducive environment exists in the pastoral areas;
- Youth and women groups should be involved in the management of livestock.

4. Mechanisms to ensure sustainability

- Governments should levy livestock development revolving fund taxes;
- Involve both genders and different age groups in animal husbandry;
- The DVO and the relevant ministries should carry out regular inspection;
- CBOs should monitor and evaluate the activities of CAHWs and take necessary action;
- All stake holders should produce regular reports to be shared by all about their experiences;
- Government should ensure that quality and sufficient pharmaceutical and biologicals are always available;
- Standing committees need to be established to formulate and review curricula for CAHWs.

GROUP VI

Policy & implementation harmonisation

Issues:

- What policy areas need to be harmonised by the countries comprising the cluster?
- Who should take the initiative, in each of the identified areas to ensure that the process is implemented?
- Make suggestions as to what policies need to be put in place.

Tasks:

- Identify policies to be harmonised and/or implemented.
- Who should initiate action?

Presentation

1. Definition:

Policy is a statement of intentions and objectives and a specification of strategies plans and budget of how to achieve the objectives.

2. Policies areas identified:

- Peace & security

- Common legislation
- Infrastructure – especially common user facilities
- Roads, telecoms, electricity
- Health services, schools, etc.
- Information, early warning
- Cross border trade, WTO/PS
- All others mentioned by other groups
- Emergency plans

3. Who to initiate policy harmonisation

- Participants of this w/shop (reports)
- Regional organisations – IGAD

Recommendations

- Regional governments should establish a protocol of cooperation in respect of K. Cluster.
- A secretariat be established to coordinate and follow-up decisions in respect of K. Cluster.
- Affirmative action needed.
- IGAD should sanction a study for implementing/formulation of the protocol and secretariat.

GROUP VII

Biodiversity water/pasture and range management

Issues:

- How can residents of K Cluster manage the above more effectively and in an integrated manner?
- How can overgrazing be controlled and reduced?
- Identify alternative ways to make water available.
- How can areas of high bio-diversity be identified, protected and sustainably managed?
- Identify key actors and roles.

Presentation

Problem	Suggested Solution	Action
1. Inadequate pasture and water	Irrigation	Provide water
	Dams, water tanks	
	Educate controlled grazing	Educate pastoralists on water protection
		Preserve and protect existing water points
2. Poor rural access roads	Improve security and rural access roads	Provide V/HF radio

Working group presentations

	VHF radios for border chief	Build roads
3. Un-availability of drugs - livestock and human	Provide drugs to pastoralists through privatisation and updating legislation	Avail enabling environment
4. Environmental degradation	Increase game forest guards	
	Educate community on biodiversity	
	Biodiversity staff to reach grass root level	
	Avoid wild fires	
	Strengthen game department	
5. The Guns	Unified disarmament	
	Register guns	
6. Low education	Free & compulsory education for all children	Provide schools
	Capacity building community in various needs - sensitise community education visits	NGO, churches and governments to sensitise pastoral communities
7. Cross border trade marketing	Livestock markets at border points	Open border markets
	Govt policy to be relaxed	Taxes to be scraped on livestock movement
	Transit taxes be waived	
	Loan scheme for traders on livestock	Provide loans
8. Increase in livestock D's	Continue vaccination	Vaccination of all livestock
	Train more vet personnel	Train CAHW
	Capacity building	
	Quarantine	
	Avail drugs at comm. Level	Provide drugs schemes
9. Lack of common law on rustlers	Law courts to offer stiffer penalty on cattle thieves	Higher penalty of cattle rustlers

Working group presentations

	Police, antistock theft to be strengthened	Provide more security men
10. Policy not in favour of pastoralists	Policies on pastoralists be developed by the governments	Develop policies that enhance pastoral survival
11. Lack of alternative sources of livelihoods	Diversify pastoral economy, e.g. agriculture, fishing, trade.	Introduce irrigation, agriculture, fishing, trade.
12. Institutions of fostering peace lacking	Support traditional institutions	Community committees formed
	Peace committees	Peace institutions strengthened/introduced
	Women and youth empowerment	



Annexes

1. Overview of the elders' workshop proceedings
2. Community-based animal health delivery systems presentation, PARC-VAC Project, IBAR
3. Case study: presented by Nuria Abdullahi Adbi, Wajir Peace and Development Committee
4. Case study: New Sudan Council of Churches, S. Sudan
5. Effects of borders on tribal groups and trade : presentation by Hon. F. Kiyonga, Uganda.
6. Livestock marketing council : presentation by Wario Ali
7. List of elders' workshop participants
8. List of main meeting participants



Overview of the elders workshop
(December 1– 5, 1999-- prior to and during the main meeting.)

1.0 Prayers

Traditional prayers were lead by the following representatives of the various communities, as follows: **Turkana** – Mr. Etti Pu Atuko from Napeitom, **Merile** – from Emorate Chief Mr. Lopeikit Lomata, **Jie** – From Kotido Mr. Apakecheri Apaa Lopus, **Nyangatom** – Ethiopia Mr. Kai Lotuli, **Toposa** – Moruangippi Mr. Chief Olepio Olepondo, **Dodoth** – Mr. Keyi Ethi, from Karamoja Kalapata, **Pokot** – Lolioborok (Nginyang), Senior Chief Solomon Akoyo (Peta-chir Chokor), **Didinga** – Mr Bernadino Lopwonya Lochalamoi from Chukudum, Vet. Coordinator Narus Kapoeta, The names of the elders from **Tepes** and **Matheniko** communities were not available.

Elders meeting – Lokankai, Turkana



2.0 Constraints that hindered the pastoral communities from becoming wealthy

- ◆ High sophistication of raids due to easy availability of guns;
- ◆ Disease epidemics of both human and animals;
- ◆ Lack of education for the young, making them unemployable;
- ◆ Greed among the pastoralists and their political leaders;
- ◆ Shortage of pasture and water as a result of droughts;
- ◆ Failure by the communities to perform traditional sacrifices and cult-prayers;
- ◆ Communities hanging on to negative traditional laws and customs;
- ◆ Lack of unity within the pastoral communities as well as sectionalism and clannism amongst them;

- ◆ Discrimination and marginalisation of pastoral communities by their respective governments, terming their areas ‘remote and unproductive’;
- ◆ Refusal and inability by the communities to market animals for other investment;
- ◆ Absence of other economic alternatives for survival;
- ◆ Absence of proper disciplinary measures among the youth in the pastoral areas and the inability of elders to control them;
- ◆ Inability by development agencies to vaccinate livestock due to endemic insecurity;
- ◆ Difficulties of following the traditional migration patterns by the communities due to country borders and insecurity;
- ◆ Shortage of creativity amongst pastoralists;
- ◆ Military coups, wars, civil unrest in Sudan, Ethiopia, and Uganda;
- ◆ Lack of inter-state co-operation among governments in tracing stolen animals;
- ◆ Absence of strategic government policy for pastoralists;
- ◆ Corruption in present regimes of governments unlike the old ones ‘which were good’;
- ◆ Absence of community education sensitisation and education programmes on alternative economic possibilities for the pastoralists;
- ◆ Destruction of pastures and wild animals.

3.0 How to overcome the constraints--Working group answers

Having identified the constraints facing, and keeping them, poor, the elders then went to make suggestions as to what actions needed to be taken to change the situation. The constraints were prioritised into five key questions. The elders were divided into small working groups. Below are the groups’ responses.

3.1 Question: What should be done to control and eradicate livestock disease?

- ◆ Recruit CAHWs among clans in rural areas and not base such CAHWs in urban areas;
- ◆ Improve cattle crushes in every parish and division;
- ◆ Veterinary departments in each district need to increase their efficiency;
- ◆ Vet departments should develop and strictly police animal movement control measures;
- ◆ Kenya, Uganda, Ethiopia, Sudan governments should develop and implement appropriate policies for pastoral areas development;
- ◆ Communities should be trained to treat their own animals in cases where paravets are unavailable;
- ◆ Elders and civic leaders should sensitise communities on animal diseases and their eradication.

3.2 Question: What should be done to improve access to pasture and water?

- ◆ Improve irrigation schemes to have more alternative grazing areas--governments should enter into joint agreements on irrigation;

- ◆ Create dams and boreholes in different areas to reduce conflicts over pasture and water;
- ◆ Governments and NGOs should educate pastoral peoples on the effects of overgrazing and proper methods of environmental conservation;
- ◆ Install water tanks and create dams and other similar reservoirs as alternatives for dry conditions.



3.3 Question: What should be done to improve trade in livestock and other ordinary goods in pastoral areas?

- ◆ Introduce livestock border markets;
- ◆ Governments should relax trade good embargoes and taxes on livestock in transit over borders;
- ◆ Improve road and other infrastructure, particularly those that link up cross-border areas, and remove unnecessary restrictions;
- ◆ Sensitise communities towards their changing the traditional beliefs that cattle should not be sold;
- ◆ Agriculture and other alternative means of survival should be introduced and promoted in pastoral areas to supplement livestock keeping;
- ◆ The NGOs, governments and churches should be involved in joint planning of the interventions suggested.

3.4 Question: What should be done to stop raids?

- ◆ Governments should carry out comprehensive and synchronised disarmament of all the pastoral peoples and at the same time increase governments policing to prevent raiding;

- ◆ Promote development of adequate pasture and water in all the communities simultaneously;
- ◆ Diversify the economies of pastoralists;
- ◆ Strengthen local conflict prevention and management institutions;
- ◆ Strengthen the institution of the traditional chief and ensure appointment of educated and development conscious individuals to those positions;
- ◆ Strengthen and unify judicial action, including the introduction of uniform penalties, in all the four countries;
- ◆ Introduce and implement compulsory branding of animals according to areas--e.g. UD – Uganda Dodoth, KP – Kenya Pokot etc;
- ◆ The governments should allow free pursuit of cattle rustlers across borders;
- ◆ Governments, NGOs, churches should implement educational visits by community leaders from areas which are seriously affected by cattle raiding; to other areas which have managed to check rustling and develop their people;
- ◆ Where disarmament is not possible, then all guns should be registered;
- ◆ Improve roads for security;
- ◆ Provide all chiefs along the borders with VHF / HF radios so that they can communicate with the security forces in cases of raiding happening;
- ◆ NGOs and governments should assist peace promoters with transportation to get around the communities;
- ◆ Governments should, with supplementation from NGOs and churches, introduce free and compulsory education for all pastoralist communities.

3.5 Question: What should be done to prevent widespread destruction of the environment and its wildlife?

- ◆ Governments and development agencies should promote environmental protection services at parish and location levels;
- ◆ Communities should stop using the ‘burning technique’ to promote new grass--this can be achieved through community education and self-policing;
- ◆ Game departments should intensify efforts to rid pastoral areas of poachers;
- ◆ Promote tree planting and the establishment of small tree nurseries.

4.0 Analysis of Cattle Raids

4.1 Traditional forms of raids

Cattle raiding is a tradition among the communities of the cluster. It usually took the following forms:

- Youth coming of age were expected to prove their manhood by successfully carrying out raids;
- After very serious droughts which had killed most of the livestock, the communities restocked by raiding their g neighbours who may not have been as badly affected;
- Occasionally, communities experienced conflicts over resources and this result in widespread skirmishes and raids.

4.2 Motivators of various forms of raids traditionally

Youth raids were motivated by the whole society; fathers armed sons, mothers decorated them, girls cheered them on before the raids and after accomplishment of the mission, and medicine men performed ceremonies to bless the raids.

Restocking raids were planned and organised by the elders and youths across several age sets were involved, the women, the girls, and medicine men performed their respective roles as above.

Conflict over resources were usually not planned or expected but often arose from small incidents which gathered momentum of their own and spread across communities.

4.3 Conflict Resolution

The youthful raids were carefully controlled by the elders on both sides as they were expected before they happened. The ones related to restocking and sporadic fights were also eventually stopped through negotiation by the elders on both sides.

5.0 Representatives elected to make presentation to the main meeting

As the main meeting was going to start the next day, the elders decided to elect representative to present their views to that meeting. The following were elected.

Toposa, - Lomong Alilem, **Nyangatom** – Aila Lomongole, **Marille**, Lotilori Yarakal, **Pokot**, Loripo Adomongiro, **Turkana** - Ekeno Ekitela Lorabor, Rhoda Arupe, Lopenyenuna Kuya Dodoth, Jafeth Lokidi, **Matheniko** - Moses Mudong, **Tepes**-- Kuron Lomiyat, **Jie**--Wari Apalopus, **Bokora** --Joshua Loru.

Paper presented by Nuria Abdullahi Adbi

Secretary -

WAJIR PEACE AND DEVELOPMENT COMMITTEE

P.O. BOX 444, TEL. (0136) 21427, WAJIR

Livestock Related Problems, Possible Solutions and Strategies

Introduction

Despite my background as a peace worker and being an active member of the Wajir Peace and Development Committee (WPDC) and indeed being a Secretary to this organisation, I am also basically an animal health personnel by profession currently working with the Government department of Veterinary Services and also the Executive Secretary for an umbrella body encompassing a number of community based pastoralist associations.

In this regard I take this opportunity to specifically share with you my experiences/challenges in strengthening the livestock health and production services among my people in northern Kenya.

Livestock production is the main occupation of the people of Wajir district-Northern Kenya. In fact it is the engine of growth of the region. However, in spite of its key position, livestock production is constrained by numerous problems, chief amongst which are:-

- (a) Inadequacy of veterinary drug supplies
- (b) High cost of veterinary drugs
- (c) Frequent outbreaks of notifiable diseases
- (d) Poor livestock marketing operation as a result of:-
 - (i) Poor roads network
 - (ii) Prohibitive distances of substantive livestock markets - hence animals have to trek for long distance exposing livestock to diseases thus rendering disease control efforts to be difficult.
 - (iii) High marketing costs
 - (iv) Absence of sufficient take-off during emergency (drought period)
 - (v) Lack of regular market information
 - (vi) Absence of collective bargaining fora i.e. associations/cooperatives.
 - (vii) Shortage of veterinary and livestock production personnel.

In light of the above problems we in Wajir have been struggling hard to come up with the solutions to solve or at least contain the above mentioned problems. Certainly the community has decided to come up with certain consolidated structures at locational levels referred to in Wajir as the Pastoral Associations. This pastoral associations are composed of individual pastoralist members who have decided to collectively tackle/handle a number of socio economic problems of the community, animal health being a factor.

The pastoralist associations undertakes to address issues pertaining to water usage, animal health services, security, advocacy, environmental etc. at the locational level.

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These pastoralist associations do operate under their own by-laws, and actually are in full control of the locational based earth pans, boreholes and animal health services. These Pastoral Associations [PAs] currently do enjoy some donor support in terms of grants for drugs/equipment for animal health component as well as generating sets and spares for generating sets. These PAs also undertake some training of management committees, Traditional Birth Attendants (TBAs) as well as training of community based animal health workers (CAHW) which in Wajir refer to as Daryelle services.

Recently about seventeen PAs have decided to join hands and form the so-called District Based Pastoral Association (DPA) which we referred to as the Kulmiye (union). The DPA (Kulmiye) is district based. Its sole purpose is to coordinate and regulate the activities of the respective PAs.

The DPA hires generating sets to respective PAs, it provides at a fee the spares for the gen. sets. The DPA also supplies drugs both for human and livestock to the PAs at reasonable prices, the lowest available to any competing stockist in the district. It also acts as a lobby and advocacy structure for the locational based PA.

The DPA through donor assistance has organised a number of training workshops for capacity building of the varied stated PA activities more particularly training, Daryelles (CAHW). Evaluation and monitoring services are also undertaken by the DPA. Currently we are in the process of introducing other mutual services like centralised bookkeeping services for the PAs to be done at DPA level.

In a nutshell, I would say these homegrown solution creation of pastoralist association has actually changed the attitude of the community and makes them in full control of their affairs. The "status quo" has so far changed for the better and most of our earlier mentioned problems relating to livestock production, health and security are really restrained, and evidently essential services have been brought closer to the community.

EXPERIENCES OF THE WAJIR PEACE BUILDING PROCESS *(Wajir Peace and Development Committee)*

I take this opportunity to thank the organisers of the meeting for having identified me as a resource person and subsequently inviting me to these important meeting 'Border harmonisation'.

My special thanks goes to Ms C. Logan of USAID of whom I am informed has been instrumental in introducing and supplying my name to the esteemed organisers of these meeting.

The Northern part of Kenya specifically Northern Eastern Province has a long history of violent conflicts amongst pastoralist communities. The harsh weather conditions, the reliance of livestock among others make the northern part of Kenya bordering Somalia and Ethiopia potential trouble spots.

Located some few miles from Somalia, the region, particularly Wajir, Garissa and Mandera districts, are adversely affected by the violent conflicts in neighbouring Somalia and Ethiopia. The war in Somalia and skirmishes in Ethiopia has provided a steady flow of arms in the region. Assault rifles are readily available to manipulate the youth.

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It is notable that livestock raids are no longer conducted with traditional weapons or under traditional moral precepts to war but through lethal small arms with the capacity to destroy lives many times over. Unlike in traditional times women and children are no longer safe. During violent conflicts they are now the heaviest casualties.

The violent conflicts have adversely affected social life and economic activities of over approximately 800,000 people of Northern Kenya. The Somali Pastoralists heavily rely on livestock and livestock products for income. The transportation and sale of these products cannot be guaranteed during the war. War breeds poverty thus strengthening the circle of violent conflict.

Indeed the response of our Government to these violent conflicts has generally been through the use of force.

Force as a tool of conflict management has not been useful as such, but instead paved way to the onset of negative prejudices on all parties concerned.

However, Amidst all the above seemingly hopeless situation in the north, miraculously at the climax of a severe infamous inter-clan clashes in Wajir district in the year 1993, there evolved an eventful discussion between a couple of "Elite women" who hailed from various warring clans who participated in a local wedding ceremony.

These discussions later culminated to the birth of the Wajir Peace process.

These women founded initiative witnessed the formation of varied peace structures - thus the Wajir women for Peace, the Wajir Youth for Peace, Elders for Peace and Religious leaders for Peace.

Later the peace initiators noted that the support and assistance of the Government was imperative. Consequently in 1995 there evolved the so called Wajir Peace and Development Committee which basically integrates the various peace structures here above referred to as well as the members of the District Security Committee, Area Parliamentarian and the Business community who perhaps being also a vulnerable group at times of conflict provided substantial financial support.

The Wajir Peace and Development Committee conducts mediation and negotiation training programmes, shares accurate and unbiased information on conflicts with conflicting parties.

The goals of the Wajir Peace and Development Committee are:-

- (a) To solidify the peace work of its various structures including traditional elder, religious leaders, women, youth and government officers including the District Administration and Security forces.
- (b) to share the learning of the last seven years of peace building and conflict resolution with others in neighbouring pastoralist areas of Kenya and regionally of course.

In line with the above stated goals Wajir Peace and Development committee has a rapid response team. The RRT helps monitor, advise and offer timely intervention in potentially violent conflicts.

Other activities of the Wajir Peace and Development Committee are as follows.-

- (a) Community Education through workshops/seminars
- (b) Rehabilitation of victims as well as rehabilitation of Ex-combatants
- (c) Capacity building for local peace volunteers
- (d) Support to youth polytechnic etc.

The achievements of the Wajir Peace and Development Committee to date are as follows:-

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- (a) Wajir Peace and Development Committee has successfully ensured that peace and tranquillity prevails in the district between various ethnic communities and between the District and neighbours.
- (b) Wajir Peace and Development Committee has hosted successfully a number of conflict management workshops within the district, and one for the region as a whole
- (c) WPDC has established an income generating activity for Ex-combatants, with a view to make ex-combatants useful members of the society.
- (d) WPDC has gathered lots of experience and knowledge on indigenous peace building models. Members of WPDC has co-authored several articles on their experiences.
- (e) Wajir Peace and Development Committee holds Annual Peace Festivals.

A number of videos have been recorded so far, notably the video entitled the "Wajir Story" rounds up the efforts of the WPDC peace building.

Indeed, it is evident that the WPDC recognises that the transformation of the conflicts must involve a multi-approach. The council of elders guided by their wisdom on traditional model of conflict management do actually take part actively by purging or diffusing tensions in potential trouble spots. Thus elders guided by the "Alfatah declaration copy" annexed do ensure that no more inter-clan clashes takes place in Wajir district. In fact, going by the contents of the Alfatah Declaration (1993) it may be interesting to note that there is provision for serious "Communal Collective Punishment" on the part of the clan that is considered an aggressor in any particular clash.

Indeed our experience of WPDC has shown that the process of building a durable Peace Northern Kenya (or anywhere else) requires the active participation of all facts of the society.

You may acknowledge the fact in many African set-ups the role of women in various development challenges are never appreciated. Our experience in Wajir Peace and Development Committee is such that the role of women in Wajir District as pertains to peace work, has transformed the understanding of many people. The Government, Clan Elder, religious leaders and others have come to recognise the women MUST NOT be excluded from the peace process. They should instead be encouraged and trained to take their place in the work toward a peaceful and stable society.

ALFATAH PEACE DECLARATION - 29/9/1993

- (a) Taking stock of the increasing intensity of the inter/clan fighting between the major clans in Wajir district and especially between the Degodia and the Ajuran clans which have continued to claim lives of tens of people, many of them children women and innocent:
 - (b) Considering the increasing insecurity in the district in which violent robberies, looting of property and highway robberies affecting the major roads connecting Wajir and Nairobi have continued to take place with alarming frequencies:
 - (c) Dismayed with the recent callous murder of the late Jeff Buttler and the serious injury to Bob McCarthy both working with UNICEF, and the subsequent suspension of NGO activities in the district:
 - (d) Apprehensive of the imminent danger posed for the entire district by the banditry menace and the clan clashes: Leaders from the major clans namely twenty-five elected and opinion leaders each from the Degodia, Ajuran and Ogaden clans respectively as well as five leaders from the Garreh and Muralle clans met to deliberate on the causes of the continuing internecine strife with a view to bringing the problem to an end.
- The joint leaders peace meeting taking place at Alfatah Madrasa in Wajir township between 27th and 29th of September 1993; makes the following resolutions:-

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1. That the inter-clan fighting and stock theft be stopped immediately and a cease-fire be effected from the 29th day of September, 1993.
2. That during this cease fire, livestock stolen from the Ogaden clans by Degodia and vice-versa be mutually returned within seven days effective from 1st October, 1993.
3. That in order to clear the main Wajir/Nairobi road of banditry, three sets of committees be formed with specific responsibilities of clearing specified areas namely:-
 - (a) Habasweing - Log-bogol
 - (b) Lag-bogol - Leheley, and
 - (c) Leheley - Wajir sections of the road of the highway gangsters. The peace committees working these various zones will involve elders, leaders and security personnel comprising local officers drawn from the administration police in Wajir district.
4. That Wajir people without distinction will work as a united people to eliminate the banditry menace in the district. To realise this the government is urged to work closely with the various panels of peace committees from the district headquarters to the sub-locational level, who will monitor the implementation of this peace agreement and advise the authorities on the best method of eliminating the banditry menace.
5. That all minority clans in the district should join hands with the major clans in this peace campaign.
6. That all those persons or families who have deserted their homes or grazing areas of watering places, would go back immediately to their areas and enjoy peace.
7. That from the date of this cease fire, the traditional law pertaining to blood feud will apply to those who commit murder namely the payment of hundred camels for a man and fifty camels for a woman. In the case of stock theft, the rule of collective punishment involving whole groups of people will be applied.
8. That a standing committee comprising eight people from each of the major clans as well as two from the smaller clans will be formed at the district level to work with the District Security Committee for the purpose of restoring peace in the district.
9. That all clans must begin to persuade armed elements among them to submit or surrender their arms to the government.
10. That the Provincial Administration being the executive arm of the government, should instil discipline and sense of duty in the security personnel as well as Chiefs and District Officers, so that officers working in areas where banditry menace will appear to increase instead of decrease even after the implementation of this peace programme will be held responsible.
11. That all the NGOs namely World Vision International, African Inland Church, Care International, Oxfam, African Muslim Agency, The United Nations especially UNICEF and WFP, and Bilateral Agencies specifically GTZ be requested to come back and resume their operations in the district as the effect of their withdrawal has been adversely felt by the people of Wajir and the local administration will ensure that adequate security arrangements are made for the said personnel and their operations.
12. That the government consider the formation of a special forces to be deployed specifically for the purpose of fighting the banditry menace. It is recommended that task force comprise mainly local officers from administration and the police force.
13. That henceforth the government should take firm action against those who are found to incite people to violence fan clans clashes.
14. That Wajir people will make a public demonstration on September 1993; condemning the inter-clan conflict and the cause of brutal murder to the late Jeff Buttler and to manifest their feelings to have all humanitarian agencies back in the district.

CC:-District Commissioner, Wajir, Provincial Commissioner, North Eastern Province, Garissa, Permanent Secretary in the Office of the President, Incharge of Internal Security, United Nations - UNICEF & WFP, GTZ, All NGOs, All MPs - Northern Kenya Parliamentary Group, The Mass Media

**EXAMPLE OF SUDAN OTHER CONFLICT RESOLUTION RESULTS
AVAILED COURTESY OF THE NEW SUDAN COUNCIL OF CHURCHES (NSCC)¹**

**Dinka-Nuer West Bank Peace and Reconciliation Conference
Wunlit, Bahr el Ghazal, Sudan
27th February to 8th March, 1999**

Process used at Wunlit Dinka-Nuer conference to develop Resolutions: The following process was used to identify issues and develop resolutions that address the issues and provide solutions for the identified problems:

Storytelling and Issue Identification: A little more than a full day was given to Dinka to tell their stories to the Nuer and to surface the issues that were outstanding between Dinka and Nuer. This was followed by a similar amount of time for story telling by the Nuer, including their responses to what had been said by the Dinka. Finally a day was given for dialogue and rebuttal, comments from key border chiefs, and observations from chiefs who had come as observers from the East Bank of the Nile River. The three and a half days of speaking generated a list of issues and a number of proposals for solutions.

Management Team Synthesis of Issues: The Conference Management Team developed a list of six major categories that had arisen out of the storytelling. Rappateurs were assigned for each group. The categories and Rappateurs were:

1. Missing persons and marriages to abductees (Mr. Dhol Acuil Aleu)
2. Reclaiming the land and rebuilding relationships (Dr. Peter Nyot Kok; Rev Mathew Mathiang Deang)
3. Institutional Arrangements (Dr. Wal Duany)
4. Monitoring the Borders (Mr. Telar Deng)
5. People outside the peace process (Mr. Farouk Gatkuoth Kam)
6. Extending the peace to the East Bank of the Nile and Equatoria (Mr. John Luk Jok)

Working Groups; Six working groups were established with each one focussed on a single-issue category. It was decided that the groups would work only in the Dinka and Nuer languages or Arabic where needed. English translation would not be provided for observers because of the amount of time that would be lost in an additional translation. The six issue areas were explained to the conference delegates and they were encouraged to choose the area of their greatest interest. There were thirty to sixty people in each working group. The groups worked for half a day to develop their proposals.

Plenary Presentations and Consensus Approval: each working group presented its proposals through its Rapporteur. Discussions were held, additions and amendments were made and each set of recommendations were adopted when consensus was gained.

¹ NSCC were invited as resource persons to this border harmonisation meeting but were unable to attend due to other commitments

Resolutions Regarding: Missing Persons and Marriages to Abductees

A. Girls who have been abducted but are not yet married.

1. Shall be repatriated to their parents/relatives as soon as they are identified.

B. Girls who have been married in Captivity

1. As soon as they are identified they shall be asked by their parents/relatives if they want to remain with their husbands.
2. If a woman declares that she wants to remain with her husband, than the bride wealth must be collected and presented to her parents/relatives.
3. If she desires to return to her parents/relatives she is to be repatriated.
4. If there are children of the marriage, the natural father may choose to redeem the children according to Dinka/Nuer traditions.
5. If the father refuses to redeem the children, the mother is free to leave with them.
6. If a woman is married to or held by a soldier on the SPLA side, a letter should be sent to Commander Salva Kiir Mayardit, Chief of General Staff of SPLA, so that the girl is able to state before her parents/relatives whether she wants to remain with her soldier-husband or return to her family. If a woman is married to or held by a soldier on the UDSF side, a letter should be sent to Commander Elija Hon Tap, Chief of Staff of SSDF, so that the girl is able to state before her parents/relatives whether she wants to remain with her soldier/husband or return to her family.

If she wants to return to her parents, then she must go

Whether she has a single child or several the natural father may choose to redeem the children, according to the custom of the Dinka/Nuer.

If the father refuses to redeem the children, the mother is free to leave with them.

C. Married Women Adducted into Captivity

1. As soon as a woman in this category is identified she should be repatriated to her home area with all her children born in captivity.

D. Boys or Men in Captivity.

1. In all cases boys and men who have been abducted and held in captivity shall be freed and repatriated to their natural parents or guardians as soon as they are discovered.
2. A man who has been provided a wife by his captor must be asked where he himself wants to live. If he chooses to return to live with his parents/relatives, then his family shall pay the bride wealth that was paid by his captor.
3. If his father/relatives pay the bride wealth on his behalf, then he is free to return to his land of origin with his children and wife.

E. Boys or men who were abducted, then freed, and have settled on their own accord.

1. This group shall be left undisturbed wherever they are found. (Cases regarding minors shall be handled according to Dinka/Nuer customary law.)

F. Creation of Abductee Identification Teams

1. On both Dinka and Nuer sides an Abductee Identification Team shall be formed made up of chiefs. The two teams shall work together, accompanying each other on tours of both Dinka and Nuer territories.

II. Resolutions Regarding: Reclaiming the Land and Rebuilding Relationships

(A provisional list was developed of villages and settlements that have been abandoned due to the Dinka-Nuer conflict during the past seven and a half years and should be considered for reconstruction. The covenant encourages displaced communities to return to their original homes and rebuild relationships with their neighbours. The provisional list includes the names of more than 400 villages and settlements in **Appendix A.**)

A. Formation of a Technical and Planning Committee on Land Settlement and Reclamation responsible for:

1. Advising on consolidation and relocation of villages and stations
2. Advising on linking villages and settlements to productive areas, introduction of ox ploughing, provision of bore wells, medical care, and veterinary services. Promotion of joint Dinka-Nuer cattle and commodity markets.

B. Affirm Freedom of Movement in Peace and Security

1. We propose a market based near the border where Dinka and Nuer can trade together, with all benefiting from the diversity of items and wealth we will be able to share together.

C. Promotion of Dinka-Nuer Reconciliation and Familial Co-Existence.

1. Establishment of a Dinka-Nuer Veterinary Centre to be jointly shared by Dinka and Nuer. This is to encourage a common concern for animal health as a vested interest, which needs to be protected.
2. Establishment of Dinka-Nuer co-operatives in agricultural and commercial fields.
3. Establishment of a model Dinka-Nuer Primary School near the border, with both Dinka and Nuer students enrolled.
4. Produce a unified Re-statement of Dinka and Nuer Customary Law to assist the local courts, law enforcement and administrative officials.
5. Establish an annual award that shall be conferred by the Council upon those who are proficient in both Dinka and Nuer languages.

III Resolutions Regarding: Institutional Arrangements.

A. Police*

(*the list of border stations or police posts found in this section and the list in section IV will be finalised in a meeting of the Peace Council in Ganyiel in November 1999. Between March and November 1999 the countries and provinces will work to harmonise the two lists.)

1. Bahr el Ghazal Region shall have the following police posts:

1. Adior 6. Meshra Acol
2. Pagrau 7. Majak Juer
3. Luel 8. Mayen Jur

4. Madol 9. Mayon Adony
5. Makuac 10. Mathiang

2. Unity State shall have corresponding posts as follows:

1. Dhiau Rid 8. Porjuer
2. Jerweng 9. Luel
3. Mayom 10. Majok
4. Kaikon 11. Rialthiang
5. Tar 12. Tangyier
6. Madol 13. Riak
7. Lony

3. The composition of the force command and other provisions shall include:

arms & ammunition
radio communication sets
uniforms medicines
stationery rations
transport training

4. Joint police forces shall be formed during the dry season in the areas of contact. This will assist in areas where conflict has arisen over grazing lands. A joint Police force from both Unity State and Bahr el Ghazal will work together in the grazing and fishing areas during the dry season.

B. The Border Courts

1. We recommend the revival and strengthening of existing border courts as well as training of para-legals to man the courts.
2. Re-affirm the present border chiefs and increase their numbers when necessary
3. Border courts constituted in Bahr el Ghazal and Unity states shall consist of 5 to 7 members each.
4. Pending further arrangements the law applicable in both courts shall be customary law.
5. Convicts on either side shall be imprisoned where the offence was committed and shall be treated in accordance with international human rights norms.

C. Appeal Processes

1. Border courts shall be courts of original jurisdiction except in capital offences. (Capital offences go directly to the county or province judge).
2. Appeals from border courts shall lie to the relevant peoples' regional court.
3. Appeals from the peoples' regional court shall lie to the county judge or province judge as the case may be.

D. Dinka-Nuer Peace Council

1. Composition: Three members, one of whom shall be a woman, shall be chosen by each county/province.
2. The Council shall meet twice a year and may meet upon the emergency call of the chairperson.
3. The Council shall elect its chairperson at its first meeting and this person shall serve in this office for a period of one year with effect from the date of his/her election.

4. The venue for the meetings shall alternate dependent on the security situation.

5. The Functions of the Council.

To oversee the implementation of the Wunlit Dinka-Nuer Covenant and Resolutions

A budget shall be considered and prepared by each of the respective administrations. In addition the council is urged to consider ways to involve the local communities in supporting these structures ourselves.

The council is also authorised to raise funds through appeals to international and indigenous NGOs.

Review annual performance and recommend future plans.

Recommend a larger forum or meeting between Dinka/Nuer chiefs, elders and political leaders in the event of serious violations of the Covenant and Resolutions.

The Council shall maintain contact with the political leadership on security issues.

IV. Resolutions Regarding: Monitoring the Borders

A. Border stations or posts for the purpose of monitoring the peace shall be established at the following locations.*

(*The list of border stations or police posts found in this section and the list in section IV will be finalised in a meeting of the Peace council in Ganyiel in November 1999. Between March and November 1999 the counties and provinces will work to harmonise the two lists.)

NUER DISTRICTS:

Nyal District

Luony Madub

Pabwong Kau Akon

Ador District

Papui Pakam Alothai

Yian Manyiel

Jagei District

Bilnyang Dol

DINKA DISTRICTS

Yirol District

Adhel Muoth Nyibor

Karer

Gogrial District

Majok Mading

Matiel Ayan

Wathtong Atemrot

Rumbek County

Amokpiny Apac

Malek Madol

Tonj County

Makwac Adel Pagor
Paweng Meshra
Akop Athieng Ruol
Majak Juer Acier Cok
Mangar Deng Kwal Aru

B. Each district is to have a radio, totalling 9 radios

5 of these are for Bahr el Ghazal

4 are for Western Upper Nile. (This does not include the Bull section since they were not present.

Additional radios may be needed in the future.)

C. Stations will be manned by police and border chiefs.

D. Disarmament

As peace comes to an area, all citizens holding firearms are either to be disarmed or join the army. The local civilian militia are called *jiec-nin-bor* in Nuer, or *Gelweng* in Dinka. The anonymous decision was that once peace is established there would be no need for these. Both Dinka and Nuer agree that these are a source of insecurity at the border, and a source of insecurity internally. The disarmament process is to be done in three stages:

All armed civilian forces are to immediately come under the discipline of the military forces in each area;

Firearms held by civilians shall be registered according to chieftainships;

As peace comes to an area, arms are to be stored in local armouries under the control of the local authorities.

V. Resolutions Regarding: People Outside the Peace Process

A. The concerned authorities of the Conference, Dinka and Nuer, are to disseminate the Covenant and Resolutions of the Conference in their areas with the assistance of the local authorities and the New Sudan Council of Churches.

B. The Conference calls on Kerubino Kuanyin Bol and Paulino Matip Nhial to join the peace and reconciliation process and embrace the Wulit Dinka-Nuer Covenant and Resolutions.

C. The Conference calls on Dr. Riek Machar and the peace-loving people of Upper Nile to use their influence to bring Kerubno Kuanyin Bol and Paulino Matip Nhial to the peace process.

D. The Conference makes the following recommendations:

1. A letter shall be written to Dr. John Garang and Riek Machar urging them to resolve their differences and embrace and promote the peace and reconciliation process.
2. Once the conflicting communities in the south are reconciled, it is recommended that an inclusive

peace and reconciliation conference be organised among southern political leaders.

3. The Conference extends its gratitude to the NSCC for facilitating this important conference, and to the SPLM/SPLA for allowing this conference in Tonj County and for providing adequate security. Our gratitude also goes to the UDSF for having confidence in the security arrangements made by SPLA and for allowing delegates from UDSF controlled areas.

VI. Resolutions Regarding: Extending the Peace to the East Bank of the Nile and Equatoria

A. "Why do we want to extend this peace to the other side?"

1. The Dinka and Nuer of the east Bank of the Nile are equally in conflict as are those on the West side of the Nile.
2. We need peace for the entire South so that all can live in harmony.

B. The conflicts to be addressed in the East Bank are:

Nuer-Dinka Bor

Murle-Nuer and Murle-Dinka Bor

Murle-Anyua

Nuer-Shilluk

Lou Nuer-Gaawar Nuer

C. The conflicts to be addressed in Equatoria are:

Taposa-Didinga

Didinga-Displaced Nilotics

Taposa-Murle

Jee-Murle

Mandari-Dinka Bor

Boya-Taposa

D. Recommended Mechanisms or modalities for taking this peace to the East Bank

1. Holding a peace conference on the East Bank among the Nuer, Dinka Bor, Murle, Shilluk and Anyua.
2. Holding a mini-peace and reconciliation conference among the Lou and Gaawar Nuer.
3. Holding a peace and reconciliation conference in Equatoria to resolve conflicts
4. Holding a general peace conference for South Sudan.
5. Form a peace enlightenment committee to explain the Wunlit Dinka-Nuer Covenant and resolutions and educate the people on the peace process.
6. Copies of the Wunlit Dinka-Nuer Covenant and resolutions should be widely disseminated to all communities and regions of the south as well as the Diaspora.

E. Participants in these conferences will be similar to what was done in Wunlit:

1. Chiefs
2. Women
3. Church leaders
4. Elders

5. Representatives from the SPLM and the USDF
6. Members of self-organised ethnic militia
7. Traditional spiritual leaders
8. Observers from Bahr el Ghazal and Western Upper Nile
9. Intellectuals from the Diaspora

F. These conferences shall be organised by:

1. NSCC
2. UDSF
3. SPLM
4. Community Leaders and Chiefs
5. Womens' Leaders
6. Youth

G. Roles for each group

1. NSCC
 - Fundraising and Co-ordination
 - Logistics
 - Prayer
 - Transport of delegates to the venue
2. UDSF will ensure the security of the East Bank Conference
3. SPLA will co-ordinate with the NSCC and UDSF concerning security and transport of delegates from its area to the Conference site.
4. Chiefs and Community Leaders
 - Building of Conference accommodation
 - Contribute cattle and foodstuff locally available
 - Mobilise and inform the local population concerning peace and reconciliation
5. Women
 - As organised by local womens' associations
6. Venue and Date Options:
 - Venue options: Akobo, Waat, Ayod
 - Date options: To be decided by participants
7. Other Peace and Reconciliation Conferences
 - Mini-Conference for Lou - Gaawar**, proposed for April
 - Peace conference in Equatoria.** After holding the major conference in the East Bank a second major Conference should be prepared in Equatoria.
 - All South Inclusive Conference.** This largest and most inclusive gathering shall follow the Conference in Equatoria, and will include representatives from all areas of the South: Equatoria, Bahr el Ghazal, and Upper Nile. It will encompass not only the grassroots civilian populations (as well as the Wunlit conference) but also politician and other leaders. All groups, of every persuasion and faction will meet in an atmosphere of great flexibility. All participants will be entitled to speak and contribute freely.

Paper presented

BY HON. KIYONGA FRANCIS

MEMBER OF PARLIAMENT, POKOT (UPE) COUNTY – MOROTO DISTRICT - UGANDA

Pokot County (wrongly/formerly referred as Upe county is located within Moroto district. And mainly inhabited by the Pokot people. Moroto district forms part of the region referred as Karamoja with its surface area of 24000 km, which is about 10% of the total area of Uganda.

The county lies along Uganda-Kenya border. Just like the rest of Karamoja Region it is semi-arid with two seasons that is a dry season lasting from October to March and rainy season from April to September. Rainfall is highly variable infrequent and unreliable ranging from 380mm in drier area to 1200 mm in some wetter areas.

Population, Society and Economy

According to the 1991 National Population and Housing Census Pokot County had a population of 11,000. The situation is different now since the census was taken at the height of insecurity when many of them were displaced to Kenya. Beside that it's eight (8) years since then

The majority of those who inhabit Pokot (Upe) county are the Pokot people. They live in clusters of homesteads referred to as "Keston". The women, children and the elderly live in the Manyatta all year round whilst men, boys and girls move with their cattle out to grazing areas - called Abarr. There are situations where the whole family had to move with the cattle in case there was no harvest of crops to keep them behind. The Pokot Society is organised in age set systems with the eldest commanding authority and in case he is young he must be a soothsayer (werkoyon).

It is to be noted that decisions are arrived at democratically. They discuss until they agree.

The economy is characterised by semi nomadic pastoralism combined with Agricultural mono cropping. Cattle, goats and sheep provide a good source of food (milk, blood and meat) whilst hides and skins are used to make clothing, sleeping mats and sandals beside the modern clothes made of textiles and sandals made out of Rubber.

As already observed Animal Health is one of the major problems facing the whole region including the Pokot of Uganda. This is compounded by the climatic conditions prevailing in the area. In fact one social Anthropologist described both the Karamojong and the Pokot and I should also add the Turkana as **"Weather beaten" and therefore themselves harsh.**

It has not been possible and may not be easy to have an appropriate and sustainable animal health along the Uganda Kenya border especially between the Pokot people without the following things in place.

1. Accessibility of some areas. Need for roads to enable government departments follow the movement of animals across the borders and co-ordinate delivery services.

The current situation as far as rural or feeder roads is concerned is worse then during the colonial days as we came to read. Out of the 8 feeder (security/rural) roads across Kenya and Uganda border for the

area along Pokot county only one (1) road is accessible.

2. The lack of co-ordination between the two governments in many sectors especially the security agents coupled with inherited bureaucracy is a big hindrance to sustainable animal health. There is need for total co-ordination between the two governments.

3. The need to stop the practice of cattle rustling. Failure to make permanent and sustainable peace between the Pokot and its neighbours especially the Matheniko, Bokora and Pian (Karimojong groups) has been a big setback to Animal Health.

4. Diversification of Markets

The Pokot of Uganda are limited to selling their livestock produce to mainly Kenya traders and consumers. The insecurity between them and the Pian and Matheniko has made it difficult to sell their cattle to the other parts of Uganda. Between the Pokot of Kenya and Uganda trade goes normally. Solving of cattle rustling will boost and expand trade among the Pokot, between them and other people.

5. Improving access to water.

Lack of water is a perennial problem in the region. The prolonged dry season in Pokot county results in scarcity of water for both plants, animals and human beings. Men and Animals have to trek long distances to get water.

The Pokot of Uganda and people of the entire region have no capacity to get themselves enough water. Something has to be started by Governments and NGOs like OAU/IBAR, from where the local people can take over and sustain the infrastructure of water.

Many studies have been carried out for example by Israelites in 1964, Germans and of recent (1993 Sept 6th by the Koreans (D.P.R.), indicating many sites for irrigation. Others have been found to be suitable for generating Hydroelectric power. Pokot county is part of the 27 dams sites found in Karamoja. But currently not a single dam or water retention site is found in the county. The last valley tanks which were dug in 1955-58 got silted early 1970 and nothing is in existence.

Preserving Biodiversity

Preserving biodiversity according to the Pokot means prohibiting the killing, eating and destruction of certain species of Animals and Plants. Many species of wild animals have of recent been on the decline in Pokot county. The last giraffe in Pokot county was killed in 1993. The behaviour, eating habits and general culture could have taken place because of many factors which include inter-alia poverty, copying other people's lifestyles etc.

The biodiversity among the Animal species for example is being destroyed because some Pokots now eat certain types of food or animals which 20 years ago nobody could eat.

Currently the following species or types of Animals are in a fast decline because some Pokot now use them for meat beside selling to other tribes include warthog (Mulunjo), Bushbucks (Poughon), Buffalo (Soo), porcupine (ssaput) etc.

The custom among the Pokot which prohibit killing a female edible animal still suckling its young is no longer observed by some people. Animals such as Uganda Cob, bright gazelle and Elands are being killed massively. Even those which have produced their young as old as one day are being eaten contrary to the norms.

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The presence of the gun has not only shifted power from the elders to young Karachumass, but has also made it so easy to hunt Animals so much that it is now possible for one person to kill 20 wild animals in one day.

- The challenge this meeting has is how to support the good culture or practice which preserved biodiversity like part of the Pokot culture or norms.

Lastly I wish to say that the land tenure system practiced by the Pokot and entire region for example Pokot, Turkana and Karimojong need to be addressed and changed as a long-term strategy.

- Our people don't value the rest of the rangeland
- They don't invest and increase its productivity

So without destroying the social institutional framework of land tenure which encourages economic equality. Can this meeting propose, recommend, influence policy and possibly implement changes in the land tenure system in this region so as:

- To avoid too much mobility of our livestock
- Make people settle down
- Avoid soil erosion

After all the above is done we shall harmonised our borders and achieved Animal Health in the entire region.

What I have raised may not be very new ideas or points. It is may be being repeated or emphasised for the avoidance of doubt. What stands to be the major focus or strategy is the implementation and putting in action all issues raised. There is already enough information on the solutions of this region under discussion.

The National Livestock Marketing Council

Presentation by **Mr. Ali Wario, The Interim Chairman, National Livestock Marketing Council²**

Introduction

After a series of seminars, people from ten arid districts namely Turkana, Baringo, Samburu, Marsabit, Moyale, Isiolo, Garissa and Tana River came together and formed the National Livestock marketing council. The members felt the need to form an advocacy body to address several problems they encountered in selling their livestock and livestock products. This was given the name, National livestock marketing council.

Outline of The Problems

As far as the Livestock Industry is concerned, more attention has been given to animal production and health care than to livestock marketing. We, as an association have therefore identified marketing as a very important component that needs more attention. The range of specific problems includes:

1. Poor market information
2. Transportation by road is very expensive, hence the need for trek routes
3. Lack of infrastructure along trek routes
4. Overly restrictive regulations
5. Excessive cess (Taxes)
6. Lack of export market development
7. lack of drought slaughter canning facilities
8. Insecurity / Banditry / Cattle rustling
9. Present policies not enabling
10. Corruption by regulatory authorities. For example the no objection permit is found to be no longer valid because one still must get another letter from the OCPD for clearance. This is another letter to say that the livestock is not stolen.
11. Sales not guaranteed. For example when livestock reach terminal markets, they can stay up to 21 days without sales. One is at the mercy of the buyer

Discussion and suggestions

It was felt that there was need as an association to provide members with better market information. A way can be found to get information to the members about the markets before members undertake to move their animals vast distances to terminal markets. A Database of all the livestock markets and their status can be formed with continuous monitoring of prices and feedback to the people to improve their decision-making capabilities.

We are only allowed to move our livestock to the slaughterhouses. Fattening and looking for markets in the other parts of the country is not allowed. If one wants to export livestock, they must be kept for 100 days for CBPP tests with the cost borne by the owner. The animal must give 3 negative tests for CBPP before exportation is allowed. This is a major constraint for the ordinary trader. As an organisation, we intend to request for a repeal or review of such restrictive regulations. The veterinary

² Tel: 227411 ext 22137, Tel: 227496 ext 108/122

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departments with good intentions enforce these regulations but it is a big problem to us. Another way of proving an animal is CBPP free should be found than one that places such a burden to the exporter. Traditionally our export markets used to encompass the Middle East and Egypt. The sole traders that were engaged in the trade however have since left citing overly restrictive regulations.

The amount of cess to be paid before an animal is sold is simply too much and must be re-examined. A trader must pay export fees, grazing fees, trader's license and paying off police enroute.

Currently, we have an influx of animals from Somalia, Sudan, Ethiopia and Tanzania into our markets. Though we welcome competition, we must get an outlet for our animals also. This has to be export market development. The population of livestock in our domestic markets is very high because of the uncontrolled influx from other countries. The domestic markets are thus saturated and prices are depressed. An export market would alleviate this problem because there would be sufficient market for all. This also means that the livestock-marketing problem can be given regional considerations because of this cross-border movement of animals into our markets. Our collective bargaining power would also be greater as a regional marketing block.

In the past during drought, KMC (Kenya Meat Commission - now defunct) through the LMD (livestock marketing development) arm of the government would step in with the drought slaughter canning facilities and payment was still made to the traders. This was a great help in surviving drought. There should be a way to explore alternative ways of providing a similar facility to enable offtake of animals by the pastoralists before drought sets in and animals die or cannot be sold.

The objectives and Action plan of the National Livestock Marketing Council to address the discussed problems are:

Objectives

1. Creation of reliable Livestock Markets that offer competitive prices
2. Enhanced and favourable livestock Marketing policies
3. Lobby for the repeal of overly restrictive regulations
4. Lobby for review of excessive Cess rates
5. Disseminate accurate and timely market information to stakeholders
6. Facilitate formation and strengthening of marketing institution

Steps

1. Registration of the council
2. Recruitment of members
3. Setting up of a Secretariat with the help of the Arid Lands Resource Management, Oxfam and any other willing organisation

PARTICIPANTS IN THE ELDERS WORKSHOP

S/No.	NAME	BULL'S NAME	VILLAGE (Area)	ROLE
TURKANA				
1.	Loperikook Ekal	Apa Loose	Todonyang	Elder
2.	Lotede Angelech	Apa Ekaales	Loarengak	Elder
3.	Ekidor Eiton	Loethemojing	Kokuro	Elder
4.	Dongol Ikal Ewoi	Merinyang	Meyaa	Elder
5.	Ewoi Etiir	Merikamar	Meyaa	Youth
6.	Moses Silale	Apa Longorok	Katilu	Chief
7.	Eyapaa Ngilimo	Emeritapen	Lochakula	Chief
8.	William Lokiyor Kabenyon	Lopirngole	Napeiton	Chief
9.	Mark Akeru Amajong	Apa Lonyangang'or	Loima	Chief
10.	Longoli Lomaala	-	Lovengippi	Elder
11.	Etitipu Natiko	Lokoriteba	Kapedo	Elder
12.	Lopuulnoe Louriyea	Lokorkori	Kakongu	Elder
13.	Natuba Ekusi	Aripaki Akai	Lokikiana	Elder
14.	Akerepan Ipoo	Lokimet	Lochor Elim	Elder
15.	Ekana Ebei	Lokapelkou	Kalemagorok	Elder
16.	Nakain Ngisekona	Roonogur	Kolomwal	Elder
17.	Lopuuny Eregae	Apa Emorotot	Nodikau	Elder
18.	KisikeWalakung	Arikot	Lochakula	Elder
19.	Lokoyo Emuria	Lolemnyamoru	Kokuro	Elder
20.	Eregae Ikamar	Nyangaluk	Morulem	Elder
21.	Lucas Akeru Lokuruka	Apa Igiran	Lokiriama	Chief
22.	Lokol Epat	Lobokyara	Lorengippi	Chief
23.	Emaase Lokorio	Lokwamoriit	Lokichoggio	Elder
24.	Barnabas Lochilia	Apa Lomeg	Lokichoggio	Chief
25.	Lotadei Topos	Lomanagur	Loarengak	Elder
26.	Lokorio Ateyo	Apangoria	Kakongu	Elder
27.	Joseph Kuchal Kangiro	Apa Lonyang	Kakuma	Paramount Chief
28.	Joseph Ekal Loboyel	Apa Engor	Lorau	Chief
29.	Natamakarwo Kuya	Irwata Arengan	Nalapatui	Elder
30.	Abong Arukon	Limangole	Kalobeyei	Elder
31.	Ewoi David	Lodapanyong	Letia	Assistant Chief
32.	Lopiyanuna Kuya	Lomongor	Kalopeto	Elder
33.	Ekal Lokoyen	Losilkori	Naporoto	Elder
34.	Moruong'or Asuku	Apa Lolienya	Loteteleit	Elder
35.	Eregal Pedo	Apa Kalinga	Loteteleit	Elder
36.	Nakalio Ewoi	Lokwateba	Letia	Elder
37.	Loogong Ebongon	Apa Ekomol	Loreng	Elder
38.	Ekuleu Ngibeyo	Apa Lomug	Loreng	Elder

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39.	Ayanae Achuka	Achakun	Loreng	Elder
40.	Lokuruka Michael	Lomugeita	Loreng	Chief
41.	Augustine Akudungorok	Lokoukerep		Senior Chief
42.	Mitran Ewoi	Apa Lokwang	Loteteleit	Chief
43.	Lochunamong Akonoi	Apa Lorengegur	Lokichoggio	
44.	Lokwawi Eloto	Apa Meriarengan	Lokichoggio	
45.	Emaase Lokorio	Apa Lokwaris	Lokichoggio	
46.	Ekeno Ekitela	Loerabok	Moruaeris	Elder
47.	David Wariong	Amanyanginde	Lokori	Senior Chief

MERILLE

1.	Aremon Nyemachar	Lonyangamwara	Lopeimekal	Elder
2.	Lopeikit Lomala	Korikamar	Siruiriet	Elder
3.	Lokoumoe Alumo	Lotwala	Lopeimukat	Elder
4.	Lotikori Yarakal	Kiriamakori	Omorate	Chief
5.	Atuko Nakiru	Lokireikwanga	Lopeimukat	Elder
6.	Kirima Nyangoria	Jinka		D.O. I
7.	Ayenachew Chegem		Omorate	D.O. I

IIE

1.	Apus Andrew		Panyangara	
2.	Aryon Faustino		Panyangara	
3.	Wari Apalopus	Atumakacheri	Kacheri	

DODOTH

1.	Lokidi Japheth	Apa Nalibe	Kaabong	
2.	Keyo Nyesia	Nyesia	Kalapata	

MATHENIKO

1.	Moses Mudong	Apalongurasiya		Moroto
2.	Godfrey Teko Lokeris			Moroto
3.	Lochap Lowoyatau			Moroto

BOKORA

1.	Lomuche Elijah			Matany
2.	James Muya			Kaangole
3.	Joshua Loru	Lopus Kitoe		Kaangole

POKOTS (NGINYANG DIVISION)

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1.	Saul L. Shaurot		Maron	Senior Chief
2.	Peter M. Adomongira	Adomongura	Nakoko	Chief
3.	Petachir Chokor	Petachir	Monti	Elder
4.	Loribo Adomongira	Loribo	Nyawkala	Elder
5.	Limareng Todok	Limareng	Napur	Elder
6.	Lortele Anua	Lotudongolol	Kapau	Elder

NYANGATOM

1.	Lochor Logerewoi	Lomeri	Nakuwa	
2.	Aila Lomongole	Loitakituk	Nakuwa	Chief
3.	Kai Etulebong	Lopeiluk	Nakuwa	

TEPESI

1.	Kuron Lomiat	Lomiat	Moroto	
2.	Lobur Nyangabong	Limasiya	Moroto	
3.	Lokut Nangiro	Etodongole	Moroto	

TOPOSA & DIDINGA (SUDAN)

1.	Lomor Chumagor	Meyan Luka	Lonyangachor	Chief
2.	Lopwon Lolepio	Apa Lokol	Namoruputh	
3.	Lomong Aliilem	Lomeriwosin	Loyoro	
4.	Baala Lokuto	Lokodosmoe	Lotimor	
5.	Longok Lokamangura	Apa Korinyang	Lotimor	
6.	Ekuwom Lochiam	Lopusngole	Naita	
7.	Lopwanya Ben		Morungole	

POKOTS (ALALE)

1.	Peter Lorech	Ekorikaruk	Kalapata	
2.	Lopati Muge	Lopati	Sasak	
3.	Mark Daidai	Daidai	Alale	
4.	Leotum Kocholia		Sasak	
5.	Limanyang Kitok	Limanyang	Kalapata	
6.	Naluk Lokermoe	Naluk	Sasak	
7.	Rionole Sikamoe		Nasal	