



**CROSS-BORDER PEACE & SPORTS
PROGRAMME FOR YOUTH WARRIORS
SUDAN/UGANDA/KENYA**

PROGRAM DOCUMENT 2009-2011

**KURON PEACE VILLAGE
KOTIDO PEACE INITIATIVE
LOKKICHOGGIO OROPOI KAKUMA DEVELOPMENT ORGANISATION in
cooperation with DIOCESE OF LODWAR
DODOTH AGROPASTORALISTS DEVELOPMENT ORGANISATION
CATHOLIC DIOCESE OF TORIT in cooperation with
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INTRODUCTION

The original background document to the Cross-border Peace & Sports program for Youth Warriors (2006) remains valid (www.peaceandsports.org). This new program document 2009-2011 was developed after a strategic planning and evaluation session with the partners involved in Kisumu-Kenya in March 2009. This document contains additional information to the original background document. It gives a historical overview of the program so far, it sharpens the program mission, goals and strategies of engagement, the division of responsibilities, besides giving a brief but renewed context analysis based on the main pastoralist corridors the program is implemented in the cross-border area of Sudan, Uganda and Kenya.

1. HISTORY AND PROGRAMME OVERVIEW 2007-2008

1.1 History

The cross-border Peace and Sports programme started from the grassroots in the very beginning of 2005 when the first try-outs of the concept were implemented during peace conferences for pastoralists in Kuron and Narus in Sudan, initiated by Emeritus Bishop Paride Taban, founder of Kuron Peace Village, in cooperation with Pax Christi Netherlands and Seeds of Peace Africa (SOPA) International. The experience to work with the youth with a similar psychological approach comes from SOPA, who did successful work in the slums of Nairobi. The partners implementing the programme carry on with year long analysis and share their experiences in supporting local peace initiatives, lobby and advocacy on managing the threat of small arms to the pastoral communities in the cross border region. The concept of the program was built by these organisations, only after they found that it was actually possible and successful to work with youth warriors and their communities in the region of the Karamoja cluster.

The intricate knowledge of the local situations and the will to implement the programmes could only be derived from local organisations that already for a long time had invested in peace building among their own communities. These organisation are:

- 1) LOKADO among the Turkana people in Northern-Kenya
- 2) KOPEIN among the Jie people of Northern-Uganda
- 3) THE CATHOLIC DIOCESE OF TORIT among different ethnic groups in Eastern Equatoria State Sudan
- 4) KURON PEACE VILLAGE situated among the Toposa in EES and reaching out towards their neighbours the Murle, Jie and Kachipo in Jonglei State whereby PDA in Boma represent the latter until 2008.

When discussing the concept of the programme in 2005 and 2006, the organizations realized the need for a knowledgeable partner in sports. This partner was found in the NKS, the Dutch Catholic Sports Federation who has been instrumental during the design of the programme and in the first year of implementation in 2007. Various capacity building workshops were held courtesy of the partnership with NKS in collaboration with PSO and in particular to mention was the exposure visit that the youth warriors had while on a ten-day residential training in Eldoret. This was the culmination of the first year of the peace and sports programme.

After analyzing the conflicts along these pastoralists' corridors in 2007, the organizations involved felt the need to include 3 new organisations in 2008 to address clear gaps identified by them through continuous analysis of the conflict through conflict mapping. The following 3 organisations were identified to support the others within this program:

- 5) LRDA in Sudan (EES) along the Toposa-Turkana corridor currently supporting CDOT

- 6) DADO in Uganda along the Dodoth-Didinga and Dodoth- Jie-Turkana corridors
- 7) CATHOLIC DIOCESE OF LODWAR supporting LOKADO on the Turkana-Toposa corridor.

During various program activities other local peace organizations were involved as well, through the partners. This communication and collaboration on the ground is most meaningful and necessary when working for peace and needs to be promoted further.

1.2 Programme Overview 2007-2008

In January 2007, the Cross-border Peace & Sports programme for Youth Warriors (in short P&S programme) was launched by 6 local organisations in cooperation with the international peace movement IKV Pax Christi Netherlands. Seeds of Peace of Africa (SOPA) coordinates the programme. IKV Pax Christi detached two staff members to the P&S programme to assist the partners in developing, implementing and coordinating this new program.

The purpose of this long-range programme is to use sports as a means to reduce violence and cattle raiding and to stimulate peace and social cohesion by 1) bringing together previously hostile population groups, in addition 2) expand and improve mechanisms for the youth to participate in the development of the communities, 3) to use public spaces adequately and to gain access to services they are entitled to. The programme involves youth warriors, kraal leaders, diviners and women mainly from the nomadic communities, migrating in search of water and pasture along country borders.

The first year of the programme, 2007, was successful. Different ToT workshops and capacity building meetings were organised by SOPA in cooperation with IKV Pax Christi Netherlands for PSFs and coordinators of the local organisations. A manual was drafted with the help of the organisations involved on the concept of sports-for-peace. An exchange programme was developed for youth warriors from different hostile communities from Sudan/Uganda/Kenya in which about 70 warriors travelled from different locations to Eldoret Kenya, a then peaceful and well developed city thanks to the contributions of local athletes, to be exposed to one another, to experience the advantages of a peaceful and developed environment, to sport together, build relationships, analyse their conflicts and discuss local solutions for their disputes.

An early warning mechanism was established along these borders contributing to the prevention, management and resolution of inter-tribe and cross-border conflict. However this needs further reinforcement, analysis and linking to other established levels for lobby and advocacy.

Many youth warriors and some conflict-drivers were gradually moving towards new orientations. They increasingly become interested in peace dialogue and education, sports-for-peace activities with warriors from different ethnic groups; exploring alternative livelihoods other than raiding. Some communities are making contributions mainly in kind, including space for sports; there is a gradual build-up of confidence and trust among warriors from different groups; increased peaceful recourse to settle disputes through organized meetings etc.

Mid 2008, an important cross border peace conference was successfully organised in Kapoeta, Southern Sudan by the local organisations involved, coordinated by Seeds of Peace Africa and IKV Pax Christi. This peace conference drew around 500 participants across the borders of the neighbouring countries mainly from the pastoralist communities including Toposa, Murle, Didinga, Buya, Jie (Sudan), the Turkana (Kenya) and the Jie and the Dodoth (Uganda) so was the target group-the youth warriors. Kraal leaders, community elders, women and diviners also participated in the conference. Political and local leaders (government leaders) were also in attendance, to confirm their commitment towards breaking the cycles of violence that has ruined the lives of young men

(warriors) through cattle raiding. This conference was a first step towards increased ownership of the program to a wide public, reinforcing cross-border government cooperation, articulating interests of these communities and linking relevant issues to the public and political agendas.

During the cross border peace conference in Kapoeta, small peace meetings between the conflicting communities were organised, facilitated by neutral external persons. These meetings were between representatives of the following tribes: Toposa-Buya-Didinga (intensified conflict after the “Lauro-massacre” in May 2007) in Sudan; Murle-Toposa-Jie in Sudan; Turkana-Toposa between Kenya and Sudan; Jie-Dodoth-Turkana between Uganda and Kenya. The participants shared their concerns, and tried to come up with their own solutions to their conflicts with their neighbours. This resulted also in a set of recommendations towards NGOs, CBOs churches and governments of the three countries, which were presented on the very last day when high profile people from the three governments were present committing themselves to cross-border and intercommunity peace (see Annex 1). The partners within the peace and sports programme took the lead in realising the desirable follow up of these peace meetings. These activities, in this document referred to as the 5 “peace-tracks”, have partly been conducted in the remainder of 2008. Some examples are:

- A women peace crusade with women from Turkana communities visiting the women of their “hostile” neighbours of Dodoth in Kaabong, Uganda. This event was jointly organised by DADO and LOKADO.
- An exchange visit between Dodoth and Jie warriors from Kotido to Kaabong, Uganda, named “Youth Peace Tracking”, jointly organised by KOPEIN and DADO
- Sensitisation meetings on community level targetting the conflicting communities in the “Lauro-corridor” : Buya, Toposa, Didinga. Organised by LRDA.
- Preparatory leaders and government meeting between Toposa from Souther Sudan and Turkana of Kenya, participated by LOKADO and DoL.
- Preparatory meetings with government officials, and meetings with local (kraal) leaders from Toposa, Murle and Jie, between Kuron and Boma. KURON Peace Village took the lead in this.

In these activities, the coordinating organisation SOPA in collaboration with IKV Pax Christi, played a supportive role.

In the mean time the running Peace & Sports activities on the grassroots level organised by the implementing partners, continued throughout the remainder of 2008.

Another process that started end of 2008 was a program midterm evaluation and planning coordinated by SOPA/IPC. A joint planning meeting was organised in Mombasa (nov/ dec. 2008) followed by the midterm evaluation and program review held in Kisumu early 2009, resulting in this new program document for 2009-2011.

SOPA/IPC played a role in networking with other stakeholders in the field of cross border pastoralism, and issues that are effecting pastoralists communities, like the proliferation of small arms and light weapons. Cooperation was sought with SNV, Pact Sudan, Amref, USAID, Mercicorps, local organisations and governmental bodies like IGAD and CEWARN.

In addition cross border activities have been constantly initiated by local partners with the assistance of a coordination team in Nairobi. Sometimes rapid response was needed after violent incidents involving the communities in the cross-border area. One example of cooperation was after the brutal attacks of the Ugandan Peoples Defence Force (UPDF) on pastoralist Turkana communities that required immediate action from the programme. Thanks to an established early warning mechanism (improved communication between implementing partners along the borders), and support from Nairobi, effective action was undertaken on the ground. By accurate

fact finding missions, the data of this particular incident resulted in Parliamentary Questions to the Dutch minister of Development Cooperation in relation to the aid The Netherlands is giving to the Ugandan government. The outcome showed discrepancy between the facts gathered by partners within the P&S program on the ground on the one hand and information coming from UN source on the other.

There is still a long way to go in strengthening cross-border and inter-community early warning mechanism and linking information flows from grassroots levels to decision making level. The program aims to address these challenges in the coming years.

2. CONTEXT

2.1 Inter-communal conflicts

Cattle raiding is firmly embedded in the cultures of the pastoralist societies in the Karamojong cluster bordering the pastoralist corridors of S-Sudan, N-Kenya, N-Uganda, S-Ethiopia. The cost of the rustling of animals has increased tremendously after the introduction of small arms. Moreover, the light weapons loosely carried over the shoulder of the herdsmen have stirred up the social fabric of their communities, worsening inter-communal conflict causing death and destruction. The armed power of individuals disabled the control mechanisms by the elders, the women and the diviners, but has also tempted the same elders to send their youth to raid, while ignoring the so often lethal consequences. Thanks to the conflicts in Uganda, Sudan and Somalia automatic weapons are still cheap and easily available on the markets.

Community security and SALW identified as one of the prioritized issues

In the context of continuous economic, political and ecological threat on the livelihoods of pastoralist societies, the SALW became first weapons of defense, but rather than sooner acquired offensive purposes which slowly but surely criminalized the pastoralist societies.

Disarmament efforts try to respond to the need of stopping the violence and many attempts have been made by governments to dispossess the herdsmen of their deadly weapons. These top-down attempts failed in most cases, lacking a regional coherent approach and guarantee of security arrangements to protect these groups along the borders of Sudan, Kenya and Uganda. IKV Pax Christi in partnership with local organisations always departed from a ‘responsibility to protect’ perspective, in which a dialogue between communities and governments is indispensable. And human security as a leading principle. Local communities are well aware of their vulnerable position and are in the best position to formulate the proper conditions for disarmament programs to succeed.

The Cross-border Peace & Sports program focuses primarily on the pastoralist corridors of Sudan/Uganda and Kenya and targets marginalized people who are often difficult to reach, but crucial to involve in regional peace processes. These groups are well armed, sharp shooters and sometimes easily to manipulate by different stakeholders who have different agendas. This has everything to do with their harsh living environment, climate changes, lack of basic services such as education, law and order and provision of security by the governments involved. Since the program originated from the grassroots level and a peace & sports structure is being created at kraal level, an important early warning system was established channeling information and important facts related to community security from kraal level (through Sports Leaders) to Peace & Sports Facilitators (PSFs) frequently visiting the kraals to the Coordinators of the different organizations. The coordinators are able to channel this information -after verifying it on the spot and with their counterparts cross-border/ inter-organizational- to other stakeholders involved in

decision making processes at local level and through SOPA (and IKV Pax Christi Netherlands) to a wider public and political agenda.

The Program has been designed to accommodate the needs to come together during peaceful times with peaceful methods to discuss and analyze the community security situations of the different communities and the causes for their conflicts in search for local solutions. Sports give youth warriors an opportunity to engage with (former) enemies in a controlled positive way, where they before only encountered one another in cattle rustling and violent incidences. Sports have proven to be an excellent entry point to start dialogue. When organized well, it has proven to be a light instrument in processes of reconciliation and peace building. Not to mention the fact that a program on peace & sports has the advantage of not being politicized easily by some because of its 'light and recreational' sports image.

2.2 Pastoralist corridors

The Cross-border Peace & Sports Programme is implemented along some of the pastoralists' corridors in the Horn of Africa since 2007. These corridors stretch from the north-eastern region of Uganda through north-western Kenya and Eastern Equatoria and Jonglei States of Southern Sudan - *see the map below*.



2.3 Communities involved: Ateker Cluster

The peace and reconciliation activities within the Peace & Sports program focus at some inter-communal conflicts in particular, where different communities are involved raiding each other's cattle within and along the borders of Sudan (Eastern Equatoria & Jonglei States), Uganda (Kotido & Kaabong district), Kenya (Turkana West district). These communities, except for the Murle, Didinga and Buya, belong to the Ateker cluster sharing a similar language, culture and nomadic lifestyle. Through migration in earlier times, most Ateker members are located where they are nowadays.

Although the Murle of Pibor County (Jonglei State in Sudan) are not part of the Ateker and have a different language, they have been included in the programme because of their involvement in cattle raiding and child abduction with their neighbours of Toposa, Kachipo and Jie. Additionally the Murle occupy an area, which is a hotspot of conflicts near the Ethiopian border. The Didinga and Buya are not part of the Ateker cluster either, but play a major role in the current conflict situation. Didinga are bordering Toposa and have been targeted by Toposa (the Lauro massacre in May 2007), which influenced the whole corridor from Kapoeta up to Narus, the border with Kenya.

On the southern side the Didinga and Toposa are bordering Dodoth from Uganda, with whom there is peace. Buya are bordering Toposa, Lotuko and Logir, and it is been seen that exclusion of Buya of future peace processes, could turn them into peace spoilers instead. Other groups that are involved in these conflict corridors and important to take into account are Matheniko, IK/Teuso (Uganda), Dongiro (Elemi triangle, between Sudan, Kenya), Logir, Lotuko (Sudan), Merille, Nyangatom (Sudan).

2.4 Focus on identified peace tracks

The Cross-border Peace & Sports program focuses primarily on 5 pastoralist corridors in Sudan/Uganda and Kenya and targets marginalized people who are often difficult to reach, but crucial to involve in regional peace processes. Youth warriors are sometimes easily manipulated by different stakeholders with different agendas. These groups are often well armed, sharp shooters, coping with a harsh living environment and effects of climate change. In most areas there is a lack of basic services, people rarely received formal education, a lack of law and order and security provided by the governments involved. There is a tension between the formal institution of the state and traditional surviving mechanisms. There is a tension between pastoralist livelihoods, highly depending on cross-border mobility, and the more settled communities depending more on agriculture. Borders were drawn without respecting pastoralists, dividing people with similar livelihoods and language. And exposing the same people to consequences of different government policies on for example disarmament, lacking a coherent regional approach. The main conflicts in the cross-border area can be clustered around the following 5 peace tracks below. The main program focus for coming year will be on Sudan (CDOT's eastern deanery), in particular the corridors of Nadapal/Losolia/Mogila for Toposa/Turkana; Kuron/Boma/Mogos for Toposa/Jie/Murle and exploring the new area of Nyanyangachor for Nyangatom/Turkana.

1) Buya- Toposa - Didinga

CONTEXT

The conflict in the Lauro corridor goes back to several years and is mainly fuelled by competition over pasture and water. There have been raids and counter raids over a period of time with hundreds of livestock stolen from both sides. The most serious raid from Toposa perspective was the killing of a bridal party in Lauro by Didinga while the Didinga speak of Christmas killings in the 1980's as the most serious event in their relationship with Toposa. The two communities' hostilities could also be attributed to their distinct culture and way of life. The Toposa are purely pastoralist while the Didinga are agro-pastoralists. In dry season the Toposa would drive their cattle to the Didinga hills for water and pasture until it rains in Toposa land. Access to the Didinga hills was negotiated in advance with Toposa elders offering a bull or two to the Didinga elders to seal the deal. Such arrangements done at the grass root levels were highly respected and honoured; however, following proliferation of guns in the area, and decline of the elders influence, the youth would drive their cattle to the Didinga areas with little regard to protocol, thus sparking hostilities and hatred. The tension between Toposa and Didinga reached a climax in May 2007 when in Lauro 54 people, mainly women and children, were killed by Toposa raiders. This terrible incident is referred to as the "Lauro Massacre". The hostilities have continued to date. The problems in the area is impacting and drawing various communities into it. Insecurity in this corridor is impacting negatively on livelihoods and causing a siege mentality on the people of Lauro and the neighbouring communities who are almost cut off from mainstream developmental activities.

The Toposa of Machi 1 and Machi 2 are geographically dependent on the Buya and Didinga hills for pasture and water for their livestock more so in the dry season. In the absence of an organized and regulated grazing pattern, access to the pasture along the Buya hills often leads to clashes between the Buya and the Toposa warriors. Buya are bordering Toposa and Logir, and it is been seen that exclusion of Buya from future peace processes, could turn them into peace spoilers instead.

The “hotspots” in the Lauro corridor include the following communities:

1. Lauro-Loudo-Mahira (Didinga) , Budi County and Namorunyang -Lopola (Toposa), Kapoeta South County.
2. Riwoto (Toposa), Kapoeta North County, Kimatong (Didinga), Budi County
3. Machi 1 and Machi 2 (Toposa), Kapoeta South county, Loriok and Camp 15 (Didinga), Budi county.
4. New site (Toposa), Kapoeta East County, Lotukei-Lorema (Didinga), Budi county.

The conflicts among Buya, Toposa and Didinga communities have been an old phenomenon with varied degrees of violent attack against each other. Major sources of conflict are control over the grazing land, mineral resources (gold) and demarcation of county boundaries.

ACTIVITIES

There are short term meetings planned in this area: Buya-Toposa peace meetings to take place in Lauro and Natinga. There is a planned sensitization and mobilization meeting in Camp 15, Kimatong, Lauro and Natinga area, following the post Kapoeta Conference. It is clear that initiative for dialogue need to be owned by the people at grassroots level. The conflict between the two communities is so sensitive that long-term activity planning is not sufficient. However, the long term goal is to contribute to a reconciliation process between the two communities. From the government level a big conference has been planned as well on the Lauro issue. However, this will not necessarily overlap with activities that are planned at grassroots level reaching out to civil society.

GENERAL PROGRAM STRUCTURE

The general structure of the peace and sports programme consists of the sports leaders at the kraal levels. The sports leaders gather information from the ground and pass them on to the peace and sports facilitators (PSF's). The PSF's in turn make visitations to the various communities gathering the information on conflicts, listen to needs and problems, address it within their organisation and engage community members in conflict transformation and peace-building activities. Their work contributes in strengthening a cross-border and intra-community early warning system since they pass information through reports and oral communication on to the coordinators of the various CBO's, who take action through rapid response in consultation with the coordinating organisation SOPA/IPC.

STRUCTURE RELATED TO BUYA-TOPOSA- DIDINGA-CORRIDOR

During 2007 and 2008 PSFs were strategically placed by CDOT in three areas namely Ikotos, Chukudum and Kimatong. There has been a challenge to reach out to warriors from there, there was a gap within the Kapoeta Narus corridor (Losolia mountains). Therefore CDOT identified a local CBO called Losolia Rehabilitation and Development Organization (LRDA) based in Kapoeta to assist in program implementation. LRDA was able to find two local Toposa youth who are currently based in Riwoto (Toposa bordering Buya) and Narus (Toposa bordering Turkana and Nyangatom) appointed as Peace and Sports facilitator (PSF). Due to continuous staff turnover in the CDOT Justice & Peace department, new agreements will be made with CDOT management before further peace and sports activities take place within CDOT. Within the Kapoeta-Narus corridor bordering the Turkana in Kenya, LRDA has been in regular contact with LOKADO. However, in terms of early warning and rapid response in general, Lokado on the Kenyan side and DADO on the

Ugandan side face difficulties in contacting their Sudanese counterparts. CDOT is aware of the challenges and is currently addressing them together with the operational management team bearing in mind the rapidly changing conflict dynamics. Currently efforts have been undertaken to build alliances with Toposa and Nyangatom catechists.

JUSTIFICATION

The chosen corridors i.e. Toposa/Buya/Didinga; Toposa/Turkana; Toposa/Nyangatom/Turkana are predominantly cattle raiding corridors and there is constant conflict between/among the mentioned communities. Since the programme targets active cattle raiding youth warriors, sports is a strategy to reach out to the youths and build relationships among them. Their excessive energy can as well be utilized in the various sporting components to release some of the anger when entering in peace meetings.

LAURO

Following a series of dialogue meetings held in November and December 2007 by an international NGO, significant reduction of tension and hostilities became evident along tribal borders with free movement of goods and people evident. The objective of the intervention was to bring the two communities together to talk peace after relative calm was noticed in the area and after the request for reconciliation between the two communities.

Through a community based dialogue approach involving community representatives (mainly Peace Committee members), CBOs (LRDA, CDOT and CDS) and a Lead Consultant, grassroots dialogue talks were held separately in Namorunyang and Lauro and the representatives were allowed to air their grieves and conditions for reconciliation with their neighbours. Two community meetings were held each in Namorunyang and Lauro, but a joint meeting failed to take place due to resumption of hostilities in the area.

The SNV and Pact Sudan interventions however, succeeded in making it possible for rehabilitation of the old road from Kapoeta town to Lopala (35kms) on the Toposa-Didinga tribal border. The Food for Work was provided by WFP. Hostilities again resumed before the remaining section of the road (20kms) could be rehabilitation at that time (March 2007). Relative peace was ensured, which made it possible for the security forces to deploy in Lauro and for a period of 3 months there was peace and tranquillity in the Lauro area and the neighbouring payams.

But following the withdrawal of security forces in April 2008, the area once again degenerated into anarchy with vicious raids taking place along the tribal lines. However, the conflicting communities participated in the cross-border Kapoeta Peace Conference (Cross-border Peace & Sports programme IKV Pax Christi & local partners, May 2008). This brought them together and offered a new opening in the complicated conflict situation people find themselves in. The peace meetings between Buya, Toposa and Didinga recommended resumption of a community grass root dialogue process as a starting point for community interaction and confidence building. In Kapoeta, these communities made a request to civil society, churches, NGOs and governments to facilitate a follow up in this peace process. There is an urgent need to bring the grassroots leadership of both the Toposa and Didinga communities together firstly, to restrain and calm their people for the sake of peace and secondly to lay grounds for further peace efforts by the State government and the Local Authorities of Budi and Kapoeta South Counties to take corrective actions.

However, currently the situation is still tense and the fear from the grassroots level is that the conflict might spark again, which might lead to catastrophic consequences as witnessed after the Lauro killings of May 2007.

The peace track of Toposa-Didinga-Buya aims also to facilitate training of peace committees of both Counties as a possible follow up strategy in bringing the two communities together and laying ground for a wider process of peace building and dialogue in the area.

2) Toposa- Turkana

CONTEXT

The sharing of natural resources-mainly pasture and water for livestock is highly complicated given that pasture and water is only available in abundance around the Losolia and Lotukei mountains areas. The international border bisecting the 3 countries around this area is complicating the problem further more so given the rivalry between various armed tribes with both different cultural and historical background.

The area as stated above is highly insecure with various armed groups roaming with their livestock in search of water and pasture with little regard and respect for international borders. Past attempts by various governments and other peace actors to bring semblance of peace in the area for sharing of natural resources have met with little success due to deep seated differences and culture of raiding cherished by the tribes.

ACTIVITIES

There is need to enhance peace-building activities within the Peace & Sports Program in the mountainous areas of Toposa-Turkana in the areas of Mogila, Solia and Loteteleit because there are a lot of settlements around these areas that are enemies. Sports can be used to frequently interact in a positive and controlled way and build relations instead of engaging in a negative way through often uncontrolled violent physical encounters. Meetings are planned between these two communities. The conflict existing between these two communities should be addressed by ensuring that the programme covers Oropoi/Lokichoggio, Nadapal/Losolia, Loteteleit, New Cush and Narus areas.

The implementers aim at facilitating sports-for-peace activities between the youth as the first strategy in bringing the two communities together and laying ground for a wider process of peace building and dialogue, reconciliation and peace building in the area. Besides focussing on the youth, as being the main actors in the so-often deadly conflicts, there is an urgent need to bring the grassroots leadership of both the Turkana and Toposa communities together to restrain and calm their people for the sake of peace and secondly to lay grounds for further peace efforts.

STRUCTURE

From the Turkana side the Diocese of Lodwar (in cooperation with LOKADO) is covering the following locations: Lopiding and Mogila (both near Nadapal), Nanam and Locherianamur (which is near Nanam). The latter two locations could be instrumental when addressing the conflicts between Turkana and Nyangatom. Lopiding and Mogila are very strategic hot spots between the Turkana and Toposa. The Diocese of Lodwar has PSFs in the 4 locations mentioned above. The bordering Toposa of Southern Sudan are being targeted by 1 PSF based in Narus covering Nadapal-Losolia up to New Cush, coordinated by LRDA. LRDA has a coordinator in Kapoeta. However, the corridor from Loki to Losolia mountains is very vast, and the implementing partners expressed the need to find cooperation with more stakeholders. This is being encouraged by the operational management team.

To cover the area between Nyangatom and Turkana, there is a need to strengthen the local network on the Sudanese side. As mentioned before the Cross-border Peace & Sports programme is exploring possibilities to include individuals at parish level from CDOT.

JUSTIFICATION

Following series of meetings organized by LOKADO, KENDA and Local authorities, semblance of normality is taking place in the area and there is significant reduction of tension and hostilities. However, this peace-conflict pattern fluctuates highly, influenced by the seasonal migration and

climate conditions. The activities on the Toposa-Turkana peace track aim at building on successes to consolidate peace for sustainable development to take place in the area. In fact one of the outcomes of the Kapoeta Peace Conference (May 2008) was the request made by the conflicting communities of Toposa and Turkana to the implementing partners and IKV Pax Christi, to facilitate talks between the two groups on issues of sharing of resources, insecurity and cattle raiding. Based on the needs of the communities involved, CDOT and LRDA (and possible others) on the Sudanese side, and LOKADO and Diocese of Lodwar (and possible others) on the Kenyan side, will take up this role, as facilitator and broker.

The Toposa-Turkana peace track is crucial in many ways. First of all, the corridor is part of the border crossings of Sudan and Kenya, including a 20 km piece of no-man's land claimed by both countries causing regular diplomatic tensions (eg. July 2009 Kenyan ministers were refused to get to Nadapal). This is usually a very insecure area, since neither Sudanese, nor Kenyan authorities provide security measurements in this no-man's land. Restoring peace between Toposa and Turkana is evident. Secondly, the area from Solia up to Mogila mountains has been a shared grazing field for centuries. During the dry season there are just a few water points, which the Toposa and Turkana used to share during peace times. By restoring the peace agreement of 2006, there is the expectation that the resources (water and grass) in this area become peace dividends. Finally, by having sustainable peace between Toposa and Turkana, the impact will be felt in the relationship with other tribes. If tension is seriously reduced, the Turkana don't need to go for pastures in Karamoja, which will prevent clashes with Dodoth, and UPDF in particular.

3) Jie- Dodoth- Turkana - Matheniko

CONTEXT

The Karimojong population of northern Uganda is embroiled in a number of lethal intra-clan conflicts; wars with neighbouring communities; and, increasingly, armed struggle with the Ugandan military. These conflicts are not new, and the tensions that arise between clans are often prompted by competition over pasture and water, in addition to traditional practices of raiding cattle from rival communities. Conflict dynamics are often complex. The Dodoth of Kaabong District, for instance, cite the Jie from the south as their principal adversaries. They also include the Turkana, whose home villages are on the Kenyan side of the border, as another prime threat. Similarly, while the northern Jie describe the Dodoth as their main foe, the southern Jie note that their main threat is the Matheniko, whose home villages are in Moroto District.

The pattern of conflict is similar across Karamoja, with the Dodoth, Jie, Bokora, Matheniko, and Pian sub-clans switching quickly between fragile alliances and outright war. The situation is made worse by the Pokot and Turkana from Kenya, entering the water and grazing areas on the Ugandan side of the border whenever drought afflicts the Kenyan side.

In Uganda, the Cross-border Peace & Sports Program focuses on the Jie and Dodoth mainly, part of the Karimojong tribes, divided over 5 districts located in North Eastern Uganda.

The Dodoth are mainly living in Kaabong district, bordering its Karimojong neighbours of Jie in the south, the cultivators of Acholi in the west, the pastoralists of Didinga and Toposa in the north (Southern Sudan) and the Turkana at their eastern borders with Kenya. The Dodoth are also bordering in the east with the Teuso-Ik people, a minority group who are mainly living in the mountains. Traditionally the Dodoth have good relations with this small agro-pastoral group of Teuso-Ik, although nowadays there seems to be some suspicion between the Dodoth and Teuso-Ik, where as the latter group are sometimes being regarded as spies for the hostile Turkana from

Kenya. Recently the Dodoth commemorated their 10 years peace agreement with the Didinga of Southern Sudan. And even their relation with Toposa in Sudan can be described as “fair”. Of course incidental raids are occurring as is often the case in most pastoralist societies. Nevertheless, these action by peace spoilers, have so far not influenced the relationship with Didinga and Toposa negatively. The relation with the Turkana from Kenya (Turkana-West district) has on the other hand been tense for too many years. Raids, counter raids and revenge action have taken place ever since, and are of the order of the day. The Dodoth from Kaabong district, and in particular from Loyoro, Kathile and Kalapata subcounties are regularly involved in violent incident with their neighbouring Turkana. Especially during dry season, when both groups are competing for pasture and water for their animals, clashes take place. But also at the beginning of the rainy season, when the pastoralists are re-stocking their herds, the violence intensifies.

With the Acholi, who are mainly practising agriculture, there are no serious conflicts. The southern neighbours of Jie, from Kotido district, are serious enemies instead. Regular raids are taking place between these two groups, causing major insecurity in north eastern Uganda, since both parties have access to a lot of weapons (eg. from Southern Sudans 20 years of war, from a big armour raid in Moroto in the 1970s around the fall of Idi Amin, from UPDF and SPLA soldiers involved in gun trade).

The issue of small arms proliferation has given a new occupation to Uganda’s People Defence Force (UPDF), since their activities towards the Lords Resistance Army have reduced substantially. Now, the UPDF is infamous for their Disarmament Exercises in Karamoja. Their aggressive, and violent methods have huge impact on the lives of both Dodoth and Jie. By using “cordon-and search” the UPDF tries to disarm these pastoralists forcefully, causing death and loss of property. “A cow-for a gun” is not an option for both Dodoth and Jie, who are both relying on their cattle as their main way of living and fearing a security vacuum after the soldiers leave their area. Still both groups are doing some small scale farming, and since the UPDF has restricted the movements of cattle camps completely (Dodoth and Jie are like Turkana used to migrate with their cattle in search for water and pasture), they find agriculture as now as their main means of subsistence. Being restricted in movements and depending on agriculture, the Dodoth and Jie have become vulnerable to attacks of enemies, but also to climatological changes. Currently, for instance, the Dodoth and Jie are facing a hungry season, due to a lack of rainfall in April, May and June. Huge food-relief operations are taking place in Karamoja, which is a battle against the symptoms.

Although the UPDF seems to be somehow effective in Karamoja, since many guns have been collected, and security has somewhat improved, although some argue that a situation of big planned cattle raids providing insecurity before has been replace by small scale criminality with even more violence. However, the negative side effects are being felt. Just mentioned is the dependency of Dodoth and Jie on food relief, and the increased vulnerability of the Karimojong. Across the borders the Turkana and Didinga and Toposa become more and more victims of the aggressive tactics of the UPDF. In line with their disarmament, the UPDF has the mandate to attack anybody on Ugandan territory possessing an illegal gun. When the army is chasing away Turkana pastoralists who are peacefully grazing their herds on the Ugandan side of the mountain ranges easily ignoring borders, they even proved themselves capable of bombing Turkana kraals on Kenyan territory. The UPDF has been doing this several times, killing pastoralists, destroying their properties and impounding thousands of animals. Implementing partners of the Cross-border Peace & Sports programme on both sides of the borders, have been very instrumental in gathering the facts, instrumental when lobbying governments to come with a regional approach for disarmament and faster implementation of the Nairobi Protocol amongst other Protocols like Mifugo of which the latter has only been signed by countries but not ratified. The need for regional security, law and order and basic services for its citizens is a predicament.

The Jie are facing more or less the same challenges as the Dodoth, although they even have more enemies. The Jie (literally meaning “fighter”), have traditionally conflicts with Bokora and Matheniko in the south (Moroto district in Karamoja). The latter group plays an important role between the Jie and Turkana. Unfortunately in a negative manner. The Jie and Turkana have a long lasting peace, which is being threatened by the involvement of Matheniko. When the Matheniko are raiding the Jie (which they do frequently), they seem to be experts in misleading the Jie when they are tracking their animals. The tracks often point in the direction of Turkana, which causes tension between the two friendly groups. The local implementing partners are often extinguishing “fires” between Jie and Turkana, every time the Matheniko raids animals from Jie. The conflicts with the Dodoth are especially taking place in Rengen, Nakapelimoru and Kacheri subcounties in Kotido district.

Pastoralists feel threatened to give in their guns, since they are not sure if their government will provide the same security in the future as well. A security vacuum might exist, imagine Uganda faces a renewed threat of LRA in the North or another threat and the government repositions its army (UPDF) from Karamoja to the Northwest or else for state security reasons..

ACTIVITIES

Youth warriors peace meetings are planned between the Turkana and Jie, Turkana and Dodoth and the Dodoth and Jie. These meetings are to involve representatives from the different governments for consultation and collaboration. There is an elders meeting between the aforementioned groups and the women groups from the same communities would be conducting peace crusades along with the peace dialogue meetings. These women groups include Kalapata Pastoral Association [KAPAS], Engarakinos Pastoral Women Group for the case of the Dodoth Turkana and the Jie of Nakapelimoru in Kotido. And Longaro pastoral women group for the case of Rengen in Jie County, Kotido district.

STRUCTURE

In Kotido district there are two PSFs: Rengen and Payangara. The PSF of KOPEIN in Panyangara is also reaching out to Nakapelimoru, which is more strategically located towards the Kenyan border with Turkana. The Peace and Sports facilitator in Rengen (KOPEIN) is bordering its counterparts from DADO in Sidok and Loyoro subcounties. These three PSFs play a major role in mitigation the conflicts between the Jie and Dodoth from the respective sub counties. The other 2 PSFs of DADO are strategically based in: Kalapata (bordering Turkana from Kamion, Oropoi in Kenya) and Kathile (bordering Toposa and Didinga from Southern Sudan). LOKADO has on the Turkana side in Kenya 4 PSFs who are dealing with the conflicts between Turkana-Jie and Dodoth: one is located in Oropoi (bordering Dodoth from Kalapata), one in Letea (bordering Jie Nakapelimoru), one in Natira/ Kalobeiyei (bordering Dodoth from Kalapata and Loyoro) and one in Lokipoto (bordering Jie from Nakapelimoru).

There will be a special focus on strengthening the cooperation between PSFs from bordering sub counties (Jie –Dodoth) , and even the PSFs from bordering countries (Dodoth-Turkana), which is part of the strengthening of the early warning mechanism including cross border inter-organisational cooperation.

JUSTIFICATIONS

There is alliance between the Turkana and the Matheniko but this alliance has caused problems for the Jie. This is so because the Matheniko never raid the Turkana's instead they use the Loyaro-Rupa foot path to raid the Jie, who in turn blame the Turkana. Between the Dodoth and Turkana another tribe is playing a role: Teuso Ik. Although these mountain people used to have a peaceful relationship with both Dodoth and Turkana, their neutral position is being undermined by peace

spoilers. There is nowadays a lot of suspicion towards the Ik people, as being a spy for the enemy. Therefore, planned are cross border peace meeting and sports tournaments between the Jie, Turkana and the Dodoth. Teuso-Ik and Matheniko are automatically included in these peace processes.

4) Toposa-Jie-Murle

CONTEXT

The area around Kuron Peace Village, at river Kuron bordering Eastern Equatoria and Jonglei States, mainly consists of Toposa. There have been conflicts between the Toposa and Murle and Jie since long time, sometimes involving the Kachipo as well. That is why bishop Taban of the Diocese of Torit, decided to settle along the banks of river Kuron starting his peace activities in 1997. From 2005, when the CPA was signed, Kuron Peace Village developed very fast, and nowadays it is the one-before-last secure stop for people travelling to Ethiopia.. Bishop Tabans vision is making Kuron a harbour of Peace and Prosperity instead of a conflictions hotspot between the mentioned tribes.

ACTIVITIES

The Toposa-Murle-Jie peace track has gained momentum since the cross border Peace Conference in Kapoeta. There the three involved communities asked Kuron Peace Village to continue their support and struggle for long lasting peace between the different tribes. Kuron Peace Village organised a major event in June 2009, a peace march from Toposa of Kuron to Boma, to meet with elders, youth and women peace choirs from Murle and Jie. This was again quit successful and it resulted in a series of planned follow up activities, amongst others: second peace meeting to be done in Kuron. In this meeting their will be handover of the recovered animals to the respective communities; successive reconciliation meetings amongst the Jie, Toposa and Murle to continue; exchange visits to be done to strengthen the prevailing peace in the area; capacity building for the formed and existing peace committee to be organized and carried out.

STRUCTURE

Kuron Peace Village has 3 PSF's based in Kuron but who cover the areas fronting Namoropus, Kangereba, Nacodok-pee, Lotakawa, Nangerikicholong, Moruwaze and Murukomont towards Boma.

There have been issues within the Boma based PDA organisation effecting the PSFs within PDA. It is proposed that PSFs under Jie will work within the confines of Kuron Peace village. This will help bring about proper management of the conflict between the Jie and Toposa especially where the Jie perceives the Toposa to be out to push them to the Jonglei state yet they are part of the Ateker people who are predominantly occupying Eastern Equatoria state.

Strategically there is a need to include the location of Mogosh and Nyanyangachor, as these locations are filling the gap between Toposa from Kuron and those Toposa more southwards to the Kenyan border.

JUSTIFICATION

The Toposa and Jie conflicts are quite a common site because of the vast terrain of land that stretches from Kapoeta to the Jonglei end at Boma, Kuron and on the east to Narus and further to the North east in Nanyangachor. The area has only administrative units in Kapoeta, Boma, Nanyangachor and Narus leaving the whole area as a field for the warriors to raid and intimidate one another.

Although Kuron Peace Village is already working with Toposa, Murle and Jie since the 1997s, the Kapoeta Peace Conference accelerated this peace process: A need was expressed by Jie, Toposa and Murle communities to have a peace after Kapoeta to start the reconciliation process to bring about a lasting peaceful solution amongst the communities. As mentioned before, bishop Taban managed to create a harbour of peace in the middle of nowhere, actually located at a former violent hotspot. The local communities are very much committed to be part of that peaceful place. This makes it more than valid to support community peace initiatives by the Peace & Sports programme. Since Kuron and Boma are located along the only “road” going from Eastern Equatoria State, via Jonglei State to Ethiopia, which is a trade route, there is even more potential for alternative livelihoods once sustainable peace is established. Finally two processes are making the peace track between Toposa-Jie and Murle very important: the issue of child abduction, which is rooted in the way of living of the Murle and 2; the changing migration patterns of the Toposa, which are moving more and more towards Ethiopia. These two phenomena have an impact on the situation around Kuron, towards Ethiopia. The Peace & Sports programme, together with Kuron Peace Village are looking for ways to address this. The activities under the Toposa-Murle-Jie peace track is one of the strategies.

5) Jie- Dodoth & Dodoth- Didinga (minor)

CONTEXT

The Karimojong population of northern Uganda is embroiled in a number of lethal intra-clan conflicts. The Dodoth of Kaabong District, for instance, cite the Jie from the south as their principal adversaries. Similarly, the northern Jie describe the Dodoth as their main foe. The tensions that arise between these clans are often prompted by competition over pasture and water, in addition to traditional practices of raiding cattle from rival communities. Violent conflict in Karamoja needs to be attributed to a concatenation of numerous factors, including seasonal and climatic variations, the impact of disease on livestock, changes in the migratory patterns of the Karimojong prompted by the reallocation of land, and the near absence of state security in the region. Some of these factors are external to the pastoral system. Land reallocation in particular has severely impaired traditional migratory patterns and brought new tensions between clans. Increased firepower has escalated the impact of conflicts that have arisen from these tensions and has helped weaken traditional dispute mediation mechanisms. Minimal state security provision facilitates the intensification of unmediated conflicts. None of these factors can be treated in isolation. Natural shocks such as disease and drought have always been a factor in Karamoja. But, when combined with the previously mentioned external ‘shocks’, these dynamics push an already fragile pastoral system out of equilibrium. One of the key failings of many accounts of violence in Karamoja—notably in the news media—is that they reduce the sources of violence and insecurity in the region to a simple formula: the dynamic of *cattle rustling made more lethal by small arms*. Most conclude that the introduction of modern assault rifles has escalated the lethality of traditional cattle raiding to the extent that violence, which might have traditionally been controllable, is now out of control¹.

There are current flare ups between Didinga and Dodoth especially the incidents of cattle thefts and the influx of Toposa cattle herders in Dodoth area which require attention to mend the good relations of fifteen years between Didinga and Dodoth.

ACTIVITIES

Since DADO, representing Dodoth from Kaabong district, is a relatively new player in the Peace & Sports programme (unofficially from May 2008, although its PSFs were only trained in July 2009),

¹ **Crisis in Karamoja**-Armed Violence and the Failure of Disarmament in Uganda’s Most Deprived Region *By James Bevan* An Occasional Paper of the Small Arms Survey

the strategy in the P&S programme will start from grass roots level, by attracting the Karachuna (youth warriors) with sporting activities and the women with organising peace choirs, as being the strategy to bring people together. Since DADO is an experienced organisation in Karamoja on peace building, they will use other strategies to bind Jie and Dodoth communities together. Regular meetings with youth warriors, and meetings with elders and kraal leaders will continue to take place. From the Jie side, for instance, KOPEIN is appointed by the Jie and Dodoth communities to facilitate a bi-annual kraal leaders meeting who organised themselves in a so called “Jie-Dodoth Peace Council”. The council handles issues of conflicts and peace. In practice the Council calls KOPEIN to have more meetings if needed.

There are peace meetings and sporting competitions planned for these groups from July 2009.

STRUCTURE

In Kotido district there are two PSFs: Rengen and Payangara. The PSF of KOPEIN in Panyangara is also reaching out to Nakapelimoru, which is more strategically located towards the Kenyan border with Turkana. The Peace and Sports facilitator in Rengen (KOPEIN) is bordering its counterparts from DADO in Sidok and Loyoro subcounties (covering Kathile, Loyoro and Kapedo area). These three PSFs play a major role in mitigation the conflicts between the Jie and Dodoth from the respective sub counties.

JUSTIFICATION

As mentioned before, the communities of Rengen (Jie) and the neighbouring subcounty of Sidok (Dodoth) assigned KOPEIN to facilitate the bi-annual Jie-Dodoth Peace Council meetings. As a true peace maker, KOPEIN has taken up this request from the community and due to the current conflict situation (there are many hostilities between Jie and Dodoth), more than 2 meetings a year are needed. Automatically DADO is involved in this as well, since they are representing Dodoth communities in Sidok and Loyoro (bordering Rengen, Jie).

A stable peace between Dodoth and Jie is indispensable for peace in a wider region: if there is no peace between Jie-Dodoth, there is no peace between Turkana-Dodoth-Jie. Even the earlier mentioned role of communities like Teuso-Ik and Matheniko needs to be seen in light of the Jie-Dodoth relations. This has everything to do with the forced disarmament in Karamoja, where both Jie and Dodoth have so-called “protected kraals”, meaning that the UPDF is limiting the freedom of movement of the pastoralists with a negative impact on the survival strategy of the communities, making them solely dependent on “agro” (food). Due to serious droughts, there is not enough food in Karamoja. DADO and KOPEIN therefore include the UPDF in their approach, as being a decisive player in the wellbeing of the Karamojong pastoralists.

On community level both DADO and KOPEIN have established a solid understanding of the Cross-border Peace & Sports programme aims. Sensitisation meetings and awareness raising on subjects of cattle raiding and violent conflicts, alternative livelihoods and IGAs, have been conducted throughout 2008. Since the Jie and Dodoth are Agro pastoralists, there are several opportunities for IGAs among the pastoralists, of which DADO and KOPEIN have already some experience.

3.2 Mission statement

The programme wants to contribute to more peaceful relations between (agro)pastoralist groups by fostering processes and mechanisms that can prevent, manage, resolve and eventually transform violent conflicts in the region.

3.3 Goals

- (a) Fostering contact and building relations between different agro-pastoralist groups, and addressing the corresponding behaviours and attitudes;
- (b) Support the functioning or creation of local and regional networks or mechanisms that can deal effectively with conflicts and tensions;
- (c) Strengthen the capacity of local partners to influence or participate in local and regional policy processes that are important for their security situation & link relevant issues to the public and political agenda.

3.4 Strategies of engagement

- (a) Sports activities
- (b) Capacity building
- (c) Facilitation and mediation
- (d) Monitoring and early warning
- (e) Lobby and advocacy
- (f) Networking

3.5 Values

Dialogue
Co-existence
Non-violence
Respect
Youth leadership and
Sustainable development

4. STRATEGIES OUTLINED

Different strategies of engagement are used and combined in the Peace & Sports program to reach the 3 goals of - building relationships, - supporting/creating local and regional networks to deal with conflicts and - strengthening local peacemakers (organizations) in influencing policy processes.

4.1 Sports activities

Strengthening the sports-for-peace infrastructure in the field

In the first year, a modest start was made to support sports infrastructure in the field. However, this needs support in terms of equipment, exchange programmes and training. Linkages need to be made where possible with existing sports for peace and development organisations and networks, eg. in Kenya and the Netherlands. Knowledge sharing and learning from experiences on how sports can be used as a tool in peace building and development is important. The Peace & Sports programme is increasingly cooperating with the Tegla Loroupe Peace Foundation in Kenya and has been sharing its knowledge, manual and best practices with a young Kenyan organisation in Uasin Gishu, called A-STEP. The latter has been using sports to create relationships between hostile communities, youth in particular, after the post election violence in Kenya. There has been a linkage established with the

platform for sports and development in the Netherlands, although no concrete cooperation has resulted from it yet.

An important regular activity to build or consolidate peace among different groups is the organisation of a yearly cross-border sports-for-peace competition in the pastoralist corridors of Sudan/Uganda/Kenya.

4.2 Capacity building needs

Targeting Sports Leaders at kraal level

The organisation of exposure & exchange visits aiming at the sports leaders, these are the youth warriors at kraal level. This, to make the pastoralist youth from remote and marginalized areas familiar with the non-violent world as a learning process. Also exchange visits from one hostile community to the other create bonds and understanding between the nomads.

Training of Trainers, so called Peace & Sport Facilitators (PSFs)

The organizational capacity of local peace forces, youth in particular, in building a local infrastructure for peace and development, needs to be strengthened. A start was made in 2007 with ToTs. However, this needs continuation in order to make things sustainable. This includes a follow-up of Training of Trainers (ToT). If possible, this will be mainly done through peer-to-peer education whereby one of the implementing organisations takes the lead in organising the training. PSFs and coordinators can take a role in facilitation, sharing experiences, best practices and addressing challenges with their colleagues representing different communities across the borders.

Targeting organisations

On the organisational level institutional capacity building, monitoring & evaluation and outcome mapping is needed. The P&S program has a limited timeframe of 5 years (until 2012). Through its activities the program builds the capacity of the implementing partners in contributing to peace building and paving the way to development in such a way that they continue their peace & development-activities after the direct funding of the P&S program has stopped.

Tool in capacity building: Mobile Educational-Facilitation Unit

As part of the Kapoeta Peace Conference Community Trophy, a mobile educational-facilitation unit has been bought. Since transport is one of the main challenges in this programme, this small truck will help partners to reach out to the pastoralists in their own environment. Some groups are constantly migrating over borders and often do not have a formal way of education. By reaching out to them, it prevents bringing agro-pastoralists to settlements where a lot of money is spent on workshops in stone buildings and putting up warriors in hotels they are not use to. This mobile unit can, among others, assist program staff in organising capacity building workshops for warriors, ad hoc peace meetings in the field, knowledge and information sharing about peace building for Peace & Sports Facilitators (PSFs) and peace and sports leaders (PSLs) in the field and nomads in general, assist in exposure visits of small groups of strategically chosen warriors to the area of their (former) enemies.

It is an assumption that this 'peace bus' programme will be combined with information and awareness raising on veterinary diseases and cures, vaccinations, community health, water and drought management, horticulture, etc. to address some peace dividends. The local partners involved developed the programme of this mobile unit, coordinated by Seeds of Peace Africa². The Mobile

² The Mobile Unit will require a maintenance fund and financial support for its training programme.

Additionally, a proposal is developed by all partners involved –proposal available upon request- to combine the mobile unit with a Pastoralist education/facilitation center in Lokichoggio that meets the needs of pastoralist in this cross border area of Sudan, Uganda, Kenya in terms of having a cross border early warning coordination point, facilitation point for organizational meetings and workshops, training and resource center for nomads.

Unit will be stationed in Lokkichoggio from the first quarter of 2009, being a central point in the pastoralist cross-border corridors³.

4.3 Facilitation and mediation

Implementing partners play an important role in bringing together youth warriors and members from hostile communities in peace activities. When contributing to or facilitating community dialogue and mediation processes sports can be used as an instrument to release some of the anger in an organised physical way. For the Peace & Sports program, all activities are in relation to the 5 peace tracks mentioned under 'context' paragraph.

4.4 Monitoring and early warning

Strengthening early warning system and conflict monitoring

In the first two years progress has been made. The implementing partners have developed a cross-border early warning mechanism and a conflict dynamics database to monitor the cross-border conflicts. The early warning mechanism is working, but not effectively on all sides of the border. It needs to be strengthened in order to work towards a more pro-active programme approach of peace building that is also sustainable in the long term, instead of re-active that is often the case now.

In terms of monitoring the cross-border conflicts, a conflict dynamic database format was developed by all partners in order to monitor the cross-border conflict. The idea behind this tool is to regularly analyse these data in order to continuously assess and adjust intervention strategies within the Peace & Sports programme. This tool is not working effectively yet and needs strengthening.⁴ An effective monitoring system links the analysis of the conflict with the implementation on the ground. Consequently, it becomes clear to everyone and adjustments can be made according to the conflict dynamics on the ground. Research will be done in 2009 on the pastoralist seasonal (migration) calendar and the outbreak of conflict to contribute to a cross-border early warning mechanism.

Presence on the ground

As part of the improvement on monitoring and strengthening the early warning system, there is a need to be more present on the ground. Since SOPA and IKV Pax Christi are coordinating the programme from Nairobi, with regular visits to the field, it would be a logic step to open a small office in the field, preferably in Southern Sudan. The same desire to be physically present was expressed by the implementing partners, also to ensure more programme management support to them. Furthermore a field office will stimulate a more efficient cooperation between the Peace & Sports programme with other stakeholders on the ground, be it local CBO, international NGOs, government institutions, churches, and individuals. It will also enhance the capacity to join hands on cross cutting subjects of different IKV Pax Christi programmes. An exploration will be made to open a field office in 2010 in Southern Sudan, possibly in cooperation with IKV Pax Christi Sudan Integrated Peace Programme (SIPP).

4.5 Lobby and advocacy

The P&S program aims to strengthen (the capacity of) local partners to influence or participate in local and regional policy processes that are important for their security situation. The program aims to link relevant issues to the public and political agenda. Collaboration with other organisations in the pastoralists corridors will be enhanced in order to explore joint ways of lobbying. The program

⁴ Contacts have been established with the National Research Institute (NRI) in Kenya, that coordinates the information for CEWARN of inter-governmental body IGAD. Currently ways are explored to use the same format CEWARN is using for mutual benefits. CEWARN on its turn will benefit from the information at grassroot level and the structure that is already put in place by cross-border peace & sports program.

aims to publish a yearly paper/report on issues identified by the partners. The yearly paper aims to formulate recommendations towards different stakeholders such as the governments to work coherently and cooperatively on peaceful co-existence along the borders. The 2009 paper is on the pastoralist seasonal (migration) calendar and the outbreak of conflict and there is a proposal for a joint position paper on disarmament.

4.6 Networking

Through the programme, the networking between the participating partner organisations has intensified. To enhance the impact of the programme, such networking needs further attention and strengthening.

Linking to other stakeholders in these pastoralist corridors is a condition for success. From the coordinating level of the program linkages are made with INGs working in the same field to complement each others activities and strengthen them. Networking and liaising with other stakeholders in these pastoralists corridors such as inter-governmental bodies like CEWARN is a must to strengthen a cross-border early warning mechanism and assure that the right information from the kraal level is being shared at the right levels.

Peace dividends identified as one of the prioritized issues: *no security without development*

The conflicts that the P&S programme addresses have an economic dimension, since cattle raiding are an income generating business. The implementing partners identified the importance for those engaged in conflicts to have possibilities to choose for **alternative livelihoods** in respect of the nomadic culture. It entails the challenge to opt for alternative economic activities that fit the specific livelihoods of the pastoral communities. Warriors and other community members were mobilised in 2007-2008 and many groups have committed their willingness to end conflict and look for alternative livelihoods. Therefore skill training and assistance in the form of development is a prerequisite to make the program goals sustainable in the long term and support the peace dividends identified within. The role of IKV Pax Christi and Seeds of Peace Africa (SOPA) in this process is mainly linking with other stakeholders who have the experience on alternative livelihoods and Income Generating Activities (IGAs). It is also clear that IKV Pax Christi has a mandate and experience on peace work, not on alternative livelihoods. IKV Pax Christi is therefore not implementing such peace dividends itself, but seeking collaboration with other organisations to meet these needs. Close cooperation is therefore needed with development organisations and others involved in establishing linkages to market chains for pastoralist products, livestock markets, slaughter slabs, ternaries, educational programmes, community health facilities and veterinary services etc.

Other peace dividends that were clearly identified within the peace & sports programme that need support in the coming years to avoid the outbreak of conflict are water pans, rock dams and wells at strategically selected places where pastoralists are fighting over scarce resources; the construction of (gravel) roads between hostile communities in order to promote barter trade and markets (sell of goats, sheep etc.) between them, a small education fund for selected children of warriors who can assist their families in better maintenance of cattle, veterinary services, water management, peace building, health awareness raising (alcohol and drug abuse) etc. These so-called peace dividends are important to effectively reach the program goals and work towards sustainability. To realise that IKV Pax Christi and SOPA have a clear brokering role and are continuously exploring possibilities to network and link up with other stakeholders, who are experienced and mandated to fulfil other roles.

6. DIVISION OF RESPONSIBILITIES

6.1 Local coordination and implementation

Seeds of Peace Africa (SOPA) is responsible for developing the programme and the central coordination point in the region giving feedback to IKV Pax Christi, is situated in Nairobi, works in close cooperation with the identified local partners and with international partners like IKV Pax Christi Netherlands; SOPA is responsible for the coordination of the program, the coordination and organisation of annual cross border Peace and Sport events in close cooperation with the other organisations; assists local organisations where necessary in reporting; responsible for monitoring and evaluation; gives logistical support; contributes in the organisation and implementation of peace dialogue and sensitisation meetings; cooperates with IKV Pax Christi field staff; SOPA contributes to the development of a training curriculum for Peace and Sports facilitators and execution of the training; builds the capacity of the local peace forces, youth within the program, in peace building and conflict transformation (including its own youth staff members); the mobilisation of funding and accountability to donors; link information from grassroots to decision making levels (lobby) also through regional networks like CEWARN, UN OCHA; facilitation.

Implementing organisations

Submission of reports and proposals in time and ownership and understanding of the contents of the programme is essential on the part of the implementing organisations to aid in the smooth running of the programme on the ground. They are also required to have a strategic plan, proactive initiatives and cooperation among implementing organizations across the borders and in the localities they operate in. Information sharing, working complementary of each other, strengthening their human resource management and lobbying for funds from other partner organizations is also anticipated of them.

Kotido Peace Initiative (KOPEIN)

KOPEIN as a local partner is responsible for developing the programme and for the implementation of the programme in the indicated area of Uganda. If possible assist other organisations in peer-to-peer trainings.

Diocese of Torit (DOT)

DOT as a local partner, the church, is responsible for developing the programme and for the implementation of the programme in the indicated area of Sudan. If possible assist other organisations in peer-to-peer trainings.

Lokichokio Oropoi Kakuma Development Organisation (LOKADO)

Lokado as a local partner is responsible for developing the programme and for the implementation of the programme in the indicated area of Kenya. If possible assist other organisations in peer-to-peer trainings.

Kuron Holy Trinity Peace village

Kuron Peace Village is responsible for developing the programme and for the implementation of the programme in the indicated area of Kuron, Sudan.

Kuron Peace Village, situated in Eastern Equatoria- Sudan, is an initiative of emeritus Bishop Paride Taban. Kuron as the village of peace on the crossroads of different cultures is well suited not only as a venue but also as a centre from where a long term peace and sports approach has started. If possible assist other organisations in peer-to-peer trainings.

Dodoth Agropastoralist Development Organisation (DADO)

DADO as a local partner, brought on board by KOPEIN and LOKADO, is responsible for the implementation of the program in the indicated area of Uganda.

Losolia Rehabilitation Development Association (LRDA)

LRDA as a local partner, brought on board by CDOT, is responsible for the implementation of the program in the indicated area in Sudan.

Diocese of Lodwar (DOL)

DOL as a local partner, brought on board by LOKADO, is responsible for the implementation of the program in the indicated area in Kenya.

IKV Pax Christi Netherlands is responsible for developing the programme and constituting the idea; provision of leadership and mentoring is also anticipated from them; the mobilisation of funding and accountability to donors; identification of gaps/ training needs; provision of knowledge and trainings (such as lobby/ advocacy, peace dialogue and sensitisation); linking up with international networks; link information from grassroots to decision making levels (lobby); facilitation; capacity building; development of a Peace and Sports training curriculum; monitoring and quality control of the programme; application of field staff through PSO..

6.2 Monitoring & evaluation

During the 2009-2010 implementation period, the staff under the peace and sports programme will monitor the desired effects and periodically report on each of the field activities undertaken. The target group themselves will rate the achieved results and the quality of the implemented activities. This makes it clear what the target group and organisations have learnt and which knowledge and skills have increased. The programme will focus on those elements that enable the local organisations to act better than they were able to do before the programme was initiated.

So far SOPA manages the monitoring and evaluation in consultation with the seven coordinators in each of the implementing organisations. Mostly this comprises extensive phone communication, reports and field visits. The annual reports are compiled by SOPA and written by the implementing organisations in collaboration with SOPA. In the beginning of the programme, cooperation was established with the University of Utrecht in The Netherlands. After two years, the programme engaged again with the conflict study department of the University of Utrecht in a midterm evaluation and strategy meeting.

The program developed a conflicts dynamics database in 2007 providing information on violent incidents in the pastoralist corridors, possible reductions in cattle raids and cross-border conflicts; trends that cattle raids take and fostering of peace in the targeted communities. However, the database needs to be strengthened before further analyses can be drawn. There is a link being established with the National Research Institute coordinating information for CEWARN in Kenya (IGAD initiative) to strengthen the conflicts dynamic database reporting, analysis and its management.

7. BUDGET

ANNEX 1 KAPOETA CONFERENCE RESOLUTIONS

PEACE BEYOND BORDERS

The Peace & Sports Conference, Kapoeta May 18-22, 2008

Introduction

The Peace & Sports conference held in Kapoeta, South Sudan May 21-22, 2008, is aimed at enhancing *social interaction amongst the warring communities across the borders of Kenya, Uganda, and Southern Sudan*. However, the following specific objectives were intended to be realized;

- ❖ Creating a platform for the conflicting communities to share their needs toward attainment sustainable peace in the region
- ❖ Use sports as the means to promote and consolidate existing and built peace among the pastoralist communities
- ❖ Use sports as a means to promote social interaction and mutual co-existence among the warriors from different pastoralist communities
- ❖ Advocate and lobby for across the local, regional and international governments including the Churches, Non-Governmental Organizations (NGOs) and Inter-Non governmental Organizations (INGOs) to support ongoing peace initiatives by the local communities in collaboration with the implementing organizations.

These objectives provide the platform for the Youth Warriors to freely express their aspirations and to realize their potentials in contributing towards the development of their own communities.

The pastoralist communities who participated in the peace conference-*umm*-tournament included; Kachipo, Boya, Toposa, Murle, Didinga, Jiye (Sudan) & Jie and Dodoth (Uganda) & Turkana (Kenya)

RESOLUTIONS

During the peace meetings, the participants did express genuine desire peace amongst their communities hence, a call to their respective governments and other stakeholders to support their efforts in search of sustainable peace in their communities.

Accordingly, the participating communities resolved the following:

1. Continuous dialogue and peace meetings to enhance co-existence:
 - a. Kraal leaders to take the lead and organize frequent peace meetings
 - b. initiate intercommunal working in teams to reach out to the warriors
 - c. Organize meetings at the community and country borders
 - d. Strengthen joint peace committees that link up the communities
 - e. Collaborate with the local leaders
 - f. Reaching out for those warriors in the interior and bring them on board
2. Enhance security in the local communities
 - a. Voluntary disarmament
 - b. Elders to engage with the warriors to change their attitude towards cattle raiding
 - c. Identifying the perpetrators and facilitate handing them over to the authorities
 - d. Tracking stolen/raided animals and apprehending the culprits
3. Sharing the scarce resources;
 - a. Sharing grazing grounds and water
 - b. Sharing social amenities facilities, such as schools
4. Promoting inter-community and cross border cooperation
 - a. Organizing exchange visits
 - b. Encouraging inter-marriages
 - c. Promoting sporting and games among the communities as a bonding medium for the pastoral youth warriors

On appreciating above stated initiatives towards building peace, the local communities recommended and appeals to the national governments, civil societies, the church and the international community to:

1. Provide adequate security through;
 - a. Construction of road networks to improve access and connectivity
 - b. Homogeneous disarmament by the national governments
 - c. Provision of incentives for those willing to surrender their arms
 - d. Presence of police along the border to monitor security situation and to maintain law and order
 - e. Reporting planned raiding incidents
 - f. Tracing and bringing back the raided animals
 - g. Set-up of an communication system to inform others about the incidences
2. Construction of social infrastructure and amenities amongst the pastoralist communities
 - a. Ensure integration of children from different pastoralist communities
 - b. Support alternative livelihoods and income generating activities
 - c. Vocational training centers for the youth warriors

ANNEX 2 ACTIVITY PLAN- ANNUAL

SPORTS

- 1. Cross-border/Inter-community Sports-for-Peace competition- (3 encounters)**
- 2. Establish local sports-for-peace structure if not yet present (mostly in Dodoth, Toposa and Turkana-Lokki corridors)**

CAPACITY BUILDING

- 3. Coordinators Meeting** (context analysis using conflict mapping, PCM, M&E,)
- 4. PSF Training** (on relevant issues such as sports-for-peace basic concept, early warning mechanism, strengthening of a local sports-for-peace infrastructure, conflict management, resolution, trauma counseling etc.)
- 5. Youth Warriors Community workshop** on anger management, sports-for-peace basics, conflict analysis, conflict transformation, alternative livelihoods etc.
- 6. Exchange/ Exposure Visit for Youth Warriors**

FACILITATION AND MEDIATION

- 7. (Cross-border) Inter-community peace and reconciliation dialogue/meetings -within peace tracks-**

MONITORING AND EARLY WARNING

- 8. Rapid Response Activities** (fact-finding missions, joint cattle recovery etc)
- 9. Training of PSFs on CEWARN format in collaboration with NRI Kenya**
- 10. Research on the pastoralist seasonal (migration) calendar and the outbreak of conflict**
- 11. Strengthen Northern Corridor (Sudan)**
- 12. Continuous incident reporting to conflict dynamic database**

LOBBY & ADVOCACY

- 13. Inter-organization and intra-government stakeholders meeting (eg. in line with sports-for-peace competition)**
- 14. Inter district leaders planning/sharing meetings to get their ideas**
- 15. Research- link community security issues to public & political agenda**
- 16. Find allies**

NETWORKING

- 17. Link P&S program with development organizations in the field of IGA/alternative livelihoods/ water management to make Peace sustainable**
- 18. Make the program more visible (Peace Song CD, folder)**
- 19. Liaison with local partners and government allies in EES, Sudan**

In the 2009 evaluation and strategy meeting the few organizations present⁵ prioritized their activities as per the outlined table below. It is attached for information purpose only, but not complete.

⁵ Due to the closure of the Sudanese border at Nadapal, the coordinators of Kuron Peace Village and Catholic Diocese of Torit were not present in this meeting. The coordinator of KOPEIN was only present the first half of the meeting and also missed the activity planning exercise, therefore it is far from complete.

	Strategic orientations	CDOT/LRDA	DADO	KOPEIN	LOKADO	CDOL
S Functioning sports-for-peace structure	Build/improve sport structure	Training PSF's	Sports competition (inter-district and cross border) Building sports structure.	Capacity building for PSF's Increase the area with sports- introduce sports to two more sub counties to make four.	Expand sports in the area- formation of sports committees.	Build sports structure
	Use structure as entry points					
	Use sports to strengthen relations and build trust	2 inter country competitions Exchange / exposure cross border visits for the Toposa and Turkana.				
P Reduced cattle raiding and violent conflict	Possession and use of small arms				Education about the responsible use of the gun. Holding of disarmament workshop.	

	Preventive measures				Branding of the cows for identity Animal census	
	Rapid response and recovery			Rapid response mechanisms.	Conduct rapid response activities involving government and other civil societies.	
	Dialogue and peace meetings	Strengthen staff capacity Exchange visit Peace committee and community meetings Follow up meeting in Kapoeta	Intrastate and cross border Peace dialogues Women peace crusades. Capacity building- training of youth warriors and PSF's Strategic interaction and involvement of the IK community	Have intra state and cross border peace dialogues. Capacity building	Community and cross border dialogues which involve women.	Building peace and "prayer" committees Cross border activities and visits Capacity building
	Tracking and monitoring		Strategic interaction and involvement of the IK community			
L Alternative livelihood created	Involve other actors / agencies (networking / linking)	Form village based groups at the kraal level Consult with other development partners. (w/shop)	Animal health Capacitating warriors into working to maintain the Kalapata Oropoi road. This is cash for work strategy.	Have organized groups in income generating activities.	Income generating activities for women groups and warriors Access and link with the government. Construction of the road linking Turkana and Uganda at the border.	Sensitization of the community on drug use Development and economic empowerment through building water pans, quarrying stones etc.
Other						Communication

ANNEX 3 PROGRAM RELEVANCE BEYOND 2011- DELIBERATIONS

- Porous borders often likely to remain volatile. The cross-border peace & sports program has the potential to contribute to the creation of corridors of peace. Bearing in mind the fragile peace in Sudan and possible post-election and referendum scenarios besides elections to come and developments in Uganda and Kenya, factors of political instability being constant. For example, if UPDF withdraws from Karamoja, it creates a security vacuum and likely increase arms inflow in Karamoja. Ideally, in these so-called havens of peace (eg.Kuron and Oropoi), people can possibly find refuge in case of a fully-fledged conflict or war.
- The target group of the program is rather unique comprising mainly of pastoralists, youth warriors in particular who are too rarely being heard or actively involved in NGO programming. One of the reasons could be their frequent movement which makes them challenging to reach. The P&S program has been so far the only program aiming at make the pastoralists living along adjacent sides of the international borders of Kenya (Turkana), Southern Sudan (Toposa and Didinga) and Uganda (Dodoth and Jie). According to partners involved, IPCs Sudan program would be almost meaningless without the involvement of their immediate neighbours in both Uganda and Kenya.
- The livelihoods of the people is volatile and vulnerable in many ways and availability of arms is a predicament same with munitions trade and proliferation of arms. Disengagement of warriors is a threat to (cross-border) peace.
- There are weak governments and/or representation in these cross-border areas and incoherent cross-border policies or lack of regional policies, affecting people's way of life. Borders do not respect pastoralists, warriors are too often involved in tensions with different armies.
- There is need of continuing bridging communities & governments and communities & other communities and to empower local peace forces/ support local peace initiatives. Working for peace is not just one moment, but requires a long-term commitment both from the target group as from donors, of which we may not even be privileged to witness it ourselves.
- Early warning and response mechanism need to be enhanced further to prevent (escalation of) conflicts.
- The program has a certain flexibility since it works with people that are highly mobile and has learned to be responsive to changing circumstances. The program focus needs to move towards the Northern corridor (EES Sudan), where due to many different reasons

the implementation has been weak. The ambiguous relation that individuals have with on the one hand civil society and on the other hand the state is an issue.

- The approach is reaching out to people in their own environment (civic driven change).
- The program objectives are still relevant.
- The name 'peace & sports' has proven to be a friendly strategy used to penetrate the conflict stricken areas and is hence received as non-political.

REQUIRED ADJUSTMENTS

- Increased presence in the field of coordinating body- Lokki office, focus on Northern corridor (Sudan).
- Optimizing information flow from grassroots to decision-making levels.
- Community security as a thematic focus.
- Include focus on peace dividends (alternative livelihoods, drought management) to sustain the peace -by reaching out to other organizations.
- Optimizing flow of funds for reasons of security of implementing organisations