



Napeitom Follow-Up Peace Meeting
28-29TH July 2003 Napeitom

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Overview

The African Union/Interafrican Bureau for Animal Resources (AU/IBAR) has been active in the Karamojong Cluster¹ of East Africa for more than ten years now. Its initiatives have primarily 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 and uncontrolled raiding. As a result, the Community Based Animal Health and Participatory Epidemiology (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, taken up a leading role in the resolution, prevention and management of pastoral conflict.

Since 1999, the CAPE Unit has been holding community dialogues and organizing a series of peace meetings throughout the Karamojong Cluster. These meetings bring together elders, women, youths, administrators and community leaders from conflicting groups within the cluster to explore ways of restoring peace and creating a more stable environment. The initial approach was through Border Harmonisation Meetings (BHM) involving paired groups who share border and resources at points called *epidings* (passes, gates). These meetings comprised grassroots community members, targeting in particular paired elders, paired youths and later women peace crusaders.

The process enables the target communities to realize that they need each other and therefore need to maintain peaceful relations between them. To maintain the peace already achieved they need to be able to meet regularly to help them avert raids. These regular meetings will also help the communities chart the way forward on how to stop the raids completely.

Introduction

The Napeitom peace meeting was a recommendation from the discussions of the Akoret/Chemalingot/Kapedo peace meeting that was held on the 5th of July 2003 at Kapau grazing grounds in Pokot area. Turkana and Pokot paired key ring youth leaders who attended the Kapau peace meeting. Erupe Ayepngimoe from the Turkana side and Lokalees with Rumonyang from the Pokot side were the main initiators of the idea.

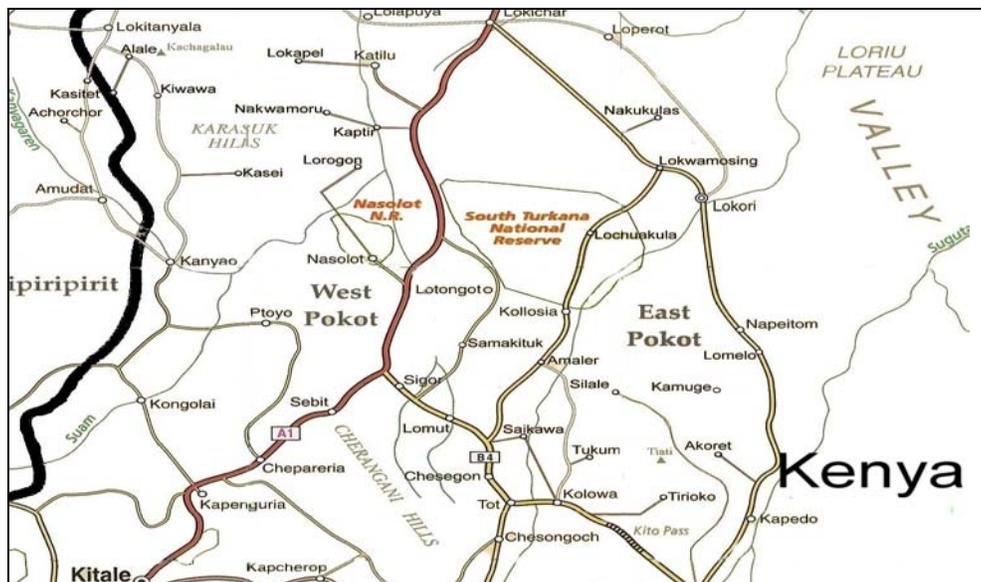
The paired key ring youth leaders agreed to hold another meeting involving all the youths from both communities at Napeitom. The urgency of involving the youth in great numbers was identified as a crucial factor in bringing about the commitment of the all youths to the peace process, as well as considering the possibility of returning back to the dry season for border pasture.

Both communities agreed on the recommendation and promised to mobilize their youth so as to attend in large numbers. The D.O.'s (Lomelo, Lokori, Nginyang), Chiefs, Councillors and residents of the three divisions were requested by the elders from both communities to attend and participate in the meeting. This would enable the youth to build up the long lost trust, iron out other differences and resolve to restore the peace in the area with the hope of leaving and settling once more at the long abandoned areas (Lomelo / Napeitom).

¹The Karamojong Cluster is composed of the Jie, Teso, Dodoth, Nyakwae, Toposa, Turkana, Karamojong, and Nyang'atom. The seven communities are closely related and reside in the semi-arid areas of North Eastern Uganda, South Eastern Sudan, North Eastern Kenya, and South Western Ethiopia. The current definition of the Karamojong Custer is more geographical rather than ethnic, and also includes the Merrille (Dasanach).

Napeitom was traditionally an important dry season grazing area for both communities. It has since been deserted due to increased conflict. The aim of the meeting was to enable the two communities to develop ways to graze as well as resettle in the deserted centre.

A map showing the Napeitom grazing areas.



Objectives of the meeting

1. To enable the youths from Pokot and Turkana communities to discuss ways to restore peace in their areas (Akoret, Kapau, Koloa, Chemolingot, Tukum and Kamuge/Lokori, Lomelo respectively).
2. To enable the youths, elders and the local leaders from the two communities to discuss and address issues regarding grazing rights especially during the dry season.
3. To present an opportunity for the provincial administration, elders, youths and women from Lomelo, Lokori, and Nginyang divisions discuss possibilities to re-open closed and abandoned centres as a result of this insecurity.

Methodology

Pre-meetings with the Chiefs in their offices were used during mobilisation to create awareness about the meeting. Pre-meetings were also held with elders and youth under *ekitoingikiliok* (men's meeting tree). These had the same purpose of creating awareness of the preparations due for the Napeitom meeting that was requested by the youths themselves.

Video shows from the recordings of the past meetings, especially that of Kapau meeting from which the recommendation for this meeting came, were also used to mobilise participants. These video shows are used to stimulate the participants for the meeting, create awareness and remind them of their commitments in the past meetings. Traditional prayers, *agatta* were said at the start of every meeting. The prayer is said by a key elder who is respected by the community. At Napeitom the two key elders Lomilia –Pokot and Tereang from Tiriko Koloa led the participants in a moment of prayer. The prayers were very unique characterized by emotional concerns and captivating.

Key issues and outcomes

Effects of the raids

The youth at the meeting confessed the raids have put off people from normal life. Esther Ngibeyo summed up the view of many women 'it has put us off from living normally because we have lost most of our youths to raids. Even a few that are left, there is no doubt - they will also pass the same way.' Her view is that while previously the raids were limited to cattle these days raids have extended to killing innocent people like older men, women and small children. She lamented as she called the other women to sing a song for the youth to understand the depth of the pain they feel. 'We have decided to advocate for peace so as to prevent and cure a common disease called-"raids".'

Raids have increased the number of widows from both communities because their husbands have been killed and their bodies fallen prey to vultures and hyenas. Husbands are killed at the battle leaving behind wives who have just given birth to babies who will become automatically orphans. For years other Kenyans have moved a head while the Turkana and Pokot communities instead continue backwards because they are still struggling for cows that God meant to be shared by all people at peace.

Raids have given difficult time to mothers, the women lamented at the meeting "Our own children are not sympathetic to old men who use walking sticks. Of great shame they do not even sympathize with pregnant and nursing, even travellers who do not offend them are killed. Why do our children kill people in the fight for a cow? These people are killed for no apparent reasons; they sustain injuries and die innocently. We are saying all the raiders shall be cursed, they will die of a calamity".

A lot of time and resources have been wasted because of raids. As one D.O. remarked "I always ask myself, do the Turkana and Pokot decide to die just like this? Why do children kill their uncles-Turkana kill one another and yet they are one blood and flesh? Instead of thinking of a positive change you have gradually lost to raids and the government is using a lot of resources to see to it that you live peacefully. He said this to them so that they realise how much resources could have been spent in development of the region.

Causes of suffering/raids

Leaders were blamed for contributing to the raids. It was argued that some leaders incite their youth to go and raid and then they share the loot with raiders. This is one reason as to why the raids have persisted.

Selling of stolen animals in the markets has also promoted raids. Whenever the raided animals are brought home they are driven straight away and sold in the markets. Participants called upon administrators, politicians, fellow youths and elders to guard against such ills in their communities. Ignorance has led to availability of so many guns, which has culminated to raids and loss of lives. It is the distance that is between the Turkana and the Pokot that contribute to more cattle rustling.

Achievements

There are peace initiatives and efforts that have been dedicated to building peace among pastoralists. These efforts have come from NGOs and CBOs, District Commissioners. In fact, the governments of the region use a lot of resources to fight insecurity. This money should have been used for other development. The several peace meetings the Pokots held with Turkana in Lochwakula helped the Pokots to graze together and organized for the grazing patterns together in such a way that during the rainy season everybody has to graze in his own territory and during the dry season will find a way of sharing the grass in Lochowakula – the border area.

Recommendations on how to achieve peace

- It was recommended that the Turkana and the Pokot bring their animals together so as to graze in Napeitom. If problems like minor thefts are found to be increasing, killing of people and unexplained claims on borders then the two paired groups would work out together a good way of enforcing traditional laws. They called for combined efforts so as to fight this “disease” jointly for the rest to survive before the situation becomes out of hand.
- It was acknowledged that it would be good for Napeitom centre to be re-opened and resettled by the people of Lomelo/Lokori divisions who had deserted the area before. And the two communities could help reduce suspicion and tension between them by resuming grazing in the area.
- The youth at the meeting called upon the Pokot and Turkana women to join hands in talking to the youth so that they stop cattle rustling.
- It was recommended that more meetings be held regularly to avert the impending raids. One such a meeting was recommended to enable the Pokot and Turkana elders and leaders meet to discuss grazing rights to put up agreements to be adhered by both communities).
- CAPE unit to continue harmonizing all the pastoral communities that conflict with each other at the borders in order to bring peace.
- The D.O Nginyang, in line with all the other administrators, promised to work hard to expose any corrupt leaders who are suspected to be collaborating with raiders in causing the raids.
- To hold more peace meetings to educate our youth and children about the effects of raids to the community, government, families and to themselves.
- It was agreed that leaders and elders provide the herders with a letter to authorize them to move to grazing lands outside. This will help administrators on the receiving end guarantee them protection until the time they are ready to leave to go back to their homeland.
- Communal grazing by the two communities should be embarked on. The Turkana and the Pokot were encouraged to come together to graze and water their animals in common points so that in case of any suspicion, they will solve the problem by themselves.

- Every ringleader and council of elders are to take care of their respective *epidings* (gate-pass). Tebaris (Pokot) and Lonyangamulele with Adou (Turkana) main youth ring leaders agreed to take care of their *epidings* so as not to allow other raiders pass through. This instruction was meant to make sure there is no mistaken identity and every community will be accountable for raiders coming directly from their *epidings*.

Conclusion

The search for peace between the Pokot and Turkana is as long as the border separating the two communities. But it is encouraging to observe that the two communities have always accepted to meet and talk to one another. They have actually started to dialogue with each other. There were many efforts put in 2000-2002 to facilitate the two communities to talk together. But the Womens' Peace crusade by AU/IBAR of Turkana women passing through Pokot areas made the greatest impact. It resulted directly in the Kolowa-Tukum focal meeting. The youth warriors in Tukum meeting Lonyangamulele (Turkana) and Tebaris (Pokot) requested that a similar meeting should be conducted at Akoret-Kapedo-Chemolingot *epiding* so as to involve Erupe (Turkana) and Lokales and Rumonyang (Pokot) the warriors of that *epiding*. That recommendation was implemented in July 2003 and a successful meeting recommended that the entire youth of the *epidings* should meet at Napeitom so as to cool down the tension and open up Napeitom for the dry season grazing by the two communities. True to that desire to talk peace and open the grazing resources the youth of the two communities conducted a successful meeting at Napeitom. The administrators of both Tswana and West Pokot districts witnessed the agreements made.

Now all of both communities are committed to move back to Napeitom and the adjacent grazing areas of Napetakinei. CAPE Unit is committed to involve the governments in resettling the IDPs of Lomelo while facilitating their Pokot neighbours access to the rich grazing resources they have chosen to share peacefully.

Much as cattle rustling is a common phenomena between the Pokot and Turkana, prevention, reduction and management demands a lot of time, resources and commitment from youth, elders and women of the two communities so as to arrive at sustainable peace. Most important is the support of the government, donor agencies and NGOs in facilitating the two communities to meet and continue the dialogue. The Napeitom meeting was one of the first steps and the meeting called for by the youth to enable them to regain the glory of the good things that Napeitom deserted areas had once provided the communities. A meeting to re-open the Napeitom centres and setting AP Post at Napeitom has be organised to enhance the recommendations of this meeting to gain mileage.

ANNEX I LIST OF PARTICIPANTS

TURKANA PARTICIPANTS

Name	Category	Location	Name	Category	Location
1.Adou Maikut	Youth	Lokori	Lomerkamar Lobu	Youth	Kalemungorok
2.Erupe Ayepangimoe	Youth	Lokori	Nakunyuk Ngiminae	Youth	Kalemungorok
3.Emase Namuge	Youth	Lokori	Ayoki Nakauron	Youth	Kalemungorok
4.Ekai Elim	Youth	Lokori	Lonyangamulele	Youth	Kochodin
5.Natwom Ibongon	Youth	Lokori	Ekonot Nakauron	Youth	Kochodin
6.Lobenyo Eiyen	Youth	Lokori	Esekon Lodio	Youth	Kochodin
7.Apollo Immanuel	Youth	Lokori	Kisike Angerit	Youth	Kochodin
8.Losaure Losut	Youth	Lokori	Lokusi Atukon	Youth	Kochodin
9.Lobolia Oyen	Youth	Lokori	Ekalikirion Lodomu	Elder	Katilia
10.Daudi Ebenyo	Youth	Lokori	Lotukomoe Ekaale	Youth	Katilia
11.Esinyon Topole	Youth	Lokori	Lodapal Namungelio	Youth	Katilia
12.Ekitela Malik	Youth	Lokori	Lotir Apalokol	Youth	Katilia
13.Toseph Laruan Eregae	Youth	Lokori	Loireng Aruoto	Youth	Nadome
14.Akiru Veronica	Woman	Lokori	Mobing Bush	Youth	Nadome
Imong Nasil	Woman		Jackson Lokodiama	Youth	Nadome
16.Ekunoit Peter	Councilor	Lokori	Patrick Ekitela	Youth	Nadome
17. Esther Ngibeyo	Woman	Lomelo	Boniface Adou	Youth	Nadome
18. Epuu Karimuny	Youth	Lomelo	Tarukus Loyamuk	Elder	Nadome
19.Edonga Apamale	Youth	Lomelo	James Ebuni	Elder	Nadome
20.Emekui Lochuch	Youth	Lomelo	Elimilim Ewoton	Elder	Nadome
21.Esekon Eregae	Elder	Kapedo	Simon Mamari	Elder	Nadome
22.Lomongin Mamadi	Elder	Kapedo	Nicodemus Emai	Elder	Lomelo
23.Ekeno Achuka	Elder	Kapedo	Ngibeyo Loitale	Elder	Lomelo
24.Francis Lopalal	Youth	Kapedo	Esinyon Loitale	Elder	Lomelo
25.Lokeno Yono	Youth	Kapedo	Emoit Namulen	Woman	Lochwakula
26.Ekitela Aman	Youth	Kapedo	Lomangat Ngimusug	Woman	Lochwakula
27.Esther Lokala	Woman	Kapedo	Lokwii Eregae	Woman	Lochwakula
28. Lokolonyoi Lucas	Chief	Lokwii	Ngipeyok Lokuche	Woman	Lochwakula
29.Eregae Alfred	Chief	Kamuge	Peter Nangole	Chief	Katilia
30.Moding Rengei	Chief	Kapedo	Wariong David	Chief	Nadome
31.Aiton Francis	Chief	Napeitom	Josephat Lokol	Chief	Kapedo

32.Ikol Johnson	Chief	Kamuge	Ingorian John	Chief	Napeitom
33.Ngilimo James	Chief	Lomelo	Alfred Ekitela	Chief	Lokori
34.Simion Ewoi Akurisit	Chief	Kapedo	Eyepan Emeritapem	Chief	Nadome
35.Jeremiah Esekou	Chief		Joseph Merot	Chief	Kochodin
POKOT PARTICIPANTS					
1.Naro Ngoringole	Youth	Nginyang	Akoriang Chapan	Youth	Nginyang
2.Tenale Angurepe	Youth	Nginyang	Longura Tulon	Youth	Nginyang
3.Apetole Makau	Youth	Nginyang	Atonyam Asiale	Youth	Nginyang
4.Paul Moruase	Youth	Nginyang	Aukot Abong	Youth	Nginyang
5.Loriana Kipkitech	Youth	Nginyang	Lokrwa Adale	Youth	Nginyang
6. Atanyamoe Loitamedo	Youth	Nginyang	Ngirareng Kases	Youth	Nginyang
7.Lokudokwang Salel	Youth	Nginyang	William Kakukuo	Youth	Nginyang
8.Lotopua Lomerimong	Elder	Nginyang	Philip Logiro	Elder	Koloa
9. Lotukome Cheptae	Elder	Kapau	Domoritae	Elder	Koloa
10.Lotodo	Elder	Kapau	Tebaris Rionoki	Youth	Tukum
11.Lomilia	Youth	Kapau	Kapel Lomomuk	Youth	Tukum
12.Loribo	Youth	Kapau	Lomuduk Domongolol	Youth	Tirok
13.Chepasangei domokong	Woman	Tirioko	Tulel Achale	Youth	Ngoron
14.Chemnongor Saraka	Woman	Tirioko	Peter Adomongoria	Chief	Silale
15.Leah Safan	Woman	Chemolingot	Elisha Kaseit	Chief	Akoret
16.Saila G. Gatobu	D.O 1	Nginyang	Joshua Akeno	Chief	Kositei
17.Jude Wesonga	D.OI	Lomelo/Lokori	Joshua Yatta	Chief	Ngoron
18.Saulo Shaurot	Senior	Ripko	David Todok	Chief	Tirioko
19.Robert Kamakera	Chief	Loyamorok	Fred Kalowatamoe	Councilor	Ripko
20,Abdullahi Ali	Councilor	Akoret	James Kalekeno	Chief	Nominated
21.Steve Maklap	Councilor	Ngoron			

ANNEX II Itinerary of travel

NO.	DATE	ACTIVITY	LOCATION
1	23/07/2003	Passing information to the Chiefs, and participants of Nakuklas, Lokwamosing, \lokori, Lokwii	Lotubai
2	24/07/2003	Travelling from Lotubai to Kapedo-Chemalingot	Chemolingot
3	25/07/2003	Chemolingot, Nginyang, Kapedo, Akoret	Kapedo
4	26/07/2003	Co-coordinating Tangulbei,	Chemalingot
5	27/07/2003	Koloa and Nginyang divisions with D.O 1 Receiving participants from Koloa	Chemalingot
6	28/07/2003	Transporting all participants to the venue at Napeitom	Napeitom
7	29/07/2003	Actual follow-up peace meeting at Napeitom	Napeitom
8	30/07/2003	Transporting participants back to their homes	Chemolingot
9	31/07/2003	Attending Kainuk committee peace formation committees. Returning back to Lodwar	Lodwar