



# *Proceedings of Dillo- Dukana- Teltelle Peace Dialogue*



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# 1- Overview

The Borana communities of southern Ethiopia and the Gabra of northern Kenya are neighbors that share similarities in terms of language, culture and traditional structures. However, there have been tensions and violent incidents between these groups mainly due to increased competition over resources. Like other types of violent conflicts, the occurrences have resulted to loss of lives, property and livelihoods. As a result, there has been a deliberate effort by various actors to resolve these issues through the cordial relations of the two governments, Ethiopia and Kenya; various peace initiatives have been undertaken on border security towards conflict mitigation, prevention and resolution in the past years.

One of the peace initiatives across the border include a peace process that was commenced between elders from the town of Dillo, Ethiopia and Dukana, Kenya by which in November 2008, the two communities agreed to a cease-fire and devised a formula for compensating those whose animals were stolen in order to avert a cycle of violence. The agreement was further cemented by the inclusion of both communities in the Dukana/Maikona peace initiative in July 2009. As trust was restored between the communities in the locality, local leaders agreed to try to extend their mandate along the entire border area where both communities reside.

Meanwhile, the ongoing conflict relations between the Borana of Teltelle and Gabra of Dukana started to challenge the peace accord reached then, following the deadly incidents occurred among them (in February and May 2011) around the border area of Hoboq (which claimed human life).

In order to stop the escalating conflict and tension between the two communities and reduce its expansion to other border areas and build peace in the area, the Dillo Woreda Peace Committee and Oromia Pastoralist Association in cooperation with Pastoralist Shade Initiative of Kenya and through the financial support from German Development Cooperation (GIZ-Civil Peace Service Program) and The Conflict Early Warning and Early Response Unit (CEWERU) has organized a peace dialogue at Dillo for three days.

Therefore, this particular report focuses on the proceedings of the peace dialogue conducted at Dillo from January 10-12, 2012.

## **2- Introduction**

### **2.1- Peace Dialogue program/schedule Introduction**

Before introducing the program of the peace dialogue, the facilitators, Mr. Nura Dida, Oromia Pastoralist Association (OPA) Board Chair Person, and Mr. Molu Kulu, Pastoralist Shade Initiative (PSI) chair person, from Ethiopia and Kenya respectively introduced themselves to the participants.

Following their introduction, the Peace Dialogue schedule was presented to the participants by Mr. Nura Dida.

According to his explanation, following program was conceived for the two days (January 10<sup>th</sup>-11<sup>th</sup> 2012):

- Program Introduction
- Blessings by Elders
- Opening remarks
- Participants' introduction
- Introduction of objectives of the Peace Dialogue
- Short review/information sharing on current status of Maikona Peace agreement
- Addressing current conflict issues between Borana of Teltelle and Gabra of Dukana
- Ways forward
- Closing Remarks



**Picture 1- Facilitators of the Peace Dialogue, from left to right, Mr. Nura Dida and Mr. Molu Kulu**

After introducing the two days meeting schedule, the facilitator gave the time for elders to bless the dialogue for successful end according to traditional practices.



## 2.2- Elders Blessings

Two elders, one from Borana of Dillo and the other one from Gabra of Dukana, consecutively made a blessing for a successful dialogue. Some of the points touched by the elders during their prayers/ blessings include:



Picture 2- One of the elders blessing the gathering

- Peace for the environment and its inhabitants.
- Peaceful meeting environment were all participants discuss for future peaceful coexistence among Teltelle and Dukana pastoralist communities.
- Love, happiness and mutual coexistence among pastoralist communities in their area.
- Health for humans and their cattle.
- Peaceful resolution of the ongoing conflict between the Borana and Gabra of Moyale in Kenya.

## 2.3- Welcoming and Opening Remarks

The Dillo Woreda administrator, Mr. Guyo Wario, made a welcoming and opening remark.

During his remarks, among other things, Mr. Guyo focused on the following major issues:

- ✍ Pastoralist communities of Dillo, Dukana and Teltelle share a lot of common history of living together for centuries. Especially the shared historical, cultural, social, economic, and political tie among Gabra and Borana of Ethiopia and Kenya is long valued.
- ✍ Sometimes due to various reasons these communities enter in to disagreements though, most of the time they solve their disagreements through peaceful dialogue, as the Dillo-Maikona-Dukana peace agreement in 2009 is a good example for such peaceful resolution of conflicts among these communities which also needs frequent follow-up.

- ✍ Recent disagreements between the Gabra of Dukana and Borana of Teltelle, according to Mr. Guyo, is threatening the so far reached agreements on Mikona, as Teltelle was not part of the agreement. Therefore, it becomes very crucial to bring the two conflicting parties in to agreement and also to welcome and make the Teltelle part of the Mikona peace accord.
- ✍ As it is a peace gathering, his administration expects it to be a gathering that develops neighborliness, peace, living together, patience, and brotherhood among pastoralist communities of Teltelle, Dukana and Dillo.
- ✍ He acknowledged all bodies which worked for the realization of the peace dialogue. He thanked Oromia pastoralist Association (OPA) for supporting the peace process through establishing various networks among donor agencies, government institutions and pastoralist community representatives on both Ethiopian and Kenyan side.
- ✍ He forwarded his gratitude to German Development Cooperation (GIZ) and IGAD CEWERU for standing with them through financial support for successful organization of the peace dialogue.

At last he emphasized that, much is expected from the peace gathering participants during the two days in terms of settling the conflict among Gabra of Dukana and Borana of Teltelle and discussing on the current status of the Dillo-Dukana-Mikona peace accord as well as on the current conflict among

Borana and Gabra of Moyale in Kenya. He promised the peace dialogue participants that Dillo will be a safe area for their dialogue and the Woreda administration will take all necessary actions for the success of the peace gathering.



**Picture 3- Dillo Woreda Administrator, Mr. Guyo Wario making an opening remark**

In his remarks, Mr. Guyo noted that: “I would like to remind all of us from government and non-government offices, elders, women and people from the business sector that lack of peace will not only affect the triggers but also all of the peaceful community members. Therefore, I would ask you all to contribute all you can for the success of the peace dialogue. I hope the discussion we are going to make in the coming two days will further strengthen the peace agreements reached on Maikona some years before.

Finally he noted that, as much is expected from the peace gathering participants during the two days in terms of settling the conflict among Gabra of Dukana and Borana of Teltelle; discuss on current status of the Dillo-Dukana –Mikona peace accord, as well as current conflict among Borana and Gabra of Moyale in Kenya. He promised the peace dialogue participants that Dillo will be a safe area for their dialogue and the Woreda administration will take all necessary actions for the success of the peace gathering.

## 2.4- Introduction of The Peace Gathering Participants

Following the welcoming speech by the Dillo Woreda administrator, Mr. Molu Kulu, one of the peace dialogue facilitators briefed the participants about the invitation. He said that participants of the meeting are expected from Dillo, Teltelle and Yabello from Ethiopian side while the rest are invited from Dukana and Marsabet from Kenya. According to his explanation, the participants are invited to take part in the dialogue from Dillo, Teltelle and Yabello on Ethiopian side while the rest are invited from Dukana and Marsabet from Kenyan side. After his short briefing, he gave the chance to all of



Picture 4- Some of the peace gathering participants

the participants to introduce themselves. The participants from Teltelle are the first to take the chance to introduce them.

From the introduction it was being realized that a total of 20 individuals were present, out of which 10 were elders, 6 were women and the rest were Woreda government officials including the Woreda Administrator. Following the introduction of Teltelle, participants from Dillo introduced themselves to the peace dialogue participants. From Dillo a

total of 21 people showed up, out of which 11 were elders, 7 were women and the rest were from Woreda government institutions.

From Dukana in Kenya a total of 40 participants introduced themselves to the participants. The majority of the participants from Dukana were elders while few were Councilors and Chiefs of the area.

More than seven elders from Saku, Marsabet introduced themselves to the participants. In his introduction, one of the Saku elders noted that they wanted to take part in the peace dialogue mainly because the peace dialogue is not only about maintaining peace among Teltelle and Dukana but also about the overall Dillo-Dukana-Mikona Peace agreement.

Therefore, as elders they will have a contribution towards making the peace agreement to reach all pastoralist communities living along the Ethiopian-Kenyan border and beyond.



## 2.5- Peace Dialogue Objectives Presentation

Getting back to the agendas, Mr. Nura Dida said that the overall objective of the Dillo-Dukana-Teltelle peace dialogue is to strengthen the peaceful coexistence between pastoralist communities living along the Ethiopian-Kenyan border by initiating such discussions among their representatives. According to his explanation, in order to contribute to the achievement of such objective, this particular peace dialogue among other things will focus on the following agendas:



- ✎ Identify and initiate peaceful dialogue to resolve current conflict issues between Gabra of Dukana and Borana of Teltelle.
- ✎ Discuss and review on current status of the Dillo-Dukana - Mikona peace accord in order to identify and strengthen the agreement.
- ✎ Discuss and recommend on the appropriate intervention mechanisms to stop current violent clashes among Gabra and Borana communities of Moyale in Kenya in order to bring peace.
- ✎ Discuss and reach agreements on the way forward.



**Picture 6-** Mr. Nura Dida introducing objectives of the peace gathering to the participants

### 3- Detail Peace Dialogue Proceedings

Non resolved conflict cases between the Borana of Teltelle and Gabra of Dukana for the last two years, due to the killings committed by individuals from both sides, is one of the reasons to conduct the peace dialogue at Dillo from January, 10<sup>th</sup>- 12<sup>th</sup> ,2012.

Mr. Molu Kulu, one of the peace dialogue facilitators, noted that for peaceful resolution of a given conflict identifying the root causes is vital. Therefore, he said, it is the time to hear from both Dukana and Teltelle people about their cases with regard to the current conflict among them.

#### 3.1- Conflict case presentation by Teltelle

As requested by the facilitators, more than six elders from Teltelle presented their cases to the participants. One of the elders from Teltelle named Abashare Jilo, tried to explain sequentially what he considers as the historical background to the current conflict among the Teltelle and Dukana.

The sequential explanation on the cause of the conflict according to the elder from Teltelle is shown below:

## Table-1- Historical Background to the Current Conflict among Teltelle and Dukana according to the view from Teltelle side.

“One year after the Dillo-Dukana-Mikona Peace Agreement, two Gabra persons from Dukana were killed and another one was wounded by two individuals from Oboki and Marmaro localities in Teltelle while they were herding their cattle”.

“Though we were not part of the Dillo-Dukana-Mikona Peace Agreement, we have decided to apply the accord. Then we have searched the suspects and handed them over to the government and collected 75 cattle for the blood compensation”.

“As agreed by the Dukana we brought the 75 cattle. The Dukana accepted 60 out of the 75, rejecting 15 and requesting for replacement of them with better cattle”.

“We brought the replaced cattle according to our agreement, but the Dukana did not come to take them for reasons we could not know”

“While we were trying to settle the situation, a Teltelle man again killed one person from Dukana”.

“We have immediately caught up the killer and handed him over to the government. Then we have again asked the Dukana to settle the case according to the agreed rules”

“This time the Dukana have completely rejected our offer and instead requested the killing of the suspect otherwise they will take revenge.”

“Three days after their request, one Teltelle child has been attacked and killed while her mother was seriously wounded by a man from Dukana”.

“The Dukana denied that a person from their side is responsible for the killing and as the result refused to bring the suspect to justice until now for the last two years since the crime is committed”



### 3.2- Conflict Case presentation by Dukana

Six elders from Dukana presented their reasons for the current conflict among the two parties and also responded to the claims by Teltelle elders.

The elders from Dukana then presented their case for current disagreement between them and Teltelle. They claimed that:

- “The basic idea behind the Dillo-Dukana-Mikona Peace Agreement in general and the rule of blood compensation in particular is meant to decrease and discourage people from killing each other. But the actions on the side of Teltelle seem as if killing is allowed and blood compensation is a must. They instantly kill our people and ask us to take blood compensation”.
- “The Gabra elders in Dukana had a meeting concerning the issue and decided as long as taking the blood compensation did not discourage the Teltelle people from killing innocent persons, there is no need to take blood compensation anymore and the only way out is taking the same action against those who kill people. That way we refused to take the compensation”.



“Concerning the death of the child and wounding of her mother, the Teltelle people could not properly indicate the background of the killer to us to follow up the case and bring the suspect to justice. Instead of searching the suspect with elders according to traditional and cultural means, the Teltelle Woreda administration undermined the efforts by elders to deal with the case traditionally and presented the case to local government body in Kenya to take action. Following the claim from the Teltelle, the Kenyan government has questioned and investigated the suspect the Teltelle claimed but released him after some time as to be clean from the case”.



“The Teltelle Woreda Administrator has then started to threaten us to hand over the same person that the government released, as clean, which is out of our ability”.



“Though we have tried what we can to solve the case through dialogue, The Teltelle Woreda Administrator either rejected the offer by our elders to settle the case through dialogue or just left the peace gatherings we have organized in the past untraditionally. This clearly shows that his Administration is not willing to settle issues peacefully. Instead, they continuously threaten to revenge if we do not handover the suspect they did not informed us properly about.”



The first day peace dialogue was concluded by the presentation made by Dukana people about the conflict cases between them and Teltelle.



### 3.3- Solutions proposed by the two conflicting parties

Mr. Molu Kulu, one of the facilitators, opened the second day of the peace dialogue by going over the main issues of the first day. Mr. Molu said that, on the first day both groups have presented and debated on various issues concerning conflict cases and today we share ideas on how to strengthen peace and brotherhood among Borana and Gabra. According to his point, the next step is to hear from the conflicting parties themselves what they think is a solution to their current disagreement. As some elders from both Teltelle and Dukana side have requested the facilitators to give them a moment to discuss among their group to come up with their proposal, one hour is allocated for group discussion. After one and half hour both groups presented their peace proposal to the gathering.

#### 3.3.1- Peace Proposal Presented by Representatives from Teltelle

As requested by the facilitators, elders from Teltelle came up with three main points for peaceful settlement of their conflicts with Dukana. The two proposals are:

- a) Acceptance of the Dukana for the killing of one child and wounding its mother in Teltelle two years back.
- b) Hand over the suspect to Ethiopia, as the crime has been done on Ethiopian soil.
- c) Accept the Mikona Dukana peace accord and accordingly apply the traditionally agreed compensation rules.



Picture 9- Mr. Kanu Jilo, Teltelle Woreda Administrator presenting the peace proposal on Teltelle side

### **3.3.2- Peace Proposal Presented by Representatives from Dukana**

The elders from Dukana side mentioned the following points to be considered for peaceful resolution of conflicts among them and the Teltelle:

- i- The Teltelle Administrator should apologize to the elders for his undermining acts as well as stop threatening the Dukana people for revenge.
- ii- The Teltelle side should provide concrete evidence that is traditionally acknowledged to search the suspect.
- iii- The same action should be taken against people that commit crime/ kill people and the blood compensation through the 30/15 (30 cattle for killing and 15 for wounding) should not work anymore or at least should be raised up to 100 cattle according to Islamic traditions.

### **3.4- Peace Proposal by Elder Mediators.**

Following the presentation of the proposals by both groups, the facilitators asked all peace dialogue participants for possible next procedures to peacefully resolve the issues presented by both groups. After some discussion, as it was agreed up on by all participants, 20 elders who are not from Teltelle and Dukana were selected to analyze the cases according to customary procedures and come up with feasible solution to the current conflict among Dukana and Teltelle. Seven Saku elders from Marsabet, eleven elders from Dillo and two elders from OPA and PSI took part in mediating the cases.

The elder mediators took their time and in detail discussed on each of the cases presented by the Dukana and Teltelle, including the proposals presented by both groups. It took the elder mediators more than four hours in the afternoon of the second day to reach agreements and come up with proposals that they think might improve the relationship and bring peace between the conflicting parties.

By the end of the day, Mr. Molu Kulu was assigned by the elders to present their peace proposal to both Teltelle and Dukana.

Before directly going in to the presentation of the results by the elder mediators, Mr. Nura Dida reminded all the peace dialogue participants to consider the following main points. He further noted that:

➤ For the sake of peace pastoralist communities that gathered at Mikona in 2009 have given up all idea of revenge, and have compensated each other, as today we are harvesting the fruit of peace in most parts of the region.

➤ Here we are gathered to bring peace, not to judge any of the parties. Therefore, our proposals should not be considered as a final word or judgment as both parties has the right not to accept some or all of the proposals agreed by the elder mediators.

Mr. Molu Kulu then presented the proposal to all peace dialogue participants. He said that, the peace proposals by the elders are divided into two parts. According to his presentation, the conflicting parties should agree on the first proposal before proceeding to the second one. He said that, it is crucial to agree on the first proposal to reach further agreement on the second one. According to the presentation by the facilitator, the two main issues that fall under the first proposal include:

- 1- The issue raised by the Dukana concerning the disrespectful approach of the Teltelle administration to solve the conflict should be resolved.
- 2- The denial of the Dukana to bind in to the blood compensation agreement reached at Mikona should also get an answer.

After mentioning the two issues he went on presenting the peace proposal offered by the elder mediators.

Concerning the first point, Mr. Molu said that, the elders went through all claims by Dukana and the response from the Teltelle administrator on the first day of the dialogue and understood that there is some misunderstanding between the two parties. Though, it is difficult now to exactly analyze the approach of the Teltelle administrator, but we have agreed that:



The Teltelle administrator, Mr. Kanu Jilo, should understand how difficult it is to reach a peace agreement while the other party is not satisfied by some of his approaches in the past. Therefore, the elders propose that Mr. Kanu Jilo as administrator to apologize to the Dukana elders for the past acts and re-establishes his peaceful relationship with them in bringing peace to the area.

Mr. Molu continued presenting the peace proposal by the elders concerning the rejection of the blood compensation by the Dukana. He said that concerning this issues the elders have proposed:



Though the elders have understood the case from the Dukana that they stopped taking blood compensation and rather propose the death of a person that kills another person, stopping taking blood compensation will not discourage bad people from committing crimes; as well, there were a lot of reasons for pastoralist

communities in the region to reach such an agreement on Mikona. This rule has been put in to practice; to reduce crime as well as revenge as sometimes the suspected criminals could be released by the government due to lack of evidence, and the other parties might see such acts as unacceptable and go for revenge. Therefore, this pastoralist law that has existed for centuries among the pastoralist communities should continue, and the Dukana should obey this law. When committing themselves to the law, according to the elders, the Dukana can come up with more feasible proposals to amend the law, for instance adding the number of cattle for compensation, and the like.

After presenting the first phase of the peace proposal by the elder mediators, Mr. Molu asked both groups to give their comments on the decision of the elders.



**Picture 10- Mr. Molu Kulu presenting the peace proposal of the elder mediators**

Both the Teltelle and Dukana groups went in to their group to discuss on the proposals offered by the elders. After an hour discussion, both groups through their representatives confirmed that they accept and do as the elders proposed.

Then, the administrator of Teltelle, Mr. Kanu Jilo stood in front of the peace gathering participants and openly apologized and promised in the future to closely work with the elders of Dukana on matters that affect their livelihood. Dukana elders also accepted the apology.



The representative from Dukana also presented the agreements reached among his group, saying that, for the sake of peace, the Dukana from now on will continue complying with the compensation rules but go for amendment on the number of cattle when conditions allow.

After thanking both groups for accepting the first peace proposal of the elders, Mr. Molu went on presenting the second phase of the proposed peace ideas by the elder mediators.

The other three issues presented by the facilitator as crucial points for both parties to be considered are:

- 1-** For the Dukana as a clan to consider accepting and paying blood compensation for the killed child and wounded mother from Teltelle. Though the Kenyan government has released the suspect for lack of evidences, traditionally, that will not make the Dukana as a clan to be clean from the act. Therefore, the elders from Dukana should organize community testimonial meetings according to traditional means sharing necessary information with the Teltelle and solve the case. Therefore, according to the Dillo-Dukana-Mikona Peace Accord the elders passed a decision of a total of 45 cattle (30 cattle for the death of a child and 15 for the wounded) to be paid to the victim family in Teltelle.

The second and third points proposed by the elders focus on Teltelle. According to their peace proposal, the Teltelle should:

- 2-** Accept the result reached by the Dukana elders in their efforts to find the killer, and if no one is found on their side the Teltelle should consider that the case is now more than two years old.
- 3-** Pay a blood compensation of a total of 75 cattle to Dukana for the two people killed and one wounded person from Dukana side.

After the presentation of the final peace proposal forwarded by the elders, Mr. Nura Dida announced that though initially the peace dialogue was planned for two days, due to the complexity of the cases and the unaddressed agendas the dialogue will continue for a third day. He also asked both the Teltelle and Dukana people to come up with their comments on the proposal of the elders concerning the proposal finally presented.

### 3.5- Group Discussions and outcome presentation

The last day of the peace dialogue was started by group discussions conducted separately by Teltelle and Dukana elders to come up with their comments on the peace proposal offered by the elder mediators the other day.

After a discussion for more than three hours, especially by the Dukana communities, finally both groups agreed to the peace proposal offered by the elders.

According to the final agreement:

- The Dukana will pay blood compensation of 45 cattle to Teltelle.
- The Dukana will organize traditional gatherings in order to search for the killer of the child and take necessary action to bring the killer to justice (government Authorities).
- The Teltelle will pay a total of 75 cattle as a blood compensation for two people killed and one wounded person of Dukana.
- The Teltelle agreed to accept final results on the efforts of the Dukana elders in finding the killer of the child and bringing him to justice according to traditional mechanisms.

Finally, both groups agreed to send back 5 representatives each to Dillo after 45 days to share information on the state of affairs and in order to decide the exact date for a final peace dialogue and exchange of the cattle for the compensation.



Picture 11- One of the chiefs from Dukana presenting his group discussion results

All peace dialogue participants including the elder mediators thanked both the Teltelle and Dukana representatives for showing interest to solve their conflicts in peaceful manner. The Dillo Woreda Administrator Mr. Guyo provided one bull on behalf of his

administration, as a gift for all participants to enjoy the peace together. All participants enjoyed a lunch together.




## 4- Update On Dillo-Dukana-Mikona Peace Agreement




Among other issues, on the last date of the peace gathering, the participants have shared information on current affairs of the Dillo-Dukana- Mikona peace Agreement of 2009.

Mr. Nura Dida made some reminding remarks on the historical background and the rules and declarations made in Maikona to the peace dialogue participants. According to his explanation, the Dillo-Dukana-Mikona declaration has its own historical background and took long time and efforts by various peace loving bodies. He further noted that:

- A violent conflict between Borana and Gabra, both in Kenya and Ethiopia three years ago, initiated led peace actors from different areas to intervene and bring peace to the area.
- It was at a locality named Karsa Danbi, near Yabello, where during an international event that brought together pastoralists from around the globe few elders from both Gabra and Borana came together and discussed on what to do about the then violent conflicts between their communities. Then agreements were reached among them to send government delegates from the Ethiopian side to Kenya and pass on the ideas of the elders to their counterparts on the Kenyan side. As the ideas of elders got recognition on both sides, elders started communicating various responsible bodies to stop the clash and conduct peace meetings in their localities.
- After long efforts, Borana and Gabra of Kenya as well as the Gabra of Dukana and Borana of Dillo in Ethiopia conducted a successful peace dialogue which paved the way for conducting the big dialogue at Maikona in Kenya.

According to Mr. Nura, finally it was at Maikona that pastoralists both from Kenya and Ethiopia ratified a declaration that commonly governs them. He mentioned some of the rules as follows:

-  If a person is caught with a stolen animal, he must return the stolen animal and pay a fine of four animals per each animal stolen.
-  If anyone injures another person with intent, the penalty is 15 cows.
-  If anyone kills a person, the penalty is 30 cows.

-  If someone is found spreading lies and propaganda, especially inciting people to fight, he is fined with expenses of 5 cows.
-  If a man is found hiding another man who has killed a person he is fined with 30 cows.
-  The government law will judge criminals after they have paid the fine.

After his short description on the historical background of the Dillo-Dukana-Maikona Peace Accord, Mr. Nura gave the chance to some of the peace dialogue participants to share their ideas on the current status of the agreed rules.

One elder from Dillo commented on current conditions of the peace agreement. According to his explanation, the implementation of the agreement is still effective on the side of Dillo and no major problems were encountered so far. But lack of knowledge on some of the agreed rules is one of the challenges.

Two elders from Dillo also gave their comments especially on the number of compensation. According to their explanation, as the clan of the killer is collecting and paying for compensations, the 30/15 rule is not effective in discouraging people from killing. To them the 30 rule should be replaced at least by 100 to make it more effective. The elders from Dukana went on explaining that the 100 proposal is according to their Islamic tradition and will be more effective in discouraging people from killing each other.

Mr. Nura Dida reminded the participants as well as the elders from Maikona on the terms of cattle compensation agreed at Maikona.

He said that, according to the agreement, the clan of the killer will only take the responsibility of paying the specified number of cows if the killer does not have any property to pay; otherwise all the cattle should be taken from the killer himself. If the killer doesn't have cattle, his clan has to share the punishment because they should have advised him and prevented him from committing such a crime.

The peace dialogue participants discussed on the proposed amendment to the number of cattle by the Dukana elders and finally agreed currently to continue as it is and bring up the issue on a meeting at which representatives that ratified the Dillo-Dukana-Maikona agreement will come together, as it is impossible for such a small group to ratify it.

Finally, consensus about this was reached among the participants. Also, if possible a meeting shall be organized for all groups that ratified the agreement in 2009 in order to make proposals and amendments to current agreements.



## **5- Discussions on current conflict cases among Borana and Gabra in Moyale, Kenya**

The peace dialogue participants also shared information and discussed on possible solution to the current violent conflict between Borana and Gabra in Moyale Kenya.

Some of the participants noted that the current conflict is mainly politically motivated and linked to the ongoing election campaigns in Kenya. According to their explanations, some politicians in Kenya want to mobilize support through ethnical manses, which in turn triggers conflicts at community level. More than 25 people are killed while more than 10,000 people were displace from their areas and crossed over to Ethiopia. Some participants noted that in the last few days some of the displaced people are returning back to their areas.

After some information sharing concerning the conflict in Moyale, Kenya elders from both Gabra and Borana agreed to:

- Establish contact with elders and government bodies in Moyale and try to create a favorable environment for both groups to come to discussion and settle their conflicts through rules of the Mikona Peace Agreement.

The peace dialogue participants also asked both OPA and PSI to search for financial support from possible donor partner organizations in order to organize a trauma healing conference and ways of strengthening the Dillo-Dukana-Mikona Peace Accord across the region.

## **6- Recapping Remarks , Ways Forward & Recommendations**

Both Mr. Nura Dida and Mr. Molu Kulu from Oromia Pastoralist Association (OPA) and Pastoralist Shade Initiative respectively made some reminding remarks and on the ways forward.

According to the explanation from Mr. Nura, the following are important points to consider for our peace.

- All elders and government representatives on both sides should disseminate the results of peace dialogue including the agreements reached among the conflicting parties.

- The peace dialogue participants and mainly elders from both the Dukana and Teltelle to adhere to the consensus reached and put in to action all agreed on points accordingly.
- To respect and solve possible future disagreements through Dillo-Dukana-Mikona and now included Teltelle peace agreement, and in mean time think of a community follow-up and refreshment gathering on which all representatives of the communities ratified the peace accord can come together and discuss on possible amendment of some of the rules if needed.
- relevance of creating awareness in the community as well as government structures at all levels on agreed up rules for keeping peace
- On the necessity of conducting regular monitoring of the peace situation and applicability of the peace accord reached.
- As the role of Women is so crucial in bringing sustainable peace, raising the knowledge of traditional elders, women themselves and the larger community to involve influential women in their peace activities, mentioning lack of the Dukana side for not inviting single women on their side to take part in the peace dialogue.

## 7- Closing Remarks

Finally, closing remarks were given by Mr. Guyo Wario, Dillo Woreda Administrator. In his closing remarks, Mr. Guyo, emphasized the importance of peace for sustainable development and expansion of infrastructure. Therefore, According to his note, every pastoralist should guard peace and work to solve any disagreements through dialogue and according to already reached agreements by representatives of all pastoralist communities in the region before some years.

Word to word he said *“therefore, I would ask you all to contribute all you can for the success of the agreement reached during this peace dialogue and in the past and our efforts of working for peace in the future. I hope the discussions we have made for the last three days will lay the foundation for bringing peace and its sustenance in the future.”*

He noted that, his administration will support in every means possible the efforts of elders and other institutions like OPA and PSI in creating sustainable peace in the area.

Finally, he thanked:

- ✍ all bodies that played their positive role for the successful completion of the peace dialogue
- ✍ The elders from Marsabet, Dukana and Teltelle for their tremendous effort to bring the parties to reach peaceful agreements.

✍ For the great efforts made by both OPA and PSI in supporting and helping the conflicting parties to come in to agreements.

He wished safe trip to back to home for all peace dialogue participants.

The three days peace dialogue conducted at Dillo involving various community members from Kenya and Ethiopia was concluded by elders blessing at around 1:30 P.M local time on 12 of January 2012.

# Annexes

## Annex-1

### “Cross Boarder (Ethio-Kenya) Peace Dialogue Schedule”

10<sup>th</sup>- 12<sup>th</sup>, 2012

**Day: 1**  
**Place: Dillo**

Date	Time	Activity	Responsible Body	Remark
10/01/2012	Morning	Registration by Participants	OPA	
		Introduction of the day one Peace dialogue schedule and Organizational Remarks	Mr. Nura Dida-OPA	
		Elders blessing	elders	
		Opening Remarks	Mr. Guyo Wario- Dillo Woreda Administrator	
		Welcoming remark	Mr. Nura Dida (OPA) & Molu Kulu (PSI)	
		Peace Dialogue Participants Introduction	Participants	
		TEA BREAK	OPA	
		Peace Dialogue Objectives Presentation	Mr. Nura Dida (OPA)	
		Case Presentation on the Conflicts between Gabra of Dukana in Kenya and Borana of Teltelle in Ethiopia	Selected elders from Dukana and Teltelle	
		LUNCH BRAK	own	
	Case Presentation on the Conflicts between Gabra of Dukana in Kenya and Borana of Teltelle in Ethiopia (cont.)	Selected elders from Dukana and Teltelle		
	Afternoon	Case Presentation on the Conflicts between Gabra of Dukana in Kenya and Borana of Teltelle in Ethiopia (Cont.)	Selected elders from Dukana and Teltelle	
		TEA BREAK		
		Case Presentation on the Conflicts between Gabra of Dukana in Kenya and Borana of Teltelle in Ethiopia.(Cont.)	Selected elders from Dukana and Teltelle	
Day 1 organizational and concluding remarks		Organizers		

**Day: 2**  
**11<sup>th</sup>, 2012**  
**Place: Dillo**

Date	Time	Activity	Responsible Body	Remark
11/01/2012	Morning	Review of 1 <sup>st</sup> day Session	Facilitators	
		Addressing Conflict issues between the Dukana and Teltelle	participants	
		Peace proposal to settle the conflict between the conflicting Parties	By conflicting parties and participants	
		TEA BREAK	OPA	
		Peace proposal to settle the conflict between the conflicting Parties (cont.)	By conflicting parties and participants	
		LUNCH BRAK	own	
	Afternoon	Group discussions on the peace proposals	participants	
		Group Result Presentation	Group representatives	
		Discussion on the results presented by the groups	Participants	
		TEA BREAK	OPA	
		Settling the conflict cases between Gabra of Dukana and Borana of Teltelle	Elders and participants	
		Day 2 organizational and concluding remarks	Organizers	



**Day: 3**  
**12<sup>th</sup>, 2012**  
**Place: Dillo**

<b>Date</b>		<b>Time</b>	<b>Activity</b>	<b>Responsible Body</b>	<b>Remark</b>
<b>12/01/2012</b>	<b>Morning</b>	Review of 2 <sup>nd</sup> day Session	Facilitators		
		Discussion on the current status and issues related with the Dillo-Dukana-Maikona peace accord of 2009 and on further strengthening mechanisms	By participants		
		Discussion on current conflict conditions in Moyale of Kenya between the Gabra and Borana	By participants		
		Ways Forward	Participants		
		Closing Remarks and Blessings	Dillo Woreda Administrator and Elders		

## Annex-2- List of Peace Dialogue Participants

No	Full Name	Address		Position	Signature
		Country	Locality		
1	Guyo Gebaba	Ethiopia	Teltelle	Elder	
2	Kuli Galgallo	Ethiopia	Teltelle	Elder	
3	Guyo Dhenge	Ethiopia	Teltelle	Elder	
4	Tare Gababa	Ethiopia	Teltelle	Elder	
5	Guyo Bereka	Ethiopia	Teltelle	Elder	
6	Kebene Serba	Ethiopia	Teltelle	Elder	
7	Bati Dalacha	Ethiopia	Teltelle	Elder	
8	Abashare Jilo	Ethiopia	Teltelle	Elder	
9	Galma Haro	Ethiopia	Teltelle	Elder	
10	Bonaya Yaya	Ethiopia	Teltelle	Elder	
11	Mata Galgalo	Ethiopia	Teltelle	Elder	
12	Galgalo Boba	Ethiopia	Teltelle	Elder	
13	Jatani Dalu	Ethiopia	Teltelle	Elder	
14	Dida Guldumma	Ethiopia	Teltelle	Women affairs	
15	Said Guyo	Ethiopia	Teltelle	Women affairs	
16	Chuluke Kere	Ethiopia	Teltelle	Women affairs	
17	Buche Mamo	Ethiopia	Teltelle	Administration office.	
18	Guyo Jaldessa	Ethiopia	Teltelle	Police Head	
19	Kanu Jilo	Ethiopia	Teltelle	Woreda Administrator	
20	Bura Huka	Ethiopia	Teltelle	Admin.& Security head	
21	Guyo Halake	Ethiopia	Yabello	Admin and Security	
22	Tariku Legesse	Ethiopia	Yabello	Judge	
23	Safi Mohamed	Ethiopia	Yabello	Admin and Security	
24	Yibeltal Getachew	Ethiopia	Yabello	Admin and Security	
25	Halake Dalacha	Ethiopia	Dillo	Kebele Admin	
26	Wako Kanacho	Ethiopia	Dillo	Elder	
27	Chulki Kanu	Ethiopia	Dillo	Kebele Admin	
28	Abdulkedir Guracha	Ethiopia	Dillo	Elder	
29	Guyo Wario	Ethiopia	Dillo	Woreda Administrator	
30	Dalacha Dhenge	Ethiopia	Dillo	Kebele Admin	

31	Assefa Degefa	Ethiopia	Dillo	Police	
32	Hussen Daniel	Ethiopia	Dillo	Elder	
33	Mariam Mohammed	Ethiopia	Dillo	Elder	
34	Yubo Taro	Ethiopia	Dillo	Elder	
35	Yideneku Mahari	Ethiopia	Dillo	Elder	
36	Tari Guyo	Ethiopia	Dillo	Elder	
37	Jamal Alheru	Ethiopia	Dillo	Elder	
38	Guyo Haro	Ethiopia	Dillo	Elder	
39	Galma Galgalo	Ethiopia	Dillo	Elder	
40	Galgalo Dhenge	Ethiopia	Dillo	Elder	
41	Jilo Haro	Ethiopia	Dillo	Elder	
42	Katello Bombi	Ethiopia	Dillo	Elder	
43	Tura Haphicha	Ethiopia	Dillo	Elder	
45	Konso Wario	Ethiopia	Dillo	Elder	
46	Dina Zewude	Ethiopia	Dillo	Elder	
47	Molu Elema	Kenya	Dukana	Elder	
48	Ibre Galgalo	Kenya	Dukana	Elder	
49	Rechard Rameta	Kenya	Dukana	Cheif	
50	Hussen Isack	Kenya	Dukana	Elder	
51	Tuye Katello	Kenya	Dukana	Cheif	
52	Katello Adano	Kenya	Dukana	Elder	
53	Shamo Tuna	Kenya	Dukana	Elder	
54	Umuro Jatani	Kenya	Dukana	Elder	
55	Guyo Dire	Kenya	Dukana	Elder	
56	Gorai Jatani	Kenya	Dukana	Elder	
57	Jilo Mamo	Kenya	Dukana	Elder	
58	Malo Salite	Kenya	Dukana	Elder	
59	Ali Adano	Kenya	Dukana	Chief	
60	Gobana Adano	Kenya	Dukana	Elder	
61	Godana Wako	Kenya	Dukana	Elder	
62	Godana Wako	Kenya	Dukana	Elder	
63	Ibre Sharamo	Kenya	Dukana	Elder	
64	Barile Golicha	Kenya	Dukana	Elder	
65	Gufu Orge	Kenya	Dukana	Elder	
66	Kezito Konchora	Kenya	Dukana	Chief	
67	Guyo Huka	Kenya	Dukana	Elder	

68	Tura Gobana	Kenya	Dukana	Elder	
69	Huka Gamphe	Kenya	Dukana	Elder	
70	Guyo Tele	Kenya	Dukana	Elder	
71	Wario Halake	Kenya	Dukana	Elder	
72	Jarso Jilo	Kenya	Dukana	Elder	
73	Bonaya Kato	Kenya	Dukana	Elder	
74	Ali Dima	Kenya	Dukana	Elder	
75	Tuka Duba	Kenya	Dukana	Elder	
76	Ali Ideama	Kenya	Dukana	Elder	
77	Adan Sora	Kenya	Dukana	Elder	
78	Alex Elema	Kenya	Dukana	Councilor	
79	Guyo Golicha	Kenya	Dukana	Elder	
80	Tumalc Orto	Kenya	Dukana	Elder	
81	Dhange Golicha	Kenya	Dukana	Elder	
82	Molu Kalu	Kenya	Dukana	Elder	
83	Mathew Munyad	Kenya	Dukana	Councilor	
84	Julies Kiggeno	Kenya	Dukana	Councilor	
85	Gabriel Malburu	Kenya	Dukana	Councilor	
86	Peter Kipchoke	Kenya	Dukana	Councilor	
87	James Ochinga	Kenya	Dukana	Councilor	