



The Kamuto Quick Response Follow-Up Meeting
9th – 10th February 2004

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Introduction

Following the resolution made at Napurakanyi, the message of peace was to be disseminated and spread to the various epidings or corridors within and outside the area of conflict.

The Napurakanyi meeting which took place on 6th – 7th February 2004 outlined the importance of both communities to spread the message of peace quickly to remote area especially Solia - Songot and Lokichogio – Nadapal areas which were thought to be hotspots.

In quick response to the demands of Turkana and Toposa, Kamuto was prioritized for peace because it had not been represented at Napurakanyi and the people of this place are known to be a source of the conflict between the Turkana and Toposa.

The follow up meeting was facilitated by the CAPE UNIT of AU/IBAR in order to reduce the outbreak of conflict from Kamuto in Toposa. The meeting was also geared towards settling differences between the Turkana and Toposa key elders and youths for reconciliation and sharing of common resources of water and pasture. Secondly, the purpose of the follow up was to establish the impact of Napurakanyi peace meeting.

“Peace is vital for co-existence, peace is like rain and everyone appreciates it just like the rain cools the thirsty earth and makes grass to regenerate so does peace to the hostile hearts of warriors and the community”, Selina Abenyo, a Turkana girl said.

The people of Kamuto informed us they had heard the news of peace from their community members who had attended the Napurakanyi peace accord. The Toposa lauded the idea and asked the young warriors to sustain peace for co-existence and harmony.

Community leaders, elders, warriors and SPLA representatives attended this meeting from Kamuto Location. Present during the meeting were Turkana key elders, women representative, Divisional peace Development committee chairman, Secretary (LDPDC) and the two facilitators from the CAPE UNIT of AU/IBAR. This brief report highlights what was encountered at Kamuto.

Peoples' Reaction to the Peace Agreement Made at Napurakanyi

The people of Kamuto praised the move to have peace in their area. They too suggested that this peace should prevail to usher in harmony and co-existence. The elders of Kamuto recommended that there is need to target Nagum, a place they believed is the home of violence. The chief and the people of Kamuto herald the need of peace and promised to spread the message to the neighbouring clans.

The people of Kamuto appreciated CAPE Unit's effort to broker peace between the Turkana and Toposa. The community suggested that there is need for more time for them to exhaustively discuss and resolve how peace can be realized between the two communities.

The Turkana elders expressed their sincere commitment for peace. Maraka Ichom (a Turkana elder) urged the two communities to shun from fear and mistrust and let them boost relationship by visiting and sharing grazing fields and water points. This kind of relation will cement the friendship thus sustain peace.

The Turkana elders reiterated that there is need for collaboration to open avenues in the four corridors (epidings) to share common resources and promote good neighbourliness and harmony. If the two communities agree and be reconciled there will be free movement of livestock and marketing the same within the two countries thus improving the means of livelihood. Looking at the past experience the two communities have lived in fear and suspicion, which has been a major drawback in the development of the two communities. The warriors of Kamuto called on the Turkana elders and warriors to meet at Kamuto grazing area so that they can discuss the way forward.

Issues

Both communities are skeptical about this peace because neither side has honoured the previous ones. The Toposa lauded the colonial governments for the punitive measures against culprits or cattle rustlers. They lamented the leniency of current governments in their fight against criminals.

A few disgruntled elements have frustrated the community effort for peace. The community and warriors have resolved to step forward to deal with errant warriors (i.e. punish, apprehend and hand them to the government).

The Chief of Kamuto (Ekarangiro Lodomein) praised the Turkana as peace loving people. He asked the Toposa to honour the peace to bring co-existence and harmony. The chief told the community that the two governments have amicable relations but it is the two communities who are a problem. He warned that the two governments are almost running out of patience and will hand out severe punishment to the cattle rustlers.

Resolutions

The people of Kamuto recommended that there is need to reconcile the key warriors who command respect among the Ng'ingoraa (Turkana warriors) and Ng'ingoroknyang (Toposa warriors) and the community. The meeting of these prominent warriors will pave way for peaceful transition of the warmongers.

The community targeted Lokwarasmoe, Lotoom Ichom, Maraka Ichom, Losiamoe (Turkana key warriors) and their counterparts from Toposa land (Solia area) –

Lokapelmoe, Longurabok, Lomilo Lokwee, Nakodpus, Lotogo wapamoe and Lopetakol Uluka.

The Toposa elders asked the community to spread the message of peace to their neighbours and clans and even in different adakars (Kraals) so that no one will have an excuse of committing crime.

The two communities agreed to arbitrate, warn, report and hand over criminals to the two governments of Sudan and Kenya. The two communities wrote an agreement letter to the key warriors informing them of the resolutions arrived at Kamuto and Napurakanyi. This letter was dispatched to Pire (Bunio clan of warriors), the letter was written by the two community representatives who comprise: See Annex 1

Toposa Representatives

1. Nakodsia Lobukwi – Kraal leader Morungorok Toposa
2. Lotogo wapamoe - Head warrior Morungorok Kraal
3. Lomilo Lokwee – Warrior
4. Lopetakol Akaaluka – warrior
5. Ariong Longurabok – Warrior

The Turkana elders promised to visit Toposa land to preach and advocate for peace. The Kraal leaders, Jonathan Lokaale and Adung Lotonia volunteered to march with their men to Kamuto as a sign of the new peace deal between Turkana and Toposa. The Toposa also promised to emulate their counterparts to strengthen the relationship.

The Toposa elders cursed and lamented on the random and senseless killing of innocent children, women, hunters, traders and vehicles along Kenya – Sudan road. The community agreed to identify the criminals and hand them to the law enforcers.

As a result of Napurakanyi peace meeting between Toposa and Turkana, the two communities interacted freely and demonstrated a high level of goodwill between them. It is evident that the two communities need peace for co-existence. The Napurakanyi peace has opened free movement and hope to the sworn enemies whose lifestyle was characterized by exchanges of gunfire and the practice of cattle rustling.

The Napurakanyi peace has facilitated the interaction of the two communities. Both the Turkana and the Toposa are moving with their animals inside and outside Lokichoggio environs something, which never occurred before. The once confined Toposa are now able to sell their livestock to Lokichoggio for better prices than in Nadapal, a border town in Sudan.

Both the Turkana Herdsmen and the Toposa are grazing their animals in what was once a battlefield between the two communities. Even women who were once victims of circumstances are able to move freely while burning charcoal and collecting firewood.

On 11th Feb 2004, the Toposa elders reported to Turkana elders that some clan of Toposa was planning to attack the Turkana kraal. The Toposa alerted the Turkana of the Toposa clan and even mentioned the specific warriors and their place of origin. This is

therefore seen as an early warning system, which can avert the anticipated raid. This is a clear indication that everyone wants peace.

Toposa women/elders and youth flock to Lokichoggio town to meet friends, buy food and present gifts.

CONSTRAINTS.

The road to Kamuto was bushy and impassable. This made us to look for an alternative road to Kamuto.

The community complained that the visit was short lived and they could not express their views about peace and how they want to sustain it thus demand for more days in future.

Conclusion

It was fitting to facilitate the divisional Peace and Development Committee for Lokichoggio to fulfill their role by making a quick response at river Kamuto. The vital role which the Lokichoggio division Peace and development committee carried out was to publicize the new peace pact between the two communities of Turkana and Toposa and to advocate for the return of the twenty stolen cattle. Such response action will from now on be the responsibility of these traditional committees. And this will save CAPE Unit from fire fighting so that they can follow-up with the other more technical roles. The training of these committees is very vital and resources should be allocated to facilitate the same.

The CAPE Unit is supported by DFID and USAID REDSO.

The views expressed in this document are not necessarily those of USAID, DFID or AU/IBAR.

ANNEX I

1. Maraka Lotoom (Turkana key warrior) Ngileng'a clan.
2. Lokur Lokaale “
3. Adung Lotonia
4. Jonathan Lokaale (Kraal leader – Lokariwon – Ngoloki
5. Alor Ekato (Elder)
6. Emaase Adokarea “
7. Aloch Emuria (Women representative)
8. Ngikengoi Lobuin “
9. Selina Abenyo “
10. Vitalis Lomor (LDPDC Chairman)
11. Alexander Losikiria (Secretary LDPDC)
12. Clumar Achuman – Cape Unit
13. Mathew E. Logurale “
14. Mark Lolim (Assistant Chief – Lokichoggio)
15. Lomor Nakali – Elder – Lokariwon Kraal