



Pastoralist
Harmonisation Initiative

*Second
International Meeting*

Dr. Delia Grace



PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

by

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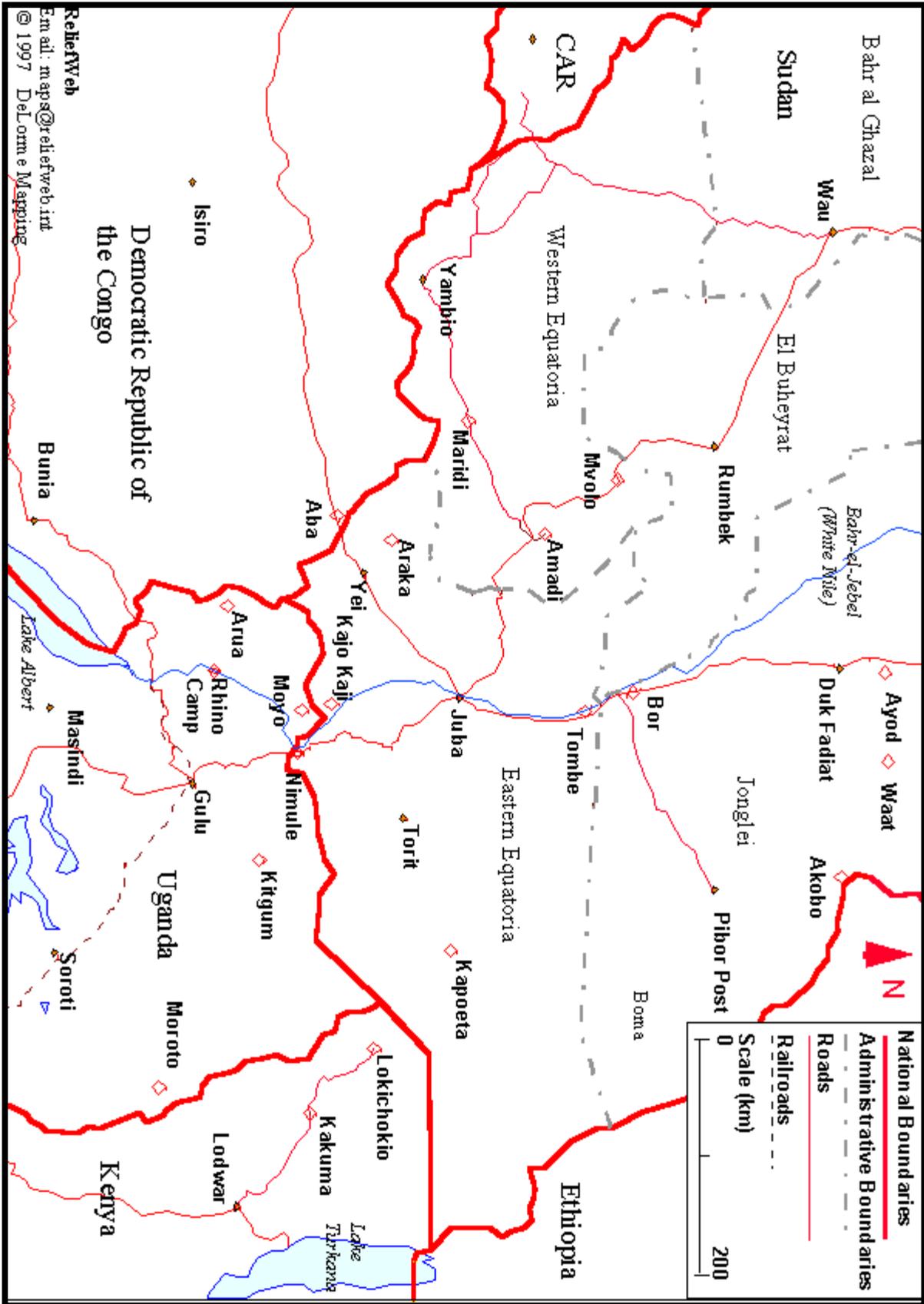
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Acronym List

ALIN	Arid Lands Information Network	IIED	International Institute for
ALRMP	Arid Lands Resource Management		Environment and Development
	Project	ILRI	International Livestock Research
BHM	Border Harmonisation Meeting		Institute
CAHW	Community-based Animal Health	IRIN	Integrated Regional Information
	Worker		Networks
CC	Christian Churches	ITDG	Intermediate Technology
CCPP	Contagious Caprine		Development Group
	Pleuropneumonia	KPIU	Karamoja Project Implementation
CBPP	Contagious Bovine	Unit	
	Pleuropneumonia	LCV	Local Councillor Five
CHIPS	Christian International Peace	LWF	Lutheran World Federation
	Service	LEP	Livestock Extension Project of
CRS	Catholic Relief Services		Church of Uganda
DAH	Decentralised Animal Health	MAAIF	Ministry of Agriculture, Animal
DFID	Department for International		Industry and Fisheries, Uganda
	Development, UK	NL	Netherlands
DOT	Diocese of Torit	NSSC	New Sudan Council of Churches
DVO	District Veterinary Officer	OAU	Organisation of African Unity
EVM	Ethnoveterinary Medicine	OP	Office of the President
FEWS	Famine Early Warning System	PA	Pastoralist Association
FS	Food Security	PPG	Pastoralist Parliamentary Group
GOE	Government of Ethiopia	PS	Private Sector
GOK	Government of Kenya	RVF	Rift Valley Fever
GOS	Government of Sudan	SRRA	Sudan Relief and Rehabilitation
GOU	Government of Uganda		Association
IBAR	Inter-African Bureau for Animal	TDA	Toposa Development Association
	Resources	UN	United Nations
IGA	Income Generating Activity	WB	World Bank
IGAD	Inter Governmental Authority for	WFP	World Food Programme
	Development	WV	World Vision

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Executive Summary

The Pastoral Harmonisation Meeting at Mbale was the second International Meeting convened by OAU/IBAR to support peace building in the Karamoja Cluster. It brought together over 150 participants (including parliamentarians, community leaders and delegates of development agencies, regional and pan-African organisations, NGOs and civil society) from the 4 countries and 14 communities of the Karamoja Cluster. The meeting provided space for participants, (who ranged from ex-raiders to Ministers of State), to distil their experiences, to share successes and challenges, and to forge closer links with fellow peace workers.

Key Messages from the Communities of the Cluster

The communities are committed to peace, they have all suffered from the insecurity and want to put an end to it. But man does not live by peace alone; economic development and provision of basic services, are the source from which peace will spring.

- > **The communities acknowledge that the ultimate responsibility for peace is theirs.**
- > **Governments must provide the services and security to which all citizens are entitled**
- > **Development agencies must listen more, and better co-ordinate their activities.**

Key messages from the Development Agencies working in the Cluster

Genuine peace comes from within the communities, all sections, and especially women and young men must be fully involved.

Peace is an ongoing process process. Continued efforts by development agencies and governments are essential for progress.

Key Messages from Parliamentarians of the Cluster

The parliamentarians pledged support to regional initiatives for peace building. They called for affirmative action by their respective governments on security, governance and rights for the peoples of the Cluster.

The meeting strengthened and reaffirmed consensus among the diverse and representative group of stakeholders. Areas for immediate action were agreed (reversing pastoralist marginalisation; controlling animal disease and optimising natural resource use; improving governance; better communications; empowering women as peace-makers), and participants developed specific action plans to move forward these in each country.

As a group, participants committed to community-led development and pledged to better co-ordination and sharing of resources to help the people of the Karamoja Cluster build a just and lasting peace. To facilitate this, organisations were appointed to initiate improved linkages in the core areas identified by participants. Participants and parliamentarians made joint statements reflecting their united stand, and their determination to help the communities make real their vision of a peaceful and prosperous Karamoja.

resolutions & commitments



Introduction

The Pastoralist Communities Harmonisation Initiative brought together ninety participants from the region and beyond and seventy key members of the fourteen communities from the Karamoja cluster.

During three days of deliberations the communities reaffirmed their commitment to peace; described the constraints to development; and identified the support needed from governments and the international community to help overcome these.

Their analyses were based upon two years of community meetings facilitated by collaborating agencies, government departments and NGOs plus the combined knowledge and experience of all the participants. Foremost among the factors trapping them in a vicious cycle of poverty and insecurity are: persistent cattle rustling, shortfalls in service and infrastructure provision and the absence of opportunities.

The international community and local representatives met with and listened to the community members, took their advice, analysed the current development activities in the cluster and came up with specific action plans to address the problems identified.

This was done in a spirit of constructive engagement where past conflicts were frankly discussed and the ways forward identified.

The meeting was honoured with the presence of senior political figures from the region who gave the participants increased confidence that their problems are being taken seriously and will be addressed at the highest possible levels. This was reflected in the joint press statement of ministers and MPs.

Summary of outputs of the meeting

The participants developed action plans and identified key implementing partners to further promote the peace and development within the cluster.

The main areas for action were as follows:-

- > Healthy animals, flourishing trade – pathways out of pastoral poverty
- > Policy and governance- getting the pastoralist voice heard
- > Water and pasture- safeguarding essential resource bases
- > Communication - for peace, education and trade
- > Mothers of war, mothers of peace- the role of women in conflicts and peace making

The detailed plans are set out in the workshop proceedings. These plans will be shared with the community members to obtain their feedback and support.

The participants of the meeting felt it important to make a group statement to the members of the cluster and all stakeholders interested in seeing the peaceful development within the cluster and in other pastoral areas of Africa afflicted with similar problems.

Statement by the Participants

“This group represents a wide range of stakeholders from both the cluster and beyond. It contains considerable strengths in terms of skills, resources and experience. During the workshop significant consensus was achieved and genuine commitment to peace was evident. At the same time the group recognises that its contribution to ongoing development and peace initiatives has to reflect the diversity of participants, their wide geographical separation and the lack of formal linkages between them. Many of the necessary activities detailed during the workshop are either ongoing or planned. For this reason the group feels the most appropriate way forward is to agree link organisations for those key activities mentioned above. These link organisations will be responsible for co-ordinating and supporting activities within the cluster carried out by the conference participants and other actors, as agreed in the following resolutions:-

- 1. Continued community level dialogue is essential to the peace process. OAU/IBAR will be a link point for organisations working with this, and will also identify ways to improve information flow and document best practice. OAU/IBAR’s core mandate is animal health, with IGAD it will identify a link organisation for peace building.**
- 2. The role of women in peace building is vital. Many organisations have realised this and Oxfam GB will be a link organisation for this aspect of activities in the Cluster.**
- 3. Developments in communications technology can help reverse the isolation and marginalisation of the region. World Vision with USAID Regional office will be link organisations for the use of radio for peace, education and development.**
- 4. Peace depends on equitable and acceptable land tenure and judicial systems. Oxfam GB is planning to study these on a regional basis, and will call on other organisations for support in this.**
- 5. Peace alone is not enough; for a lasting settlement ways out of poverty must also be found. OAU/IBAR will be the link point for looking at ways to optimise the material benefits people of the cluster obtain from a peace dividend.**
- 6. OAU/IBAR has convened this Second International meeting on Pastoralist Community Harmonisation. It will be responsible for ensuring regular communication between the link organisations and those involved in the country plans, and will convene a 3rd International Meeting in consultation with governments and other stakeholders.**
- 7. Local government has a key role in community development. We welcome and fully endorse the joint statement made by parliamentarians at this meeting, and also the commitments made at this meeting for improving infrastructure and increasing opportunities for the peoples of the Karamojong Cluster”.**

Statement by the Parliamentarians:

We, the Members of Parliament:

Representing communities from our four countries of the Greater Horn of Africa, namely: the Turkana and Pokot of Kenya; the Matheniko, Bokora, Pian, Jie, Dodoth, Tepes, Pokot and the Labwor (Ethur) of Uganda; the Merrille and Nyangatom/Dongiro of Ethiopia together with the Toposa and Didinga of Sudan; Having assembled here in Mbale, 16-25th May 2001, under the auspices of OAU/IBAR and met with local leaders and elders and representatives of civil society, including NGOs/CBOs from the Karamoja Cluster; Having deliberated on various issues affecting the security of the region and the delivery of veterinary services; and

Having successfully concluded the 2nd International Meeting on the Harmonisation of Pastoralist Communities:

- > **We hereby affirm our commitment to peaceful co-existence among our various communities in the broader spirit of the East African Community and IGAD.**
- > **Furthermore, we pledge our support and commitment to all such regional initiatives that are geared towards improving security and the general welfare of our people.**
- > **We express our deep gratitude to our respective governments, namely: the Government of Uganda, the Government of Kenya, the Government of Sudan and the Government of Ethiopia, for enabling us to interact freely and for promoting the freedom of association that has permitted us to meet in this workshop. We would also like to thank them for creating an enabling environment for free movement of people, livestock and goods across boundaries in the region.**
- > **Furthermore, we express gratitude to our peoples for their desire for peace and for existing harmoniously with neighbouring communities.**
- > **We, likewise, express our gratitude to the sponsors of this and other such regional initiatives, especially the OAU/IBAR and the donors, such as the USAID and DFID, who have supported various projects in the Karamoja Cluster area.**

During our deliberations, the following issues were identified as priorities:

- 1. Accelerating the improvement of infrastructure, particularly security roads and other means of transport, communication and trade.**
- 2. Provision of basic social services, such as health and education.**
- 3. Management and resolution of conflicts within and among pastoral communities as well as with neighbouring peoples.**
- 4. The need for, and acceleration of, the disarmament program throughout the region on the basis of a peaceful and participatory approach.**

In view of the above we, therefore, appeal to our respective Governments to develop and implement the equivalent of a 'Regional Marshall Plan' to reverse the neglect and marginalisation of these communities by both the colonial and independent governments.

We, therefore, call for affirmative action in the following key areas, so as to enable the pastoralist communities take their place in modern society:

Security

Institutionalising early warning systems for conflict management, promoting community dialogue for peace building and speeding up the disarmament program.

Governance and Policy Change

Strengthening the pastoralist parliamentary groups, establishing regional pastoralists groups, forming district and other local pastoralists' associations and sensitising public servants to the special needs and circumstances of pastoralist peoples.

Human Rights and Entitlements

Recognising the basic and human rights of the pastoralist communities to food, shelter, clothing and other basic entitlements.

Finally, we appeal to our peoples to take maximum advantage of all the opportunities available by ensuring the end of conflict and participating fully in all initiatives and programmes towards this end.

Signed by:

Hon. Peter Lokeris, MP, Minister of State for Karamoja Development.

Hon. Omwony Ojwok, MP, Minister of State for Northern Uganda Rehabilitation.

Hon. David Ekwee, MP, Assistant Minister for Labour and Human Resource Development.

Hon John Lorot, MP, Chekwi Constituency.

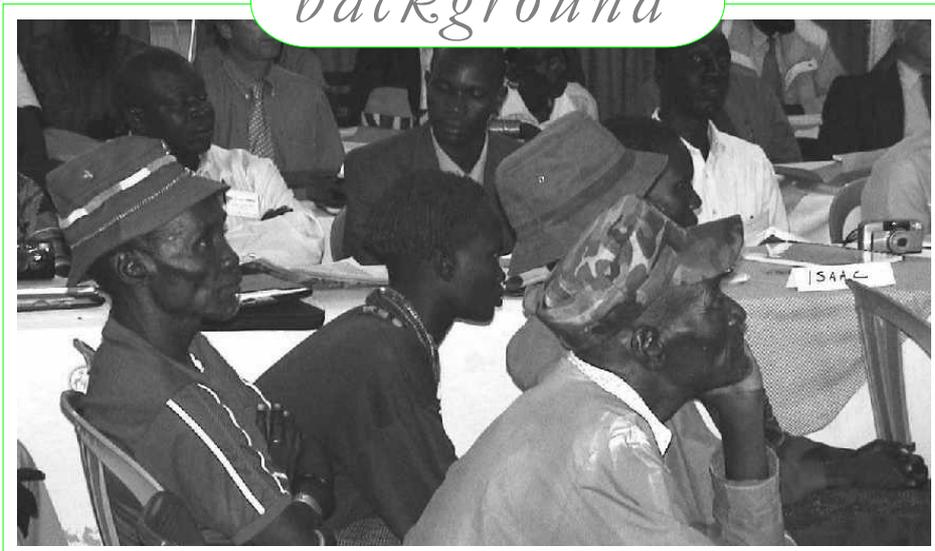
Hon. Adome Lokwii, MP, Jie Constituency.

Hon. John Munyes, MP, Turkana North Constituency.

Hon. Francis Ewoton, MP, Turkana South Constituency.

Hon Samuel Moroto, MP, Kapenguria Constituency.

background



Geographically and culturally isolated, with a harsh and uncertain climate, and declining natural resources the Karamoja area has been disadvantaged, exploited and disturbed for over a century. Political crises of the seventies compounded by famines of the eighties and conflicts in Sudan and Somalia have turned a state of chronic low-grade insecurity into one of out-of-control lawlessness and civil disintegration. Banditry and cattle rustling are both a consequence and cause of the economic collapse, and of the spiralling distress and poverty now afflicting the Cluster. Many hundreds of people have been killed, and thousands more have lost their livelihoods or been forced to migrate.

Local and national responses to this crisis have included the formation and arming of militias, attempts to disarm the civilian population, and joint military operations by neighbouring countries. The Ugandan government has appointed a special Minister for the region, and a Karamoja Project Implementation Unit to promote development. Churches and NGOs have been prominent in peace brokering and in providing the basic services of which the area has been starved. But despite these efforts, and despite the communities' own struggles for a better way of life for themselves and their children, the situation remains desperate.

OAU/IBAR has been involved in animal health service in the region for many years. In the Karamoja Cluster cattle are the main source of subsistence and income, but they also have a cultural significance difficult for outsiders to comprehend. OAU/IBAR's community based approach to animal disease control helped gain the respect and trust of the pastoralists. As a result of this the communities turned to OAU/IBAR to help them bring about reconciliation, and find ways out of the conflict that was destroying their animals and people.

Realising that without peace the provision of animal health services is both pointless and impossible, OAU/IBAR agreed to the communities' request. With funding from USAID (and latterly DFID and the EC) it has been working for peace with the communities during the last three years.

Recurrent themes of this community dialogue were the need to more fully involve governments, the need to better co-ordinate different stakeholders, and the need to bring more development partners into the cluster. In response to these needs, OAU/IBAR convened the First International meeting in Lodwar, Kenya in 1999, and following on from that the Second International Meeting at Mbale, Uganda.

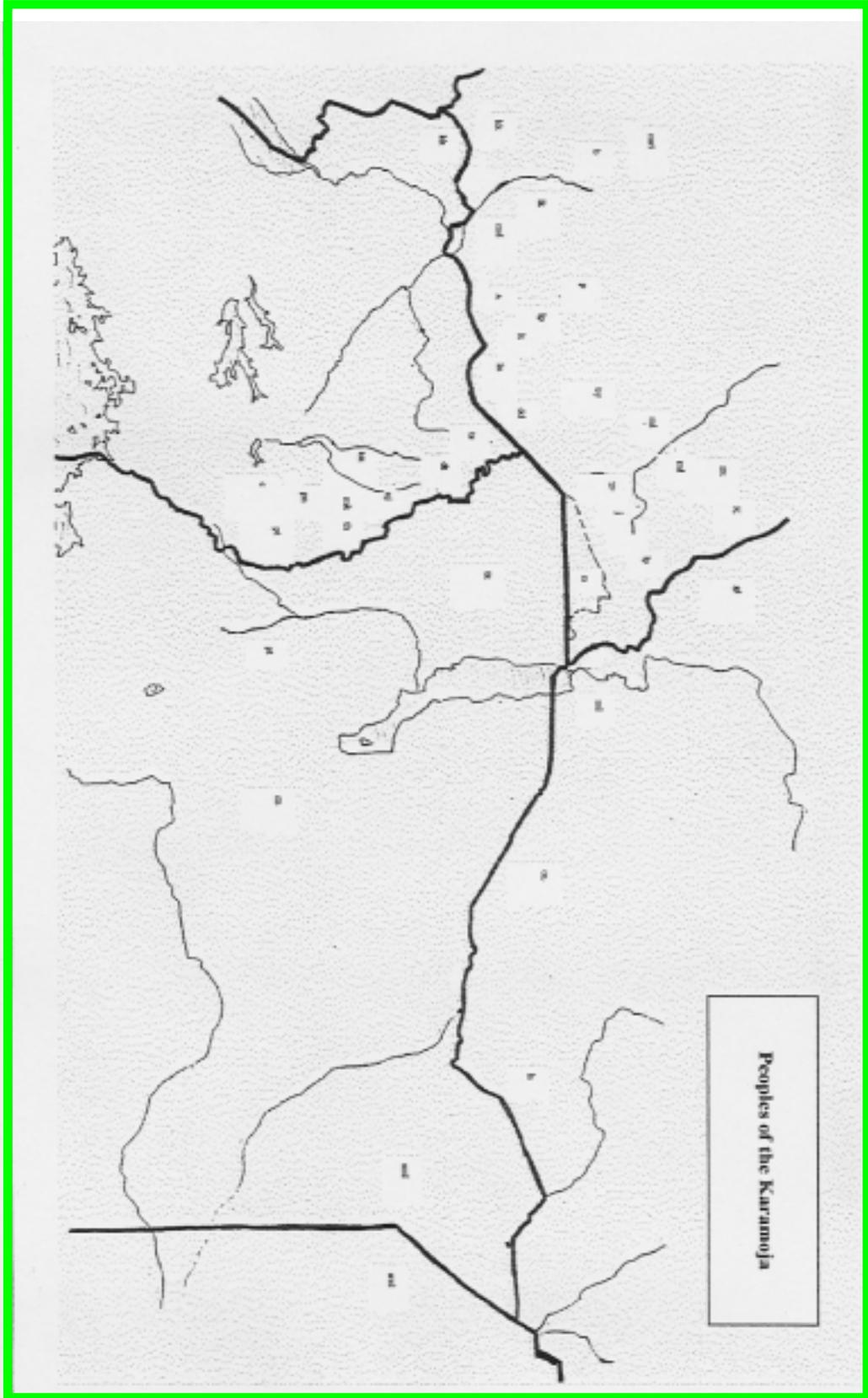
New and previously unknown calamities in the Karamoja

- > **Raping of girls and women at gunpoint.**
- > **Deepening poverty fuelling raiding, cattle rustling and road violence**
- > **Murdering of friends at night during visits**
- > **Cattle dying in large numbers because violence makes the area inaccessible to health services**
- > **Daughters leaving home to become prostitutes in towns**
- > **Youth no longer obeying elders, and elders afraid of youths with guns.**
- > **The footprints of spies thick around our homesteads.**
- > **Eating of dead bodies.**

(Indicators of societal stress cited by elders at OAU/IBAR community meetings)

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Time-line

60's	Turkana and Toposa make armed raids into Karamoja
1971	Karamoja district divided into Kotido and Moroto
70s	Karamojong start to become armed with modern weapons
1979	Collapse of regime of Idi Amin. Karamojong loot army barracks.
1980	Major famine, one in five die
80s	Karamojong raid further south into Uganda and across the borders into Kenya.
1984	Joint Ugandan – Kenyan military operation, in response to violent raids.75% of population displaced
1989	Major international peace conference
90s	Increased flow of cheap weapons from conflicts in Sudan and Somalia
90s	NGOs, Government and IBAR start to develop appropriate veterinary services
1991	Famine again across the Sahel.
1992	Vigilantes established in Karamoja, to be later brought under army control.
1999	OU-IBAR starts Border Harmonisation meetings with communities First International Border Harmonisation in Lodwar.

Peoples of the Karamoja

The Karamoja Cluster comprises related peoples living in North West of Uganda and adjacent areas of Kenya, Sudan, and Ethiopia. Originating in what is now Ethiopia, they speak a Nilotic language and are related to the Nilotic groups of Kenya (Turkana, Masai, Samburu, Luo and Kalenjin), and Sudan (Toposa and Jie), with whom they share a common pastoral heritage and many customs.

In the vast semi-arid plains that make up most of the Karamoja (Kotido, Moroto, Nakapiripiri), live the Dodoth, Jie and Karamojong. Their livelihood is based on semi-nomadic cattle rearing with seasonal crop growing, as is that of the Pokot an economically similar but linguistically different group inhabiting the Kenya-Uganda border region. To the west are the Teso, Tepeth, Labwor and Teuso who have a similar language but some cultural differences. Living in more watered west areas, arable farming is more important for these. The Kakwa are a related group living on the border of Sudan and the DCR.

Kenya	Turkana (340 000), Pokot (264 000)
Uganda	Dodoth, Jie, Karamojong (Bokora, Matheniko, Pian), Upe (Pokot), Labwar, Tepeth (370 000).
Sudan	Didinga (60 000), Toposa (100 000), Jie, Nyangatom (5 000)
Ethiopia	Nyangatom, Merille (66 000)

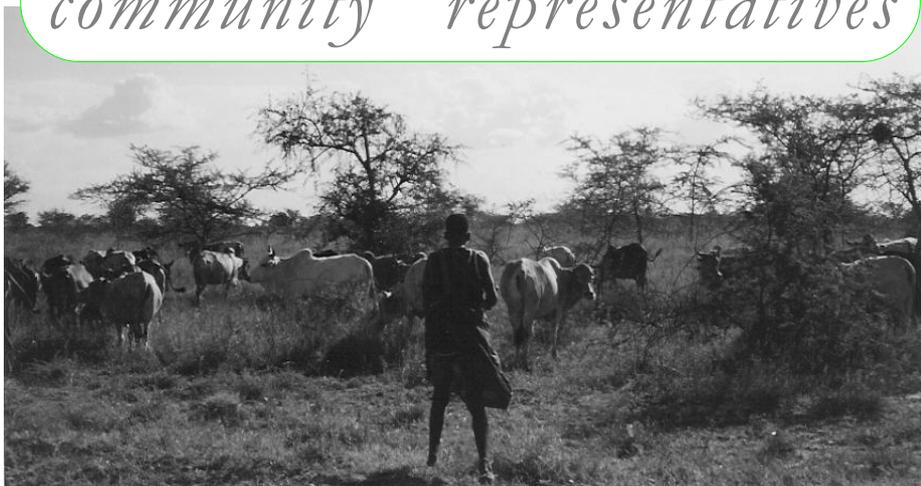
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Peoples of the Karamoja, their neighbours and livestock

	Ethnic group	Cattle census	Year of census	
kk	Kakwa			Uganda /Sudan
dd	Didinga	60 000	1998	Sudan
by	Boya	60 000		Sudan
tp	Toposa	600 000	1993	Sudan
n	Nyangatom	600 000		Sudan / Ethiopia
j	Jie			Sudan / Uganda
ts	Teuso	L 5 000		Uganda
dt	Dodoth	160 000		Uganda
uj	Ugandan Jie	160 000		Uganda /Sudan
bk	Bokora	150 000		Uganda
mk	Metheniko	L 5 000		Uganda
th	TepethL	5 000		Uganda
pn	Pian	150 000	1994	Uganda
pt	Pokot	90 000	1988 1991	Kenya / Uganda
tk	Turkana	200 000	1995	Kenya
sb	Samburu			Kenya
ml	Merille			Ethiopia
gl	Galla			Ethiopia
h	Hawiya (Somali)			Ethiopia
sml	Somali			Kenya / Ethiopia / Somalia
db	Dinkabor	50 000		Sudan
mr	Mundari	500 000		Sudan
br	Bari	5 000		Sudan
lk	Lokoya	5 000		Sudan
a	Acholi	5 000	1998	Uganda
md	Madi	5 000		Sudan
lt	Lopit	80 000	1998	Sudan
lk	Latuka	80 000		Sudan
ln	Lango	80 000		Sudan
mr	Murle	500 000		Sudan
mt	Menit	70 000		Sudan
k	Kachipo	53 000	1991 95	Sudan
sr	Surma			Sudan
c	Chekwa	15 000		Uganda

*presentations by
community representatives*



Presentation by a Didinga woman

Greeting to all the visitors from Turkana, Uganda, Ethiopia. I am called Rose Achi, and I come from Sudan, from the Didinga people. I have something to say to the white people. I came looking for peace to Lokichoggio. There are people who say “*we want to bring life*” but we don’t see them always. I was told at a place called Mbale I might see them, and now I have seen them, and I am glad.

Now I bring my tears for my white friends to wipe away. I have had to cross the places that are full of danger to tell you about my problems, I have come because you have asked me to tell them to you. I will say everything in good language and in bad language so I will not have to come back tomorrow and tell you the same things.

I live in a place with many enemies, and I am not sure which one will finish me. The enemies have killed children, women, and elderly. Will you help me? I have enemies coming from down and from up. I will tell you about the one from above. The enemy called Antinof. It comes at day and it comes at night. At night you cannot even make love for fear of the bombing planes.

You don’t know who it will hit, you don’t know where to take cover. I used to hear “*it is the white men who are making the Antinof*” so I thought you will be able to stop it. I see white faces here, will you be able to help me? Now you are saying “*you build peace, you build peace,*” but yet you are building the Antinof. Are you not responsible for our poverty?

At least the raiding we can maybe stop ourselves, but how can we stop the Antinof. You alone can help us. How to stop this?

The big enemy the big enemy.

Even when I am here my heart is beating fast for the children left back at home. Let me go back and tell the chickens, tell the dogs, tell the animals that the Antinof

will not come any more. If you deceive me, and I go back, then, when the Antinofs come again my neighbours will say ‘*Why did you go to Mbale, telling us peace would come, are you not a liar?*’

When I came here I was frightened, but then I saw all the beautiful houses, and I am now for the first time sleeping upstairs.

I am glad to be here. But what will I tell them when I go back?

Presentation by a Jie elder

My name is Loteng, I am a Jie. I am happy for us Ugandans to meet our Kenyan neighbours. We never had sleep before, now we can promise ourselves sleep. There is just one issue I want to raise, but it includes everything. Water. Water for livestock, water for people. We go into conflict because water is not available. If we had water we could start sorting out the conflict. I ask for assistance for the construction of dams and bore holes for people and animals.

A lot of fighting is about water. In dry weather we move to the west, to the land of the Tesos, and then there is conflict with the Teso. We go there not for cassava, as the rumours say but for water. And because we migrate we get the blame. Government and donors must understand and co-operate together. You have solved problem of cattle disease and we were happy, but diseases have come back and even become more common. It is because of lack of water that we drive our animals long distance, and they come in contact with animals who are sick.

Because of our problems and misfortunes we get the blame. We have commanded that we are making peace, and troublemakers should be reported to authorities. If they don’t slaughter them, well then they can keep them in prison for a long time and the others will be fearful. Because when there is trouble, it is not just the guilty

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who suffer. The government sends a gun-ship and kills us all, so we must stand up and identify the thief, to prevent this.

Provide us with water so our neighbours don't call us thieves of cassava. If you don't provide water and help for our cattle, what can we do, the conflict will continue.

The Turkana are always with the Matheniko, the Bokora and the Topoth. We appeal to the international community and government for water. If we have water the other problems we ourselves will solve. If you put water in Narok, conflict will end. The people will migrate there. Just give us the water and the rest we will do ourselves.

It is not the government that is telling us to fight, it is we ourselves. If you hold a gun does it explode on its own and kill people? It is you who are misusing it. If you have a stick does the stick jump and hit somebody and cause trouble?

If the gun can't be taken away you may be sure it will be a problem.

Peace is making so much progress that I am getting fearful!! (*he jokes*) The next time there is a problem perhaps I will be reported!! Peace is something to live with. Thank you all.

Presentation by Merille elder

My name is Lotikori Yerakal, I am an elder of the Merille in Ethiopia. I appreciate this gathering of people coming together. We have had paired meetings before which always ended in conflict, but this is unique. What we want to say is: let the thief disappear from within the community. There are 14 tribes in the whole cluster, and the government is always talking about bringing people together, and peace. So why are the people still killing themselves and yet there is government present in all four countries, police there are also? It must be that it is not

the governments only, who can bring peace, but also the people must decide to come together.

Peace is a blessing. It is what brings rain. It is what makes droughts disappear. For us the Merille of Ethiopia, we have accepted peace- that is why we come to attend this meeting. Things that can bring peace are development activities, schools, medicine for animals and people, and water, these are the things that will end the conflict.

With this peace we can also have free movement of people. The Sudanese can move to Ethiopia and we will not obstruct. The river Omo is blocking us from the Ethiopian government. We have a lot of water so if the Ethiopian government will not help, why shouldn't the people of Kenya come to help irrigate. If this happens the people will come together, they will drink sodas together; they will drink beer together they will not fight.

We have no schools, no not one, that is why there is so much ignorance. You do not see problems with the people who have gone to schools, the trouble is caused by those who have no education. The governments should establish police posts within the boundaries. But it is also up to us to play our part. It is we who have caused the conflict, we have to resolve the issue and then the government will come and serve us.

In the issue of returning stolen animals, well that is the work of the government. They should intervene and ensure that the animals are handed back.

With peace I will always have enough sleep, that is the peace I want.

Presentation by a Pokot man

My name is Lokwanyanga, I am a man from Kenya, from West Pokot.

I am coming here to join the others in making peace. I am happy because I have seen that the leaders are around.

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I am from the bush, the place where I live there is no road. It is called Naachor chor. The neighbours there are the Matheniko and I stay with them.

What I have come to say, is that the leaders of the locality should unite. And also the Kenyans should unite with the Ugandans, so they can come together to solve problems. The politicians not stay away from the people who vote for them. The Ugandans should not stay in Kampala all the time, the Kenyans in Nairobi, the Sudanese in Khartoum. They should always be coming to visit their constituencies.

Presentation by Dodoth elder

My name is Nalibe Lokidi, and I come from Dodoth County. I am come here for peace. Because peace is the only road to making things better. Where there is no peace there is no life. We are all concerned, we all want peace for development. I am very pleased because everyone was committed enough to come here. I am happy because of this gathering. I am also happy because of the starting again of the East African Community.

Since I was born, I have never before seen people from Sudan or Ethiopia. This is something strong, and for all neighbours it is a sign of good things to come. We must now show unity among ourselves.

I thank the international community, it always helps.

You may be wondering ‘*Why do these people always fight?*’ It is because of ignorance and poverty. These two afflict all of the cluster. Therefore we ourselves have made some of the problem, we have destroyed our own animals by fighting over them.

If you look at literacy rates in the cluster you will see they are not high. We have many children that can go to school but no means to send them. Some go to a certain

level and then come back, due to lack of assistance. Because of their knowledge they have no place in the cluster. They have to look for a means of survival and it is these people who do the road thuggeries you have heard about.

So the government should give employment or revolving loans for income generating activities. If it does then the youths will not look to illegal activities like thuggeries and banditry.

And there are also cultural needs. For a young man to marry, he must provide a dowry. But he cannot get this locally, so he must go raid for it. And then the whole community will suffer when the animals are stolen. I appeal to the government of Uganda to help people realise the problem, and change the bad ways. But the radio has broken down, and when will it be repaired?

We are not aware of our rights, so sometimes the government gives support, but other people divert it. The government is struggling to develop the Karamojong. But some administrators are poor, they help themselves, and what they have given does not reach the people.

Also law enforcement is not available, the government cannot reach the area quickly and when there is delay this worsens the trouble between the fighting people. I call on the government to provide more security and border posts.

I call also on the international community to assist the government, especially over things like roads. One time Oxfam came and said they would open roads, but since then we haven’t seen a single road. Was this an empty promise? I appeal to the international community; We have resolved now to make peace, but we need your help to maintain it.

Presentation by girl from Labor

I am called Abonyo Monica , I come from Kotido and my language is Luo. I have come to talk about peace. I am a representative of the youth in Kotido, and I have come to talk about one of the problems. It is that we girls incite our boys to violence. A boy may agree to marry, but we girls won't agree unless he provides over 100 cattle. Where can he get 100 cattle? So the boy has to go on a raid. If the girls were educated, and the government boosted schooling of girls, we would forget about such things and bad customs would reduce.

I also tell the government and international community that if we girls were given funds to start things like poultry rearing and sewing, we would get involved in this, and would not need to incite our boys to raid.

Presentation by a Nyangatom elder

I am called Lopiding Lokuwa, I am an elder from the Nyangatom. I am coming because I was told that there are people here who want to help us with making peace and providing medicines for livestock. If you help us to develop services, that will bring people together. People who water their animals at the same place are friends. Peace is important, but our cattle are also important, I ask you to help us in our efforts to provide water and medicine for our cattle.

Presentation by a Toposa youth

My name is Lokai Iko, from the Toposa in Sudan. Much has been talked about the causes of raiding. We in our district sat down and looked at alternatives. The Nyangatom, the Toposa, the Jie we all sat down and said, in order to solve this we need to use community based organisations. International NGOs come but when they hear the Antinofs they run away. So we must address this problem ourselves.

We have educated people but they have nowhere to go, nothing to do. Some of these can address peace. But there are many other problems that contribute – unemployment, and also AIDS. When men fall sick they say they have been cursed by elders, they don't know that actually they have got AIDS. Children are dying but there are no vaccinations, and people don't even know that they need to vaccinate their children. We need to apply to the international community for help to build our own health centres so that the children will not die.

The Toposa have their own NGOs and it is these NGOs that should address the problems. We can come together to solve our problems. We say we are capable of solving them, we feel we are capable of solving it. Is it bringing someone to solve the problems we should be doing, or is it we ourselves should be solving them? We need to form more local organisations. Already we are working for our people, we are doing AIDS campaigns. We say pastoral community based organisations should be encouraged as the only channel to reach pastoral peoples. We call on you to support these types of initiatives.

Presentation by a Didinga man

I greet the government of Uganda, I greet the national communities, I greet the people from Sudan. My name is Jervasio Amotun, I come from Southern Sudan, and am a native of the Didinga.

I come to look for something that will make my country develop like the country we see around us. I came a long way, crossing the rivers, crossing all the countries to get what is needed. And what is needed is peace.

The British colonial government left us abandoned, with no development. Here I see many fine buildings but I live in the hut in which I was born. I ask OAU to come and build projects. We will always accept them. I come from near the border of Kenya and Uganda, and the OAU

can come here easily. Where I come from is called Chukdum, and there is a crisis there. We need development but it must be able to co-operate with the local people, and understand their problems.

Many of you will fear because of the war, but I urge you to come and see for yourselves, and place resources in this country. There are widows and children without any support. I urge you to come and develop this place so there will be something for the children who come after.

Some NGOs come, but don't work with the locals. Then they fail and go away. I want good houses so that when the children come afterwards they will look around and say, "*Something was done here*".

Presentation by Matheniko elder,

I am called Moses Mudong, I come from Moroto District in Uganda, and I have come to talk on an issue that touches the politicians. It is common to all politicians across the region. Politicians are inciting hatred to gain political mileage. You will find there are those who always organise a group to raid someone, so that when the men come back with the animals they will get a salute. When the government tries to get these animals returned, it is he who will block it, because he gains from the raid. If you look at him you will see he is not uniting with his counterpart to solve problems. It is not him who has brought people together here today. Some of these politicians will work in very mischievous ways. They will say '*we need peace*' and then arrange to bring people to a place he knows, but he will use this opportunity to do more raiding, and maybe the very people who come to the meeting will be killed.

I appeal to politicians to be honest and stop inciting raids. Do they not see that it is the people who give them a mandate? They are killing the people who vote for them, and before God they are sinners. I call on politicians to stop inciting, and to start uniting, the people of the cluster.

Presentation by Pokot lady from Uganda

My name is Paulina Isura, I come from the land inhabited by the Upe. These are the Pokots of Uganda. I have come here to talk about peace, and to talk about government responsibility for peace. I am directing my complaint to the government.

What I want to say to the government is that conflict comes because the people have been neglected since colonial times. I am appealing to you. What can a woman do when there is conflict and she has no way to stop it, no way even to tell the authorities. Good roads are not even there.

It looks like the government is dividing people, because some areas are being developed and others are neglected. For example some times when there is trouble the government will come with guns and distribute them – what kind of a solution is this? Of course the guns are used in conflict.

I am appealing to the government that those people given guns should also be given training, because in most cases they end up misusing them.

Also government administration and chief are involved. It is well known that some get 10% of the loot, and so will not expose the culprits no matter how much the community identifies them. I am shocked at such activities by government administrators. Why can't they have a rule so that if the communities point them out they will be sacked?

We have determined to make village committees for peace, but I appeal to you to strengthen them so that they can perform adequately. Governments alone cannot take on all these problems, and deal with bad practices. The international community must make it an issue to discuss with government.

Presentation by Christine Longok a Pian woman

She said that there were two problems; neglect of the area and the proliferation of guns. Guns left orphans and widows.

She advocated the removal of guns- a unit should remove guns from all tribes within the cluster.

She appealed to governments and other players to support widows of the area, for example by income generating activities, schools for orphans, and by providing job opportunities,

And also to support meetings to take care of conflicts.

It was important to stop raiding regionally (throughout the cluster)

Presentation by Lopir Lokeru, a Toposa youth

He said they have been holding meetings with other elders in Loki and other areas. This involves governments and elders. He said the roads and accommodation impressed him here in Uganda. He can see how peace has led to development. He confessed that he himself has killed many but says that it is enough, and he has now realised that it is wrong to kill.

He said he came here to see white friends and made peace with Turkana, but he is still fighting the Didinga, Buya, and Jie nobody has intervened (administrators) – they don't assist because no transport.

He challenged the international community to implement projects themselves instead of letting others do it. He said those given funds put them in their pocket. So the International Community should go down to grass roots level to evaluate project implementation.

He asked the donors to help the government for example by providing transport so authorities can respond to crisis in the high level security areas.

Presentation by Lesio Akolong a Turkana woman

She started by saying she herself has been the cause of raids. It all started like this, her husband had a first wife who had two girls, and one boy. Afterwards she got married and had one son. The first wife plotted with the two daughters to kill Lesio's son, so that the first wife's son would be the only boy. They way laid him & speared him, and that started the conflict and hatred. She then planned to kill the other woman's son in retaliation. Since the father could not intervene he also became a victim and was killed. So Father & sons died in this conflict. She is now a widow.

She pleads to all mothers of sons. Preventing conflict is sweeter than revenge. The raiding has left one son dead and the other crippled. The one crippled is her foster son, and now she must take care of him.

She appealed to other women not to incite their sons to go on raids. She asked donors to help for example by providing schools for children, and starting income generating activities, to help widows, orphans. She appealed to be facilitated back at home in her work to let peace spread, if she had transport she could spread the peace message more widely.

Presentation by George Longokwo a Toposa elder.

He comes from Kapoeta County. This is inhabited by the Jie, Nyangatom and Topotha – 600 000 people plus the Didinga and Buya another 160 000. It is bordering Ethiopia, Kenya, Uganda, and Sudan.

He Thanked the Uganda government and the OAU/IBAR for holding this meeting, and the governments of the USA and UK through their representatives. He thanked the Ugandan government for providing them with a place to stay and education for their children for the past 47 years.

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He said it was easy to achieve peace but hard to maintain it. Man does not leave by peace alone, there is also a need for development and other activities. This will need support from the international community, from governments and from NGOs.

He said that neglect and marginalisation started in the colonial period, and continues to this day, while corruption and nepotism are new and worsening problems. The politicians are disunited and they are disuniting the people.

Speaking to the international community he asked them to bring unity to the people but also to themselves, to bring our message to the government.

He went on to talk about two local NGOs active in the area – The Toposa Development Association which had no external funding yet, and Christian Development Services. He appealed to donors to come and visit these and see for themselves what the situation was. If anyone of good will wished to come and help they could count on a welcome.

*community analysis of
problems & solutions*



Summary by Jecinta Abenyo, ITDG

I have been facilitating the community dialogue for the past two days. We started by asking them “*Why do you kill one another? You are one people, speaking the same language, sharing water, marrying between yourselves, suffering from the same problems of drought and disease. You all base your livelihoods on cattle, with so much in common why do you kill one another?*”

The communities have analysed the problem and decided there are two types of root cause; those that come from without and those that come from within.

Problems from within the communities:

1. Weapons:
2. Negative cultural influences – dowry, seers, attitude of women, envy
3. Natural disasters that kill animals, so people use raids to restock
4. Isolation and marginalisation
5. Lack of water and pasture
6. A vicious cycle of retaliations

Weapons. In the past the weapons were sticks and spears and they killed few. Now guns and bullets are easily available from ongoing wars like those in Sudan.

Negative cultural attitudes. Dowry is a problem, as you have heard today. Men must marry and the culture requires that he bring cattle. So he comes home to his father, and his father says ‘*You are a man, go where the other men get cows*’.

And there is also the problem that guns are seen as proof of manhood. As one young man said “*The first time I got a gun, my blood was hot, I did not sleep. When I hear the bullet I feel I am a man*”.

Seers can also bring about raids. He wakes one morning and calls the sharpshooter. “*I dreamed last night there is a bull with horns like so. He drinks water in the valley, get me that bull and I will bless you.*” The young man knows the seer speaks with gods. He says “*Fine. Give me five days, I will get it.*”

And mothers are powerful both for conflict and peace. When her son goes to raid she gets up early and fetches water to wash her breasts. She pours the water saying to god “*Let him be blessed*” and then the son is safe. Then she takes soil from the footprints of her son, and puts it in a leather bag and sleeps on it all day. She believes no one will see her son, he will walk among enemies, he will pass police and he will be invisible. She slaughters a goat and smears the intestines on the feet of her son, so he will be as fast as an antelope when he goes on a raid. And when he returns she smears the blood of a goat on his body to wash away the tears of the owner of the stolen cattle.

The last bad cultural attitude is envy. The envious man believes all the cattle in the world belong to him. When he sees cattle he desires, he will never rest until they are in his yard

Natural disasters, such as disease and drought are another problem. These kill animals in large numbers and because people have no other way to restock they go and raid. The first time the Turkana raided the Toposa was after a long drought that killed their animals. When the rains and grass came back they saw all the good grass with no animals to eat it so they raided the Toposa.

Marginalisation is key. All governments since colonial times have ignored and neglected them. They lack the social services and amenities that other citizens take for granted – telephones, electricity, schools, roads, and even water. For the people of the Cluster all these are a luxury.

Water and pasture are the two essentials for a pastoralist. There are constant fights because of scarcity. Without the struggle over water and pasture there would certainly be less conflict.

And the last factor within the communities is *revenge*. A vicious cycle of retaliation has developed. A man has been raided ‘*Where is my red bull?*’ he says. And then he will

go and raid some one else. And so it goes on. Here the churches and religious leaders have a big role to play.

Problems or failures from outside the communities:

Politicians: The people of the Karamojong appreciate good and hard working politicians. But unfortunately not all are like this. Some lack honesty, some incite raids, some stir up ethnic hatred for their own ends, some give false promises at election, some never visit their constituencies. They say *‘You go and raid, you will have no problem’* The people who elect them believe all they say, when they say *‘those people over there are too much, go and get animals from them, teach them a lesson’* the people go and do it. Others enrich themselves from the violence. There is one who always provides his lorries when the men go raiding, the stolen cattle are loaded into these. Another will say at election time *‘I will provide you with schools, hospitals, roads’* but after his election nothing is heard for another 5 years. These politicians come and they go, and still the people have nothing. Politicians have failed to convince central government to provide resources to pastoral areas, and treat the communities fairly. They have failed to unite among themselves and with MPs of other countries to work for the common good.

Government: The people recognise the efforts of all 4 governments, but there are still some weaknesses. The lack of law enforcement posts, and of communications helps the criminals. In the city you will see 2 policemen every 50m but in conflict prone areas not one. Favouritism of certain groups and harsh treatment of others is a problem. One gets away with anything, another is punished severely for nothing. The government has failed to address the underlying problems, it has no appropriate development strategy for pastoralists, or even law and order policy. The government isn’t transparent about what is going on. It won’t say how many guns and bullets have been given out, but the communities will say

‘we have received this many’. These guns and bullets are used in raiding. There is general lack of information on what goes on – the numbers killed, the amount of weapons, the resources that have been given, the peoples’ entitlements. Civil wars need to be sorted at government level but they haven’t been. In general government has neglected and marginalised these areas.

International communities: The people are very grateful for all that has been done by international communities. When there is hunger it is them who bring relief, and they have provided the few sources of water that there are. But at the same time there are some things that could be improved. The time frame of many projects is too short, there is too much emphasis on relief and not enough on development, they come and work but then they go away.

The intermediaries used by development agencies are sometimes trustworthy, there is always someone between them and the international community, and sometimes funds get diverted.

The development agencies should give more support to the community based organisations run by the people themselves, for the people themselves. The development agencies do not always consult enough or understand the culture of the people they work with; and they do not always take challenge and criticism of their actions well. They request that the development agencies come among them and work without fear.

a better future



Final words by Dr Darlington Akabwoi, OAU/IBAR, CAPE Unit of PACE

These are the problems that make people kill.

Today you have heard from their own mouths that the peoples of the Karamoja have decided the time has come to stop raiding and killing and go for peace. It is a peace that comes from the heart, and not from a paper signed

in Geneva. But this peace they have accepted will only last if they get help from governments and development agencies.

They have done their part and it is now up to you to do yours.

Key Points from Plenary Discussion of Community Presentations

How can we make government do their jobs?

We need to stop talking and start acting.

Accusations are made that politicians are promoting raiding. Is this true?

We need an agency to bring stakeholders together.

Pastoralists marginalise themselves. If the politicians, opinion leaders and businessmen from pastoralist communities unite then the pastoralist areas can be empowered to develop

Alternatives to the gun have to be found

Are we (development workers) part of the problem

Pastoralists are not serious about peace. Many will not even visit each other.

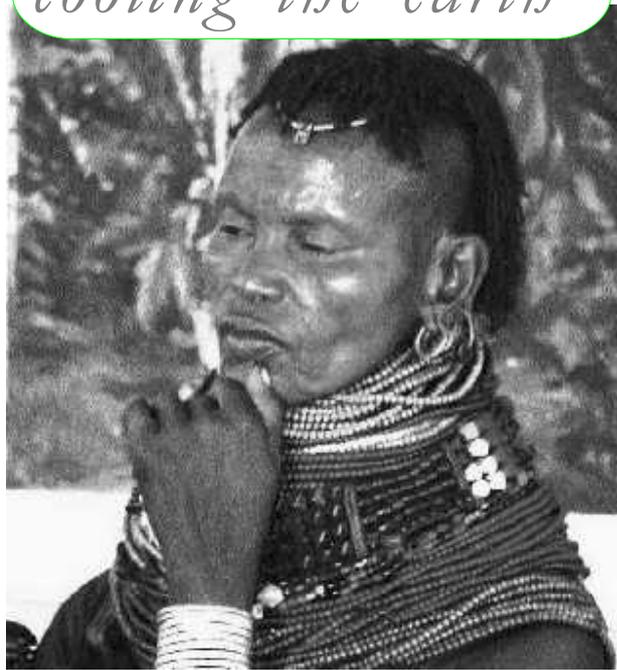
We need to provide and invest in a peace dividend.

Politicians must stop killing their constituents.

The message coming from the communities is their commitment is high, but they need our help also.

Peace can only come if we have a unified and common approach.

cooling the earth



Presented by Dr Darlington Akabwai, OAU/IBAR, CAPE Unit of PACE

The OAU/IBAR Border Harmonisation Initiative

The second day started with presentations from OAU/IBAR on the background, achievements and challenges of the OAU/IBAR work with the communities. Dr Darlington Akabwai, who has been leading the harmonisation work in the Karamoja, spoke first.

Who are the Karamoja Cluster pastoral communities?

These consist of:

- > The Turkana;
- > The Pian;
- > The Upe;
- > The Tepes;
- > The Bakora;
- > The Matheniko;
- > The Jie (of Uganda);
- > The Dodoth;
- > The Toposa;
- > The Jie (of Sudan);
- > The Nyangatom;

- > The Pokot, the Didinga and the Merille are odd ones out.
- > They are not related linguistically to the rest;
- > They are in fact of the Kalenjin group, who inhabit parts of Kenya's Rift Valley, Uganda, and Southern Sudan;
- > Having been neighbours of the Karamoja ethnic groups for many generations, they have inter-changed a lot of cultural values;
- > In all other respects, they behave similarly to all the other pastoral groups of the Cluster.

What do they share in common?

- > Common ancestry;
- > Similar cultures that have been built around, and which almost literally revere, livestock;
- > A common language differentiated by dialects, all except the Pokot; the Didinga and the Merille –these mostly speak the 'Akarimujong' language.
- > An arid and semi-arid land which receives irregular rainfall;
- > A pastoral livelihood;
- > Inter-communal bonds as a result of age-old intermarriages, trading, and other social interactions.

Are raids for livestock a new phenomenon?

- > No, raids were common, periodic practice from time immemorial;
- > Carried out mainly by young men;
- > To prove their manhood;
- > As pastimes;
- > To restock after extensive decimation of livestock by droughts and disease; and at times,
- > As a means of revenge and punishment.

Were raids haphazard and uncontrolled?

- > They were, for most part, under strict control of the elders and community healers and soothsayers;
- > Renegade raiders were punished and shunned;
- > The weapons applied were basic – sticks, spears, arrows, cow-hide shields, and knives;
- > Combat was usually carried out at close quarters;

What roles did the different members of the community play in raids?

- > The elders usually selected the time and the target for the intended raids;
- > The community soothsayers/healers decided the most opportune moments for implementing the

initiatives, and blessed the combatants;

- > Fathers usually provided the would be combatants with weapons;
- > The mothers encouraged their sons, blessed the combatants and when they returned victorious, joined in songs of praise to the victors;
- > Unmarried girls showered the victorious raiders with praise in song and dance;
- > Feasts and dances, attended by whole community, usually followed successful raids;
- > The elders made peace with the raided through cleansing ceremonies and compensation-making;
- > In short, RAIDS WERE WHOLE-COMMUNITY AFFAIRS.

What impact did the colonial government have on the Cluster?

- > The colonial authorities viewed raiding as a primitive behaviour that had to be stumped out;
- > It introduced laws and policing mechanisms to contain the practice;
- > It introduced borders dividing the Cluster into four countries and restricting movement of people and livestock;
- > It isolated the pastoral areas from the rest and special permits were required for outsiders to enter therein;
- > It introduced but did not sustain, modern disease control measures;
- > It sought to control livestock movement and trade;
- > The combination of inequitable policy, lack of understanding of pastoral communities, favouring settled groups and differential provision of public goods resulted in ALMOST COMPLETE MARGINALISATION OF THE CLUSTER COMMUNITIES.

What is the record of the post-independence governments?

- > On the whole, the post independence governments have tended to view pastoralism as a marginal economic way of life;
- > They perpetuated most of the colonial prejudices and control measures;
- > They invested relatively minimal resources in the development of the Cluster dwellers;
- > Different governments have had divergent laws and policies and have co-operated poorly in handling the affairs of the Cluster;
- > Borders have continued to be restrictive;
- > Animal health services have been on the wane and in some cases are almost non-existent;
- > The physical development infrastructure has remained under-developed;
- > In short, the pastoral communities in the Cluster have become FURTHER MARGINALISED.

Impacts of governmental neglect on the Cluster communities

- > Traditional ways no longer able to meet needs, but no alternatives are available;
- > Livestock trade, which could enhance people's self-reliance is very limited;
- > Grazing lands have been limited by borders and raging insecurity;
- > Water sources are few and there has been little development of new ones;
- > Animal health services are often non-existent, resulting in increased animal diseases;
- > Law-enforcement is generally very poor;
- > The communities have remained the poorest in society and are also highly vulnerable to both natural and man-made disasters.

Impact of external influences on the communities

As a result of continued isolation, many of the age-old cultural practices, are still being applied by the communities—this may be a blessing-in- disguise—however,

- > The elders’ authority and control have been replaced by that of the government imposed chiefs;
- > Wars and civil strife in Southern Sudan, SW Ethiopia, Somalia and Northern Uganda have negatively affected the Cluster people;
- > Modern arms are easily available;

“Here, the buying and selling of guns is an accepted way of life. Men travel hundreds of miles to look for the ‘latest’ weaponry”

Chief David Longiro of Lobolangit in Karamoja as quoted in the East African of May 7th, 2001.

In the same issue of the East African, the following was revealed as follows:

“—Karamoja region alone has over 160,000 illegally owned arms”

- > Some of those arms have unwittingly originated from governmental agencies;

The People Newspaper (of Kenya) of May 15th, 2001, reporting on a report by the Catholic Justice and Peace Commission, had this to say:

“There are 3,000 Kenya Police reservists in North Rift. Their arms are being misused for profit and to terrorise the people of North Rift”.

- > Some influential people in the Cluster have formed what is often referred to as ‘private militia’ and use these to further destabilise the Cluster and for profit;
- > There is widespread displacement of communities, with the resultant dislocation of social and economic lifestyles;

- > As a result of all the above factors, among others, THE PEOPLE OF THE CLUSTER ARE BECOMING EVEN MORE IMPOVERISHED.

Enter OAU/IBAR into the Cluster

OAU/IBAR came into the Cluster in the mid-1990s with the following objective:

- > Eradication of Rinderpest and control of other livestock disease.
- > The basic approach was to built sustainable community-based structures that would be sustainable after the exit of IBAR;
- > After several years of trying to eradicate Rinderpest in the cluster, the partner communities and OAU/IBAR, identified insecurity and livestock raiding as the main constraint;
- > A relationship of trust was built between IBAR and the different communities, some of which were incessant enemies as a result of pervasive raids;

The quote of Ekeno Loirabok, a Turkana elder from Lotikipi plains, illustrates why this relationship flourished as it did:

“The best friend of a livestock owner is the vet. By treating and keeping the animals alive, the vet literally keeps the family of the livestock owner alive”

- > In 1998, the communities requested OAU/IBAR to facilitate inter-communal dialogue to explore avenues for containing the insecurity and bring about reconciliation so that animal health services could be effectively continued;

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- > The OAU/IBAR was caught in a dilemma:
“Does an organisation whose primary mandate is the promotion of animal health and productivity, have any business to attempt to play a role of reconciler?”
- > After a lot of soul searching, OAU/IBAR decided to carry out limited and very low key initiative;
- > What started out as an informal activity soon started to show results and attract a lot of attention of other development actors, including governmental agencies;
- > That was the birth of the Border Harmonisation initiative, which was recently renamed the PASTORAL COMMUNITIES HARMONISATION INITIATIVE.

How the process was carried out.

- > IBAR staff request communities to identify appropriate representatives;
- > Community representatives are convened together to draw up agenda for discussion with their counterparts;
- > Community representatives go to inter-communal discussion venue;
- > Introductions are done;
- > The representatives from the different community share food and accommodation facilities;
- > Informal discussions are held between different individuals who share same *Epiding*, that is, same neighbourhoods, and have problems with each other;
- > The outcomes of the informal talks are then consolidated in formal sessions;
- > Formal sessions are held under the staff guidance and in the local languages;
- > Having examined their own internal problems and proposed potential solutions to these, the representatives then turn their attention to the agencies outside the communities which impact on them;
- > The representatives examine the roles that governmental agencies and departments play in, or fail to perform, the ordering and improvement of the life of people of the Cluster;
- > They likewise explore the roles of the other agencies active in the Cluster, including donors, NGOs, religious organisations and UN agencies;
- > In all cases they make proposals for enhancing the impact of the agencies’ involvement in the lives of the Cluster peoples.

Whole Cluster Elders’ meeting in Lodwar

- > After one year of operation, during which community representatives from the different ethnic groups had been assisted to carry out dialogue with their neighbours, OAU/IBAR facilitated a larger scale bringing together all the 14 communities, in December 1999;
- > A meeting of governments’ and development agencies’ representatives was also convened concurrently with the elders’ meeting at the same venue;
- > The elders, who numbered 100, made presentations to the agencies’ meeting, making the following points:

Pervasive poverty was at the heart of the problems facing the Cluster peoples. Among the causes of the poverty and its attendant effects, the following were the key factors:

 - > Shortages of grazing lands and water;
 - > The apparent inability by governments to address insecurity;
 - > War in Southern Sudan;
 - > Easy availability of arms;
 - > Break down of traditional elders’ authority over the youth;

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- > Lack of education facilities to engage the youth and offer them alternative ways of earning their livelihoods; and
- > A general lack of development.

The elders then went on to make proposals relating to what should be done to prevent, contain and manage conflict. Governments were requested to collaborate with each other in carrying out the following:

- > Stamping out raiding;
- > Facilitating branding of animals for identification;
- > Intensifying education and training for the youth;
- > Working with communities to make water widely available;
- > Facilitating cross-border trade;
- > Improving communications infrastructure; and
- > Generally creating a climate conducive to peace and development.

The elders' meeting also made recommendations to development agencies and donors. The following key activities recommended, for action, by those agencies:

- > Working with communities to improve animal health provision;
- > Collaborating with governments to initiate and catalyse development;
- > Assisting in the empowerment of youth and women; and
- > Intensifying and expanding the development initiatives currently being undertaken.

The elders went on to make recommendations to their communities, as follows:

Intensify the people-to-people dialogue;

- > Participate in the promotion of education provision for their children;
- > Take part in the disease control and eradication activities;
- > Restore useful traditions of social organisation and control;
- > Adopt, where possible, alternative means of earning livelihoods;
- > Participate in their own development creation; and
- > Raise high standard livestock for market.

Main outcomes of the 1st International Meeting

- **The participants included members of parliament, government ministers, donor representatives, NGOs, churches and IGAD officials. A total of 99 participants were present over a four-day period;**
- **This meeting concurred completely with the elder's analyses of the problems and their recommendation for corrective actions. The meeting made a series resolutions, key among them being the following:**
- **The communities must work for the creation of peace and their own development;**
- **Governments need to take a lead in the creation of peace and development in the Cluster;**
- **Development agencies need to intensify their facilitative roles and closely co-ordinate their initiatives to harmonise approaches and widen coverage;**
- **The many isolated initiatives currently being undertaken in the cluster by different agencies need to be co-ordinated by one organisation;**
- **OAU/IBAR should spearhead and co-ordinate animal health initiatives in the cluster;**
- **The on-going border harmonisation process pioneered by OAU/IBAR, should gradually be handed over to appropriate peace building organisation(s) for continuation;**
- **Development agencies should expand, intensify and co-ordinate their assistance to community-based water access projects, environment conservation and rangeland management activities;**
- **Affirmative action needs to be taken by governments to avail education and vocational training to the children and young people in the Cluster;**
- **The people of the Cluster need to be exposed to, and aided to adopt, where possible, alternative and supplementary means of livelihoods;**
- **Gender parity needs to be promoted for lasting peace and development of the Cluster; and**
- **Expansion of marketing of livestock and other commodities needs to be facilitated and harmonised across the Cluster.**

The meeting also recommended that OAU/IBAR, should, in the immediate future:

- **Continue to facilitate the elders meetings;**
- **As soon as possible, organise a second international meeting, in a different country venue;**
- **The second meeting to reflect upon the outcomes of the first meeting, elaborate proposed activities, make clear allocations of responsibility,**
- **The meeting also to outline a plan of action for the medium-term future, and**
- **Share these with the representatives of the target communities.**

Pastoral Communities Harmonisation Initiative

- > New funding, covering a period of 18 months, was provided by the USAID and DfID, to OAU/IBAR early this year, in order to continue the process. The activity was then renamed the Pastoral Communities Harmonisation Initiative;
- > The new initiative has been designed to target the whole community in recognition of the fact that all sections of the community are part of the problem and should therefore contribute to the solution-finding process;
- > **Three** meetings of elders have been facilitated by the initiative in the period since the new initiative was put in place. At the end of each meeting the elders decide on joint actions that they would implement upon return to their communities;
- > **Two** youth meetings have also been facilitated by the initiative;
- > **Two** women's meetings have likewise been organised.

Some examples of encouraging results

Below are some examples of direct outcomes from the community meetings.

Following the **Chemoligot** Pokot-Turkana meeting:

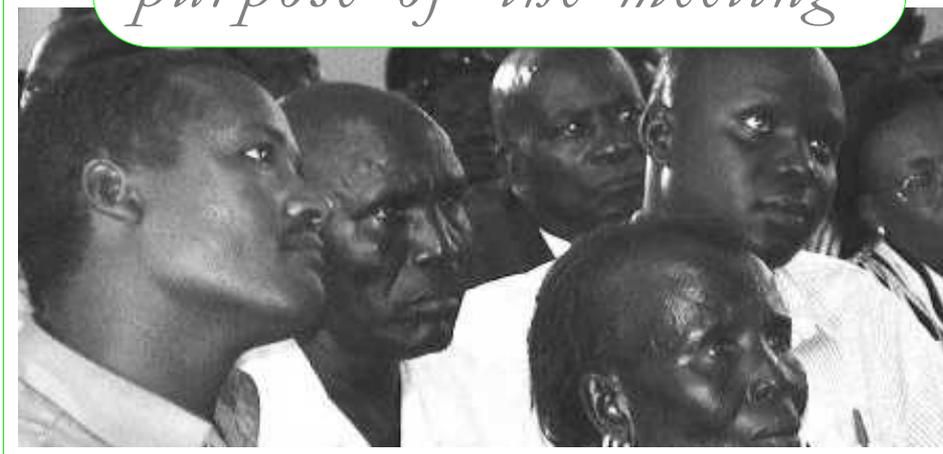
- > Two chiefs from neighbouring communities jointly organised a public meeting to persuade youth to abandon raiding;
- > The elders from both communities thwarted an impending raid at Kapedo;
- > Turkana and Pokot performed a daylight dance 'Edonga' on Christmas day, at Kapedo.
- > The Pokot were allowed to sell their milk to Kapedo residents;

- > Road banditry along Kapedo-Marigat road was reduced.

Following the **Lukumong** Turkana and Dodoth meeting:

- > Turkana elders returned 44 cattle stolen from the Dodoth to their rightful owners;
- > The planned Toposa raid on the Dodoth aborted because their allies, the Kwatela Turkana declined to participate;
- > A Turkana man called Apamulele married a Dodoth woman and paid the required dowry;
- > The Turkana of Naporot migrated to Dodoth land in search of grazing pastures unmolested;
- > Barter trade opened between the Dodoth and the Turkana;
- > The Turkana were allowed to graze their livestock in Uganda as there was a shortage of pasture and water;
- > Twenty cattle and four donkeys, which had been stolen from a certain Daniel Lochampa of Apamulele were returned to him;
- > The Toposa returned 13 heads of cattle to the Turkana on 19th March, 2001; and
- > The Kwatela Turkana stole 65 heads of cattle from the Toposa but they were persuaded by the community to return all of them on 26th March 2001.

purpose of the meeting



Presented by Dr Tim Leyland, OAU/IBAR, CAPE Unit of PACE

Next Dr Tim Leyland the project leader for CAPE briefly recapitulated the main objectives and expected outcomes of the meeting.

Overall Objectives

- > In keeping with the Lodwar meeting resolution, OAU/IBAR has organised this second international meeting to move the process forward and maintain the momentum of the Pastoral Communities Harmonisation Initiative;
- > As happened in the Lodwar meeting, the participating agencies present include governments' representatives, donors, NGOs, church organisations, and CBOs. Over the four days, the participants will work in small groups and in plenary, in a bid to map out concrete activities that should be undertaken toward peace and development in the Cluster.

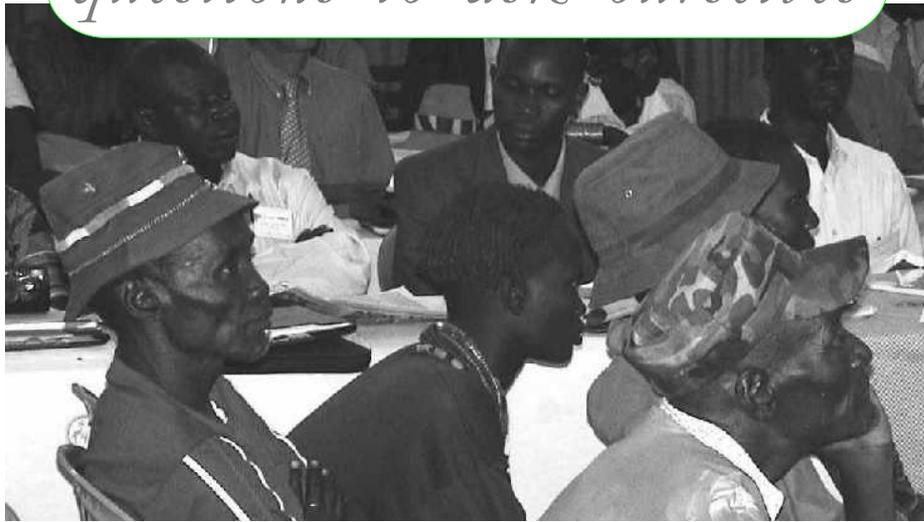
Specific objectives of the meeting include the following:

- > To define mechanisms for empowering communities to actively participate in their own peace-maintenance and development;
- > To elicit commitment and active involvement in the containment of insecurity, creation of peaceful co-existence of the cluster inhabitants, and promotion of development activities, by governments of Uganda, Kenya, and Ethiopia, as well as the local authorities in Southern Sudan;
- > To extract an agreement by development agencies to make available increased development resources, expand their development activities, and co-ordinate these for harmony of implementation approaches and avoid duplication;
- > To clearly define the future direction and activities of the border harmonisation initiative;
- > To develop detailed plans for the immediate future and allocate responsibilities to the different agencies.

Expected outputs

- > Up-dated information about the Karamoja cluster border situation will have been shared among the participants;
- > Mechanisms for empowering communities to actively participate in the curbing of insecurity and the creation of development conducive environment, will have been defined, action plan drawn up and commitment to the implementation of these, elicited from the various agencies;
- > Systems and mechanisms for curbing insecurity and creating a development conducive environment, by governments, will have been defined, plans drawn up and an implementation timetable specified;
- > Development actors co-ordination mechanisms will have been defined and responsibility allocation done;
- > Future direction of the border harmonisation initiative, will have been defined and responsibilities apportioned;
- > Clear plans for implementation of the various harmonisation activities, over the next twelve months, will have been developed and agreed.

questions to ask ourselves



Presented by Jecinta Abenyo, ITDG

PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

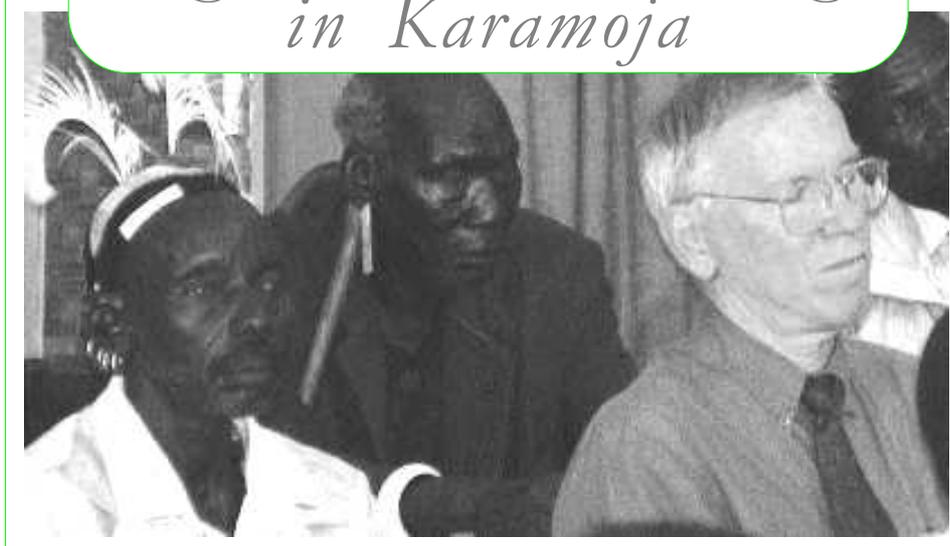
Finally Jecinta Abenyo who has been facilitating community dialogue, outlined some of the key questions and dilemmas facing the participants at this workshop.

- > How can we get the government to listen, and take this problem seriously? What incentives can we provide to ensure government and society give voice and space to pastoralists?
- > How can we improve co-ordination between development agencies- Do we need regular meetings, joint documents, shared plans and strategies?
- > How to control insecurity more effectively on the ground, what practical steps can be taken to improve things for people here and now;
- > How to improve understanding and change attitude in the population at large, how to publicise and draw attention in a positive way to the problem; how to make people realise this is intolerable, something must be done;
- > How can we collect and manage information on the happenings in the Cluster. Should we share information between agencies, collate incident logs, agree an overall co-ordinator.
- > How to get this information to policy makers - those ultimately responsible, but also to people in the communities both victims and perpetrators. Can we use the outrage factor, name and shame those involved?
- > How to get specific 'not-just-talk' funded projects for things communities have requested up and running, (for example, cattle branding, communication posts creation, getting peace education into schools, developing and support-

ing producers' organisations which can benefit from economies of scale in buying and selling etc.);

- > How to identify and capitalise on the comparative advantages of the region, and use these to get alternative sources of employment and livelihood into the region;

*organisations working
in Karamoja*



PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

The participants broke into 4 country and one regional group to identify the key organisations who are currently working in the Karamoja Cluster, or are mandated to give support to the development activities of the cluster.

The results are shown in the following tables:

Regional Development Agencies

Livestock Trade	IBAR, IGAD, ILRI, USAID
Animal Health	IBAR, FAO, DfID, ILRI, ICIPE
Range Management	ILRI, OXFAM, ACTION, AID, CRSP
Rural Development	OXFAM, FARM
Water	CARE, IWMI, RAINWATER ASSOCIATION
Infrastructure	IGAD, EU
Early Warning	FEWS, LEWS, UN Horn of Africa Initiative, IGAC
Communications	ACACIA, IGAD, IIED, PIN, WORLD SPACE PACT, MWENGO, ALIN, IRIN

PASTORALIST HARMONISATION INITIATIVE

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Regional Peace Initiatives (or national with regional mandate)

Name (area operation)	Objectives	Strategy
African Centre for the Constructive Resolution of Disputes (ACCORD) <i>African</i>	Conflict Resolution, Peacekeeping and Preventive Diplomacy throughout the continent of Africa	Training, research, policy development and advocacy, Public sector conflict resolution, Prevention. Publishes 'African Journal on Conflict Resolution' 'Conflict Trends'
Africa Initiatives Program (AIP) <i>Regional</i>	Work for conflict resolution in DRC.	Grassroots activities and policy level Training National networking
Africa Peace Forum <i>Regional</i>	Contribute to the resolution of conflict and promote peace in the Greater Horn of Africa.	Dialogues, seminars & workshops with SH and civil society. Documentation & dissemination of work. Work with like-minded organizations Track 2 diplomacy
All Africa Conference of Churches of Africa <i>African</i>	Work with member churches to promote peace	Pastoral visits, mediation, advocacy, healing and reconciliation.
CARE <i>International</i>	NGO working in broad based development and relief.	
Carter Centre <i>International</i>	Peace promotion, democracy, free market economy	Projects in Great Lakes region, mediation peace building, health.
Centre for Conflict Resolution Kenya <i>Kenya</i>	To be national centre for conflict prevention, management and resolution	Advocacy, situational analysis, publication
Centre for Conflict Resolution Uganda <i>Regional</i>	Empower people with skills that help them transform conflict	Training, group facilitation, advocacy, networking. Work with Media Research on African methods of conflict resolution.

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Name	Objectives	Strategy
Chemi Chemi Ya Ukweli <i>Kenya based</i>	To have a society that is free of violence and peaceful.	Research, training and facilitation of peace. Work with grassroots, media, and universities. Databank of info. on peace
Coalition for Peace in Africa <i>African</i>	Capacity building network to support peace providers in Africa.	Lobbying, information management, database
Department for International Development UK DFID <i>International</i>	Poverty reduction and meeting International Development Targets.	Conflict resolution a priority
European Platform for Conflict Prevention and Transformation <i>International</i>	Facilitate peace building information exchange	Information on peace building.
Fellowship of Christian Churches & Fellowships in the Horn of Africa and Great Lakes Region <i>Regional</i>	To support peace in the Greater Horn of Africa	Advocacy, awareness raising, capacity building
Forum on Early Warning & Early Response FEWS <i>International</i>	Conflict research, campaigning, and policy development. Early warning and informing peace building.	Multi-disciplinary network, spanning Asia, Africa, North and South America, and Eurasia of international NGOs, academics, UN agencies and governments
Foundation for Human Rights Initiatives <i>Regional</i>	Promote human rights and support legal rights awareness.	Workshops and conferences in Great Lakes region Involve all stakeholders
GTZ <i>International</i>	Conflict prevention program	Technical support to Kenyan govt. Focus AIDS, street kids, poverty

PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

Name	Objectives	Strategy
International Alert <i>International</i>	To support local initiatives for conflict resolution.	Working Great Lakes Region and West Africa
International Committee of the Red Cross <i>International</i>	Emergency and medical	Medical services. Networking, advocacy, humanitarian diplomacy, info. on international law
Intergovernmental Authority on Development IGAD <i>Regional</i>	Food security & Environment Economic Co-operation Conflict and Human Rights	Cewarn, early warning and response mechanism for violent conflict.
Ligue ITEKA <i>Regional</i>	Human Rights Monitoring	Traditional methods of conflict resolution, produce bulletins, radio info, legal assistance
Kenyan Human Rights Commission <i>Kenyan</i>	Human rights monitoring and action	Public advocacy, human rights education and outreach, network of response people, monitoring and research
Mennonite Central Committee MCC <i>International</i>	Support peace groups and Initiatives.	Support endogenous community based approach
Nairobi Peace Initiative <i>Kenya based</i>	Peace service Organisation.	Facilitation, mediation, capacity building Village Peace committees Integrate indigenous approaches Work with other organisations
National Council of Churches of Kenya NCCCK <i>Kenya based</i>	Facilitate church in empowering people of Kenya	Peace co-ordinators, education, training, research. Publish update on peace and reconciliation Work with partners
Organisation of African Unity OAU <i>African</i>	Promote the unity and solidarity of the African States; defend the sovereignty of members; eradicate all forms of colonialism; promote international cooperation having due regard for the Charter of the United Nations and the Universal Declaration of Human Rights; coordinate and harmonize Member States economic, diplomatic, educational, health, welfare, scientific and defense policies.	

PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

Name	Objectives	Strategy
OXFAM GB <i>International</i>	Relieve poverty and Suffering.	Institutional approach to conflict analysis
Pastoral Peace and Development Initiative <i>Kenya</i>	Conflict prevention and development in Garisa, Kenya.	Traditional methods conflict resolution. Develop early warning system for cattle rustling Collaborate with other peace makers
People for Peace in Africa <i>Regional</i>	Promote Peace in GHA	Mediation reconciliation, IDPS Advocacy and networking grassroots, govt, church Study and peace education
Project Ploughshares <i>International</i>	Disarmament peaceful resolution of political conflict and the pursuit of security based on equity, justice, and a sustainable environment.	Research, education, and the development of constructive policy alternatives
Pro- femme Tweschamwe <i>Rwanda</i>	Umbrella organisation of 35 women's organisations that promotes a culture of peace and supports gender and development	Womens role in pneace building. Radion and television programs Networking with others
Rwanda Women's Community Development Network <i>Rwanda</i>	Address peace from economic, political and social perspective, with a focus on preventing violence against women	Grassroots, advocacy, international otureach
SALIGAD <i>Regional</i>	Conduct research on small arms in the IGAD countries.	Research, database, dissemination on info. Small arms as early warning indicator
Security Research and Information Centre <i>Regional</i>	Prevent the proliferation of small arms through an institutional approach.	Engage govt. security forces. Peace and conflict resolution, Africa a priority.

PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

Name	Objectives	Strategy
Swiss Peace Foundation <i>International</i>	Scientific research and practical steps to peace building.	
Transparency International TI <i>International</i>	Increasing government accountability and curbing both international and national corruption.	Research, workshops, dissemination information
United Nations Development Fund for Women UNIFEM <i>International</i>	Supports projects that empower women.	Women peacemakers, challenging the exclusion of women from peace dialogue.
UN Office for the Coordination of Humanitarian Affairs <i>International</i>	Mobilize and co-ordinate the collective efforts of the international community	Forums workshops co-ordination on peace building. Publishes IRIN with ReliefWeb
United States Agency for International Development USAID <i>International</i>	Donor agency	Funds peace activities
Women as Partners for Peace, Africa <i>African</i>	Develop a network of women's organisations in Kenya to work together for peace.	Grassroots training in peace and reconciliation. Lobby for participation of women in peacemaking
World Vision International <i>International</i>	International Christian humanitarian organisation	Pokatusa

PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

Other organisations involved in peace building in Africa, classified by country where based.

Belgium

International Crisis Group.

Centre for the Study of the Great Lakes Region of Africa.

Burundi

Compagnie des Apôtres de la Paix

Search for Common Ground/Burundi

Democratic Republic of the Congo

ASADHO

CNONGD

Djibouti

Sanaag Agricultural Development Organisation

Egypt

Al Ahram Centre for Political and Strategic Studies

Arab Organization for Human Rights

Cairo Inst. for Human Rights Studies

Egyptian Organization for Human Rights

Ibn Khaldun Center for Development

National Center for Middle East Studies

Ethiopia

African Women Committee on Peace and Development

Ethiopian Peace and Development Committee

Inter-Africa Group

Italy

Community of Sant'Egidio

Switzerland

Femmes Africa Solidarité

Synergies Africa

Tanzania

African Dialogue Centre for Conflict Management and Development

ELCT Advocacy Desk

Tanzania Conflict Resolution Centre

The East African Co-operation

USA

Alliance of African/African American Peacemakers

Centre for the Strategic Initiatives for Women

Global Coalition for Africa

Great Lakes Policy Forum

Human Rights Watch

The Carter Centre

United States Institute of Peace, Africa Program

Uganda

Centre for Conflict Prevention - Uganda

Foundation for Human Rights Initiative

Jamii Ya Kupatanisha

Peace Initiative and Research Centre

People's Voice for Peace

Kenya

Amani People's Theatre

Ass. of Evangelicals in Africa-Commission on Relief and Development

Centre Résolution Conflits

Centre for Conflict Resolution

International Resource Group

Life & Peace Institute

Peace and Human Rights Network

People for Peace in Africa

Sudan Catholic Information Office

Sudanese Women's Voice for Peace

Wajir Peace and Development Committee

Rwanda

CLADHO

Heritiers de la Justice

PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

South Africa

ACCORD

Centre for Conflict Resolution

IMSSA

Independent Projects Trust

Institute for Security Studies

Letsema Conflict Transformation Resource

Oliver Tambo Chair of Human Rights

Quaker Peace Centre

Sakha Ukuthula

Vuleka Trust

Sudan

DIMARSI

Sudanese Women Civil Society Network for Peace

United Arab Emirates

Somalia Peace Line

United Kingdom

ACORD

Action for Southern Africa

African Rights

Alliances for Africa Amnesty International

Conciliation Resources

International Alert

Minority Rights Group

Oxfam

Responding to Conflict

Zimbabwe

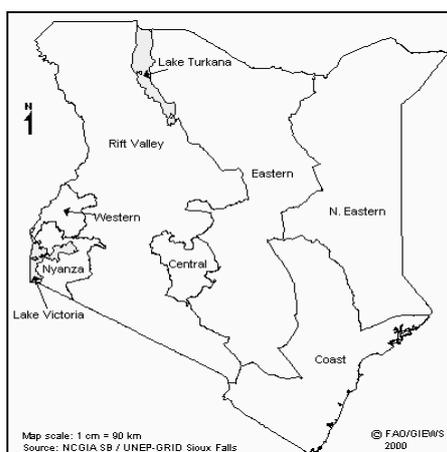
African Association of Political Scientists

Southern African Regional Institute for Policy Studies

Zimbabwe Human Rights Association

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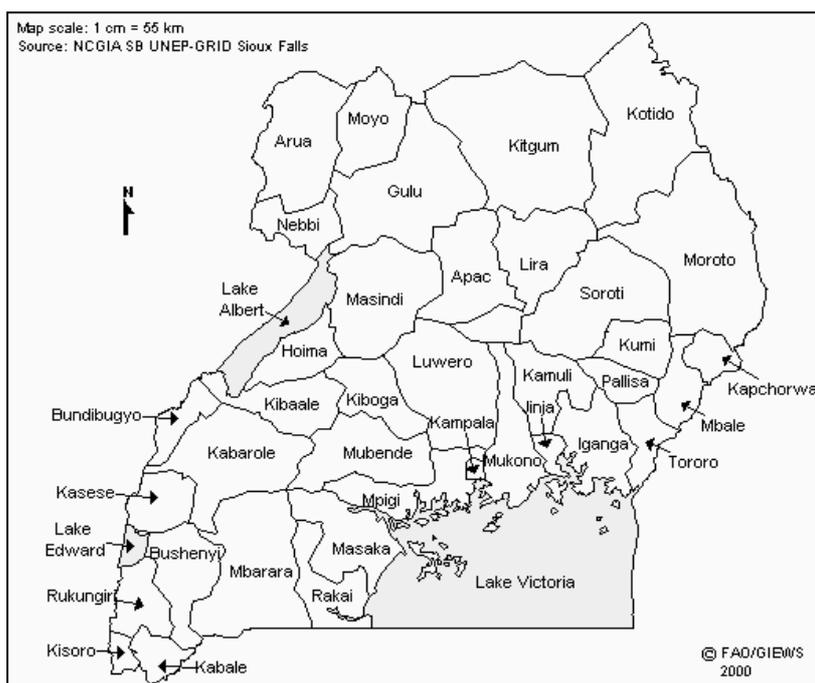
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Who	What	Funded by	WP	T
NCKK	Peace/ Relief /Refugees	NL/ USAID /ACT	y	y
Media: Nation, Standard, radio	Information	PS	n	y
GOK/SNV	Vaccination/drugs/manpower	GOK	y	y
OAU/IBAR/PACE/CAPE	Technical advice/harmonisation	EC/ Dfid /USAID	y	y
ALRMP	Drought/water/early warning/capacity/conflict/infrastructure	WB /Dfid OXFAM	n	y
Kenya National Chamber of Commerce and Industry	Capacity building of women	GOK	y	y
World Vision Kenya	Pokatusa Peace project/relief/dev.	Dfid/USAID	y	y
ITDG	DAH/Peace/ Water/Gender/env	Cordaid /Dfid/ US	n	y
AMREF	Animal Health EVM	AMREF /DFID	n	y
OXFAM	Development		n	y
SNV	Development	Holland	y	y
VSF B	Animal Health		n	y
Lutheran World Federation	Development/church		n	y
Christian Children's Fund	Development/church		n	y
Reformed Church of E. Africa	Development/church			
TPDO	FS/Peace/Animal Health	Cordaid	n	y
OLS / UNHCR	Conflict			y
World Food Programme	Development			y
UNICEF	Children			y
Netherlands Harambee	Development		y	
Biodiversity UNDP	Environment			
VI			y	
Disability Awareness Mission	Disabled		y	
Justice and Peace Commission	Governance/church	USAID	y	y

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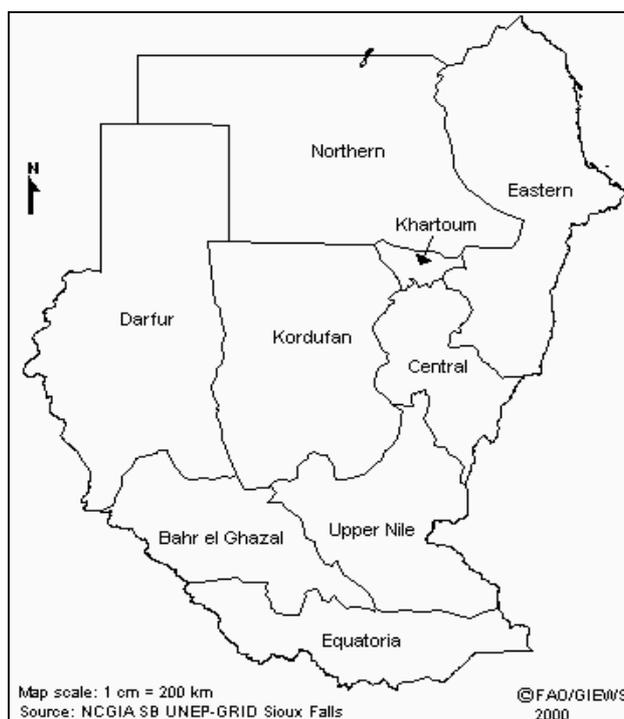
Second International Meeting



Who	What	Funded by	Where
OXFAM	Peace building/Sustainable pastoral livelihoods	Oxfam UK	Kotido District Moroto District
Karamoja Project Implementation Unit	Agriculture/livestock/water/education/peace/credit	EU Terra nova OED	Karamoja
Action for Development of Local Communities	Peace/Arms/Poverty	USAID/Sweden	Kotido, Moroto
Livestock Extension Project Church of Uganda	CAHW/Drugs training livestock owners	TEAR	Moroto, Kotido
Happy Cow Project – Catholic Church	Extension / supply vet inputs	Germany	Kotido – Jie Moroto- Pian
Lutheran World Federation	Animal health/cereal bank/ water	Dutch	Moroto – Pian, Bokoro, Matheniko
World Concern – Christian Veterinary Mission	CAHW/IGA for women/ supply vet drugs/EVM/goats	USA	Moroto - Soroti
CHIPS Christian Int. Peace Service	CAHW/Peace building/water/ agriculture/resettlement	DFID	Border between Moroto & Katakwi
SVI	Agriculture/animal traction/ animal health/agroforestry	EU Italy	Moroto
Cooperation and Dev.	Water	Italy	Moroto
Medair	Water and sanitation in schools	USAID	Kotido
Alternative Basic Education for the Karamojong	Education	Red Berna	Karamojong
Biodiversity Project	Environment	UNDP	Karamojong

PASTORALIST HARMONISATION INITIATIVE

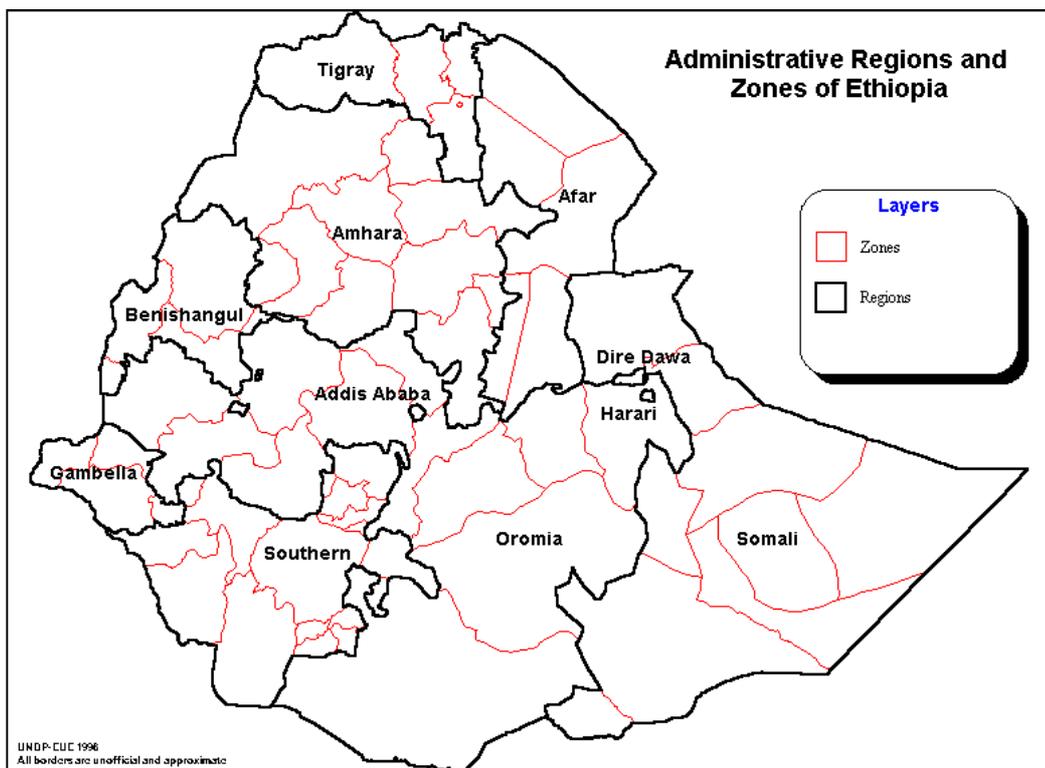
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Who	What	Funded by	Where
Diocese Of Torit	Health, Peace, Education, Pastoral	UNICEF/CRS/FAO CC NETWORK	Kapota Town
CDS	Agriculture	Oxfam Q	
Catholic Relief Services	Relief, teacher training		
World Food Program	Food Aid		
UNICEF / FAO	Animal health agriculture		
OAU/IBAR PACE	Animal health	EC	
KIODRANS	Education	NOVIB /UNICEF	
New Sudan Council of Churches	Peace/advocacy/AIDS Education/ecumenical	International church networks	
DOT Church	Education/vet/water/human health/peace and justice/pastoral	UNICEF/FAO/ CC networks	Kapoeta County
SMC	Private health care community initiatives	USAID/NPA NOVIB/UNICEF	
Toposa Dev. Ass.	Planned health/AIDS Education/Capacity building	Awaiting funds	
Norwegian Peoples Ass.	Hospital	Norway	Budi county (formerly West Kapoeta County)
CRS	School feeding		
FAO	Vet services		

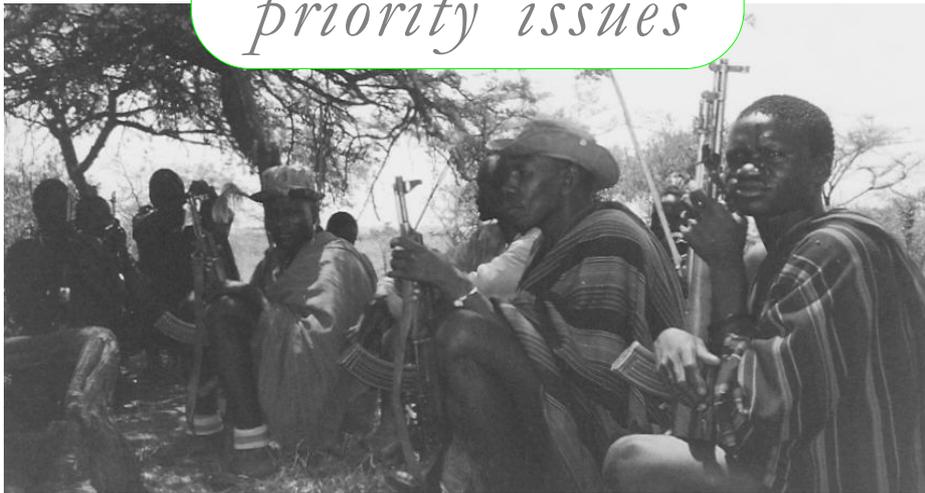
PASTORALIST HARMONISATION INITIATIVE

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Who	What	Where
Norwegian Church Aid	Health post/TBA/Agriculture	Merille/Nyangatom
Society of International Missionaries	Irrigation/horticulture	Merille/Nyangatom
Swedish Philadelphia Christian Mission	Water/Relief/Education	Merille/Nyangatom

*identifying
priority issues*



Based on the communities' presentations and the discussions on these, the facilitators identified some key areas where action was needed, to move forward peace in the Karamoja. These were as follows:

- > Action to improve communication and coherence between stakeholders in the peace process.
- > Action to increase choices, alternatives and opportunities for pastoralists
- > Action to governance, accountability and transparency: at local, national, regional level
- > Action to allow pastoralist to trade their way out of poverty -markets, movement and trade
- > Action to improve management of natural resource conflict: water, pasture, livestock
- > Action to get guns out of the Karamoja: realistic strategies for disarmament
- > Action to improve animal health -the livelihood base of pastoralists
- > Action to empower women to build peace
- > Action to get the voice of pastoralists to people in power

After plenary discussion, these were simplified to five key areas where participants felt action was essential, and progress achievable. These were:

- > Governance and Policy Influence
- > Animal Health and Trade
- > Managing water and other Natural Resources
- > Communication for Peace, Education and Trade
- > The Role of Women in conflict prevention

Participants were allocated to groups to analyse what activities where necessary, who should be involved and how the activities could be resourced. Much of this was incorporated in the Country Action Plans, the actual outputs are given in Annex 3. Among the points raised in the plenary discussion, which followed the

presentations, were the following:

A lot of the plans are not for new activities but for building on existing ones. For these, it is not an issue of funds so much as co-ordination.

It is very important to identify co-ordinating organisations. Co-ordination need not be expensive or demanding, often just bringing people together is enough.

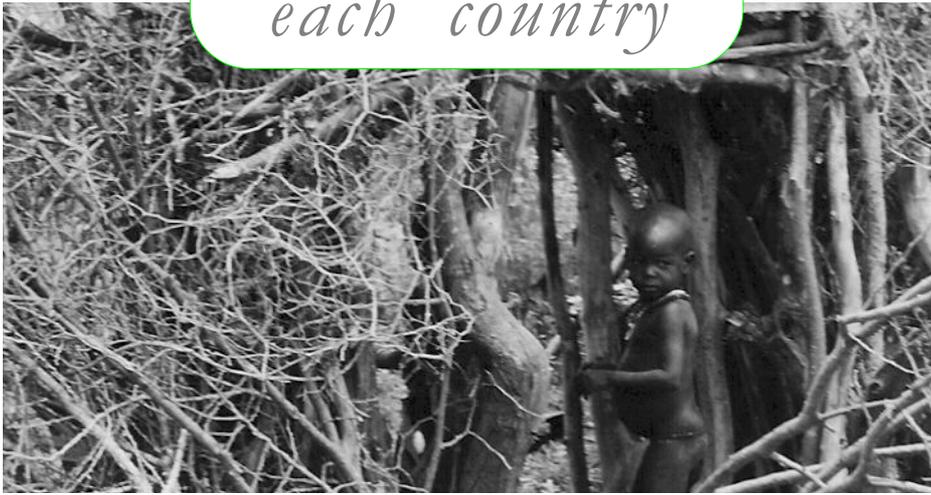
When does civic education become subversion?

We must be careful not to dismiss out of hand of traditional resource management practices, any suggested improvements must be developed with and evaluated by, the end users.

We need to ensure the benefits of developing trade get to the poor not their exploiters.

There are many cases where policy is right but implementation and attitudes are wrong.

*action plans for
each country*



PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

After discussing the priority issues for action the moderator requested participants to go back into country groups to draw up detailed action plans for each country for the next 12 months, these should consider the following:

- > What should be done?
- > Where?
- > By which agencies?
- > How will the agencies be co-ordinated?
- > What resources are necessary?
- > What are the potential sources of these?

These action plans were presented to the plenary. They were used in the drafting of the resolutions and commitments given in the final section, and will act as a benchmark for measuring progress over the next 12 months, and

As well as the key areas identified the participants had also emphasised the need not to lose sight of the following important issues:

- > Adult Education: How to meet the educational need of adult pastoralists.
- > Borders: How to prevent them being a constraint to trade and movement of people.
- > Children: How to deal with the issue of child

victims and perpetrators.

- > Drought management: How to improve drought management in a deteriorating climate.
- > Fear: It was obvious that people in the Cluster lived in fear, how to address this.
- > Guns: How to disarm, what was the flow of arms, how could they be controlled.
- > HIV: AIDS was increasing in the Cluster
- > Income generation: How to promote alternative / supplementary livelihoods in the Cluster.
- > Livestock rustling: How to get concrete strategies to end rustling, beyond the development and peace strategies advocated.
- > Mobilising resources: How to get the necessary resources for the planned activities.
- > Other countries responsibilities: arms were not made in Africa, how to make Europe and the US accountable for the weapons they made and sold.
- > Politicians: How to improve the behaviour of some politicians who incite conflict.
- > Rehabilitation: How to ensure victims of violence get the support they need.
- > Shifting alliances: How to move away from ethnicity based politics and tribalism.
- > Youth: How to ensure youth get the education and training they need.
- > War in Sudan: How can (or should), a grass-roots movement deal with this.

Action Plans - Uganda

	What	Where	Who	Resources
Governance and Policy	Support National Pastoral Parliamentary group to lobby	Pastoral areas	DDG chairmen from Pastoral communities	MPs
	Support formation of regional parliamentary group	4 countries	Oxfam	Oxfam
	Formation of District Pastoral Associations	Moroto, Kotido, Nakapiripiri (NPP)	DVOs	District & local govt, Oxfam, LEP, NAADS, LWF, KPIU, Apicon, CHIPS, UNFA
	Review Pastoralist policies, laws and institutions	Pastoral areas	KPIU, ADOL	GOU, EC
	Sensitisation and Mobilisation	Cluster	RDCs	District/local govt. GOU, WV, UNICEF, DFID
Animal health, trade	Vaccination against RP and CBPP	Moroto, Kotido, NPP	MAAIF	OAU/IBAR, GOU
	Surveillance for RP, CBPP, CCPP, PPR	Moroto, Kotido, NPP	MAAIF	OAU/IBAR, GOU
	Sensitisation on and treatment of endemic disease	Moroto, Kotido, NPP	MAAIF	OAU/IBAR, GOU, private sector
	Improving diagnostic capacity	MAAIF, HQs, LG	MAAIF	GOU
	Survey of markets, routes and holding grounds	Moroto, Kotido, NPP	MAAIF	OAU/IBAR, GOU
	Identification of livestock	Moroto, Kotido, NPP	Local Govt	Local govt, PACE, communities
Water/ pasture	Inventory of water facilities	Moroto, Kotido, NPP	Karamoja Affairs	Local govt, KPIU
	Sensitisation pastoralists	Moroto, Kotido, NPP	Karamoja Affairs	UNDP, PENHA
	Training extension workers	Moroto, Kotido, NPP	Karamoja Affairs	UNDP, PENHA
Communication	Open security roads	Moroto, Kotido, NPP	Local govt, KA	GOU, Donors
	Radio Programmes	Moroto, Kotido, NPP	KA	GOU, World Vision
	Open Border Posts	Moroto, Kotido, NPP	KA	Local govt, GOU, donors
	Mobile security patrols	Moroto, Kotido, NPP	KA	Local govt, GOU, donors
	Education of girls	Moroto, Kotido, NPP	KA	ABEIS, GOU
Role of Women	Identify groups working on this	Moroto, Kotido, NPP	KPIU, local govt	LWF, KPIU, WV
	Organise community meetings	Moroto, Kotido, NPP	Local govt	Local govt, KPIU, LWF, Oxfam
	Develop extension material	Moroto, Kotido, NPP	Local govt	Local govt, KPIU, LWF, Oxfam

PASTORALIST HARMONISATION INITIATIVE

Action Plans - Kenya

	What	Who	Current status
Governance and Policy	<p>Support national parliamentary pastoralist groups</p> <p>Harmonise PPG regionally</p> <p>Harmonise & strengthen pastoralist association</p> <p>Appraise policies, laws & institutions re pastoralists</p> <p>Civic Education</p> <p>Radio / print awareness raising for peace</p> <p>Early Warning for Conflict Systems</p>	<p>PPG , WV, NCCK</p> <p>PPPG , WV ,NCCK</p> <p>ALRMP (T) , WVI (WP)</p> <p>Oxfam</p> <p>CJPC , NCCK</p> <p>NCCK , Pokatusa</p> <p>NCCK , CJPC , ITDG , Oxfam</p>	<p>Meeting in mid June 2001</p> <p>Kenya-Uganda meeting in June 2001</p> <p>Meetings in Sept</p> <p>Planned from June on</p> <p>Planned from June</p> <p>Ongoing</p> <p>Ongoing</p>
Animal health, trade	<p>Control of RP, CPPP, CBPP, endemic disease</p> <p>Survey of markets, stock routes, holding grounds</p> <p>Emergency Preparedness</p> <p>Improving diagnostic capacity</p>	<p>GOK,ITDG (T), GOK,SNV (WP)</p> <p>OAU,IBAR, GOK</p> <p>OAU,IBAR, GOK</p> <p>GOK , Livestock Service Providers Association.</p>	<p>Ongoing</p> <p>OAU/IBAR, GOK</p> <p>Ongoing, GOK will get funding from EU by Sept. 01, Turkana vet lab will be upgraded</p>
Water/ pasture	<p>Inventory on current water situation</p> <p>Improving water provision</p> <p>Land tenure</p>	<p>Oxfam , ITDG , DFID , World Concern , GOK</p> <p>Catholic diocese, Red Cross, Unicef</p> <p>ALRMP, Oxfam, PPG, Njonjo commission</p>	<p>N.B. none in W Pokot Pastoralist areas</p> <p>Planned or ongoing</p>
Communication	<p>Open security roads</p> <p>Radio Programmes</p> <p>Community dialogue & village peace committee</p> <p>Open border posts and security patrols</p> <p>NFE, Schools at borders, education of girls</p> <p>Education programmes on radio</p>	<p>Oxfam (t), WFP (WP)</p> <p>WVI - Pokatusa</p> <p>NCCK, WV, CJPC, ITDG, ACK-DAP, OAU</p>	<p>Ongoing</p> <p>Ongoing</p> <p>Ongoing</p> <p>No commitments</p> <p>PPG lobbying for this</p> <p>No commitments</p>
Women/Conflict	<p>Identify groups working on this</p> <p>Organise community meetings</p> <p>Develop extension material</p> <p>Research and document the role of women</p>	<p>ITDG, WV, NCCK (T); NCCK, WV (P)</p> <p>ITDG, WV, NCCK</p> <p>OAU/IBAR</p> <p>OAU/IBAR</p>	<p>Ongoing</p>

Action Plans - Ethiopia

	What	Current Status
Governance and Policy	Support national parliamentary pastoralist groups	Awareness created, further dialogue will be carried out
	Harmonise PPG regionally	Merille - Turkana dialogue will resume, Border Security Commission will include harmonisation.
	Harmonise & strengthen pastoralist association	Exist on the ground
	Development of Pastoral Policy	Awareness created, Central government will draft laws
	Civic Education	Through Wered Council, and Wereda government institutions
	Radio / print awareness raising for peace	Not available and no immediate plans
	Early Warning for Conflict Systems	Exists at national level, at local level police are responsible for this
Animal health, trade	Control of RP, CPPP, CBPP, endemic disease	RP surveillance; CBPP/CCPP- vaccination; endemic disease- vaccination and treatment ONGOING Control of RVF Planned
	Emergency Preparedness & diagnostic capacity	Will be strengthened by BOA, MOA
	Improving breeds	Not a priority
	Survey of markets, stock routes, holding grounds	Already done
	Improving marketing infrastructure, controlling movement	Planned by MOA. Branding and cattle identification already done
Sensitising about WTO and officials	Awareness of officials will be raised	
Water/ pasture	Inventory on current water situation	Inventory will be done by BOW and NCA
	Improving water provision	More NGOs will be involved to help improve water
	Improving pasture management	Awareness raising by MOA will be carried out
	Land tenure	Not a problem
	Livestock Census	Discussions to see if this is necessary
Improving Communication	Open security roads	Depends on availability of resources
	Radio Programmes	Will be discussed
	Community dialogue & village peace committee	Dialogue will be strengthened and committees started, District councils involved
	Border posts	Border posts exist,
	Mobile security patrols	Suggestion will be presented to GOE
	Education of girls	Education of girls to be strengthened by MOE and Goe
	NFE, Schools at borders, Education programmes on radio	border schools/NFE to be discussed with GOE & NGOs Will be discussed

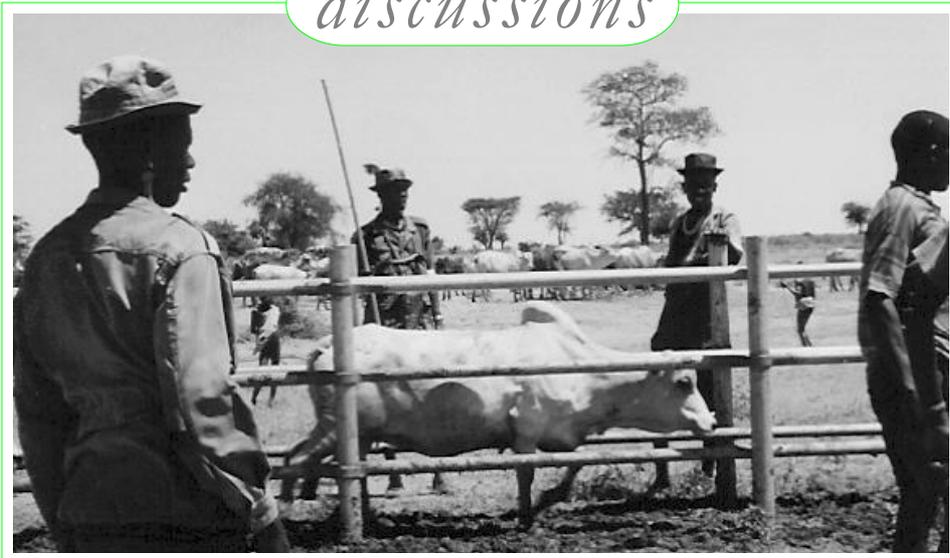
Action Plans - Ethiopia (cont'd)

	What	Current Status
Women & Conflict	Awareness creation	Will be done by district councils and NGOs
	Strengthen capacity of women to bring peace	Will be done by Women's' Affairs, District Councils, NGOs
	Identify groups working on this	Will be done by Women's' Affairs, District Councils, NGOs
	Organise community meetings	Will be done by Women's' Affairs, District Councils, NGOs
	Develop extension material	Will be done by Women's' Affairs, District Councils, NGOs
	Research and document the role of women	Will be done by Women's' Affairs, District Councils, NGOs

Action Plans - Sudan

	What	Who	Co-ordinating	
Governance and Policy	Strengthen District Pastoral Associations	TDA, CDS, SRRA, Pastoralists Union (GOS)	SRRA	GOS
	Expand Civic Awareness	DOT, NSCC (ICC), TDA	DOT	
	Contribute news to Radio Voice of Hope in Kampala	NSCC, DOT, TDA, CDS, SRRA	NSCC	
Animal health, trade	Enhance animal disease control	DOT, PACE, FAO	DOT	GOS
	Survey of livestock markets & stock routes	DOT, PACE, FAO	DOT	GOS
	Regulate movement of livestock across borders (Uganda)	DOT, SRRA, FAO	DOT	
	Emergency preparedness (vaccine, personnel, logistics)	DOT, SRRA, FAO	DOT	
Water/pasture	Inventory of existing water sources	UNICEF	UNICEF	
	Operation and maintenance of water	UNICEF, SRRA, DOT, GOS	SRRA	GOS
	Verify existing livestock figures	PACE	PACE	
Com	Strengthen village level peace committees	DOT, NSCC (ICC), SRRA, CDS GOS	NSCC, DOT	GOS
Women/Conflict	Identification of womens groups working for peace	DOT, NSCC (ICC), SRRA, CDS GOS	NSCC, DOT	GOS
	Empowerment of groups	DOT, NSCC (ICC), SRRA, CDS GOS	NSCC, DOT	GOS

discussions



Discussions on community presentations

N SCC People to People Peace Process works with Nuar and Dinka. The people are saying that while local commitment is high, there is also need for external help. This is the same message that is coming from the Karamojong.

How can we make government do their jobs?

Involving traders locally will ensure vested interests are committed to peace. We need to invest in the peace dividend.

There have been many meetings since 1995 looking at the causes of conflict. We need to build on these.

For example at a meeting organised by the District Association at Kotido last year there were commitments to build roads. That has now started. It is important to start doing something visible even if is only small scale.

It is good to see local organisations developing in S Sudan. We need to address areas that are particularly marginalised and insecure. Local organisations have an important role in maintaining local stability, to allow international community to get into the area to assist.

They will not solve the bombing - that has to be addressed elsewhere - but they are very useful.

We need to stop talking and start acting.

Capacity building is a particularly important activity for the short term. Alternatives to the gun have to be found. People are getting poorer - in spite of our efforts as development workers. Are we part of the problem? When will a start be made to reduce marginalisation and give a voice to pastoralists?

What are the local people doing? Yesterday it was stated that the people themselves have accepted to live in peace. They are now seeking collaboration with the international community to achieve and manage peace.

Accusations are made that politicians are promoting raiding. Is this true? We should do some investigation into

this.

It is pointless to disarm on just one side. Disarmament has to be co-ordinated and cross border.

The litany of problems vocalised by the community yesterday was very long. Lets start by solving them at community level. Let us not make the mistake of being top-down in our extension.

Pastoralist areas are affected by serious disease threats. We have managed to reduce some of these. Services are present. What is important is to ensure that messages about services are co-ordinated and consistent. The messages and policies have already been developed. We need to inform people and implement services. There is no deliberate marginalisation, the services provided by government need to be utilised.

The UN and WB have a food security project that plans to invest in a wide range of solutions.

It is very useful to hear about the real problems from those directly involved. We need to ensure involvement of the people.

One issue left out so far has been the need for affirmative action, to give employment to pastoralists.

The problem in the communities is lack of basic services. They have said they want to live in peace together, let us help them get services. And let us also ensure good governance.

What the communities presented sums up the issues well but leaves out how we can help. We need to act.

We need to change the attitude of the peoples holding guns, persuade them to stop pulling the triggers.

Politicians want votes. There has to be a partnership between politicians and voters, if this works them both sides should benefit. Politicians should not kill their constituents.

What we want is a partnership between NGOs, donors,

A short lived Peace

The Matheniko and Bokora ethnic groups in Moroto district, northeastern Uganda, who have been fighting each other for the last two years, made peace and vowed “never to clash again”. Ugandan radio reported recently that at a meeting, which attracted more than 3,000 Matheniko and Bokora people in Nanduget sub county in Moroto district, the two groups pledged permanent peace, security, harmony and sustainability of the “new relationship”.

Women called on their husbands and sons to stop raids and road banditry saying that these atrocities had greatly contributed to the increase in the number of widows and orphans in Karamoja in northeastern Uganda. The meeting also challenged the government to take advantage of the truce to speed up the disarmament exercise. Local authorities, however, cautioned the Karamojong against “manipulating” the government by taking “deceitful and temporary measures towards peace which they abuse immediately after”.

However, a few days after the peace agreement, fighting erupted between the Uganda People’s Defence Force (UPDF) and Matheniko warriors, in Matheniko county, Moroto district. The army, on an exercise to recover stolen cattle, was ambushed at Nanduget sub county’s airstrip by the warriors who engaged the soldiers in a six-hour battle, the ‘New Vision’ reported on Friday. One soldier was reportedly injured and admitted to Moroto hospital. A UPDF official was quoted by the paper as saying that the warriors took advantage of the “peace deal” and raided Lotome, an area inhabited by the Bokora clan, killing four people and injuring many others.

UGANDA: IRIN News Briefs, 2 October 2000

government and communities. Each will play their part. Disarmament requires government to come together and co-ordinate.

We need an agency to bring stakeholders together to move the process forward.

Governments must lobby for control of small arms and if necessary boycott companies and those involved.

I disagree with the word marginalised. Pastoralist marginalise themselves. If the politicians, opinion leaders and business men from pastoralist communities unite then the pastoralist areas can be empowered to develop.

If we talk about disarmament we have to talk regionally as well as locally, and invoke regional players like OAU and IGAD.

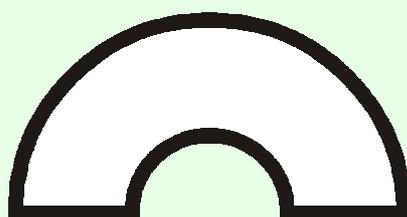
Pastoralists are not serious about peace. The Didinga, Toposa and Jie cannot even visit together. Peace

initiatives have to come to the Kapoeta area. We have tried to link services vertically from communities to national veterinary services. We have also tried to link activities in South Sudan with North Sudan. Can we develop a unified approach.

Peace can only come if we have a unified and common approach.

Governance and policy discussion notes

The issue of pastoralist parliamentary groups came up. These exist in Kenya and Uganda, but there is need to strengthen them, establish them where they don’t exist and link them regionally. In Kenya there are 42 members in the Pastoralist Parliamentary Group its main function was lobbying. It was remarked that in general there is need for more information and documentation on



The Camels Hump

Conflict is like a camel's hump.

In the early stage there are rumours, groupings, a feeling of fear. The fire is smouldering.

Next there is some violence, more rumours, arms are being provided, MPs and leaders making inflammatory speeches. Fuel is being put on the fire.

Then the crisis. Arms are being used, mass killings, shops closed or looted, schools and hospitals shut or destroyed. The fire is out of control.

Then things calm a little. Law and order returns, some shops re-open, the fire has burnt out.

Finally people go about their lives, but the fire is not out it is still smouldering.

pastoralist issues.

In Uganda there is also the Pastoralist Development Network- a linking of grass-roots workers.

The media is an important vehicle for information in Uganda, especially with the recent move to liberalise the airwaves. Media communication will be more effective if government, private sector and communities work together.

The idea of Regional Parliamentary group has been mooted but is still in the early stages.

There are many pastoralist associations around but their significance in the cluster was not fully clear. In Turkana the PPG championed pastoral issues for the PRSP, and also formed the Pastoral Thematic Group within the OP. This was very successful in getting pastoral voice into the OP. The PTG had a critical role in providing advice. In Turkana during the 70's policy was positive towards pastoralists, but there were problems with implementation, and also attitude. Civil servants didn't understand the issues and ASALs were viewed as punishment posts. Pastoral Associations were useful in changing attitudes.

In Wajir there are Pastoral Association - clusters of community based organisations. These are apexed at district level and are members of the District Steering Groups.

In the Karamoja there are problems with service delivery. The Moroto forum is a coming together of NGOs to work with government. It is advocacy focussed and aims at influencing. There is a regional livestock forum in Karamoja but its effectiveness is yet to be tested. There is also a national farmers association, which represents farmers at the District Councils, but it is very weak in Moroto. There are also Parish Livestock Committees which organise communities and have an extension role. In Sudan linking with other countries is difficult because of political sensitivities.

In Ethiopia there are traditional associations in pastoral areas - one for around 8 clans. These deal with issues like security and animal health. There are also members from pastoralist areas at all levels of government in Ethiopia. It was asked when does civic education become subversion. An example was given of an early warning system used for conflict in Kenya.

It was added that ILRI was developing an early warning system for deteriorating pasture based on faecal samples. ALRMP and FEWS also had early warning systems.

It was suggested that IGAD should co-ordinate the four countries early warning systems.

Discussion on women and peace building group

It was asked if this was a realistic plan for 12 months.

A donor representative said not if you had to start by looking for funding.

In reply it was pointed out that many of the activities were ongoing and only needed strengthening. It was not an issue of funds but of co-ordination and it was hoped we could agree a co-ordinating organisation today.

Some-one added that the activities were not equally advanced in all areas.

The belief that women were key to peace building was endorsed by several people. However some suggested that the case for focusing especially on women was not closed. There was a need to better document the role of women. Someone added that men are the planners and executors of war, but the attitudes of women were important. They sorrowed when the men lost, to be sure but rejoiced when they won. There was need to change this.

It was added that it was an issue of power as well as attitude. The Matheniko women around Moroto tried to crusade for peace, but then the men told them to shut up and they had to be quiet.

There was a need to co-ordinate peace activities. It was suggested that this could be done by an NGO - both Oxfam and WVI are active in this. Someone added that

an NGO was not suitable as it could be asked to leave, ideally the co-ordinator would be an international organisation.

The question was asked as to who would do the activities mentioned by the group.

It was noted that many of the activities mentioned are on going. What would be important would be the refinement and strengthening of such activities.

Co-ordination bodies for each country had been identified.

It became clear that WVI Pokutusa was keen to get fully involved and committed to the activities mentioned.

It was suggested that it possible to also learn from other women's' peace groups, not in the cluster but within the region.

One of the Harmonisation project leaders said that women are the key to peace. OAU / IBAR is now shifting its emphasis to intra community meetings. IBAR wants to continue such activities but lacks funding.

The rejoinder was made that women are can benefit from peace but the planners and executors of war are not the women. We therefore need to also include both the youth and elders in the discussions.

Someone added that the activities mentioned are very feasible – inter and intra community meetings are on going but it is difficult to get funding.

ITDG stated that they have funds already for some of the activities but the key issue was who would co-ordinate the activities.

Marriage and Market Forces

In the Karamoja to marry a girl who has been to school is cheaper than one who has never been to school. Men say that an educated girl is too much trouble, because she expects to be treated well, and therefore the bride price (which is paid in cows) is less when the girl has been to school.

Corpses of 500 Ugandans left to rot

HYENAS are eating the bodies of more than 500 people butchered on September 10 in Kasolarich, an impoverished village in Uganda's Karamoja region, in ethnic clashes sparked by one group's attempts to steal another's cattle.

Aida Lokung, a middle-aged mother of five who was widowed by the clashes, sat sobbing and said: "My husband was killed by the invaders and I can't find my young brother, who could also be dead."

Nearly 300 sub-machineguns were recovered by the national army from the dead tribesmen. In Karamoja, anyone can own a gun - without needing a licence - and tribesmen openly carry their AK-47s to trading centres and grazing fields without any questions from the authorities.

Freedom to own the guns was granted to the Karimojong to allow them to defend themselves against Kenyan cattle rustlers, who often make cross-border raids.

Attempts by earlier governments to disarm the Karimojong were fruitless, leading to severe casualties among government troops and loss of support for the government in the area.

The Karamoja region is by far the least developed in Uganda. Social infrastructure - such as roads, schools and health centres - is severely lacking. The Karimojong are also the least educated, so much so that "to many people, being called a Karimojong is more or less an insult", according to Apolo Namansa of the Human Rights Foundation.

WAKABI W ISABIRYE: Kampala, National

It was suggested that rather than have a central co-ordinator is it not possible for the individual implementers to come together on a regular basis to exchange views / update.

Someone then asked if we should be talking about one co-ordinator for women activities or about one overall co-ordinator for all the activities related to conflict resolution in the Cluster.

It was suggested that OXFAM has the history and links to take up the role of regional co-ordination. Oxfam stated that this would require further analysis and discussion. UNICEF pointed out that NGOs are vulnerable to being asked to leave or running out of funds. Would an NGO be the best co-ordinating body, or should it be an international agency.

The Minister for Karamoja affairs suggested that NGOs

working with government would be an ideal combination for a co-ordinated group.

USAID – has enough of a case been made single out women for special attention in peace building. Should we do research or encourage IBAR to document the important role of women.

Group Presentation on Communication for peace, education and development

The comment was made that the activities were very ambitious -was it realistic for 12 months.

It was pointed out that plans should be very specific – instead of saying 'NGOs will do this', give a named NGO who agrees to do it, likewise we should not say 'open border posts' only but give details on who will open what posts and with what money.

PASTORALIST HARMONISATION INITIATIVE

Second International Meeting

Someone replied that as for the previous presentations many of these things are already happening so these recommendations are practical.

On the subject of time frame it was suggested that a 3-year work plan was used and then each year looked at separately. Need to revisit plan and see what can be done in 12 months.

On security roads would like Ugandan WFP to start work from November on. 11 roads have been identified in Karamoja, and by July work will have started on improving these. Also work is ongoing on border posts.

Talking about radio programmes it was noted that UNICEF does this, covering health, cows, education.

Returning to the issue of borders someone said that EAC should avoid neo-colonialist ideas – the borders are not appropriate in this region and border posts should help facilitate re-settlement of people. This is possible if OAU-IBAR are community sensitive. Someone asked should we get rid of borders or better regulate them. How can MPs get their people to co-operate across borders.

It was pointed out that educational facilities are not the same throughout – could sponsor children to come across to where schools are.

It was added that a 12-month time frame was a constraint. We should identify 2 types of programmes – long term and 12 month. It was pointed out that while something has been said on poverty so far there was little in the presentations about peace. Someone else said in general the plans were over ambitious and suggested things should be done by people who are not present. It would be more useful to hear from the governments and NGOs present what they can do.

Someone said it would be useful to divide plans into ongoing and newly thought of ideas. And those doing ongoing should commit to these, while the newly

thought could be assigned to co-ordinating committee. NFPE is already going on in Karamoja, even the adults learn alongside this.

Opening borders would facilitate trade and bring more revenue, and would reflect the ethnic groups. MPs could draft a letter to president to opening borders and to work for opening borders.

Communication for livestock trade / marketing is a good idea. Nomads keep animals for prestige, before we launch them into market economy need to prepare them, or they may be exploited. Should prepare them and change their attitudes. Or else you may be helping greedy people instead of pastoralists. (n.b many pastoralists are involved in trade).

Suggest look at ongoing, who are doing it and who are not doing it. Then look at resources available, and start on something so grassroots can see something is happening. Also need to co-ordinate better, we are doing a lot but it is fragmented. Need to do something on the ground – we have spent a lot of time having meetings.

Overall co-ordination, why not OAU-IBAR. It can't be pushed out (like a previous speaker said NGOs can be sometimes), also it initiated the process. It was suggested that each NGO should present its activities and then we would see where there are gaps. It was suggested that IGAD and OAU-IBAR should sit together and then do co-ordination. These have the mandate and should do it. In reply it was asked why limit to one year. The response was that the 12 months was put in place to try to ensure realistic activities occur.

The group replied that it felt that not much could be done in 12 months and a more ambitious series of activities were suggested.

Another comment was that just stating NGO or Gov-

Trusting strangers

The wild dog is called Toh. One day as he walked in the wilderness he met the village dog. The village dog said 'Why do you keep yourself in the wilderness. Look at me. I am very clean and have good masters. Instead of wasting your time in the bush, come with me to the village'. So Toh looked at the village dog and said 'All right, I'll come and look'. But when they got near the village, he jumped on an anthill and said 'I will just stop here for a bit'. He saw the village dog go to the people, and they all petted and stroked him. And then the village dog wandered through the huts, following a lovely smell. It came from a grinding stone where a lady was grinding groundnuts. Well what could he do, he went over and started lick-licking the stone. At that the woman comes out and gives the village dog a big hit. When he saw that Toh turned and ran back to the bush saying 'If they treat the village dog who is their own pet like that, what will they do to me?'

(story told by meeting participant)

ernment should do the activity is not sufficient. It is important to state which organisation or level of government even which Government Department should be identified. Also if one the activities is open border posts – which border posts, where and how many?

Official from Kotido gave some details of the planned infrastructure that are to be put in place in terms of roads, border posts. Existing education needs to be improved in terms of delivery, outreach. Someone said that government should take the lead in all these areas. A local MP added that we must take a long term perspective as the solutions are going to take more than 12 months to implement. Of the activities identified we should now select what can be started in the next twelve months. Perhaps government and NGOs should come together to develop the plans.

An OAU/IBAR project worker stated that many of the roads mentioned by the group are already being worked on what is required is minimal inputs into things such as diesel for graders. Someone else said we should identify both long term and short term plans. In response it was reiterated that the 12-month time frame was suggested to ensure that real actions took place before the next meeting. Much of what is started in 12 months will continue

for longer.

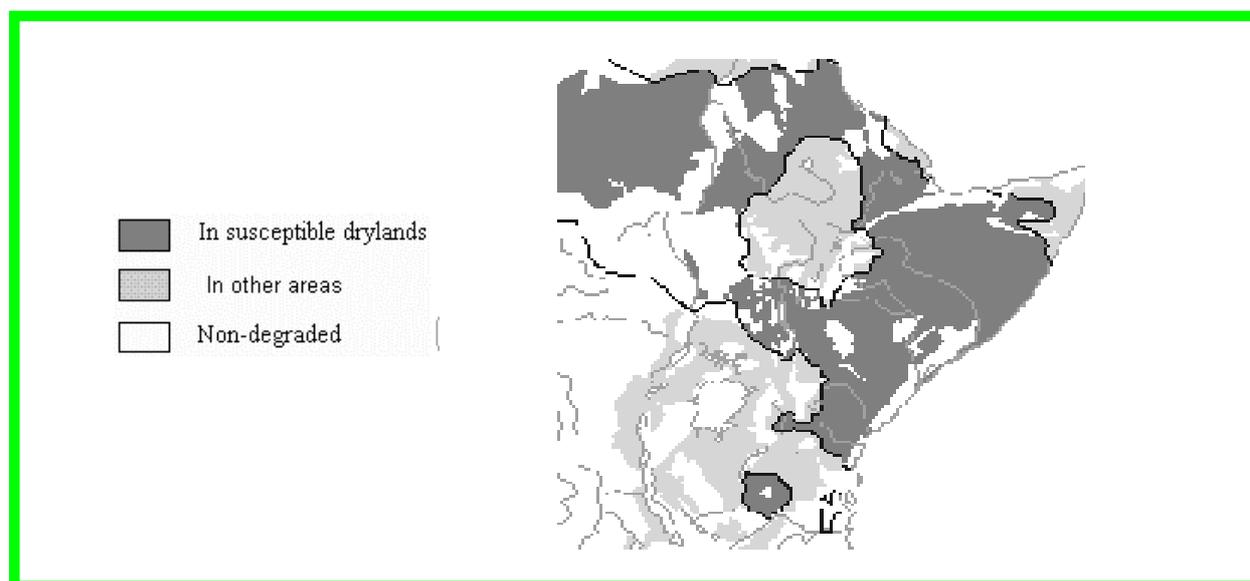
ADOL stated it was good to hear that some of the activities mentioned are already happening. Is it possible to divide the activities into “on going” and “new” activities. Suggestion - Opening borders will bring many benefits at relatively low cost i.e. increased trade and less conflict. Can the MPs draft a letter to the appropriate authorities to start a committee on looking at how to open the borders.

When we talk about improving trade in livestock it is important to raise local awareness of the issues and prepare livestock owners on the possible benefits. This will help them to “progress in a good way”. If this does not happen the benefits of trade may not go to the pastoralists

Group presentation on water and pasture

Someone suggested that there should be a regional meeting on water. It was noted that the pastoralists themselves had identified this as a key issue and therefore it was important to identify who is doing what and how should be convened.

There is a tendency for pastoralists to burn pasture ahead of the rains to get better green growth and to control ticks. The Pokot and the Turkana are the only groups who don't burn pasture. There is a need to educate

Overgrazing in the Greater Horn of Africa

pastoralists on the problems of burning pasture. We need to encourage the veterinary extension to teach pastoralists about pasture conservation through haymaking.

The rejoinder was made that haymaking by hand was extremely labour intensive. First find out the benefits of burning before condemning burning. Burning may have a some valuable ecological and health benefits. E.g. tick control and control of bush encroachment. If the research indicates that burning is damaging then extension agents can be trained to provide appropriate messages accordingly.

There was prolonged discussion on the benefits and disadvantages of burning. Some participants stated that controlled burning was of benefit. Others pointed out that continuous burning eventually leads to nitrogen depletion.

The conclusion was that the pastoralists and the scientists should work together to develop the best techniques and extension messages for radio programmes and small group discussion. It was stressed that the broader issues of range management, wildlife conservation, land tenure that need to be considered. Policies and legal frameworks

to enable improvements need to be developed.

In Uganda the new constitution states that the land belongs to the people and not the government. The Uganda land alliance has statistics on the use of the lands of Uganda. The policy issue that needs to be developed is how to give people more land without damaging the potential or natural diversity of the land. Pastoralists need to take advantage on gaining control / access of community lands.

Suggestion – map the different groups and their grazing area. Activities related to land tenure did not give any clear activities but is an issue that needs longer term consideration. Livestock census – aerial surveys are prohibitively expensive and there are alternative methods for counting livestock e.g. through vaccination campaign statistics.

We do need to know livestock population figures to ensure infrastructure is appropriate and survey information is accurate. NSCC suggested that the proceedings of this meeting should be presented to the S. Sudan donor / NGO co-ordination meeting.

Importance of cattle for the Karamojong

The very epicenter of a Karamojong's interest in cattle is his name ox. This animal is central to the herd-owner's highest hopes, darkest dreads, and greatest inspiration. The name ox is so called, because this special animal's name is invoked whenever its owner is faced with circumstances requiring inspired acts of bravery and courage, thus giving rise to another term for the beast: ox of invocation.

Although the Karamojong treat all their cattle with great care and respect, the special name ox is cared for far above all others, and is looked after with much admiration, tenderness, and even affection. A herdsman often ornaments his special animal and even composes poetry and songs in its honor. He may spend hours practising, or simulating, acts of bravery and honor—thrusting his spear at imagined foes, all the while calling out the name of his ox.

A Karamojong only has one name ox, with both the animal and the man often growing up and and growing old together. Sometimes this ox outlives his owner, and if this is the case, upon his owner's death, the name ox is sacrificed in a solemn ritual. If the animal dies first, the owner is frequently overcome by grief—a grief that may even eclipse that felt when he loses a wife or child.

<http://www.karamoja.org/>

Group Presentation on Livestock and Trade

It was noted that changes in international trade regulations presented an opportunity for land and people rich countries such as those in East Africa.

Someone asked if borders were part of the solution or part of the problem: should we be trying to regulate them or remove them.

To this was added that central regulation of animal movement was essential for the control of diseases that threatened animal and human health. Many epizootics had been eliminated from Europe before the advent of modern medicine by movement controls, without movement control Rinderpest had spread unhindered throughout the continent.

opening & closing speeches



The LCV welcomed the distinguished guests and all the participants to Uganda and Mbale. He encouraged the participants to go out from and see the natural wonders of the district.

He mentioned how moved he was by the presentations of the youth, elders and women from the Karamoja cluster. The presentations graphically illustrated the day to day problems the people face. He sincerely hoped that the workshop would be able to work out some solutions to these problems. He reiterated how welcome the participants were to the district.

Mr. Dan Evans spoke on behalf of the US Government and of the USAID as follows:

Honourable Minister for Agriculture, Animal Industries and Fisheries, Distinguished representatives from throughout the region, Ladies & Gentlemen,

1. It is my honour to address this meeting on behalf of the United States Agency for International Development's Regional Economic Development Services Office (REDSO), which is based in Nairobi.
2. USAID has provided millions of dollars worth of food assistance over the past twenty years in the form of disaster relief for pastoral areas, which are often hit by drought and conflict. While the US government remains committed to providing disaster assistance, we recognise that our goal must be to reduce the need for this outside help. Improved development will protect pastoralist communities from drought and famine by providing alternative sources of income. Improved economic integration is also essential to increase the rate of recovery when drought and other disasters occur.
3. Conflict is a disruptive force at many levels. At the local level individuals suffer injury and loss of life,

as well as the loss of precious resources they depend on for survival. At the national level, economic growth and trade are disrupted. And regionally borders may be closed further limiting trade and regional economic integration.

4. I would like to congratulate the Organisation of African Unity's Inter Governmental Bureau for Animal Resources for organising this meeting, and I would like to thank the Government of Uganda for being our Hosts.
5. This workshop addresses the three levels required to reduce conflict: community level commitment, national support, and regional co-ordination. I wish you great success over the next few days, as you:
 - define how communities can become more responsible for their own peace,
 - agree on the commitment of national governments to support local peace initiatives,
 - develop recommendations and plans to resolve the problems affecting your lives and the lives of your families.
6. Establishing a commitment to reduce conflict is essential for the region's growth and prosperity. The decisions you reach and the commitments you make will not only improve your own lives, but those of your children and their children.
7. Looking to the long-term future of the Region, I encourage you in your efforts. And USAID looks forward to supporting you.

Dr Delia Grace representing the Department for International Development, UK said that it gave her great pleasure to be here. The vision of DfID was a world free of poverty. While great progress had been made in recent decades some of the deepest and most intractable deprivation remained in sub-Saharan Africa. The 20 million

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pastoralists and 240 agro-pastoralists living here were among the most marginalised, vulnerable and opportunity-poor groups in the continent, and indeed the world.

DfID had been supporting pastoral initiatives in the region for several decades and knew that conflict was a priority issue; without peace there was little chance for prosperity.

But while they experienced many challenges it was also the case that pastoral areas were rich in land and human resources. The low input, traditional, organic systems of agriculture were well placed to benefit from the predicted increases in demand for livestock products and changes in market requirements and trade policy. Potential paths out of poverty existed but there must be institutional and policy framework in place to allow pastoralists to capitalise on these; and while conflict continued investments would stay away. What they were doing today was an essential part of bringing prosperity and development to the region,

DfID welcomed this initiative, congratulated the organisers and participants, and wished them the best of success in their endeavours

Dr Jotham T. Musiime the Director of OAU/IBAR was then requested to speak. He welcomed the distinguished guests and conveyed good wishes of the Secretary General of OAU/IBAR. He noted that the meeting had coincided with the nomination of Ugandan parliamentarians and the OAU officials, who had hoped to be present, had been called to Rome for important international deliberations.

He gave a brief history of OAU / IBAR. The organisation had arisen as the result of a meeting between scientists and experts in animal health in Nairobi in 1947, and had taken official form in 1951. In 1965 it had come

under the aegis of the newly formed Organisation of African Unity. He mentioned that IBAR had brought about some remarkable achievements. As a result of its efforts Rinderpest, the most serious cattle disease in the world, had been largely eradicated from Africa and is now confined to two small areas of South Sudan and S. Somalia.

He noted that USAID, the EC and DFID have provided valuable support. The objectives of IBAR work support the objectives of both donors as improving the control of animal diseases would both decrease poverty and increase food security in the region.

He mentioned that the next harmonisation meeting might not be in Uganda but that the OAU is counting on the Ugandan government's support. The process is international and must be addressed at the regional level.

He mentioned that IBAR is supported with core OAU funds and these funds come from the member states. He thanked the Minister for the support of his government to the OAU.

The meeting was then officially opened by **the Right Honourable Kisamba-Mugerwa**, the Minister of Agriculture, Animal Industry and Fisheries, with the following speech.

Honourable Ministers, Honourable Members of Parliament, Distinguished Guests, Ladies and Gentlemen.

On behalf of the Government and the people of Uganda, and on my own behalf, I welcome you, particularly the delegates who have come from Ethiopia, Sudan and Kenya, to Uganda. I am here not only on my own behalf but to representing by colleagues. It is my hope that you will feel at home here and that you will take advantage of your presence in this country, to enjoy the many beautiful sites as well as the warm hospitality of the people of Uganda.

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Earlier, I had the privilege to meet the community representatives from the fourteen ethnic groups that make up the Karamojong Cluster. I listened with keen interest to their narration of the problems that their people continue to experience in their daily lives and their proposals for solving these. It is essential that the people of the Cluster themselves be given the opportunity to deliberate the problems, and the Government of Uganda is always willing to listen to the voice of the people. We see our role as that of providing an enabling environment in which the people can achieve their aims.

I was particularly impressed to learn from them the fact that, the on-going Pastoral Communities Harmonisation Initiative, which has brought us together here, was actually started by the people themselves, rather than governments or external development agencies, as is usually the case with such endeavours.

I was also highly impressed by their analyses of the problems and the solutions that they proposed. It was remarkable that in presenting the solutions to the problems, they started by what the communities themselves should do to address the identified problems. The community representatives appreciated, as we all must, that some of the activities to address the pertinent issues lie outside the existing capacity of the communities. These call for interventions by governments, international donors, development agencies, NGOs, religious organisations and such other concerned organisations.

I urge you to take the communities' analyses seriously and use them to come up with practical interventions that must be implemented to bring about positive change in the Cluster.

Ladies and gentlemen, I wish to commend the Organisation of African Unity (OAU) and particularly its Intra-African Bureau for Animal Resources (IBAR), for responding to the cry-for-help of the communities in the Cluster. I am made to understand that IBAR's mission

in the Cluster is to control and eradicate diseases that affect livestock - the main economic pillar of the pastoralists.

I also understand that with the rampant insecurity experienced in the Cluster, this mission soon turned into mission-impossible. I therefore commend the OAU for not just throwing in the towel, but through the courage of its staff's convictions, going beyond the call of duty, to facilitate the inter-communal dialogue, which has resulted in the on-going Community Harmonisation Initiative. I urge the OAU to carry on and enlist the participation of the governments, donors, IGAD and other development agencies, in order to about substantive changes and peaceful development for people of the Cluster.

Ladies and gentlemen, this initiative would not have been possible without the availability of a considerable amount of financial and material resources. To this end, I wish to commend both the American and the British governments for having risen to the occasion and made available the necessary assistance. I understand that, the two governments are indeed, extensively involved, in development programmes targeting the pastoral people, across the Horn of Africa. It is my hope that the two governments will continue working with us, as we search for solutions to the problems facing Karamojong Cluster communities, and as we implement programmes aimed at meeting their social development needs.

It is my understanding that OAU/IBAR is not the only agency working with the Cluster communities and that there is a variety of organisations, including NGOs, religious and other civil society agencies, which are actively engaged in development work in the area. I wish to register Uganda government's appreciation and gratitude to all those agencies and urge that they redouble their endeavours, for the common good of the people of the Cluster and that of our countries.

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The government of Uganda is deeply committed to the creation of peace and development for its people throughout the country. As you can see by looking around you Uganda is blessed with many natural advantages in agricultural production, and the government is seeking to increase productivity, and marketing of products as a method of poverty alleviation.

But in Karamoja the situation is very different to the rest of the country. In the presence of insecurity, it is not possible to commercialise subsistence farming. In this regard, the government has been doing its best to contain insecurity and implement a variety of development programmes in its part of the Karamojong Cluster. However, we recognise that the many of the problems span across our borders and that alone, the Uganda government cannot fully resolve them. That is why we are continually engaged in dialogue with our neighbouring country governments, with a view to generating joint and concurrent interventions. I assure you that Uganda will support whatever practical recommendations you might make at this meeting, toward the harmonisation of our borders.

I am aware that livestock raiding was generally always part and parcel of the pastoral community cultures. But raids were strictly controlled and rarely caused the massive destruction that we see today. The weapons used in the past were basic - spears, arrows and sticks. Today however, we are witnessing the use of modern and high tech weapons that multiply the damage caused by raids, quite extensively. Wars and civil authority breakdowns in our region have made for easy availability of such weapons. Control of access to those weapons by the citizenry does require collective and joint action across the region. OAU and IGAD are well placed to facilitate such inter-governmental initiatives.

We recognise that the Cluster community experiences relative difficulties in accessing development. We do how-

ever, have in place, comprehensive policies and plans, that, if fully implemented, would create the necessary enabling environment for peace and development. We are however, as you are fully aware, experiencing resource availability constraints and this has limited the government's capacity to implement its plans fully. At the same time, the legal and policy environment in the different countries is not fully harmonised. In this regard, I would urge you to devote some attention to policy harmonisation across the region, in your deliberations, and make feasible recommendations aimed at redressing this shortcoming.

You will agree with me, when I say that the responsibility for social, cultural and economic progress ultimately lies with the people themselves. I am encouraged, as I observed earlier, by the fact that the Karamojong Cluster community representatives assembled here, already acknowledges this fact, as evidenced by the order in which it allocated responsibility for the various proposed interventions. Governments, development agencies and donors, have a duty to build and strengthen community capacity to own their development. The programmes that we devise must therefore complement and fortify the community's own creative assets rather than seek to replace these. Whatever recommendations you come up with here, must therefore be in compliance with this principle.

The Government of Uganda recognises its responsibility to deliver services. This is especially important in remote and poor areas like that of the Karamoja. The main economic activity of the area is agriculture based and the government has several programmes to promote food security and also to develop exports. We have also launched an initiative to disarm the Karamoja, which will remove the main cause of insecurity. We have decentralised research - there are now 12 centres. But although there are more than 500 graduates so far none have gone to the Karamoja. Even those people originating from the

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region don't want to come back and work there.

Before I conclude my few remarks, let me once again reiterate the commitment of the Government of Uganda to promotion of peace and development in the Karamojong Cluster. Let me also reassure you that the Uganda Government eagerly awaits your proposals and recommendations. We will give them serious consideration and implement, alone or with other governments, any that are within our capacity.

It now gives me much joy to declare this august meeting to be officially open!

The closing speech was given by **The Hon. Omwony-ojwok**, Minister Of State For Northern Uganda Rehabilitation in the office of the Prime minister, as follows.

Your Excellencies, the Diplomats here present,

My Colleagues, Ministers and Members of Parliament from the Participating Countries, Regional, District and Local Leaders from Participating Countries, Participants at the International Meeting, Members of the Electronic and Print Media, Distinguished Guests, Ladies and Gentlemen:

After four days of intense discussions, the Second International Meeting of the Pastoral Communities Harmonisation Initiative, sponsored by the OAU/IBAR is coming to a very successful end.

It has been my real pleasure to attend this meeting. I take the opportunity to thank the organisers for inviting and keeping us here so well. You deserve a special thank you! It is yet a special honour to have been asked to officiate at this Closing Session. I, however, do so with some reluctance. I know that most of us would have wanted a longer time to interact and share together our ideas on

the very burning issues that have been discussed. Yet, everything has a beginning and an end. In any case, it is necessary that we all disperse in order to go forth and multiply the fruits of this gathering through action among our Governments and communities.

Uganda is most honoured to have hosted this second International Meeting here in the once again rising Municipality of Mbale. I wish to give you the full assurance of the Government of Uganda that we shall always be happy to provide you the venue for such meetings. The Uganda Government deliberately seeks to encourage and support initiatives like yours that work to empower communities and civil society through their own initiatives. We shall co-operate without unduly trying to interfere.

In her Opening Speech, H.E the Vice-President specifically welcomed the participants from Ethiopia, Sudan and Kenya to our country and urged them to enjoy their stay. I now wish to hope that you have, indeed, responded to this advice.

On a more serious note, this forum was intended to advance the process of harmonising initiatives by pastoral communities in the Horn of Africa countries of Ethiopia, Sudan, Kenya and Uganda. What have we achieved from this meeting? I know there are many areas of achievement. Allow me to highlight only 5 key ones as I have come to see them:

First, the sharing of experiences about initiatives already in place in our different countries;

Secondly, identification of issues that remain to be addressed through new or expanded activities;

Thirdly, collection of policy issues – including legislation – necessary for Governments and international agencies of an inter-state character to deal with;

Fourth, creating avenues for wide-ranging advocacy and

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lobbying in favour of pastoral community initiatives;

Fifth, identification of possibilities of resource mobilisation for the initiatives projected.

It is my view that the gathering has propelled us forward towards **joint planning** for activities that can add value to those already in place within each country, by addressing cross-border and inter-community issues, between and among our participating countries.

It appears that central to what we are discussing is a number of concerns that will facilitate or hinder implementation. Our people will all be asking:

Do our Governments have the political will to assist the pastoral communities harmonise their initiatives by adopting appropriate policies and helping raise resources for their implementation?

Do our educated people see themselves as part of us and as persons committed to improving our lot? Or are they simply getting knowledge and training in order to look for greener pastures elsewhere?

Are international organisations genuinely prepared to work with, through and for pastoral communities? Or do they see pastoral communities as simple vehicles to feather their own nests?

Having been involved in pastoral issues for many years now at the levels of research, community initiatives, as Director General of the Uganda AIDS Commission and now as a Minister, I wish to suggest the following key challenges of the next phase for our region:

The first is the challenge facing our Governments to fundamentally reorient their appreciation of the role of pastoralism in the national economy and in the overall transformation of our societies. In this regard, I wish to sug-

gest that we should all work to make pastoral issues become a cross-cutting issue with its own criteria, measurable indicators within the policy and planning matrix like, for example, the issues of environmental and gender concerns.

The second concerns the issue of participation of pastoral peoples in every initiative, project or programme that affects them. Together with hunting and gathering communities, pastoralists have the greatest difficulty to be heard and involved in determining the course of events. This is so particularly due to their tendency to move about, with limited access to formal education and exposure to modern ways of doing things, their perceived cultural conservatism, and very often their numerical inferiority within our countries in relation to agriculturalists. There should be a deliberate measurable indicator in every project dealing with pastoral communities to determine one thing:

What is the role of the pastoralists themselves in it? Funders should stick to this principle as the basis of support?

The third area of challenge is research. Too often, Governments, implementers and even donors on the basis of lack of, insufficiency or distorted knowledge base, as well as actual prejudices, about pastoral communities, reach very critical decisions. It is amazing how little those who claim to work for pastoralists, including myself, know about them. More than in most types of communities, I urge that research becomes a pillar for the harmonisation of community initiatives among pastoralists. In this regard, I propose that, as a start, a special survey be carried out: simply to determine what initiatives are already going on, or are envisaged, among the communities under our purview. This meeting has established that such knowledge is crucial for us to make our way forward in a sure way towards the next phase. I insist that the next meeting should consider the implications of such a base-

line survey for our future work. **PASTORALIST HARMONISATION INITIATIVE**

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Your Excellencies and Participants:

We cannot end before expressing thanks to the donors and other international partners that have provided the resources necessary for organising the international meeting. You the participants do deserve particular recognition for your active contribution during the discussions and even outside the sessions themselves.

Finally, there is a saying that good food served in a little dish is all the sweeter! I should not go on further. I hope that I have given you some food for thought in these brief remarks.

It is now my singular pleasure, on behalf of the Government of Uganda, to declare this 2nd International Meeting of the Pastoral Communities Harmonisation meeting officially closed.

I wish each person here the very smoothest journey home. Please deliver to your families, communities and Governments the wishes of solidarity from Uganda!

I thank you.

annexes



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PASTORALIST HARMONISATION INITIATIVE

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Annex 2: Evaluations

Summary of Evaluations

Day 1				
	Excellent	Good	OK	Poor
Introductions	39%	44	17	0
Opening session	26	53	21	0
Community Presentation	55	40	5	0
Day 2 /3				
Presentation by OAU-IBAR	35	50	15	0
Identification of actors	24	52	24	0
Action plans for key issues	10	62	18	0
Day 4				
Visit to Park	25	28	38	5
Resolutions and Conclusions	10	55	35	0
Venue	47	47	5	0
Secretariat	35	45	20	0
Accommodation	16	53	32	0
Conference facilities	19	57	24	0
Moderators / facilitators	41	59	0	0
Travel arrangements	11	50	33	6
Conference overall		100%	0	0

What things about the conference didn't work so well for you?

Nothing (several)
 Not enough attention given to cattle rustling
 Review of progress on past resolutions not covered fully
 Not enough specific commitment of resources by donors
 Link-organisation not identified properly or accountable
 Arriving at action plans were cumbersome
 I felt the communities were treated inferior

Same topics as at Lodwar
 Presentations from group work too long, should have been challenged more
 Accommodation in outskirts of town
 Transport problems
 Phones going off during discussions
 Some participants talking while others were presenting
 Transport to accommodation
 Fuel refunds not correctly worked out
 Poor liaison during park trip

What things about the conference did you like best?

Facilitators and Facilitation (several people cited this)

Resolutions and concrete action plans (several)

Community Presentations (several)

Meeting and communicating with other stakeholders (several)

Well planned timetable (several)

Representative stakeholders (several)

Emphasis on action rather than analysis

Pastoralists in the center of the meeting

Actor identification

Food

Press conference

Focus Group Issues

Any other comments or suggestions

We must co-ordinate and follow up

Next time have it in Sudan or Ethiopia

Keep up the effort, there is need for continuity

Need to document progress on action plans

More meetings are required

Next venue should be in pastoral area

Resolutions must be implemented

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Annex 3 Focus Group Results

Based on the communities presentations and the discussions on these, the facilitators identified some key areas where action was needed, to move forward peace in the Karamoja. These were as follows:

- > Action to improve communication and coherence between stakeholders in the peace process.
- > Action to increase choices, alternatives and opportunities for pastoralists
- > Action to governance, accountability and transparency: at local, national, regional level
- > Action to allow pastoralist to trade their way out of poverty -markets, movement and trade
- > Action to improve management of natural resource conflict: water, pasture, livestock
- > Action to get guns out of the Karamoja: realistic strategies for disarmament
- > Action to improve animal health -the livelihood base of pastoralists

- > Action to empower women to build peace
- > Action to get the voice of pastoralists to people in power

After plenary discussion, these were simplified to five key areas where participants felt action was essential, and progress achievable. These were:

- > Governance and Policy Influence
- > Animal Health and Trade
- > Managing water and other Natural Resources
- > Communication for Peace, Education and Trade
- > The Role of Women in conflict prevention

Participants were allocated to groups to analyze what activities where necessary, who should be involved and how the activities could be resourced.

The presentations were as follows:

Group 1 Governance and Influencing Policy

What	How to do it	Involving	Funded by
Establish and/or strengthen national parliamentary pastoralist groups	Organise around key issues Research key issues Capacity building	MPs	Donors
Harmonise PPGs in the region	Meeting together Sharing information Internets	Parliament IBAR, OAU, IGAD EAC	USAID, DFID
Form and/or strengthen District Pastoral Associations	Awareness creation	Communities, animal health workers, NGOs, churches, PENHA	Donors
Pastoral policy appraisal units at all levels	Task force, consultants	OAU/IBAR to co-ordinate	

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What	How to do it	Involving	Funded by
Civic education and sensitisation	Workshops, dissemination	Communities, local administrators, mps, Fecclaha and religious organisations, PENHA, IBAR	
Using radio to influence at local and regional level	Through existing or new programmes	WV Pokatusa, Pax Christi, local authorities, churches	
Using print to influence locally	Monthly Features		
Develop and establish early warning system for conflict at local, national and regional level	Co-ordination, information sharing	IGAD, OAU/IBAR, NGOs	GTZ, USAID, WVI

Group 2 Animal Health and Trade

Activity	Involving	Funded by	Resources
Control of Rinderpest: > Continue on OIE pathway > Surveillance and vaccination	OAU/IBAR, Govt. NGOs	EU, Govt., NGOs	Vaccine Manpower Logistics
Control CBPP/CCPP > Surveillance and vaccination > Border controls	OAU/IBAR, Government, NGOs	EU, Govt., NGOs	Vaccine, Logistics Manpower,
Endemic disease > Vaccination > Treatment	Private sector, communities, government extension, NGOs	Communities, NGOs, private sector	Drugs, manpower, vaccines, logistics
Survey of livestock markets, stock routes and holding grounds	OAU/IBAR, Government, NGOs	OAU/IBAR, Govt., NGO	Funds, consultancies
Improve existing/ establish new livestock marketing infrastructure	Community, local government, NGO, OAU/IBAR	OAU/IBAR, FAO	Funds, skilled manpower logistics
Trade Related Diseases (RVF)	OAU/IBAR, FAO	OAU/IBAR, FAO	Consultants, funds, manpower,
Livestock movement control > regulating movement > identification of livestock	Central government, local government, vets	Central government	

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Other activities suggested in the plenary included

Improving diagnosis capability. Breed improvement.
Emergency preparedness especially for Rinderpest. Sensitise government officials on WTO
Build on existing infrastructure eg Italian Co-operation laboratory in Moroto.

Group 3 Managing Water and Related Resources

Activity 1: Inventory of existing water sources

Actors:

South Sudan: Catholic Development Services, Toposa Development Association, Diocese of Torit, Sudan
Relief and Rehabilitation Association Co-ordinating: SRRA
North Sudan: Water Rural Department
Uganda: DVOs, Oxfam (Kotido). Co-ordinating: KPIU
Kenya: District Steering Groups, West Pokot DDC Co-ordinating: DDC
Ethiopia: ?
Regional: OAU/IBAR / UNICEF

Costs: Staff, Transport Fuel

Funders: CAPE / UNICEF / KPIU / Oxfam / LWF

Activity 2 Livestock Census

Rationale: For planning and budgeting, for raising awareness on importance, for branding.

Method: Head count, aerial surveys.

By: Central and local government co-ordinated by OAU/IBAR

Costs: Aeroplanes, equipment, expertise, personnel, allowances

Funders: OAU/IBAR, EU, line ministries

Activity 3 Better Pasture Management

Rationale: Breakdown of traditional range management practices (indiscriminate burning, overstocking, insecurity, inability to cope with drought / floods)

Activity: Creation of awareness through mobilisation and sensitisation

By: DSG (Kenya), DVO (Uganda), DVO (Sudan) Co-ordinated by PACE

Costs: Human resources, transport, radio programmes

Fuders: PACE, Ministries of Agriculture, World Vision International, Radio Uganda, USAID-R

Activity 4 Address land tenure issues

Rationale: Alienation of land due to conservation, military, tourism

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Group 4 To improve communication for Peace, Education and Trade

Objective A Communication for Peace: Opening up Security Roads

Where	By whom	Resources
Moroto-Nakitoto-Lokiriama	Metheniko, Turkana, GoK, GoU	Equipment M of Works
Kalapata - Oropoi	Dodoth, Turkana, GoK, GoU	Fuel
Lokichokio -Solia	Toposa, Turkana, SRRA, gok	Food for Work
Naita - Nakuwa	Toposa, Nyangatom, GoE, SRRA	Allowances
Kibish- Omorate	Nyangatom, Merille, GoE	
Lotukei - Kidepo	Dodoth, Didinga, GoU, SRRA	
Kakuma- Loreng- Kongobot- Nakipelimoru	Jie, Turkana, GoK, GoU	
Loya- Naoyapong	Pokot, Turkana, GoK	

Communication for Peace: Other activities

Activity	By Whom	Resources
Radio programmes for the cluster National Broadcasting Stations NSCC radio Voice of Karamoja	World Vision International Governments NGOs	Radios, boosters Production Costs
Community level dialog, including border points	NGOs, CBOs Governments CAPE, village committees	Transport, fuel food for participants Allowances for facilitators
Facilitate formation and support operation of village level peace committees	Traditional community leaders, with NGOs and Government	Transport, fuel, tobacco for committees. Allowances for facilitators
Opening and strengthening border-point offices	Governments, Traders, chamber of commerce, NGOs, Communities	Micro-finance schemes, transport
Establish Mobile Security Patrol Units	Government and Communities	Fuel and Food

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Objective B. To improve communication for education

Activity	By Whom	Resources
Education programmes on the radio	Government, NGOs, communities, private sector	Radios for schools, production costs
Affordable education for children	Government, NGOs, communities	Food, books, materials, teachers allowances
Establish capacity building programmes	Governments, NGOs, communities	Of training programme
Re-open schools and training institutions at borders	Governments, NGOs, communities	Renovation, staff, security, materials, equipment
Adopt and enhance alternative basic education (NFPE)	Governments, NGOs, communities	Renovation, staff, security, materials, equipment
Promote education of the girl child	Governments, NGOs, communities	Materials, scholarships, employment opportunity

Objective C: Improving communication for livestock trade

Activity	By Whom	Resources
Opening livestock markets infrastructure, movement permits	Governments, traders, NGOs	Roads, quarantine stations, loans,
Livestock Traders Co-operatives	Governments, traders, NGOs	Loans, capacity building
Research livestock trade opportunities	Governments, NGOs, community	Funding, expertise

Construction of new security roads and opening up temporary through Food For Work. P T

Opening Livestock Markets at Border-points T

Using NSCC radio system / long range radio. P E

Facilitation of inter-community dialogue. P E

Opening and supporting border point offices. P

Developing means of transport and vehicles. P T

Ensuring free / affordable education is available. E

Capacity building and awareness raising programme. E

Schools and training institutions at border points. E

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Facilitation of transport to move animals across borders. T
Livestock movement permits to be issued at borders. T
Facilitate formation and operation of Peace Committees. P
Establish co-operatives with bordering communities > T
Establish mobile security patrol units. P
Alternative basic education and non-formal primary education. T
Education for girls. E
Research opportunities for livestock trade. T
Dedicated Karamojong cluster radio broadcasting service. P T E

Group 5 Role of women in prevention of conflicts and in peace making

Outputs

- > Awareness raised amongst women and other community members on the importance of peace and prevention of conflicts.
- > Capacity of women to promote peace strengthened.

Activities

Identify and support groups already working with gender and peace.
Training of trainer courses.
Organise inter and intra community meetings.
Sensitise communities through public meetings
Develop and disseminate extension materials
Facilitate social meetings e. g. school drama, women choirs.
Research and dissemination on role of women.

By whom

Sudan: DOT, CDS, TDA
Kenya: WVI, Oxfam-GB, ITDG, TPDA, ALRMP, NCCK, ACK, LWF
Uganda: WVI, OXFAM, KPIU, ADOL, CHIPS
Ehtiopia: SPCM, SIM, NCA

Co-ordinated by:

Sudan: SRRA
Kenya: District Peace Committees,
Uganda: Minister for Northern Rehabilitation, Minister for Karamoja
Ethiopia: South Oromo zone Council Committee
Others; to be identified

Costs:

Funders: Donors

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Annex 4 Newspaper Coverage of Conference