

A close-up, profile view of a woman's head and shoulders. She has dark hair styled in a dense, braided bun. A single white feather is tucked into the top of her hair. She is wearing a wide, circular collar made of red and yellow beads, with a black and yellow beaded band around her head. The background is a soft, out-of-focus green. In the top right corner, there is a red brushstroke graphic containing white text.

Pastoralists and Peace

Hawassa, Ethiopia Feb 2011

Art Director

Yayeheyera Tadesse

Photographers

Emily Taylor

Yayeheyera Tadesse

Claudia Roos

Tillman Elliesen

Translators

Dereje Kassim (Dawro)

Abraham Bongosso (Nyangatom)

Edith Bardel (French)

Rapporteur

Mahider Tesfu

Steering Committee Members

For the organization of the event thanks goes
to the Steering Committee Members and its supporters

Abdel Moneim Elhoweris, CEWARN

Tigist Hailu, CEWARN

Bisusew Mersha, CEWARN

Abdirashid A. Warsame, CEWARN

Fekadu Abate, OPA

Gabriele Hoehl, Consultant GIZ

Sonja Vorwerk-Halve, GIZ

Claudia Roos, GIZ/CPS

Maike van Uueem, GIZ/CPS

Manar Abdelmageid, Intern CEWARN

Kagwe Mutahi, Intern CEWARN

Printer

Central Printing Press

Publisher

The Conflict Early Warning and Response Mechanism
(CEWARN) of IGAD

P.O.Box: 58652 Addis Ababa, Ethiopia

Tel: + 251 11 6 61 4480/ 6 18 4050/14/17

Fax: + 251 11 6 614489

E-Mail: cewarn@cewarn.org

www.cewarn.org

This publication is supported by Deutsche
Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH
on behalf of the German Government

studio**net**.
see your thoughts!

Pastoralists and Peace

DIALOGUE WORKSHOP ON BEST PRACTICES IN LOCAL RESPONSE STRATEGIES

20-23 February, Hawassa, Ethiopia





Partnership for Peace

Dialogue for Peace in Pastoralist Societies

A Dialogue Workshop on Best Practices in Local Response Strategies, was held in February 2011 in the town of Hawassa in the Southern Nations, Nationalities and People's Regional State. The workshop was conducted by the Conflict Early Warning and Response Mechanism (CEWARN) of the Intergovernmental Authority on Development (IGAD), in collaboration with the Gesellschaft für Internationale Zusammenarbeit (GIZ) and the GIZ-Civil Service Program. In attendance were all IGAD member states, represented by some 40 persons, including members of national Conflict Early Warning and Response Units (CEWERU) and civil society organizations, as well as traditional leaders. The aim of the workshop was to review and learn from case studies submitted by IGAD member states regarding best practices in local response on conflict prevention strategies. Initiatives undertaken at both local and national level in various IGAD countries had contributed to mitigation and prevention of conflicts, both in the short and longer terms.

The dialogue workshop was part of CEWARN's capacity building initiative in Conflict Prevention, Management and Resolution (CPMR), aimed at strengthening the response aspect of its mandate. This would be accomplished by equipping local-level stakeholders with the necessary skills to prevent and mitigate pastoral and related violent conflict in the IGAD Sub-region. The workshop was specifically primed at building the CPMR capacity of CEWARN's local and national level peace structures in the Dikhil, Karamoja and Somali Cluster, through peer-to-peer (horizontal learning).

CEWARN, GIZ and the Civil Peace Service-Ethiopia wishes to thank all participants from the cross-border areas of Djibouti, Ethiopia, Kenya, Somalia, Sudan and Uganda who presented case studies based on their experiences of cross-border pastoral conflicts. Their contributions resulted in the success of the workshop.





PASTORALISTS IN EASTERN AFRICA



Pastoralism in East Africa is believed to have been undertaken for the past 9000 years. Pastoralists are people who herd livestock for a living on both a daily and seasonal basis, relying on grazing land and water resources. There are currently around 20 million people in East Africa, nomadic or semi-nomadic, who rely on pastoralism as their way of life and major source of income. That the practice of pastoralism has survived to this day proves that it is adaptive and resilient to pressure and change. However, pressure and change can sometimes result in conflict and can be addressed by traditional, modern and hybrid approaches and methods.

Opening Remarks



The workshop was formally opened by H.E. Mr. Shiferaw Shegute, President of SNNPRS. He stressed that the Dialogue Workshop was of vital importance in enhancing cross-border cooperation to address the regional aspect of pastoral and related conflicts. He informed the delegates on current initiatives by the Ethiopian Government to improve peace and security in pastoralist areas within the CEWARN framework and beyond. Mr. Shiferaw also highlighted efforts by the government to address long-term developmental challenges in these areas through the five-year Growth and Transformation Plan, currently under implementation. He specifically cited efforts in improving telecommunications; power supply and road network activities, as well as education and health services.

CEWARN representative Ms. Tigist Hailu, emphasized the vital importance of the workshop, in light of CEWARN's current efforts to mitigate and prevent cross-border pastoral and related conflicts in the IGAD Sub-region. She stated that the workshop was designed to provide a forum for peer-to-peer learning and experience sharing among CEWARN's local and national-level stakeholders. She further expressed her belief that the delegates, particularly those representing CEWARN areas of reporting in the Dikhil, Karamoja and Somali Clusters, would come away from the event having garnered practical lessons for improving the effectiveness of future interventions.



Ms. Sonja Vorwerk-Halve from GIZ-Germany emphasized the importance of the workshop in providing a forum to reflect on, and document, best practices in pastoral conflict prevention and mitigation in CEWARN's areas of reporting. She intimated that although these practices had saved lives, this was often not recognized and should therefore receive due attention in the media and through documentation in various publications such as this booklet. Ms. Vorwerk-Halve went on to say that the German Federal Ministry of Economic Cooperation and Development (BMZ), through GIZ GmbH, had provided the necessary support in the establishment of CEWARN and in the period since its establishment. She furthermore described CEWARN as a success, as it incorporated all relevant stakeholders working towards the same objective – prevention, mitigation and resolution of conflicts so as to save lives and support development.



Ms. Claudia Roos from GIZ/Civil Peace Service Program Ethiopia (CPS), described her organization's activities in SNNPRS and Oromia Region since 2008. The CPS Program supports conflict transformation processes by collaborating with governmental and non-governmental actors at national, regional and local level. She observed that collaboration with CEWARN/IGAD, the Ethiopian CEWERU and the Rapid Response Fund had yielded good results in strengthening capacities for peace and supporting peace structures at the grass root level. Ms. Roos noted that the achievements of those Ethiopian pastoralist organizations which have teamed up with the CPS Program were worthwhile and should be presented and discussed at the forum. She stated that mutual learning, exchange of ideas and experiences, and the opportunity to get to know peace actors in the Horn of Africa, was important to enhance collaboration on peace work among IGAD member states.



Mr. Abdel Moneim Elhoweris, Research and Training Officer, highlighted the importance of the workshop and the expectations of a fruitful deliberation and experience sharing.



Conflict Early Warning and Response Mechanism (CEWARN)

Duties and Responsibilities

The Conflict Early Warning and Response Mechanism (CEWARN) of the Intergovernmental Authority on Development (IGAD) was established in 2002 to fill gaps related to lack of a crisis management and conflict prevention capacity in the Sub-region. It was also intended that CEWARN work closely with early warning systems of other African Regional Economic Communities, as well as functioning as a regional building block of the African Union's continental Early Warning System (AU CEWS).

CEWARN has been operating within the context of broader Conflict Prevention, Management and Resolution efforts initiated by IGAD, focusing, in particular, on cross-border pastoral and related conflicts. This narrow focus was decided upon by Member States, with the intention of widening its scope of activities in due course. Through its early warning reports and corresponding response interventions, CEWARN has actively contributed to the reduction of armed violence and an improvement in human security in three predominantly pastoral cross-border areas. These are the Karamoja, Somali and Dikhil Clusters (see map). CEWARN operates in an area the size of Uganda.

Response Programs

Mr. Abdirashid Warsame, CEWARN Response Coordinator, gave a brief overview of the Mechanism's response programs and initiatives. These include: the CEWARN Response Framework; the Rapid Response Fund (RRF); ICT4 Peace Project; Livestock Identification and Traceability Study (LITS); Training of Trainers Program in Conflict Prevention; Management and Resolution (CPMR) and the Capacity Development Results Framework (CDRF), supported by the World Bank Institute.

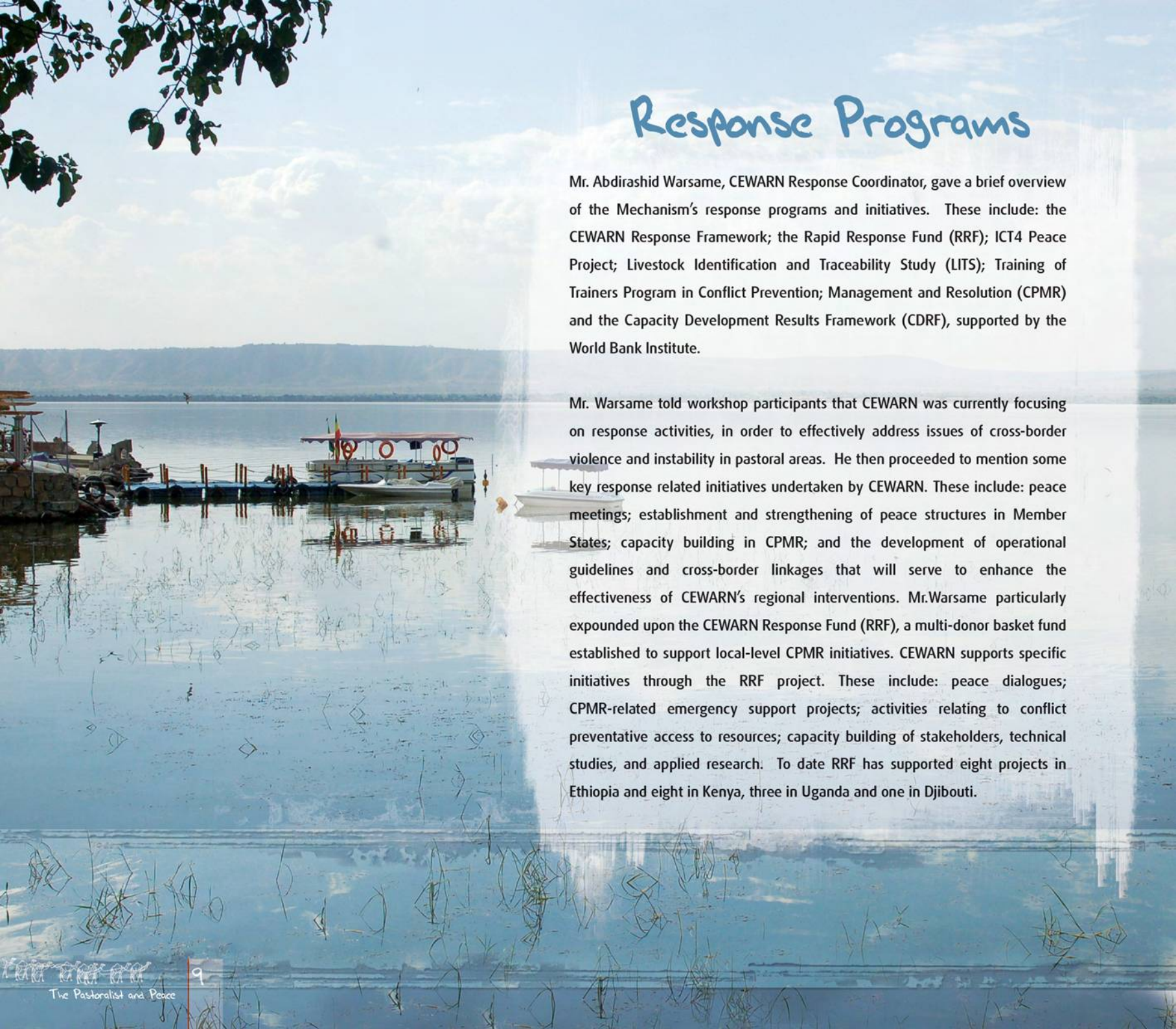
Mr. Warsame told workshop participants that CEWARN was currently focusing on response activities, in order to effectively address issues of cross-border violence and instability in pastoral areas. He then proceeded to mention some key response related initiatives undertaken by CEWARN. These include: peace meetings; establishment and strengthening of peace structures in Member States; capacity building in CPMR; and the development of operational guidelines and cross-border linkages that will serve to enhance the effectiveness of CEWARN's regional interventions. Mr. Warsame particularly expounded upon the CEWARN Response Fund (RRF), a multi-donor basket fund established to support local-level CPMR initiatives. CEWARN supports specific initiatives through the RRF project. These include: peace dialogues; CPMR-related emergency support projects; activities relating to conflict preventative access to resources; capacity building of stakeholders, technical studies, and applied research. To date RRF has supported eight projects in Ethiopia and eight in Kenya, three in Uganda and one in Djibouti.

From Kenya, Ethiopia, Sudan,
Djibouti, Somalia, and Uganda
they journeyed to Hawassa,
Ethiopia to learn from each other
and to promote peace.



- Karamoja Cluster
- Somali Cluster
- Dikhil Cluster

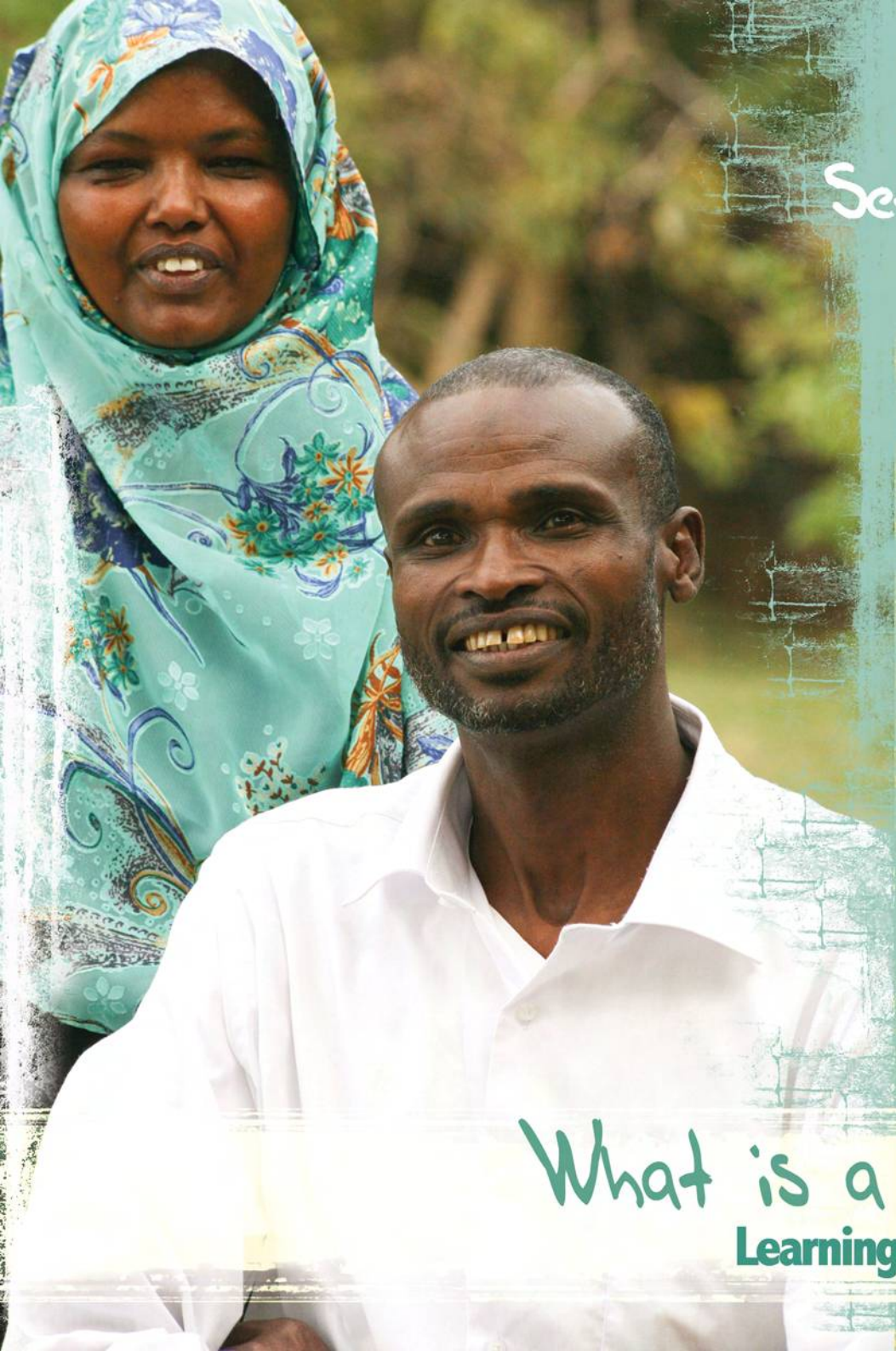
* Clusters are the cross-border
areas where CEWARN operates.



Response Programs

Mr. Abdirashid Warsame, CEWARN Response Coordinator, gave a brief overview of the Mechanism's response programs and initiatives. These include: the CEWARN Response Framework; the Rapid Response Fund (RRF); ICT4 Peace Project; Livestock Identification and Traceability Study (LITS); Training of Trainers Program in Conflict Prevention; Management and Resolution (CPMR) and the Capacity Development Results Framework (CDRF), supported by the World Bank Institute.

Mr. Warsame told workshop participants that CEWARN was currently focusing on response activities, in order to effectively address issues of cross-border violence and instability in pastoral areas. He then proceeded to mention some key response related initiatives undertaken by CEWARN. These include: peace meetings; establishment and strengthening of peace structures in Member States; capacity building in CPMR; and the development of operational guidelines and cross-border linkages that will serve to enhance the effectiveness of CEWARN's regional interventions. Mr. Warsame particularly expounded upon the CEWARN Response Fund (RRF), a multi-donor basket fund established to support local-level CPMR initiatives. CEWARN supports specific initiatives through the RRF project. These include: peace dialogues; CPMR-related emergency support projects; activities relating to conflict preventative access to resources; capacity building of stakeholders, technical studies, and applied research. To date RRF has supported eight projects in Ethiopia and eight in Kenya, three in Uganda and one in Djibouti.



Setting the Framework

Workshop facilitators, Ms. Dekha Ibrahim Abdi from Kenya and Mr. Abdullahi Hussein from Ethiopia, oriented the workshop participants on the objectives of, and methodology applied, in the Dialogue Workshop. They encouraged the various country delegations to reflect on the concept of a 'best practice' and its key attributes.

Best practices can be distilled from successful but also failed interventions. Success cannot be achieved without encountering challenges and mistakes. It needs experience and endurance to reach the level of a best practice.

The following list encapsulates the presentations made by the various country delegations.

What is a best practice?

Learning from success and failure



DJIBOUTI: A strategy or method used to prevent and resolve conflict and undertake peace building by all stakeholders.



ETHIOPIA: Endeavors, experiences and successful interventions yielding tangible results in peace making. In the context of peace building, a 'best practice' would entail building preventive mechanisms before problems occur.



KENYA: Measures that are successfully applied in a specific context which could be replicated in a different context. Best practices can include strategies/systems, alternative approaches, dialogue, inclusiveness, and mutual respect.



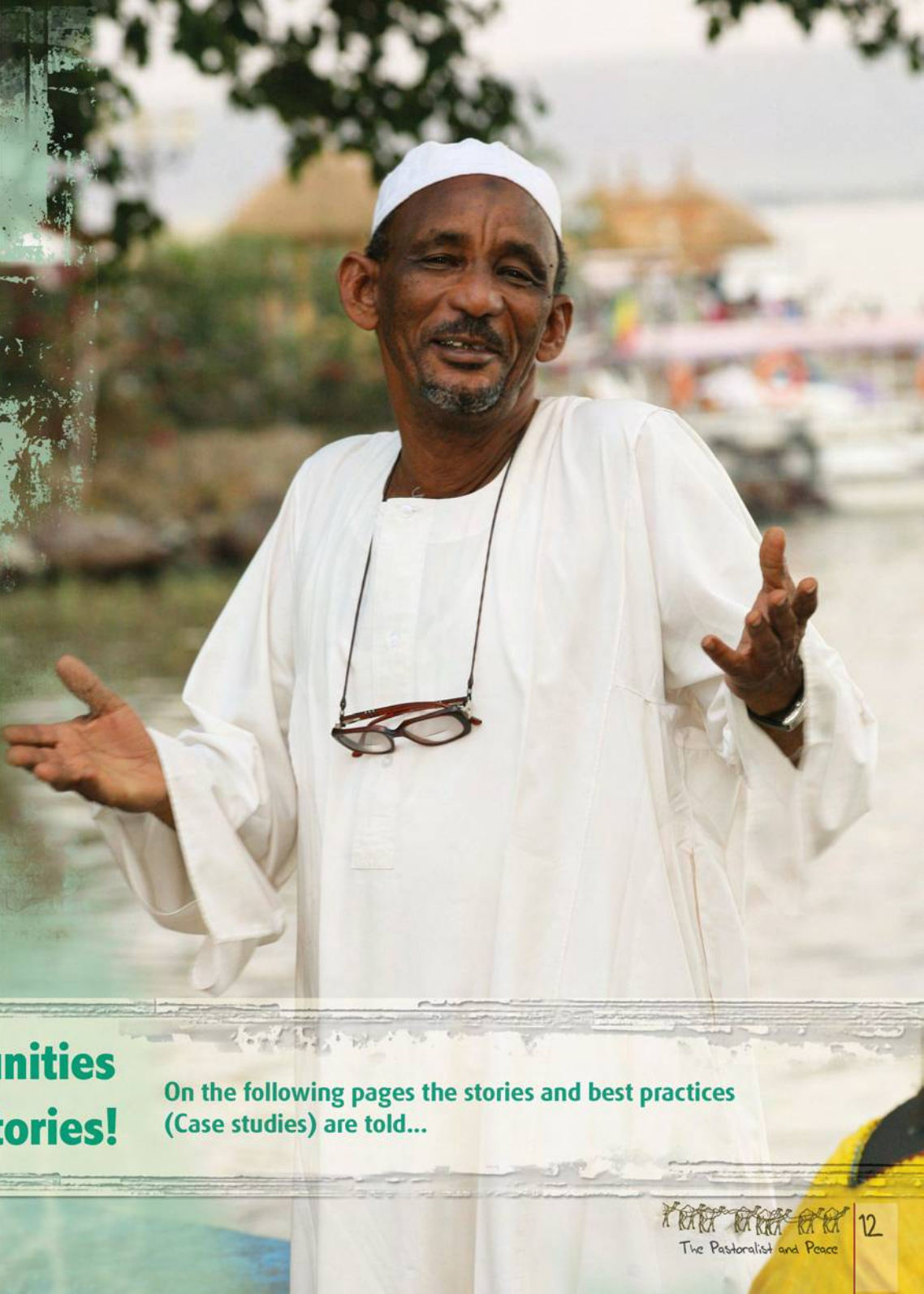
SOMALIA: An approach which, from experience, has proved to be a 'best practice' in resolving conflicts and disputes – An inclusive approach that is accepted, nurtured and sustained by the community.



SUDAN: Effective and sustainable strategies that have been implemented for some time and which have been proven to effect positive changes in hostile situations.



UGANDA: Tested and approved sets of approaches to solving conflicts.



What
is a best
practice?

**Pastoral communities
are good at narrating stories!**

On the following pages the stories and best practices
(Case studies) are told...



Fekadu Abate, Ethiopia



Maikona Declaration

: A Peace process facilitated by the Oromia Pastoralist Association

The Maikona peace process, which resulted in peace between the Borana in Ethiopia and the Gabra in Kenya, came about as result of a symbolic incident: With conflict between the two communities at its peak in 2005, two young men representing the conflicting sides unexpectedly met at the border and tried to fathom the reason for the conflict. At the end of their encounter they discarded their weapons and issued a joint call for reconciliation between their two communities. Simultaneously, traditional councils and elders representing the two communities sent messages of peace to other members of the community. The Oromia Pastoralist Association (OPA) from Ethiopia and the Pastoralist Shade Initiative (PSI) from Kenya heeded the call and began co-facilitating a series of peace 'dialogues' with support from the governments of Ethiopia and Kenya. One of these 'dialogues', involving two hundred and seventeen participants from Ethiopia and Kenya, took place in the Dukana and Maikona area in Kenya on July 28, 2009. The above-mentioned declaration was passed during the dialogue session.

The Maikona/Dukana Peace Accord, based on their common and traditional structure regarding governance and conflict management, is an expression of commitment by the two conflicting communities to live in peace.

The Accord also contains provisions dealing with cases of violent attack, killing of humans and livestock, as well as initiatives to improve their relationship. The peace accord was eventually institutionalized and further strengthened by the two governments, by making use of the aforementioned structures, including the local peace committees, as well as traditional authorities such as the Jallah, the traditional legal authority, and the principal legal authority, the Hayyu. Implementation of the Peace Accord was further reinforced through national Conflict Early Warning and Response Units of the Kenyan and Ethiopian governments. Moreover, in 2010, a peace gathering occurred in Yabello town, SNNPRS, to follow up on the status of the Peace Accord. The overall peace process, including the Dukana/Maikona Peace Accord and follow up mechanisms, resulted in a significant reduction of violent incidents in the Somali Cluster. A threat to the peace process has been, and still is, the violence that occurs in surrounding areas that have not been included into the peace process. In order to ensure sustainability of the peace process, it will be vital to review both, it and the Accord in a participatory manner, in order to identify key actors who are missing, as well as other aspects that might require changing. This will ensure that the process is fully participatory, and indicate that the Declaration can be adapted to suit prevailing conditions.

LESSONS LEARNED:

- It is important to include all key drivers of conflicts in conflict-solving activities, otherwise they might become obstacles to peace processes (e.g. surrounding communities not as yet involved in such activities)
- Inclusiveness and ownership are crucial to sustaining peace projects.
- A combination of traditional and modern peace building approaches can lead to success
- It is vital to create lasting structures that will enable proper follow up and facilitate monitoring processes. This will ensure that any changes will be incorporated in the declaration, so as to become a 'living document'.
- The cooperation of relevant Civil Society Organizations (CSOs), government organizations and communities, is critical to implementing and sustaining peace processes.

Peace gains in some of these areas have also given way to **long-term initiatives** such as the establishment of a **community radio** in Wajir District of Kenya.



UWIANO
PLATFORM FOR PEACE



Geoffrey K. Njuguna, Kenya

Traditional Peace Agreements and Peace Committees in Kenya

: A Success Story of Cooperation Between State and Non-state Actors

'Vision 2030 reflects the importance of peace building and conflict management initiatives to sustainable development in Kenya. Recognizing the importance of close collaboration with Civil Society Peace Actors, the Kenyan government has mandated its National Steering Committee on Peace Building and Conflict Management (NSC) to integrate traditional conflict resolution mechanisms into the security sector. This is intended to make for a holistic approach to conflict resolution. The NSC emphasizes the nurturing of Peace Committees and Faith Based Bodies and individuals as models for traditional, community driven conflict handling mechanisms.

The NSC also facilitates the process and documentation of community peace agreements. The Modogashe Peace Process can be viewed as a model of government-community-faith based peace initiatives. A success story of a peace process is the Modogashe Peace Process, which was the beginning of the unprecedented collaboration between communities and government agencies at both national and community level, and where the agreed-upon declaration was scaled up by the NSC and used as a model for other peace processes.

As a result of this peace process, North Eastern Kenya, a no-go zone, was transformed into a peaceful area. Under the Modogashe Peace Process, enforcement of the Declaration was in the hands of chiefs, Sheiks and Imams, collaborating closely with security and law enforcement agencies and peace committees in the District. Moreover, the Declaration borrowed heavily from Islamic culture regarding the issues of reconciliation and compensation. NSC recognized the important role the latter could play and subsequently expanded their membership to include women and youth. In the wake of the 2007-2008 post election violence, Peace Committees were established in all Districts of Kenya.

LESSONS LEARNED:

- The importance of close collaboration between state and non state actors at all levels
- The necessity of mutual reinforcement of traditional and modern conflict resolutions mechanisms/methods
- The need for the existence of political will at the highest level, in order to attain success in peace endeavors
- The importance of ownership within the peace process (implementation and follow up of peace processes at the local level, and, based on these experiences, scaling up and initiating strategy development on both regional and national level)

Dikhil Community Agreement

As the case study on Dikhil Peace Agreement indicates, peace can be sustained through a 'top down' approach, specifically, through collaboration between state and non state actors, with the Moslem faith acting as a link or 'connector' between the two.

Due to the harsh environment in the Dikhil region in Djibouti, arising from drought and scarcity of natural resources, violent conflict between the two major ethnic groups or clans, i.e. the Issa and Afar, erupted in 2004. The Dikhil region in Djibouti is characterized by its vulnerability to droughts, scarcity of resources, and multi-ethnicity. The dominating ethnic groups in the region are the Issa and Afar. Both have, in the past, pursued pastoralism as a means of livelihood. In 2004 a violent conflict erupted between the two communities. This was due to a variety of reasons, mostly linked to the difficult environmental conditions. A cycle of violence ensued, with frequent cattle raids, leading to loss of life and, in turn, to revenge killings. Another drought in 2006 threatened even more violence between the two groups.

Spurred into action by the situation, the traditional authority in the region, Sultan ali Bake and the District Commissioner, Mr. Moussa Djama Gued, invited leaders of the two groups to a meeting to discuss ideas for attaining lasting peace. The initiative gained added weight through active support from the president of Djibouti.

Having identified cattle raiding as the root cause of the conflict, the participants discussed and settled on various conflict resolution mechanisms acceptable to all. These included a system of sanctions based on traditional values, and involved a shift away from collective towards individual, criminal responsibility. In addition, it was agreed that forgiveness and reconciliation should be important elements of the conflict resolution process. There was also a consensus that the government should support development activities in the area, aimed at mitigating the effects of drought and improving prosperity, thereby eliminating the need for conflict. These ideas were presented to the Sultan, who, in his capacity a traditional authority, and with strong reference to their common religion and joint values, made a decision and prepared binding references. Through signing of a peace agreement, as well as a traditional hug of forgiveness, reconciliation between the Afar and Issa clans was thus consummated.

LESSONS LEARNED:

- 'A top down' approach could be useful in societies where traditional authority is respected.
- Political will, as well as collaboration between civil society, traditional authority and state actors at all levels, is vital to the conflict resolution process. Securing peace in the region should always be part of the political agenda of concerned governments.
- Religion can serve as a powerful link or 'connector' between two competing groups sharing the same faith.
- Public and symbolic acts of forgiveness are important and can influence people towards the positive.



...a symbolic
laying down of arms
as well as days of ne-
gotiation that lead to
the signing of
a peace
agreement.

Hussein Ahmed, Djibouti



Peace Accords along the Karamoja Cluster



Several existing and successful peace accords along the Kenya-Uganda border in the Karamoja Cluster, concerns the Jie, Dodoth and Matheniko communities in Uganda. These communities are neighbors of the Turkana in Kenya, which include the Kamatah, Lukumong and Kwatela ethnic groups. Major peace agreements along these areas include:

- The Moru Anyeche Peace Accord between Jie and Turkana, in existence since the nineteenth century.
- The Lokirama Peace Accord between the Matheniko and Turkana, in force since 1973.
- The Lopeni Peace Accord between the Dodoth and Turkana, in effect since 1980.

The Lokirama Peace Accord, while effectively reducing tensions between the Matheniko and Turkana, also resulted in joint development programs such as the construction of roads, livestock markets and health centers, of immense benefit to the two communities.

The national Conflict Early Warning and Early Response Unit of Uganda (CEWERU) has been endeavoring to popularize community peace agreements, as well as strengthening the capacities of Local Peace Committees (LPCs) to sustain peace initiatives. Importance has also been placed on commemorating the peace agreements, as well as monitoring implementation of activities.

Romano Longole, Uganda



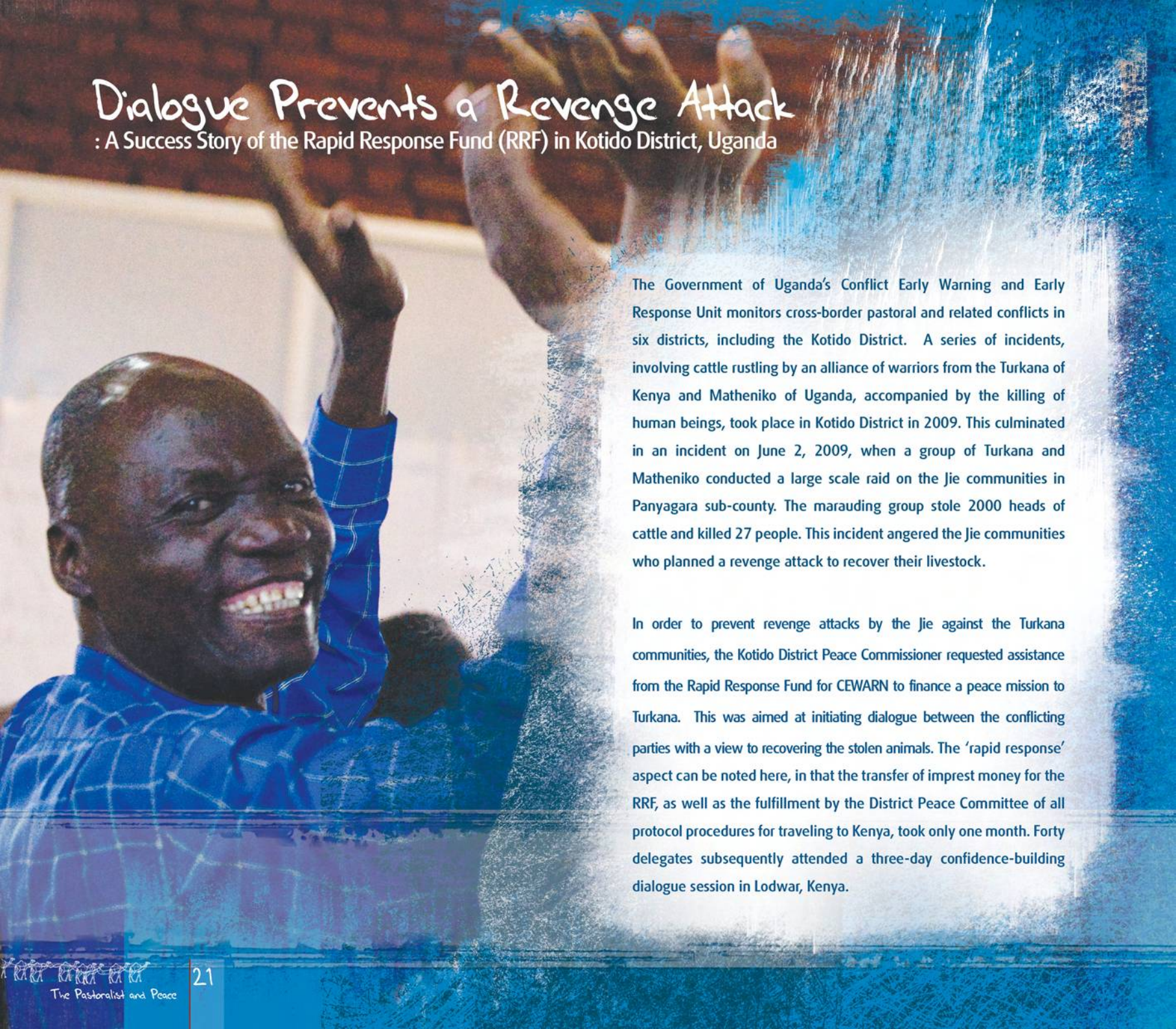


Some cultural practices or rituals can be observed while concluding peace agreements. One such practice involves the “offering of a sacrificial lamp”. The latter is cut into two halves, through which both the aggressor and aggrieved parties are expected to pass. Another ritual calls for elders to sprinkle water over community representatives witnessing the signing or conclusion of the peace accord. The communities then share a meal, which is supposed to foster unity among them. Neighboring communities are sometimes requested to participate in and witness these ceremonies.

LESSONS LEARNED:

- Peace accords should be strongly supported by government and local administrations, and should also possess legal backing.
- Institutionalizing and commemorating peace agreements and accords will make it difficult for previously warring parties to re-engage in hostilities.
- The time, effort and expense involved in commemorating an accord could be a challenge.

Peace has also allowed joint development programs that benefit both communities...



Dialogue Prevents a Revenge Attack

: A Success Story of the Rapid Response Fund (RRF) in Kotido District, Uganda

The Government of Uganda's Conflict Early Warning and Early Response Unit monitors cross-border pastoral and related conflicts in six districts, including the Kotido District. A series of incidents, involving cattle rustling by an alliance of warriors from the Turkana of Kenya and Matheniko of Uganda, accompanied by the killing of human beings, took place in Kotido District in 2009. This culminated in an incident on June 2, 2009, when a group of Turkana and Matheniko conducted a large scale raid on the Jie communities in Panyagara sub-county. The marauding group stole 2000 heads of cattle and killed 27 people. This incident angered the Jie communities who planned a revenge attack to recover their livestock.

In order to prevent revenge attacks by the Jie against the Turkana communities, the Kotido District Peace Commissioner requested assistance from the Rapid Response Fund for CEWARN to finance a peace mission to Turkana. This was aimed at initiating dialogue between the conflicting parties with a view to recovering the stolen animals. The 'rapid response' aspect can be noted here, in that the transfer of imprest money for the RRF, as well as the fulfillment by the District Peace Committee of all protocol procedures for traveling to Kenya, took only one month. Forty delegates subsequently attended a three-day confidence-building dialogue session in Lodwar, Kenya.

lack of vibrant civil society engagement on the Ugandan side when compared to the Kenyan side was raised as challenge.

While the issue of the 27 dead persons was not touched upon, headway was made in locating the 2000 missing cattle, purportedly kept by the Turkana in a non-accessible area in Uganda. Several challenges were addressed during the discussions. These included: difficulties in identifying livestock; haphazard implementation of disarmament activities in neighboring countries; and pronounced differences in the types of structures set up to pursue peace initiatives in both Kenya and Uganda. Besides re-establishing communication and reducing mistrust between the two communities, the peace mission also resulted in an agreement over the sharing of natural resources, particularly grazing land and water holes, as well as prevention of future raids. The Moru Anyech Peace Accord between the Jie of Uganda and Turkana of Kenya was thus renewed. Observers to the peace accord included: government officials; political leaders of the affected districts in both Kenya and Uganda; as well as community leaders and members of civil society. A further, positive outcome of the peace accord was an agreement by the governments of Kenya and Uganda to construct the Koteem road, connecting the former conflicting communities.

During the process, the actors developed an understanding of various challenges and obstacles involved in conflict prevention and management. These were, for instance, difficulties in identifying livestock, misconception and lack of uniform implementation in disarmament programs along the borders of neighboring countries, and differences in the types of structures established to pursue peace initiatives in Kenya and Uganda. While in Uganda the peace structure is linked to the administrative system, its corresponding structure in Kenya is led by civil society. There was thus a need for cross-border peace structures to effectively handle permanent conflict prevention and peace building interventions.

Nixon Olwa, Uganda



The Evil Fund

: In South Kordafan, Sudan

'Evil Fund' or 'Sandoug Alo Shar' (in Arabic), is an initiative implemented by the Benihalban and Misseriya communities in South Sudan. The concept of the fund arose as a result of the increasing number of conflicts between both communities. This was due to insufficient grazing land, the gradual degrading of traditional structures, and the advent of mechanized farming, leading to displacement and threatening the very existence of communities.

Dialogue with elders of both communities resulted in the establishment of the 'Evil Fund', in which each household in the affected area puts aside a number of animals in cattle reserves managed by the two communities. The animals are used to pay compensation in the event that the communities engage in conflict which results in damage to cultivated land, or theft and killing of livestock.

LESSONS LEARNED:

- Elders and traditional structures have very important roles in resolution of disputes.
- It is essential to link modern governance systems and customary/traditional structures in attempting to resolve disputes and conflict situations.
- Communities themselves should take the lead in establishing sustainable conflict prevention mechanisms.
- It is important to develop and strengthen structures at all levels, for building amicable relationships between communities in dispute.

Prof. Elsammami, North Sudan

Elders and
traditional
structures have very
important roles in
resolution
of disputes.

Prof. Elsammami, North Sudan



Women Sex Boycott

: "Unity for a goal works" in Kenya

The aftermath of the 2008 elections in Kenya saw violent ethnic protests, resulting in the deaths of some 1,500 persons and impending starvation for millions. The coalition government, established to try to end the crisis, was itself paralyzed and beset by corruption scandals and internal feuding.

In this setting, a coalition of Kenyan women's organizations called for a nationwide sex boycott to try to force the president and prime minister to resolve their differences. This was a call for mass action to protest poor leadership, and was also a political protest from the safety of women's homes. The Maendeleo Women's Group organized the campaign, which involved the provision of financial assistance to thousands of commercial sex workers in Nairobi as an incentive to withholding their professional services for one week. The participating NGOs also sent emissaries to the wives of both the president and prime minister to encourage them to join the boycott. The wife of the prime minister agreed to do so.

The protest was generally judged to have been a triumph, receiving international attention. The women's groups succeeded in putting pressure on the government to deliver on reforms. They also announced a ninety-day follow-up campaign to monitor progress in implementation of reforms, including a revision of the constitution and improvements in the judicial system.

LESSONS LEARNED:

- "Unity for a goal works".
- Women have an enormous influence on politics and in times of crisis. They have the strength to set clear signals and spread messages to support peace instead of violent conflict.
- There are different peace advocacy strategies decided upon according to the situation encountered. A short term strategy like a boycott serves as ventilation of anger, discontent and demands urgent action. Finding the right entry point as this example illustrates can be very effective.
- Awareness creation and dialogue is another strategy which serves long-term purposes.

I acknowledge that while **women**
are influential in their
communities and have a **vital** role to
play in terms of peace building,
they have at times had **negative** roles in
terms of provoking conflicts...



Madam Rukia Subow, Kenya



Shepherds as Peace Agents

: Along the South Sudan-Ethiopia Border

Shepherds are young male or female aged between five and thirty years. They sometimes organize themselves in groups or operate individually, looking after livestock for months at a time in places far from their homes. In addition to searching for water and pasture for their animals, their role is to protect their communities from marauding ethnic groups or clans. Thus, when it comes to conflict they are often found on the frontline, involved in cattle raiding, killing, and arms smuggling, at times getting caught up in cattle raiding, killing and arms smuggling.

The 'Shepherds for Peace' Project was initiated by a community based organization known as Atowoyksi Ekisil Pastoral Development Association (AEPDA), in order to encourage these "trouble making" youths to engage in peace initiatives.

AEPDA, itself comprising young people from different ethnic groups in South Omo, originated the idea of using the shepherds' mobility and easy access to information in conflict warning activities. The organization also encouraged them to serve as peace agents and role models by building up their capacity. Accordingly, AEPDA introduced several initiatives in the Nyangatom, Surma, Kara, Hammer and Dassenech communities in Ethiopia, and the Nyangatom and Toposa in South Sudan. For instance, 'shepherd conversations', held on a bi-monthly basis, involve shepherds from conflicting communities coming together to discuss conflict related issues.

The conversations are transmitted via a local radio station, Jinka FM, so as to reach a wider audience. On the other hand, the 'shepherds as agents of peace' initiative is geared towards mobilizing, recruiting and training youth on peace processes and early warning systems. The shepherds themselves serve as a 'Conflict Early Warning Unit', reporting to AEPDA whenever they become aware of impending conflict within their peer groups.

At the same time they are deployed as messengers by the different Local Peace Committees in the different communities. In this capacity they report on upcoming conflicts and/or intentions of one conflicting community, as well asking rival communities to get together to discuss peace. While AEPDA is in charge of facilitating the joint AEPDA/IGAD-CEWARN/CEWERU project, local administrations, community project staff, and relevant government agencies actively follow up on activities undertaken.

Elders and the community at large recruit shepherds to participate in the project. A third initiative, 'shepherd's exchange visits', contribute to creating trust and strengthening relationships between conflicting communities. All three initiatives have achieved peaceful interaction and created interdependence among communities. This has been evidenced through the establishment of common markets among the Nyangatom, Suma and Toposa ethnic groups.





LESSONS LEARNED:

- Community ownership of peace processes is crucial to their success.
- Joint collaboration between government, civil society and the community, is bound to result in success of peace initiatives.
- Peace needs voluntary contributions. Sometimes capacities for peace can be found at unexpected places.
- It is important to reach out for and include even less obvious peace actors even if they seem “hard to reach”
- Young people can take up important tasks in the support for peace.

Admasu Lokaley, Ethiopia



Tegla Loroupe Peace Foundation

: Dr. Ambassador Tegla Loroupe from Kenya

"I come from the Pokot District of Kenya and am a strong activist for peace. Based on my experiences as a pastoralist, I am using my international athletic ranking as a platform to advocate for peaceful co-existence and socio-development of the Karamoja Cluster and the Horn of Africa". – Dr. Ambassador Tegla Loroupe.

The Tegla Loroupe Foundation was established in 2003, in order to engage in peace building and conflict mitigation initiatives. The Foundation organizes consultative forums on peace issues, various sporting events for peace, and has established a warrior's rehabilitation and training camp.

In a prepared statement for the workshop, Ambassador Tegla Loroupe emphasized the potential of sports as a strong tool for peace. She said that such events united people and allowed conflicting communities to engage in something that built them up, not destroyed them. "When youth engage in sports", Ambassador Loroupe said, "their families come to watch them, thus providing a rare occasion for communities to come together in peace". Ms. Loroupe furthermore stressed the need for increased governmental commitment and improved access to educational opportunities, in order to address long term peace and development challenges in pastoral areas. She stated that "all our programs work towards a peaceful, prosperous and just world in which sports is a unifying factor".

...a peaceful, prosperous and just world in which sports is a unifying factor.



Dr. Ambassador Tegla Loroupe, Kenya



When youth engage
in **sports** their
families come to
watch them which
provides a **rare**
occasion for
communities to
come together.

Youth and Small Arms

: In the El Wak Kenya-Somali Corridor

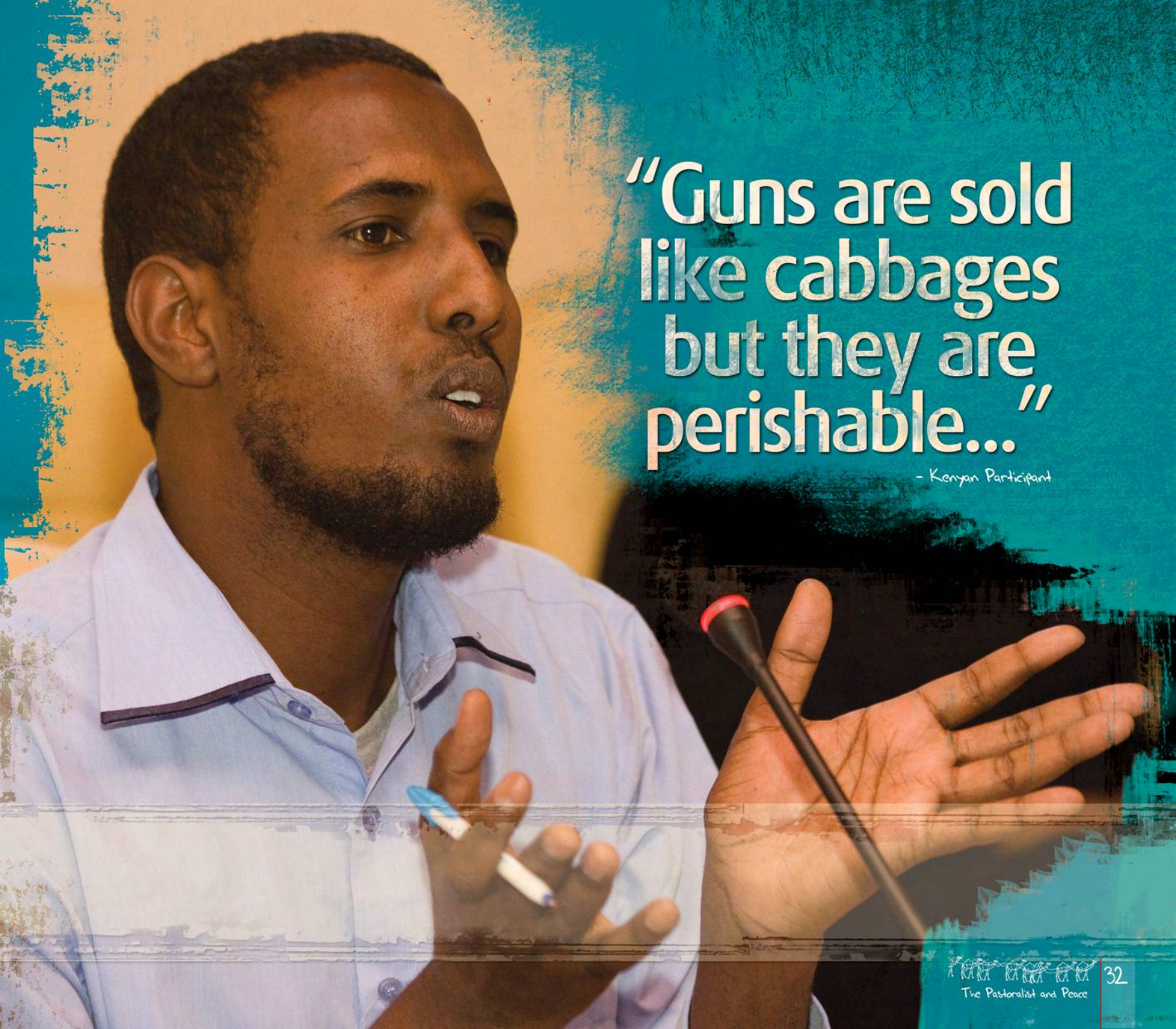
Due to the Gare-Mareham conflict of 2005, a serious arms problem arose in the El Wak Kenya-Somali Corridor. In the following three-year period, youths in the region took advantage of the absence of state structures in Somalia to set up road blocks to extort money from travelers. Furthermore, they engaged in cross border arms trafficking as a lucrative source of income.

In 2008, other young people in the area entered into an alliance with the community police on the Kenyan side of the border, in order to try to reduce crime and violence. They identified arms suppliers who were subsequently offered alternative livelihood opportunities. The ex-smugglers were allowed to cross the border into Kenya to trade or do other work and then return to their home base in the evening. A decrease in demand for arms, due to the Gare-Mareham Peace Agreement, was a positive factor in acceptance by the ex-smugglers of alternative livelihood options. The initiative was supported by the elders in the area who took over ownership from the youth. The initiative faced some major difficulties, such as lack of female participation in the process, owing to broader security issues prevalent in Somalia. Besides, there was a high turnover of staff of local administrations in the area. New staff did not always feel bound by agreements entered into by their predecessors.

LESSONS LEARNED:

- It is important to involve all segments of society (e.g. women, youth and elders), in peace processes.
- Cross border cooperation is crucial whenever conflict flares up in border areas.
- The existence of political will by top decision makers will ensure the success of peace initiatives.
- The initiative points to interdependency aspects and various dynamics involved in peace processes (e.g. Gare-Mareham Peace Agreement leading to development incentives; cross border state and non state involvement contributing to a reduction in trafficking in small arms and ultimately to a decrease in violence).

Mohammed Ahmed Ali, Somalia

A man with a beard and short hair, wearing a light blue button-down shirt, is shown from the chest up. He is looking slightly to his right and speaking into a black microphone with a red tip. His hands are raised in a gesturing motion. The background is a textured wall with blue and yellow paint strokes. A large quote is overlaid on the right side of the image.

**"Guns are sold
like cabbages
but they are
perishable..."**

- Kenyan Participant

Let's Talk

: Radio Program in South Sudan

The 'Let's Talk' radio program, launched in 2004/5 in South Sudan, is an initiative supported by the National Democratic Institute, a US-based NGO. With the major emphasis on dialogue, the major objectives of the initiative during the six-year transition period are to disseminate a civic education program to enhance citizen participation in the Comprehensive Peace Agreement (CPA), as well as inculcating in the minds of the inhabitants a culture of democracy and tolerance.

The radio program, broadcast weekly on 13 FM stations in South Sudan and in five languages (i.e. Arabic, classical Arabic, English, Dinka and Nuer), utilizes various components, including drama, education, feed back from listeners, as well as Public Service Announcements. As part of the program 260,000 hand crank (solar power) radio sets were handed out to particularly vulnerable groups (women and elderly), as well as community leaders.

The program endeavors to reach the mentioned groupings. Field assessments of the value of this type of program have indicated that it has indeed been effective in encouraging civic participation and educating the public on political concepts in a simple and digestible manner. However, it was also recognized that some cultural attitudes, particularly those relating to voting on tribal lines and lack of political participation by women, would take a long time to transform. Another drawback concerned the limited number of languages used in the program. Due to the prevalence of other languages and dialects in South Sudan, the program was unable to reach an even wider audience using just the five languages mentioned earlier.



Traci Cook, South Sudan

Sports for Peace

: In South Sudan

'Sports-for-Peace' initiatives, while singly not enough to resolve conflicts, do provide a model for dealing with conflicts. Major objectives of such initiatives are to promote and strengthen sports in general and peace and integration in particular. This can be accomplished by transmitting values which are relevant to building and consolidating peace. Organizers of such events should ensure that they do not clash with local cultures.

Underlying tensions and conflict situations need to be addressed by conducting in-depth risk assessments prior to each sporting event. This will help eliminate potential harm and ensure effectiveness of the initiative. On the other hand, indicators for monitoring and evaluating such projects should be developed, and lessons documented for future reference and further staging of sports events.



Alfred Oketch, South Sudan 

Roads for Peace and Peace Markets

: An Experience from South Sudan

The 'Roads for Peace' initiative aims at involving conflicting communities in jointly constructing key access roads in order to provide for a connecting link between them. The initiative focuses on peace dialogues and cessation of direct violence between communities.

The initiative has been successful in connecting or linking conflicting communities and providing for mutual interaction. It has also resulted in improved response by local authorities and communities to conflict situations, as well as to a decrease in violence as a result of the involvement of youth in community peace processes. On the other hand, the project has also contributed to the enhancement of youth skills, with youngsters engaged in feeder road construction activities through Food-for-Work programs financed in part through community contributions. This has, in turn, led to improved access to social services and markets. Key challenges in implementing this initiative include the high cost of acquiring necessary resources for road construction projects, and measuring its tangible contribution towards achieving peace.

The 'Peace Markets' initiative involves the development of market structures along border areas. This was intended to foster interaction between communities in conflict, as well as providing them with various socio-economic benefits. The process of establishing Peace Markets will succeed if accompanied by peace dialogues or government initiatives. Agreement should be reached by all stakeholders on such issues as location of the Peace Markets, their structure, and the number of market days involved. According to the initiative, youth from concerned communities are mobilized under Food-for-Work programs, to clear land for the markets and to set up stalls. A joint dispute resolution committee is then established to agree on value of exchange prices.

Major achievements of this initiative are increased peaceful interaction and interdependence among communities, as well as the creation of alternative livelihood opportunities.



Albert Locheria, South Sudan



LESSONS LEARNED:

- The combination of peace and economic activities has a great potential for communities to connect.
- Shared interests overcome conflict lines and bring up incentives to peacefully cooperate.
- On the base of jointly developed infrastructure (market places) joint dispute resolution mechanisms can be established.



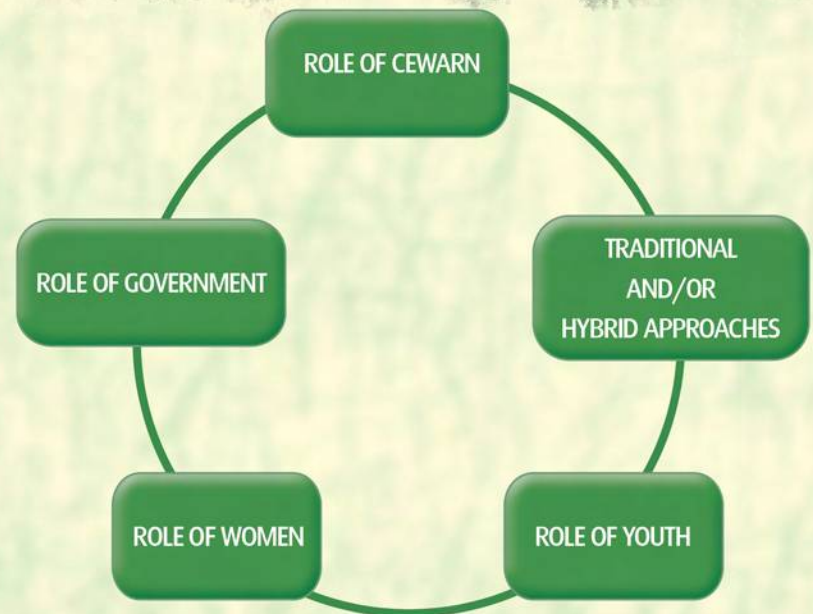
The way forward

Lessons Learned

The aim of the workshop was to learn firsthand about best practices for preventing, managing and resolving conflicts. The exchange of case studies, the various discussion forums, as well as the experience and knowledge of the participants, contributed greatly to the learning process.

During the workshop, participants identified different groups, actors and structures perceived as having crucial roles in the area of conflict prevention, transformation, management and resolution. These are:

- CEWARN
- Governments
- Women
- Youth
- Traditional authorities/actors, and structures employing hybrid approaches



The following are some key findings, lessons and recommendations regarding the roles of the different actors.

Lessons learned



CEWARN

Besides having access to the different actors mentioned above, and possessing an understanding of both traditional and modern methods of preventing and resolving conflicts, CEWARN can also provide other essential support. This could include guidance, coordination, and the development of instruments in collaboration with IGAD Member States and civil society. CEWARN can also engage in capacity building of different actors, in order to respond effectively to conflict situations and, in particular, to events occurring in cross-border areas. The Mechanism is also ideally suited to coordinate information sharing and networking activities among all actors.

GOVERNMENT

The role of governments in the IGAD Sub-region is crucial to ensuring peace and security, particularly in pastoralist areas. Governments should ensure that pastoralist communities are represented in government structures and have a voice in policy making. The latter would particularly concern pastoralist cross-border movements and the development of education and health infrastructures in affected areas. Governments should also explore possibilities of establishing and strengthening Local Peace Committees in conflict areas.



WOMEN

The role of women has to be seen from their perspective and status in society. Gender equality will require changes in institutional and traditional practices and social relations. It also requires a strong voice for and by women in shaping their societies. To strengthen the role of women, there is a need to develop national policies, e.g. for land use education. Empowering women to take up roles in political representation is one aim, but this requires strong lobbying groups (e.g. women umbrella organizations). Creative ways can be developed to influence political decisions, such as those demonstrated in Kenya (i.e. the sex boycott). Women should also play a strong role in the prevention, transformation and resolution of conflicts. Consequently, they should be trained on CPMR skills and learn from each other through exchange visits and deployment as mediators.

YOUTH

The role of youth in pastoralist societies is critical. Alternative livelihood opportunities involving, for instance, income generation, would be important to help youngsters and their communities make a living in times of change. Peace education should target youth, and structures put in place to engage them in community and government-led initiatives on peace building. Youth groups and elders should be brought together within the framework of training and dialogue activities, in order to foster mutual understanding for surmounting traditional obstacles to peace building.

TRADITIONAL ACTORS AND/OR HYBRID APPROACHES

Governments need to recognize the value of traditional mechanisms/methods in resolving conflicts. These methods can be combined with modern approaches aimed at building peace. It is also essential for governments to engage fully with civil society, particularly traditional groups, in remote and border areas where its representation is weak. Capacity building and sensitization activities are also vital to bridging the gap between governments and civil society.

DESCRIBING
NARRATING

REFLECT
ANALYZE

WORKED DID NOT WORK

REVIEW

DISTILLS

x LESSONS

x INSIGHTS

x PRINCIPLES, GUIDING

PRACTICE — POLICY

* COMPARISON

MISTAKES

CHALLENGES

MECHANISMS

FAILURES

CONTEXT

LEARN

PROVED

PRODUCTIVE

Do best practices only signify successful interventions? Can failed interventions also result in lessons that could be distilled to arrive at a best practice?

Experimental Learning

'Experimental learning' refers to a situation in which individual approaches for transforming and resolving conflicts are usually considered, modified and tested. The implication of the testing of these approaches might lead to concrete, yet perhaps different experiences – thus a 'learning cycle' or 'experimental model' is created (see diagram below). Experimental Learning incorporates a range of related concepts and learning models. According to Kurt Lewin "...the broad concept of experimental learning is based on the common sense view that ideas are constantly being formed and reformed by life experience. Experimental learning theories offer hypotheses about how the process works, together with some practical principles for application to adult learning situations..." The theories can be adapted to particular cases of conflict, but should not be viewed as absolute, as there is no blueprint to treat conflicts, and each conflict situation might require a different approach to resolving it.

Consequently, there is no way to adapt the mentioned case studies to one's individual conflict case but to develop them further to the given situation.



EXPERIMENTAL LEARNING MODULE (LEARNING CYCLE)

We must translate the knowledge and ideas gained in programming



peace initiatives once we go back to our respective stations.



Obituary for a Peace Activist **Dekha Ibrahim Abdi**

"It takes time to build sustainable peace in society.
If you are lucky, you will see the fruits, and some-
times our role is to prepare the field and allow
others to take activities forward, leaving a heritage
for the next generation".

Dekha Ibrahim Abdi, December 7, 2007



Dekha Ibrahim Abdi

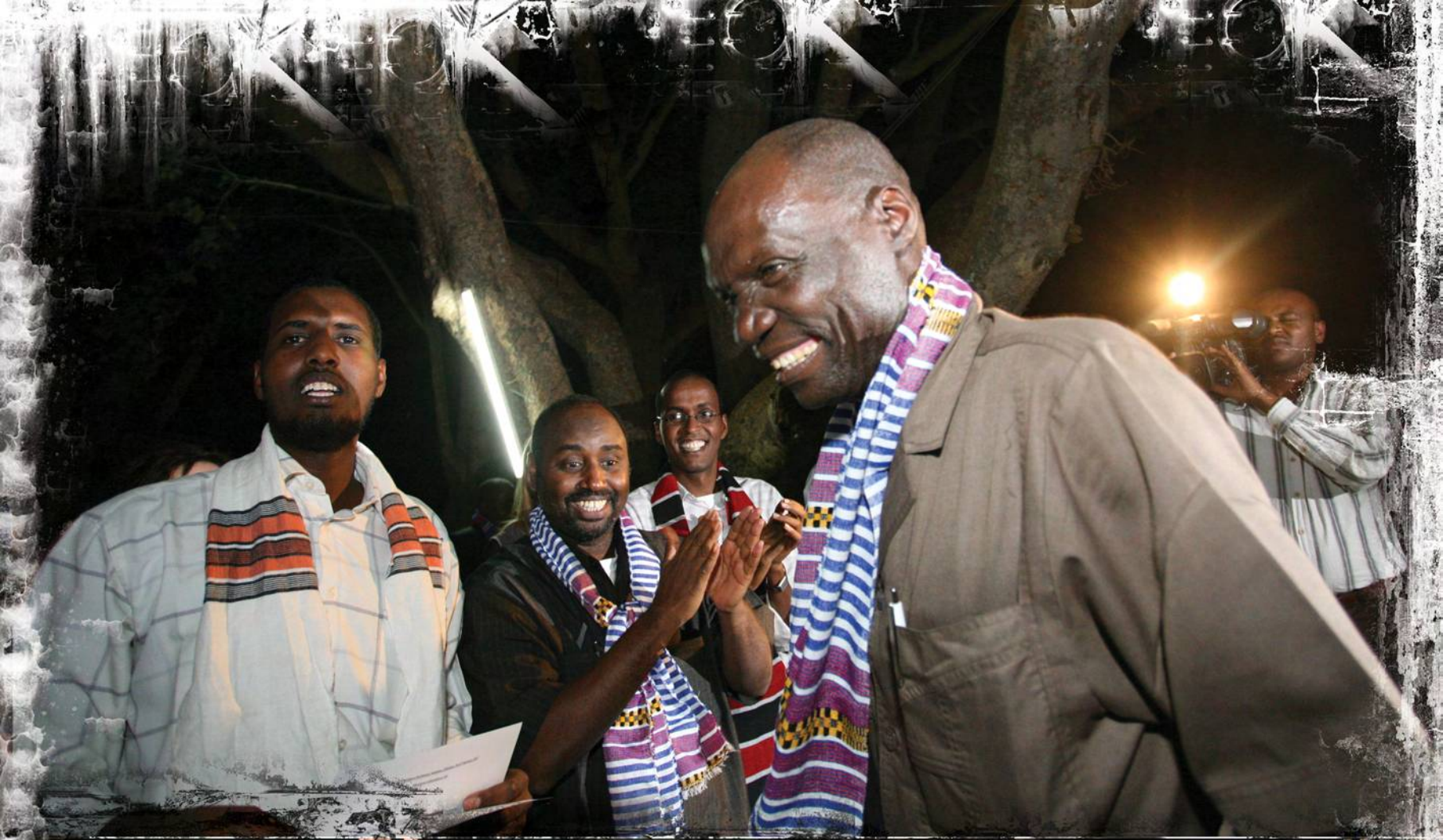
Dekha Ibrahim Abdi, the celebrated Kenyan peace activist and mediator, unexpectedly and tragically passed away on July 14, 2011. She was born to a humble pastoralist family in 1964 in Wajir, Kenya. With her strong religious and cultural roots, coupled with her brilliant and unmatched rhetorical and mediation skills, she became a committed activist for peace and women's rights, in high demand in Kenya and all over the world. She also acted as a bridge builder between tradition and modernity.

Dekha Ibrahim Abdi participated in the workshop as a facilitator, exhibiting her radiant, humorous personality and sharp analytical mind. When she took the microphone, lifted her voice and called her brothers and sisters to attention at the start of the Dialogue Workshop, the audience was immediately with her. She would fill the room with her vibrant presence, carrying the audience along with her. Due to years of experience and her own life story, she knew her subject, succinctly analyzing the major points of each case study presented, without being judgmental. She had the gift of being a great observer, as well as the talent to mirror the emotions and thoughts of the participants and shape them into words.

Dekha prepared the field for following generations. Due to her kindness, openness, passion and commitment, she left an inspiring and important legacy, not only to the Kenyan people, but also to all peace activists around the world.



As the sun set on day three of the dialogue workshop, the group mingled along the shore of Lake Awassa. A celebratory feast was prepared and a bon fire lit. Cheering and traditional dancing concluded the night as the facilitators passed out certificates to all the participants.



Sharing ideas...



building **PEACE** in the

CE EDUCATION

Building through sports and cultural activities



Horn of Africa.

