



## **Report of Lochwakula Peace Meeting Lochwakula Grazing Grounds**

**8<sup>th</sup> – 10<sup>th</sup> December 2003**



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## **Overview**

The African Union/Interafrican Bureau of Animal Resources (AU/IBAR) has been active in the Karamoja Cluster of Africa for more than ten years now. Its initiatives have primarily centered on the control of animal diseases, particularly the eradication of rinderpest. However, those initiatives have greatly been hampered by the rampant insecurity in the area and uncontrolled raiding. As a result CAPE Unit, a component of the Pan-African Programme for the control of Epizootics (PACE) within AU/IBAR has at the request of the communities involved, and taken up a leading role in the resolution, prevention and management of pastoral conflict.

CAPE-AU/IBAR has been working since 1999 in conflict prone areas bringing together elders, youth and women from warring communities in Karamojong cluster. The initial approach was through border harmonization meetings involving paired groups who share border resources at points called epidings (passes or corridors). These meetings comprise grassroots community members targeting particular paired elders, paired youths and later women Peace crusades.

## **Introduction**

The Turkana and Pokot communities share a very long and contortious border, that is characterized by fear and tension caused by insecurity due to raids and counter raids between the two communities. The animosity is at an advanced stage with each community branding their neighbours a deadly enemy.

The main reason for these raids and counter raids is the struggle for pasture and water and other factors have come in to play. Foremost, among other factors is political incitement and commercialization of the raided loot. The gun has replaced the spear, the bow and arrow as weapons of war of cattle. This change has made the raids very deadly while multiplying the magnitude of hatred and the urge to revenge among the two communities. The actual cause for the struggle namely pasture and water has been abandoned a long the border creating a no-go zone called a no-mans land which is very rich in sharp contrast to the "safe" land inside each border which is bare and over grazed stretches of land harbouring emaciated and on the dying sheep, goats, donkeys and cattle.

This picture is reproduced during each dry spell. This anomaly of livestock dying in the midst of plenty had to be corrected. It was the desire to correct this situation that CAPE Unit which had hitherto been concentrating on the North (Lokichokio Toposa epiding) to shift to the Pokot-Turkana border in the south. CAPE Unit had earlier done some work in the south but this time it made a deliberate effort to concentrate on this border starting from October 2002. The CAPE Unit decide to conduct a Turkana Women's Peace crusade that traveled the entire length of the Pokot Turkana border from Alale to Chemolingot. The tactic produced results. It overwhelmed the Pokot with Turkana women appealing for peace. It was an ice breaker which triggered a series of a follow up activities that tied CAPE Unit in the south for the whole of 2003.

One of the follow up activities in these series and which actually turned out to be the climax of peace building process in this region was the Lochwakula Peace meeting which involved the three District Commissioners. They were urged to come and hear what the Pokot of East Baringo, West Pokot and Turkana had agreed upon during a series of meetings that they had attended under the facilitation of CAPE Unit and other

Peace Stakeholders, (see the table of the activities performed since October 2002). The three district Commissioners obliged to meet at Lochwakula.

This report describes what transpired during the Lochwakula Peace meeting on 8<sup>th</sup> to 10<sup>th</sup> December 2003 in the presence of the three District Commissioners of Turkana, East Baringo and West Pokot.

### **Objectives of the meeting**

1. To help youths and elders from both communities discuss grazing issues in Lochwakula areas during the dry spells
2. To discuss possible ways to necessitate the re-opening of Lochwakula grazing grounds
3. To diffuse the tension and suspicion that may interfere with the sharing of dry season pastures along the common borders
4. To follow-up the Pokot Women Peace crusade deliberations
5. To enable the two sides identify the most disturbing drawbacks that have since frustrated them from realizing peace along Lochwakula epiding.

### **Methodology**

CAPE Unit has been using the traditional approach of pairing communities that are in conflict along the borders to meet and discuss how they can co-exist. In the Lochwakula peace meeting, the Pokot and Turkana communities that are directly involved in conflict at Lochwakula had to be paired up to enable them discuss together ways in which they can share the resources at Lochwakula peacefully.

The involvement of the chiefs and area facilitator (Grace Reng'ei) in the mobilization process contributed a lot to the success of the mobilization exercise. This enabled the mobilizing team to command some authority and respect from the target community. For instance the presence of the provincial administrators (i.e. the Chiefs) and the message relayed by the DCs concerning their commitment to attend and open Lochwakula was a typical information that enabled ring leaders and opinion leaders to come and witness by themselves the commitment of the present government towards re-establishment /revival of the otherwise closed centers in an effort to curb insecurity across the borders. The grass-root involvement of the retired generals/warriors, sharp shooters, opinion leaders coupled with the fact that the identification of the right participants was liberalized to allow the their very immediate neighbors to choose the purported aggressive members of the opposite community who should attend and at the same time be committed people in spearheading the peace making process.

It was found out that the people chosen from either side were renowned sharp shooters, *Ng'imurok* and elders who used to negotiate for the grazing rights during the old peaceful days. We established that, some of the elders sought by the neighbouring community had long ceased to exist. This was moreover a clear indication that, the two communities have taken a very long time to negotiate over a resourceful agreement thus they have lost track of their neighbors.

Mini-meetings for planning with the Chiefs and the facilitators also bore some fruits as it strategized on the exact location of the pastoralists being sought and at the same time targeted key members who are actually committed and can be of influence to the other stakeholders. This has proved to be the best approach to divert/diffuse any potential attack during the meeting as the positive members of the target community may be able

to convince whoever they suspect to be ready to strike in the near future to desist from doing so.

Joint planning with the assistance of the target community is also vital. A lot was achieved in the use of the market days during mobilization. This presented the mobilizing team with the golden opportunity to meet the various community members at strategic places and send advance information to the target warriors and elders.

The proximity of the Pokot pastoralists especially from Baringo district to Lochwakula water point also excited most of the youth who were residing as near as just 7 km from the venue of the meeting. This was coupled by the fact that the three District Commissioners had committed themselves to attend.

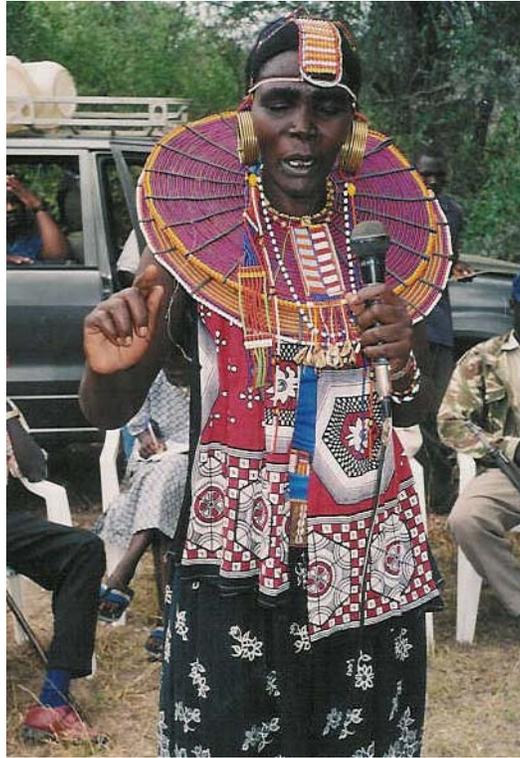
### **Issues from proceedings**

The chronology of the previous attacks is as follows:

- 17<sup>th</sup> April 03 – Baringo cattle (40) animals grazing around Sigor area were stolen
- ▶ 25<sup>th</sup> April 03 – Kachaya incident where two people were killed at the Kraal gates while guarding the animals
- ▶ 5<sup>th</sup> May 03 – Cattle stolen at Masol (Sigor) area – no people killed
- ▶ 6<sup>th</sup> July 03 – Cattle stolen from Masol while the leaders peace meeting was taking place at Kapenguria
- ▶ 17<sup>th</sup> July 03 - Cattle driven with the herds boy, killed the boy after being pursued by the owners
- ▶

### **Effects of the raids**

Since independence, Pokot and Turkana communities do not look as if they benefited from the liberation. The way they were in 1963 is the same way they are now in 2003 and come 2004 will still be the same. They are conservative and resistant to change.



It is because of their love of cattle rustling that they do not have time to eat and relax peacefully hence all the year round they are as thin as a needle. “Mothers like me have closed the chapter of bearing the children, and the pain inflicted to those children is over once and for all” lamented one Turkana woman participant.

I am meant to believe that raids have done so much harm to Turkana and Pokot and what is being mentioned under ‘ekitoe angikiliok’ is curses to our own raiders..

Women are the ones who bear the brunt and become victims of raids and they have lost so many children to raids. Men sleep with them on bed at night and do not know what happens later.

Most families do not exist because women are regarded as ‘homes and yet they have been killed!

The youth are still marrying and bearing children that are being killed by other warriors across. If raids have not done so much to them, then they are to decide what they think is right for them

Raids have severely impoverished pastoralists. For example, the retired ‘Generals’ from both communities who used to be rich have turned to be poor generals

It was also recognized that, the raids menace made the Government forget development within the two communities because cattle rustling was a stumbling block all the time

Several resources have been used to organize several peace meetings. The once deserted Lochwakula is a ‘home’ for so many but it ceased to be occupied because of animosity caused by Pokot and the Turkana.

## **Achievements**

One Turkana youth Adois Maikut from Lokori said he is proud to tell the administration that all the areas in Lokori Division are free of raiders.

The security situation at the *Kerio Valley* seems to improve as the animosity that used to rock the region seems to have been brought under control coupled with stern action taken by the government administrators especially the DCs in dealing with the culprits. For instance the capture of the youth who shot at a GSU patrol vehicle crossing Totbridge and the consequent sacking of two chiefs (each from Baringo and W/Pokot districts) believed to have condoned raiding activities in one way or another has also greatly boosted on the fight against the hostilities not only with the Marakwet but also between Turkana and Pokot communities.

Recently, a few of the Turkana youths attempted to raid the Samburu who border them but the battalion under the orders of District Commissioner made sure the raiders were disciplined accordingly and all the stolen animals were recovered and with assistance from the government, were returned to owners in Samburu District. Such attempt was a good gesture and a sign of a total commitment towards peace.

The Pokots and the Turkanas singing and dancing together while holding green grass and leaves is a true prove of peace and it is like taking an oath of office of not going for raids again.

## **Resolutions and recommendation on how to achieve peace**

- It was suggested that CAPE conflict team should continue to create awareness in Sekerot, Mosol and areas in Baringo District.
- The Pokot community urged the Government to deploy KPR in pastoral areas like Lochwakula, Amolem, Lotongot, and Napeitom and increase the number of Police in Amaler from four to eight.
- Police posts be established in all epidings
- The two communities urged their fellow youth to get settled for peace so that a school, a dispensary, a shopping center, a church that used to be at Lochuakula can be re-opened for permanent resettlement so as to encourage inter-marriages in order to shelf down the incidences of insecurity.
- We shall mobilize all the women in the warring communities and decide on that if our children continue going for raids, we shall disown them just like the same way they die of natural death - this is our stand.
- The youth said they are not tired in taking part in peace making initiative and they promised they will continue persuading both the active Pokot and Turkana youth to let their communities co-exist peacefully as it used to be for the last decade.
- The youth at Lochwakula advised their fellow youth to change their lifestyle. They said; let's do something else apart from sticking in cattle rustling. Other communities have gone ahead with other development activities and have left us behind and we have called "marginalized communities" we can also stay like other tribes in Kenya.
- The Government should deploy KPR in Sekerot ward.
- Open schools in Lochwakula, Amaler and Amolem so as to help us change the evil minds.
- After this has been done, we should be looking forward to bury the hatchet in order to cool the earth.

- Everybody who posses an illegal firearm should know he posses a “certificate of death”
- If we want peace, let’s respect each other and respect our traditions and norms when dealing with peace.
- Take care of the grazing rights because that is where conflict tends to brew.
- Many youth have nowadays retired to peace and no longer take part in raiding again and that is why they are growing older than the Pokot ones.
- I would not have brought all my youth to this meeting because where I stay is vulnerable to several attacks from various epidings like Morukomol, Mosol, Tirioko and Kulal.
- Why do you give claims that there are no good numbers of youth present here yet I am present and I command much respect from and they in turn respect me. Am I not enough for this peace meeting? Declared one youth) The youth from both sides of the two commitment declared that they have agreed to stay in peace! Infact they have been peace for the whole of this year as no vultures have eaten anybody among them. They urged the three District Commissioners to re-open Lochwakula by building schools, dispensary, a church, watering [point should be renovated for communal use. Similarly, Lotongot, Amolem, Napeitom and Lovely should be reopened! The youth emphasized.
- I want to advise my fellow ring leaders on the Pokot side, we should not be in that category that tends to mislead or incite the community. We should be in the forefront to educate our youth and entire community on the importance of staying at peace.



### **Causes of raids**

Elders have been accused of fuelling animosity between the Pokot and the Turkana youth. They do that through showing them the footprints that are meant to belong to the enemy yet all the footprints are the same. There are no differences when it comes to footprints. Loriono Achila-Pokot youth from Baringo said he would concur with the issue

of footprints. It is this that escalates raids most of the time before raid takes place; there is mention of footprints that is not so genuine to let us finish ourselves. On both communities, insecurity is caused by the issue of footprint.

Another issue is about the traditional “Laibons” who bless the youth to go for raids but they have never predicted how many people would be killed. Let’s disregard their activities and be serious and committed to peace building process.

### **Challenges**

- It will be very difficult to talk of peace if the owners do not want peace themselves.
- Security personnel can support peace, but the raiders have to decide themselves to stay at peace.
- The Karamojong cluster have got problems which contribute to conflict Poverty, Illiteracy, Culture, Flow of illegal firearms
- The peace process is continuous and it is not one-day process.
- The organizations that deal with peace have to make several interventions like of above aspects should be addressed before talking of peace.
- If all the NGO’s dealing in peace making process would harmonize all the resources they have, and then budget some in community awareness and some be channeled in other developments (peace dividend)activities the impact on peace would be enhanced.
- The stand of politicians in this initiative- because Councilors and Hon. Mps usually incite the communities but if the politicians together with the local leaders are positive in peace initiative. It is the leaders who determine the future of the people, if they want their people to be stealing, they will do exactly that! This upto the leaders to chart the destiny of their people.
- Peace should go hand in hand with development and community participation involved at great heights.

### **Statement from Retired Chief Namdang-Lokwamosing**

- Lochwakula was closed down in 1973 when Loyatamon (Pokot) and Lochodo (Turkana) were the chiefs.
- In 1975 war broke and the Turkana were forced to move to safer areas.
- In 1991 I came back and stayed together with Pokots administered by William Dome and Lokorikou.
- In 1993 Turkanas again were forced to seek refuge in Lokwamosing and Nakulas.
- When we used to stay in Lochwakula, our three commissioners’ life was as good as nothing today. We are requesting if the police post in Lochwakula, Amolem, Lotongot and Napeitom would be re-opened.
- All the precious resources in Lochwakula have been left to waste.
- We used to go for market days in Pokot areas and life continued well. Raids were little or even none.
- I want the same life to resume again.
- I am wandering what made me to depart my friends like William Dome and Lokorikau.

### **Conclusion**

The attendance of Lochwalula Peace meeting was very balanced as most of the stakeholders turned up. The mobilisers made sure that the warriors from both sides were represented while the influential elders and women peace crusaders made their views known. In fact the warriors on both sides had already made a grazing agreement which

allowed the livestock owners from East Baringo to graze in Lochwakula. However at the time of the meeting the East Baringo livestock had gone back home as it was wet.

Though the grazing agreement was intact, the three District Commissioners needed to be convinced that it actually existed. They therefore requested the warriors to prepare for a second and final meeting at Amaler on 16<sup>th</sup> January 2004. This meeting was unfortunately called off due to insecurity on the Turkana/West Pokot border. It is however encouraging to note that the grazing agreement between East Baringo and Turkana still stands the test of times and it only awaits to be ratified by the administrators of both sides. That epiding of East Baringo and Turkana stays peaceful. Lomelo, Kapedo and Kapau.

## Appendix 1

### Activities that led to Lochwakula meeting for Turkana-West Pokot and East Baringo

DATE	ACTIVITY	IMPLEMENTING NGO
1 <sup>st</sup> -2 <sup>nd</sup> Feb 2003	Pokot-Turkana follow up peace meeting at Lochwakula	CAPE UNIT VSF-BELGIUM
31 <sup>ST</sup> January	Return of stolen goats in Nakwamoru	GOK/CAPE UNIT
12 <sup>TH</sup> February	Pokot-Turkana follow up peace meeting Formation of border committees at Lochwakula	CAPE UNIT
18 <sup>th</sup> -19 <sup>th</sup> February	Pokot-Turkana follow up peace meeting at Lochwakula	CAPE UNIT VSF-BELGIUM
30 <sup>th</sup> April	International Security minister meeting at Kainuk and Lorogon	GOK CAPE UNIT
17 <sup>th</sup> -18 <sup>th</sup> May	Pokot-Turkana follow up peace meeting at Koloa-East Baringo	CAPE UNIT VSF-BELGIUM
5 <sup>th</sup> July	Pokot-Turkana follow up peace meeting at Akoret/Kapau in East Baringo.	CAPE UNIT VSF-BELGIUM
14 <sup>TH</sup> July	Raid assessment at Nakuklas	CAPE UNIT
12 <sup>th</sup> -14 <sup>th</sup> July	Formation of Adakar and Divisional Peace committees in Lorogon	TDPDC
29 <sup>th</sup> -30 <sup>th</sup> July	Pokot-Turkana follow up peace meeting at Napeitom in Turkana	CAPE UNIT
30 <sup>th</sup> -31 <sup>st</sup> July	Kainuk Peace rally	TDPDC MAPOTU CAPE UNIT
7 <sup>th</sup> August	Formation of Adakar and Divisional Peace committees in Loima division	TDPDC CAPE UNIT TUDOF
19 <sup>TH</sup> -26 <sup>TH</sup> August 2003	Pokot Women Peace crusade through Turkana land	CAPE UNIT
4 <sup>th</sup> -7 <sup>th</sup> September	Formation of Adakar and divisional Peace committees in Lomelo/Kapedo division	CAPE UNIT KEDA TDPDC
16 <sup>th</sup> -18 <sup>th</sup> October	Formation of Adakar Peace committees in Lokori	TDPDC MAPOTU CAPE UNIT
14 <sup>th</sup> November 2003	Commemoration of 30 years of Peace between Turkana and Matheniko	ITDG TDPDC CAPE UNIT
19 <sup>th</sup> November 2003	Security meeting in Nakwamoru attended by DC Turkana and DC West Pokot	GOK MAPOTU CAPE UNIT
28 <sup>th</sup> November	Peace rally in Kapedo	MAPOTU
9 <sup>th</sup> -10 <sup>th</sup> December 2003	Lochwakula follow up peace meeting between Turkana and Pokot. Attended by 3 DCs of	CAPE UNIT

**Baringo, West Pokot and Turkana**

NAME	CATERGORY	LOCATION	NAME	CATERGORY	LOCATION
John A. Abdua	District Commissioner	Baringo	James Ekalale	Chairman County Council	Turkana
T.N Miiri	District Commissioner	Turkana	Stephen Maklap	Councilor	Tirioko/Ngoron
Mutea Iringo	District Commissioner	West Pokot	James Tebaluk	Councilor	Sekerot
Elphas Nandi	OCPD	Baringo	Samson I. Lokwe	Councilor	Lokichar
Marcus Ocola	OCPD	West Pokot	Esther Chepnangar	Councilor	Masol
Joseph M. Nyananga	DCIO	Baringo	Alfred Eregae	Chief	Nakuklas
Amos N. Muchemi	DCIO	West Pokot	David Wariong	Chief	Lokori
Francis Warutere	DCIO	Turkana	Joseph Aukot	Chief	Nakuklas
D.O Maranga	SRC	Turkana	Robert Loyatomon	Chief	Masol
J.K Kipytui	SRC	West Pokot	David S. Todok	Chief	Ngoron
Taivareta Kistilil	V- Chairman	Baringo	Philliph K Tukey	Education Officer	Koloa
Jason N. Kanake	D.O	Masol	John Mwoki	Chief	West Pokot
Jude Wesonga	D.O	Koloa	Joshua Yatta	Chief	Ngoron
Joseph Kasim	OCS	Lokori	Okoth Obaro	Reporter KT	Lodwar
Benson Lomakol	Youth		Joseph Kiptoo	Reporter KNA	Baringo
Peter P. Kemoi	Youth		Kibet A Cheptumo		

**LIST OF TURKANA PARTICIPANTS**

NO.	NAME	DESIGNATION
1	Daniel Loburuk	Youth
2	Long'oria Nakori	Youth
3	Lokopeluk Lopidich	Youth
4	Nakeke Kiwiok	Youth
5	Tudongor Puriang'a	Youth
6	Lolem aritang'ole	Youth
7	Ng'olenyang' Lomomuk	Youth
8	Loriono Achale	Youth
9	Tebaris Chepiran	Youth
10	Motor Lokamar	Youth
11	Domong'olol Lopidich	Youth
12	Adora Lopoliale	Youth
13	Lokwiapira Ng'oliamaler	Youth
14	Arusit Ng'oriakapel	Youth
15	Nyang'aluk Ng'oriakwiang'	Youth
16	Riongoluk Aritang'ole	Youth
17	Loriono Poghol	Youth
18	Ng'orialima Achale	Youth
19	Lotepang'orok Loparar	Youth
20	Rummo Long'orok	Youth

21	Tong'olekwiang' Lomeriariket	Youth
22	Sammy Keris	Youth
23	Teparel Dokong'ole	Youth
24	Lokwiaru Lomosil	Youth
25	Lotiakwiang Nasilet	Youth
26	Plimo Nang'aluk	Youth
27	Ngo'riasiwa Achale	Youth
28	Ng'oliyang Lomomuk	Youth
29	Lokirii Lomutong'ole	Youth
30	Tepakori Aritsng'ole	Youth
31	Long'uria Namoria	Youth
32	Rengee Lowioko	Youth
33	Lopong' Chemonges	Youth
34	Cheposalawich Losilikol	Woman
35	Hellen akomol	Woman
36	Cheposangich lokwiakacha	Woman
37	Rhoda Mudang'	Woman
28	Chemichich William	Woman
39	Chepnong'or Todok	Woman
40	Chepleke Domong'olol	Woman
41	Cheptanu Kalale	Woman
42	Riponu Loparar	Elder
43	Lookdown natim	Elder
44	Muduk Lolimang'oria	Elder
45	Loriwomudang Lokorinyang	Elder
46	Loyara lopauko	Elder
47	Depaita lotodu	Elder
48	Wialangura Jeparer	Elder
49	Lekem Long'oria	Elder
50	Moilera Lokwiakol	Elder
51	Nyangasia Trouper	Elder
52	Anamile Lotome	Elder
53	Rongon Aakopeluk	Elder
54	Daniel Musa	Elder
55	Ang'olesor Lotepes	Elder
56	Losil Locheleng'ole	Elder
57	William D. Ruth	Elder
58	Akorikwiang Atongole	Elder
59	Kamarii Lopidich	Elder
60	Lokanyang Ritan	Elder
61	Andrew Korwei	Elder
62	Aomongolei Lopidich	Elder

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