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Proceedings of the Dialogue Workshop on Best Practices on Local Response Strategies



Organised by CEWARN in collaboration with Giz-Germany

**20-23 February 2011
Hawassa Town, Ethiopia**

INTRODUCTION

The Conflict Early Warning and Response Mechanism (CEWARN) of the Intergovernmental Authority on Development (IGAD) in collaboration with GIZ-Germany and the GIZ-Civil Peace Service Program Ethiopia organised a dialogue workshop on Best Practices in Local Response Strategies from 20-23 February in Hawassa Town, Ethiopia.

The dialogue workshop was part of CEWARN's capacity building initiatives in Conflict Prevention Management and Resolution (CPMR) that are targeted towards strengthening the response-side of its mandate - through equipping local-level stakeholders with the necessary skills to prevent and mitigate pastoral and related violent conflicts in the IGAD sub-region. Accordingly, the workshop was primarily aimed at building the CPMR capacity of CEWARN's local and national-level peace structures in the Dikhil, Karamoja and Somali Clusters through peer-to-peer (horizontal) learning.

Community-level peace actors as well as CEWARN's governmental and non-governmental stakeholders from the cross-border areas of Djibouti, Ethiopia, Kenya, Somalia, Sudan and Uganda presented and deliberated on case-based experiences/interventions that have proven successful in the prevention and mitigation of cross-border pastoral conflicts. Over fifty-five representatives of community-level peace actors as well as governmental and non-governmental stakeholders from the cross-border areas of above-mentioned countries participated and contributed to the workshop.

PREPARTORY SESSION – Morning, Sunday 20 February 2011

Preparatory sessions on Sunday 20 February were aimed at reviewing the workshop agenda as well as orienting delegates on the objectives and methodology of the dialogue workshop. A session was also allotted to prepare for presentation of best practices from participating countries.

The facilitators – Ms Dekha Ibrahim (from Kenya) and Mr. Abdi Abdullahi (from Ethiopia) – took delegates through the workshop agenda. This was followed by discussions among country groups to reflect on the concept of best practice and its key attributes. The following table contains a summary of these discussions that was presented to the plenary.

Summary of country group reflections on the concept of Best Practice	
Djibouti	a strategy or method used to prevent and resolve conflict and undertake peace building by all stakeholders
Ethiopia	<ul style="list-style-type: none">▪ Efforts, experiences, and exercises that have yielded best results in peace making or other endeavours.▪ successful interventions which pave the way for sustainable solutions▪ In the context of peace building, a best practice would entail building preventive mechanism before problems occur.
Kenya	<ul style="list-style-type: none">▪ Measures that are applied in a specific context with success and can be replicated with similar success (outcomes) in a different context▪ best practices encompass strategies/systems, alternative approaches, dialogue, inclusiveness and mutual respect

Somalia	<ul style="list-style-type: none"> ▪ an approach that has proven itself as a best practice – from experience - in resolving conflicts/disputes. ▪ an inclusive approach that is accepted and sustained by the community
Sudan	<ul style="list-style-type: none"> • Effective and sustainable strategies that have been practiced for sometime and have proved to bring about positive changes in hostile situations.
Uganda	<ul style="list-style-type: none"> • Tested and approved sets of approaches in solving conflicts that are by the community

The facilitators summarized the session through capturing and presenting some underpinning attributes of best practices based on country group presentations:

- | | | |
|--------------------|-------------------------|---------------------------|
| ▪ Sustainable | ▪ approaches, practices | ▪ tested |
| ▪ effective | strategies and measures | ▪ prevent, resolve |
| ▪ positive changes | ▪ replication | ▪ accepted |
| | ▪ Different-context | ▪ experience |
| | | ▪ successful intervention |

A question was raised on whether best practices only signify successful interventions? Or whether failed interventions could also result in lessons that could be distilled to arrive at a best practice?

Most of the participants agreed that best practices can be distilled from failed interventions. A representative from Ethiopia stated that success could not be achieved with out encountering challenges or failures. A representative from Kenya also quoted the familiar adage - “practice makes perfect” to demonstrate that best practices can be gained only through experience.

The Co-facilitator, Ms. Ibrahim brought the session to a close by stating that pastoral communities are often good at narrating and telling stories. She underscored the need to go further and review, analyze and distil in order to gain practical lessons from the best practise case studies that will be presented by participants.

PREPARATORY SESSION – Afternoon, Sunday 20 February 2011

The facilitators presented to the delegates eight key benchmarks of best practices in the context of conflict prevention and peace building.

- a) Inclusiveness – a case that demonstrates effective collaboration among state and non-state stakeholders
- b) Neutrality/ legitimacy
- c) Gender sensitivity
- d) Out reach – a case with wide outreach (for eg. cross-border impact)
- e) Use of/ strengthening of traditional conflict prevention, management and resolution mechanisms

- f) Creativity – a case that demonstrates innovative approaches to peace building
- g) Interventions that build the capacity of/empower local institutions
- h) Interventions that do not obstruct cultural practices or routine duties of communities

They also presented four categories/ thematic areas of interventions based on targeted outcomes which can be used throughout the workshop to analyse and draw lessons from best practice presentations.

a) Interventions to avert direct violence:

- traditional approaches
- governmental approaches
- hybrid approaches
- religious approaches
- gender approaches

b) Interventions to deal with structural violence:

- Community accord agreements, policy guidelines
- Development approaches (conflict sensitivity)
- governance + decision making (decentralization)

c) Interventions targeted at networking and participation (eg. training, use of ICTs...)

d) Interventions targeted at institutional development

- sector based
- local, national, regional

The facilitators closed the session by reminding delegates to review and align their presentations along the above-mentioned bench marks and thematic areas which will allow a systematic analysis and learning from presentations.

Participants took some time at the end of the session to display photographs and documentation of exemplary best practices from their respective areas on prevention and mitigation of pastoral conflicts in a 'market place' setting. The market place provided an opportunity for informal interaction and experience sharing throughout the workshop.

OPENING SESSION – Monday, 21 February 2011

Mr. Abdel Moneim Elhoweris, CEWARN Research and Training officer welcomed participants to the Dialogue Workshop on Best Practices on Local Response Strategies and highlighted the importance of the workshop. He also expressed the strong belief by CEWARN that the output of the workshop will improve CEWARN's current conflict prevention and mitigation efforts. He thanked CEWARN's partners GIZ-Germany and the GIZ-Civil Peace Service Program Ethiopia for their support towards the realization of the workshop. Mr. Elhoweris then welcomed Mr. Shiferaw Shegute, President of Southern Nations, Nationalities and Peoples Regional State (SNNPRS) of Ethiopia to make his welcoming remarks.

The workshop was formally opened by a welcoming remark from Mr. Shiferaw Shegute, President of Southern Nations, Nationalities and Peoples Regional State (SNNPRS) of Ethiopia. Mr. Shiferaw began his remarks by welcoming delegates to Hawassa Town and the Dialogue Workshop on Best Practises in Local Response Strategies which he described as vitally important in terms of enhancing cross-border cooperation to address the regional aspect of pastoral and related conflicts.

He informed delegates on current initiatives being undertaken by the Government of Ethiopia to improve the peace and security situation in pastoral areas within the CEWARN framework and beyond. In addition, he highlighted current efforts by the Ethiopian government to address long-term developmental challenges of these areas through the five-year Growth and Transformation Plan under implementation. He cited efforts such as building of telecommunications, power supply and road networks in these areas as well as efforts to improve education and health services among others.

The CEWARN representative Ms. Tigist Hailu then took the floor and stated the vital importance of the workshop in light of CEWARN's current efforts to mitigate and prevent cross-border pastoral and related conflicts in the IGAD region.

She also stated that the dialogue workshop was designed to provide a forum for peer-to-peer learning and experience sharing among CEWARN's local and national-level stakeholders. She also expressed her belief that delegates representing CEWARN's areas of reporting in the Dikhil, Karamoja and Somali Clusters would benefit from the workshop and gain practical lessons that would improve the effectiveness of their future interventions.

Ms. Sonja Vorwerk-Halve from GIZ-Germany on her part also stated the importance of the workshop in providing a forum to reflect on and document best practices in pastoral conflict prevention and mitigation in CEWARN's areas of reporting that have saved lives but are often not recognized.

Ms. Claudia Roos from GIZ/ Civil Peace Service Program Ethiopia (CPS) who also spoke during the opening stated her organisation's previous work in SNNPR and Oromia regions of Ethiopia in terms of supporting conflict transformation processes by collaborating with both governmental and non-governmental actors and stated that the support provided to organise the dialogue workshop builds on earlier interventions. Both representatives stated the firm commitment of GIZ-Germany towards continued support to CEWARN.

SESSION ONE – Monday, 21 February 2011

CEWARN's Response Activities – Mr. Abdelrashid Warsame, CEWARN Response Coordinator

Summary of presentation: Mr. Warsame provided a brief overview of CEWARN's Response programmes and initiatives such as the CEWARN Response Framework; the Rapid Response Fund (RRF); ICT4Peace Project; Livestock Identification Traceability Study (LITS); Training of Trainers Programme in CPMR and the Capacity Development Results Framework (CDRF) supported by World Bank Institute (WBI).

Mr. Warsame stated that CEWARN is currently focusing on strengthening the response side of its mandate in order to effectively address issues of cross-border violence and instability in pastoral areas. He then mentioned some of the key response related initiatives that are undertaken by CEWARN including peace meetings that provide platform for dialogue among conflicting communities; establishment and strengthening of peace structures in Member States; capacity building in CPMR as well as development of Operational guidelines and cross-border linkages that are believed to enhance the effectiveness of CEWARN's regional interventions.

Mr. Warsame expounded particularly on the CEWARN Rapid Response Fund (RRF) which is a multi-donor basket fund set up to support local-level CPMR initiatives towards providing timely response to mitigate pastoral conflicts in CEWARN's areas of reporting. Through the RRF project, CEWARN supports specific categories of projects such as peace dialogues; CPMR related emergency support projects; projects relating to conflict preventative access to resources as well as projects in relation to capacity building of stakeholders; technical studies and applied research. According to Mr. Warsame so far CEWARN has –through the RRF - supported 8 projects in Ethiopia; 8 projects in Kenya; 3 projects in Uganda and 1 in Djibouti.

Discussion: Questions were raised on whether CEWARN's response programmes address election related violence and urban violence. Mr. Warsame explained that CEWARN's current mandate is limited to prevention and mitigation of cross-border pastoral and related conflicts. He informed delegates about the recent mid-term review exercise of CEWARN Five-Year Strategy which points towards the possibility of future expansion of its mandate. However, so far CEWARN deals exclusively with prevention and mitigation and pastoral and related conflicts. A question was also raised on linkages between other IGAD programmes and CEWARN to which Mr. Warsame responded by stating that IGAD is a parent organisation of CEWARN thus all programmes have linkages. Another question was raised on whether Local Peace Committees are involved in the design and implementation of RRF projects. Mr. Warsame responded by stating that the RRF is based on a bottom-up approach and most projects are initiated and implemented by LPCs with the support of the national CEWERUs.

PRESENTATION ONE – Roads for Peace and Peace Markets

Presented by Albert Locheria
South Sudan

Summary of the presentation: Roads for Peace:- The initiative is built around an idea of involving conflicting communities to jointly build key access roads between them with an intention of forging a connector and enhancing quick response in case of conflict or other crises (such as natural disasters). The initiative involves processes such as peace dialogues and cessation of direct violence between communities and can only be achieved when implemented hand in hand with peace processes involving communities and local administration.

According to Mr. Locheria, the key attributes of the process include:

- Trainings in road construction and maintenance; conflict sensitivity etc...
- Joint planning and selection of youth for road construction and maintenance
- Road construction is mainly done by youth through food for work programmes or paying of small wages (sometimes integrated with existing food for work programmes by the United Nation's WFP)

- Mobilization of communities to contribute resources – materials; tools and food

The road for peace project has proven immensely beneficial in terms of connecting conflicting communities and providing room for interaction; ensuring improved response by local authorities and communities to conflict situations as well as skill enhancement of youth in road construction and related. Furthermore, involvement of youth in community initiatives and peace building as opposed to violence is believed to have significantly decreased the rate of direct violence. In addition, the roads have achieved other socio-economic benefits as they improve access to social services such as markets.

Examples where the initiative has been successful that were cited by the presenter include:

- Chukudum – Morita Road – connecting the Didinga and Logir communities
- Lotukei to Kanangorok – connecting the Didinga communities of Sudan and the Dodoth of Uganda
- Kapoeta to Lauro – connecting the Toposa and Didinga
- Nawojapak to Riwoto – the Buya and Toposa as well as
- Lotimour (Naita) to Nakuwa (Kibish) – connecting the Nyangatom communities of Ethiopia and Sudan.

According to the presenter, some of the key challenges in implementing this intervention included the high cost involved in terms of acquiring the necessary resources such as food and tools as well as the challenge in measuring impact in relation to achieving peace. He also said there has been difficulty in maintaining the roads as they would need rehabilitation after rainy seasons.

Peace Markets: - This initiative involves development of peace markets along border areas for interaction and socio-economic benefit of conflicting communities. These markets have proved to have numerous benefits including alternative livelihood opportunities for women and youth.

In a similar manner to the road for peace project, the process of establishing peace markets can only be successful in the context of peace dialogue processes or government initiatives. It also involves community consultation and agreement on location, its set up and market days. Often youth from concerned communities are mobilized to clear market grounds and construct stalls (through food for work programmes or community contribution). This is followed by the set up of joint dispute resolution committees and agreement on value of exchange prices.

Some of the key achievements of this intervention are increased peaceful interaction and interdependence among communities as well as creation of alternative livelihood opportunities. The establishment of a joint market dispute resolution committee is also another achievement that can be used to sustain peace among communities.

Examples of successful peace markets established in South Sudan include:

- Muya – Sukum markets – connection the Dodoth of Uganda and the Didinga of south Sudan; Lauro Market - connecting the Didinga and Toposa, as well as Monita Boma Market – between the Logir and Didinga.

The presenter concluded by presenting some challenges in relation to implementing this intervention that included alcohol abuse and crime in the market and the potential of using the market for trade in arms and stolen cattle.

Discussions: Questions were raised on the source of funds particularly for the road for peace project. There was also a question on the level of cost involved as well as the standard of the roads? The presenter indicated that the cost and length of the project period depends on the size of the road. He stated that some are smaller scale and are supported through voluntary contribution of resources by communities (such as food and tools). The standard of the roads also depends on the size of the project as small-scale (community-led) projects often build feeder roads (paths) that need seasonal rehabilitation.

PRESENTATION TWO – Cross-border Livestock Movement

Presented by Prof. Mohammed Osman Elsammani
North Sudan

Summary of the presentation: The presentation covered a case study of cross-border livestock movement along the borders of Eritrea and Sudan. The Presenter began by providing a socio-economic and historical background of these areas and spoke about the 1988 agreement signed by the colonial government of the two countries –Italy and Britain respectively – on livestock movement along their borders.

The agreements provided for cross-border livestock movement involving fees for seasonal movement of communities in search of water and pasture for their livestock. According to the presenter, the agreement had been in effect until 1948 with notable success in regulating reciprocal cross-border movement of livestock between the two countries. He also highlighted certain considerations and regulations of these movements such as agreements in timing and location (corridors/ passages) as well as the need for health/ vaccination certificates of livestock.

He briefly talked about the recent development in Sudan - following the referendum in South Sudan - which has resulted in the separation between North and South Sudan. He mentioned anticipated effects that the North- South Sudan border demarcation will have on the livelihoods of numerous pastoral communities that depend on seasonal movements across the border in search of water and pasture for their livestock.

Accordingly, he recommended for adoption of soft borders between North and South Sudan that would allow free movement of people and livestock. He also gave a recommendation for joint development projects between North and South Sudan as well as adoption of lessons from the above-mentioned case study of Eritrea – Sudan on cross-border livestock movement arrangement.

Discussions: There was consensus among participants that the main lesson that can be taken up from this case study is the dilemma between political and administrative borders as well as the importance of adopting soft borders that allow free movement of people and livestock as well as provide space for socio-economic development of communities along borders. One participant also mentioned the artificial nature of colonial boundaries that is often a cause of border disputes.

PRESENTATION THREE – Ethio-Kenya Community-led cross-border peace initiatives: the case of Maikona/Dukana Accords

Presented by Mr. Fikadu Abate
Ethiopia

Summary of the presentation: The case study involves a cross-border community-led peace initiative between Ethiopia and Kenya that was spearheaded by traditional structures (elders) and has proven successful in addressing violent conflicts among the Borana and Gabra communities of the two countries in the Somali Cluster.

The presenter began with a background on the cross-border areas of Ethiopia and Kenya in the Somali Cluster where the Gabra and Borana communities of the two countries are the main inhabitants. He also stated that these communities inhabit wider areas beyond the border and have been engaged in a long-standing violent conflict mainly due to competition over limited resources – water and pasture.

The conflict between the two communities– particularly among those residing in Dilo and Dukana districts of Ethiopia and Kenya respectively - reached its peak in 2005 leading to the unfortunate ‘Turbi atrocities’ in 2005 in Kenya.

The peace process was initiated by the traditional councils and elders of the two communities who sent messages of peace to wider members of the community. The process was galvanized by a symbolic popular incident when two young men representing these communities met and asked themselves why their communities were fighting. They also reportedly dropped their guns and called for community-wide reconciliation.

Meanwhile, the initiative was then taken forward under the auspices of civil society organizations - the Oromia Pastoralist Association (OPA) from Ethiopia and Pastoralist Shade Initiative (PSI) of Kenya that co-organised a series of peace dialogues including those in Dukana and Maikona areas in Kenya in 2009 where the Maikona/Dukana Peace Accord was born. The peace accord is an expression of commitment by the two communities to live in peace and contains various terms and conditions that deal with cases of default through violent attack and killing of humans as well as livestock theft between the two communities.

Soon after, the process was institutionalized and further strengthened by the governments of the two countries through their national Conflict Early Warning and Response Units (CEWERUs) and was followed by a comprehensive peace meeting in November 2009 in Moyale Town, Kenya. The meeting which adopted the Maikona/Dukana Peace Accord attracted the presence of high-level government officials from both countries.

A recent development is also a large peace gathering called in September 2011 in Yabello Town of Ethiopia which brought together about 300 community representatives from the Ethio-Kenya cross-border areas in the Somali Cluster that represent wider communities. The meeting was successful in expanding the outreach of the Maikona Declaration and significant reduction of violent incidents in the Somali Cluster.

According to the presenter, one of the key lessons that can be adopted from this case study includes its inclusiveness. Although the initiative was started by traditional elders, the process involved all relevant stakeholders such as provincial government structures; CSOs; youths and women among others. In addition, it was a successful combination of both traditional and modern peace building approaches.

Some of the challenges faced in the implementation of this intervention mentioned by the presenter include distortion and rumours by spoilers as well as violence that was happening in surrounding areas that were not part of the process (eg. in areas

inhabited by the Dassench and Teltele communities of Ethiopia) and activities of an insurgent movement called the Oromo Liberation Front (OLF) along the border.

Discussions: A delegate from Kenya confirmed the success of the Maikona/ Dukana Peace Accord and the fact that it is used as a point of reference for other peace processes. A question was also raised about the sustainability of the process. The presenter responded by indicating that the all-inclusive nature of the peace process and a strong sense of community ownership has so far ensured its sustainability. He also indicated current efforts by OPA to strengthen the use of traditional conflict resolution mechanisms and streamline them with modern systems that rely on formal structures such as legal/ justice systems.

The facilitators presented a synthesis of the presentation by highlighting the following key points:

- Inclusiveness – collaboration among traditional structures; government and intergovernmental actors as well as CSOs
- Expanding outreach (from Borena –Gabra to surrounding communities like Dassenech and Teltele)
- Building on processes by adopting and complementing earlier efforts
- The importance of sustaining processes over time (2002 -2011)

In conclusion, a challenge the facilitators put to delegates was on how to institutionalize community peace accords/ accords in the IGAD region?

PRESENTATION FOUR – Community-led Peace Agreement in Dikhil Region

**Presented by Mr. Houssein Mohammed Idriss
Djibouti**

Summary of the presentation: The case study concerns a peace initiative and agreement that has managed to bring peace among the Afar and Issa of Dikhil region of Djibouti.

The presenter began with a brief overview on the Dikhil region situated in the south east region of Djibouti along the country's border with Ethiopia. The region is multicultural with frequent trans-boundary movements and exchanges that make it vulnerable to conflict. Accordingly, cattle raids as well as counter-raids and revenge attacks were common that further aggravated tensions among the communities along the border. Furthermore, there was also a challenge related to availability of illicit small arms the area.

The peace process was initiated by the Sultan of Dikhil region Sultan Ali Boko as well as the customary and religious Chiefs of Afar and Issa. The process later engaged all key customary and religious leaders of these communities as well as provincial administration of the region. It also had the support and endorsement of senior political leaders in the country including the president Mr. Ismaïl Omar Guelleh.

The peak of the peace process was when Sultan Ali Boko called for a peace meeting in As Eylal area of Dikhil region from 2-6 January 2006 that attracted representatives of the two communities and involved a symbolic laying down of arms as well as days of negotiation that lead to the signing of a peace agreement. The peace agreement gave way to cessation of conflict between the communities as well as peaceful trans-boundary movements and sharing of resources.

Discussion: Questions were raised concerning what seemed to be very little contribution from and participation of women in the peace process. There was also a question raised on the availability of a land tenure mapping study – which according to the presenter is non-existent but is planned as a future activity for Local Peace Communities (LPCs).

The facilitators provided the following synthesized summary of the case study:

- The vitality of political resources for the success of peace processes in this case – the sultan of Dikhil region and the endorsement of the President of the republic were important (mainly in terms of political will, participation and commitment)
- This process is top down in contrast to community-led processes
- it is an example of political, religious and cultural leaders working hand in hand
- it is also a case study involving written agreement between conflicting communities

PRESENTATION FIVE – TFG/GOK collaboration on Gare-Marehan Conflict and the 2005 Gare-Marehan Peace Accord

**Presented by Mr. Abdi Ibrahim
Somalia**

Summary of the presentation: The case study concerns a successful peace initiative which was a result of collaboration among the Transitional Federal Government of Somalia (TFG) and the Government of Kenya to address conflict between Gare and Marehan clans over control of El Wak town along the Kenya-Somalia border. According to the presenter, the conflict was further exacerbated by issues related to ‘historical injustice and collective mistrust.’

The latest cycle of conflict was instigated after the killing of a Kenyan in Somalia and a killing of a Somali in Kenya. The cycle of conflict that ensued quickly spread to surrounding areas such as Kismayu (Somalia) and Moyale (Kenya). In response, an all inclusive peace process that brought together traditional, religious and political leaders (such as the Mandera district security community as well as MPs from Kenya and Somalia) and civil society groups including women and youth was initiated.

According to the presenter, the key achievement of the peace process was a power sharing arrangement of El Wak Town through the appointment of a District Commissioner (DC) from Gare clan and his/her deputy from the Marehan clan. Furthermore, there was agreement to overlook compensation claims for losses of both human lives and assets. There was also an agreement to punish future killings with the death penalty. Other achievements include free movement of people and goods on both sides, and co-management and co-sharing of available resources.

Some of the key challenges faced during the peace process related to the lack of effective government structures particularly in Somalia and the frequent turn over of local administration officials along these areas which hindered continuous political support to the process.

Some of the lessons learnt from the intervention that were highlighted by the presenter included the vital role played by religious leaders in both mediation processes as well as trauma healing at community level. The case study also

demonstrated the vital role played by traditional leaders, elders, youth and women in terms of bridging gaps related to weak government structures in Somalia on dispute resolution.

Discussion: Questions were raised on how communities accepted to forego blood compensation claims? and whether it was possible for victim communities heal without blood compensation? The presenter responded by stating that the attempt was not aimed at abolishing the Islamic culture of Diya (blood compensation) but the case of Gare –Marehan conflict was a unique case as there was so much death and huge loss of property which made it almost impossible to satisfy blood compensation demands. There was therefore agreement among the communities to forgo such demands but apply death penalty on those who killed thereafter. This led to a debate among participants the morality as well as legality of the death penalty.

The facilitators provided a synthesis of the presentation which includes the following key points:

- The case presents different dimension of conflict as it involves questions of governance and political power sharing at the local level;
- The spirit of voluntarism in the peace process was prominent
- The role of traditional institutions in facilitating peace particularly when government structures are weak.

PRESENTATION SIX – Traditional Peace Agreements in Kenya

**Presented by Mr. Njuguna Kiarie
Kenya**

Summary of the case study: The presenter began by stating that the Government of Kenya is a key player in national peace building and conflict management efforts as clearly stipulated in Vision 2030 which is a national development strategy document.

He also gave a brief narration on the establishment of the National Steering Committee (NSC) on peace building and conflict management in 2001 (which is also the national Conflict Early Warning and Response Unit (CEWERU) of Kenya). He described the role of the NSC along with other relevant ministries and departments as coordination of national peace building and conflict management initiatives. Their mandate also involves integrating traditional conflict resolution mechanisms into the security sector to provide for a holistic approach to conflict intervention.

Accordingly to the presenter, these institutions run holistic programmes centred on achieving peace throughout the country and are centred on direct ownership and participation of citizens in promoting peace. The presenter stated that this is evident through the key role played by local peace committees that are active in all parts of the country).

Some of the examples given in terms of traditional peace agreements in Kenya included:

- The Lokirama Peace Accord – between the Turkana and Matheniko since 1973
- The Garissa – Mogadashe Peace Accord- December 2001
- The Nadapal Peace Accord 2001
- The Pokot/ Samburu Peace Accord - 2006
- The Koloa Peace Accord (between the Pokot and Marakuet) -2002

- The Wambua Declaration (amongst greater Samburu communities)
- The Pokot/ Turkana Peace Accord (Tarkewel) - 2009
- The Maikona/Waldaa – (Gabra and Garre) - 2009

The presenter stated that most of these peace agreements have managed to sustain peace among communities and gave an example of North Eastern Kenya which has become a lot more peaceful as a result of the Mogadashe Peace Accord. In addition, he stated that peace gains in some of these areas have paved the way for long-term initiatives such as the establishment of a community radio in Wajir District of Kenya.

According to the presenter, while the government has participated in the formulation of some of these agreements, overall it plays an active role in the institutionalization and continuance of all of them. He also stated that the government works with local chiefs and District Security and law enforcement agencies as well as local peace committees to ensure that their provisions are upheld.

Some key achievements by the Government of Kenya in terms of up holding of these agreements include their periodic commemoration and review as well as strengthening of Local Peace Committees (LPCs) that monitor the implementation of these agreements.

The facilitators raised the need for a regular review, monitoring, commemoration and dissemination of these Peace Accords.

Discussion: Some of the questions that were raised include -what efforts the NSC has been making to harmonize and disseminate these accords? The presenter indicated that harmonisation is an ongoing challenge as the peace agreements are content specific. With regard to dissemination, he stated that community groups that are involved in the peace agreement processes take a leading role in dissemination to the wider community. Another question that was raised concerned issue of responsibility for default on the terms of the agreement which according to the presenter is often addressed in the peace agreements themselves.

PRESENTATION SEVEN – Jie-Turkana Peace Mission through support of CEWARN RRF

Presented by Mr. Nixon Olwa
Uganda

Summary of the presentation: The case study involves an intervention funded by the CEWARN Rapid Response Fund (RRF) to address the Jie - Turkana conflict following a series of incidents that involved cattle rustling and killings. The situation further aggravated after an incident on 2 June 2009 when a group of Turkana with an alliance with the Matheniko conducted a large-scale raid and took 2000 heads of cattle and killed 27 people in Panyangara, Kotido. The incident angered the affected communities who started planning a revenge attack to recover their livestock.

In response, the Kotido District Peace Committee requested and secured urgent assistance from the CEWARN RRF fund which was used to conduct a peace mission to Turkana and recover the stolen livestock and initiate dialogue between the two communities. The peace mission had 40 members including affected kraal leaders; civil society representatives including women as well as district leadership took a three days visit to Lodwar, Kenya.

The mission did succeed in re-establishing communication between the communities and reducing mistrust. The mission did also pave the way for sharing of resources that led to the renewal of the Moru Anyech Peace Accord between the two communities as well as the fast tracking of the koteen road by the Kenyan and Uganda governments.

Some of the major challenges in the process include difficulties in identifying livestock as well as non-complimentarily of disarmament programmes along the Kenyan and Ugandan border. Furthermore, lack of vibrant civil society engagement on the Ugandan side when compared to the Kenyan side was raised as challenge. The need to have cross-border peace structures was also raised.

Discussion: Some of the questions that were raised included exaggeration of numbers of stolen livestock by aggrieved communities during recovery efforts. The presenter responded to the question by indicating that within the CEWARN early warning mechanism there are ways of interrogating and verifying information.

PRESENTATION EIGHT – A case of IDPs in Southern Darfur

**Presented by Mr. Yagoub Bakheit
North Sudan**

Summary of the case study: The presentation covered a case of displaced people in Kalma IDP camp in Nyala, Southern Darfur in 2005. The camp was known to have tensions with IDPs fiercely opposed to the Government of Sudan. The camp did also soon after become affected by crime and availability of arms.

An NGO, National Organization for Development and Humanitarian Assistance, was called up on the mediate to negotiate peace with the government which was successful and led to the voluntary return of IDPs and a resettlement programme which improved the situation in that area.

Discussion: The facilitators summarized the presentation and discussions that followed by highlighting as key lessons, concepts of participation and direct negotiation by persons affected by conflict as well as the effectiveness of advocacy towards achieving an inclusive process and institutional reform.

PRESENTATION NINE – The role of women in Conflict Prevention, Management and Resolution (CPMR) in Kenya

**Presented by Ms. Rukia Subow
Kenya**

Summary of presentation: The presenter gave a brief overview of the active role played by women in Kenya and expounded on two successful case studies. The first case study is the women-led peace building process that started in 1993 in Wajir District of Kenya at the height of a very destructive cycle of inter-clan violence. This initiative according the presenter served as an eye opener on the active role women can play in CPMR and a firm foundation for subsequent women-led peace processes in Kenya.

The second case study was women's active role played in reconciliation efforts at the height of the post-election violence in 2008 which was prompted by the suffering of women and children displaced as a result of violence. A group of women urged their counterparts across the country to abstain from conjugal activities in order to put pressure on political elites in order to end the violence and engage in dialogue.

The presenter also cited other successful women-led peace initiatives in Kenya such as one by Tegla Loroupe Peace Foundation that is founded and run by the world renowned Kenyan marathon runner Dr. Amb. Tegla Loroupe and the Maendeleo Ya Wana Wake Organisation (MYWO) which is a nation-wide women organisation with numerous local level networks advocating for women's rights and their active engagement in CPMR and small arms control issues. The presenter Ms. Rukia Subow is the current chair of this organisation.

Some of the challenges cited by the presenter in terms of women participation in CPMR included the patriarchal nature of Kenyan society; negative cultural beliefs and practices that have disempowered women as well as high illiteracy rates among communities. Furthermore, the presenter highlighted the fact that women are often seen as weak and marginalised groups which also lessens their active contribution. The presenter concluded by acknowledging that while women are influential in their communities and have a vital role to play in terms of peace building, they have at times had negative roles in terms of provoking conflicts in terms of glorifying negative cultural practices; sustaining high dowry rates; provocation as well as involvement in small arms trafficking.

Discussion: There was consensus among participants that boycotting conjugal activities by women was an interesting and innovative way of influencing decision makers to engage in dialogue. A question was raised on the level of women engagement in local peace committees and the presenter responded by stating that women are actively involved in Local Peace Committees (LPCs) across the country. She also mentioned other peace committees set up by MYWO in areas identified as hotspots.

PRESENTATION TEN – Shepherds as Peace Agents in South Omo Zone of Ethiopia

**Presented by Ms. Admasu Lokaley
Ethiopia**

Summary of the presentation: The case study concerns the exemplary role of shepherds in peace building in the South Omo Zone of Ethiopia through a programme initiated by a local NGO called AEPDA that works on peace building with a focus on providing a platform for youth.

The presenter gave a background by explaining who shepherds are and what their roles are in communities in South Omo region of Ethiopia. Shepherds are young male or female groups aged between five and thirty who have a role of protecting communities and who move around looking after livestock. According to the presenter, they can at times be away for up to 6 months in search of water and pasture for their livestock and this constant mobility allows them easy access to information. The presenter also pointed out that - as youth, when it comes to conflict they are often involved in cattle raiding; killing and arms smuggling.

The shepherds for peace project is based on the idea of utilizing this frontline presence that youth have and using it for peace building through programmes such as “shepherds conversations” that bring together shepherds from conflicting communities to create better interaction, interdependence and cooperation among communities. This has been done among the Nyangatom; Surma ; Kara; Hammer and Dassenech communities of Ethiopia as well as the Nyangatom and Toposa of South Sudan to share experiences on animal rearing; sharing of resources as well as addressing issues related to peace.

According to the presenter, the programme also involves training of shepherds on information sharing and community mobilization. AEPEDA’s initiative to mobilize and recruit influential youth (shepherds) as peace agents is currently being supported by the national CEWERU as a full-fledged programme of shepherds as peace agents. It also enjoys a lot of support from local government and civil society organisations that provide technical and logistical support.

The initiative has achieved peaceful interaction and created interdependence among communities and in some cases has led to the establishment of common markets such as one that has been set up for the Nyangatom, Surma and Toposa. The presenter also mentioned an initiative which is under implementation with the support of the CEWARN RRF project to replicate the programme in Dassenech Woreda.

Challenges faced in the implementation of the intervention that were mentioned include ongoing raids and killings among communities; climate change and related challenges including gaps in active CBO/ CSO on the Kenyan side that could collaborate with AEPDA.

Discussion: A question was raised on whether the media has a dissemination role in shepherd conversations. The presenter responded by indicating that the South Omo FM station based in Jinka town is used to disseminate the content of these conversations. Another question was also raised on whether there was an impact assessment made to gauge the benefit of the conversations? The presenter indicated that it has not yet been undertaken but there are plans to undertake it in the future. Regarding a questions in relation to sustainability, the presenter indicated that community ownership has been a key ingredient of the initiative which is believed to ensure its sustainability.

PRESENTATION ELEVEN – ‘Let’s Talk’ Community Radio Programme in South Sudan

**Presented by Ms. Traci Cook
South Sudan**

Summary of the presentation: ‘Let’s Talk’ community radio programme is an initiative supported by the National Democratic Institute (NDI), a US-based NGO. The programme was launched in 2004/5 with the objective of disseminating a civic education programme that could enhance citizen participation in the implementation of the Comprehensive Peace Agreement (CPA) during the six year transition period - with emphasis on the concept of dialogue.

The case study showcases how radio can be used as an effective communications and dialogue tool particularly in areas where there is poor infrastructure and high illiteracy as in the case of South Sudan. The key objectives of the programme were

supporting peaceful transition; deepening democratic culture as well as educating and encouraging participation of citizens in CPA milestones.

The programme is aired weekly in five languages namely Arabic, classical Arabic, English, Dinka and Nuer with drama, educational, listeners' feedback as well as Public Service Announcement (PSA) components. At the initial stage, the programme had a component of handing out of 260,000 hand crank (solar power) radio sets to particularly vulnerable groups (women and the elderly) as well as community leaders – to be kept as a community resource. What was initially aired through short wave is also currently being relayed through 13 FM stations throughout South Sudan. In addition, listening groups were set up that function through a trained moderator that to facilitate dialogue and obtain feedback to the programme.

The presenter spoke briefly about a field assessment conducted by NDI to gauge impact of its content. The conclusions derived from the assessment include that “let’s talk” has been an effective tool in teaching political concepts in digestible form as well as encouraging civic participation. The assessment also revealed that discussion adds substantial value to radio programmes. However, attitudinal impacts were minimal – particularly with cultural aspects – such as tribal voting and women political participation which was partly due to the fact that attitudinal changes are achieved over a long periods of time.

One of the key lessons from Lets talk programme included that nation-wide scope sometimes minimized local-level impact as the programme used limited number of languages and hence did not reach all community groups in South Sudan.

Discussion: Questions were raised on the level of involvement of government and whether the programmes are censored. The presenter responded by indicating that there was no censorship and very minimal involvement of government. The presenter also indicated that the production team working on the radio programme are mostly Southern Sudanese that ensures local ownership.

PRESENTATION TWELVE – ‘The Lokiriama and Moru Anyeche Community-Peace Accords

Presented by by Romano Longole
Uganda

Summary of the presentation: The case study involves successful community-led peace accords along the Kenyan/ Ugandan border in the Karamoja Cluster.

The presenter began with a background on communities along the Kenya-Uganda border which include the Jie, Dodoth and Matheniko communities of Uganda that neighbour various groups of the Turkana of Kenya (such as Kamatah; Lukumong and Kwatela).

Some peace agreements along these areas include:

- The Moru Anyeche Peace Accord between the Jie and Turkana – since 19th century which is valid to this day
- The Lokiriama Peace Agreement between the Matheniko and Turkana (1973) which has been successful
- The Lopeni Peace Accord between the Dodoth and Turkana – 1980

The presenter mentioned that the national CEWERU of Uganda has been working to popularize these community peace agreements (cemented through traditional

processes) that have achieved and sustained peace among these communities for long periods. The CEWERU has also been working to build the capacity of LPCs and task them in terms of sustaining these initiatives through mobilization of communities; commemoration of the agreements as well as monitoring their implementation.

The presenter mentioned some cultural practices or rituals that accompany the conclusion of these peace agreements such as confessions, testimonies, and vigils. These rituals are believed to provide healing particularly for the aggrieved. This is followed by “offering of a sacrificial lamp” which will be cut in half and the aggressor and the aggrieved will pass through the pieces. Elders then sprinkle water over community representatives and witnesses that at times include neighbouring communities. The two communities will then share a meal which is supposed to cement peace among them.

The presenter stated that the Lokirama Peace Accord in particular has been effective in achieving peace between the Matheniko of Uganda and the Turkana of Kenya has been sustained over four decades. Peace has also allowed joint development programmes to be implemented that benefit both communities such as the Lokirama/ Moroto Road; Koteen Road (connecting Kotido and Turkana West District) as well as the Lokirama Livestock Market and health centre.

The presenter stated that the peace accord enjoys a strong backing from government and local administration as well as formal legal structures. Furthermore, the agreement has been regularly commemorated. In terms of challenges, the presenter cited the big cost related to commemoration of accords as well as alliances along the corridor that negatively affect the peace accords eg. between the Pokot – Turkana; the Dodoth – Turkana; the Toposa – Dodoth – Turkana. Other challenges cited by the presenter also included issues related with shifting government priorities.

Discussion: Questions were raised on who provides support to DPCs. The presenter indicated that some CSOs having so far been providing support to DPCs.. Other questions that were raised and discussed also include why the Lokirama Peace Accord which has been successful has not been replicated by other communities? and why traditional accords don't seem to be respected and upheld by communities like before?

PRESENTATION THIRTEEN – The Evil Fund

**Presented by Prof. Mohammed Osman Elsammani
North Sudan**

Summary of the presentation: The case study involves the Benihalban and misseriya communities (who were settlers in South Kourdufan State of Sudan in areas along the White Nile) and that were displaced due to mechanised farming which is an important economic activity for Sudan. The case is related to an incident when in the 1980s about 50 million acres of land that has been used by these pastoral communities was taken over for mechanised farming. This led to squeezing of the two groups into smaller grazing areas; obstruction of migration routes they used to follow and overall disturbance of their livelihood which threatened their existence. This in turn led to conflict.

Dialogue with elders in terms of seeking solutions brought about the idea of the Evil Fund whereby each household from the area will put aside 2 or 3 animals in cattle reserves that would later be used for compensation.

Lessons learnt from this case study include –the use of elders and traditional structures in bridging gaps when there is no strong government presence. The presenter also highlighted the strong role being played by these groups particularly in dispute resolution although they are often marginalised and undermined by modern governance systems and structures.

The case study brought out issues of weak planning; non-existence of land holding policy; poor governance as well as ecological and environmental challenges as possible causes of conflict.

PRESENTATION FOURTEEN – The role of youth in control of smuggling of illicit small arms

**Presented by Mr. Mohammed Ahmed Ali
Somalia**

Summary of the presentation: The case study concerns a successful youth intervention in controlling smuggling of small arms in the El Wak Kenya-Somalia corridor.

The area suffered a serious arms problem tied to the Gare- Marehan conflict of 2005 with youth playing an active role in arms trafficking along the border of the two countries. In 2006 -2008 armed youths manned road blocks in these areas extorting money from travellers.

In 2008, youth from these areas formed an alliance with community police unit in Kenya-side to reduce crime and violence. They also identified arms suppliers along the El Wak-El Wak corridor whom they offered alternative livelihood opportunities leading to a decrease in security challenges. Some of the key challenges of this intervention were the broader security challenges of Somalia and the constant change in local administration in the area which made it difficult to have sustained support from provincial government officials. Another challenge was lack of community ownership as the initiative was regarded as merely the concern of the youth.

The main lesson learnt from this intervention is the role of youth in driving peace initiatives. The facilitators also suggested that the success of the initiative can be mainly attributed the gains of the Gare-Marehan Peace Accord of 2005 and the subsequent decrease in demand for arms in the area.

Discussion: Regarding a question raised on the sustainability of the initiative, the presenter indicated that an important factor in the sustainability of the programme has been the collaboration made with the community police in Kenya. In addition, a buy-in from elders meant that although it is a youth initiative, the elders owned the process and showed support. Another question was raised on how youth can be persuaded to opt for an alternative livelihood when smuggling arms can be a lucrative job? The presenter responded by indicating that one incentive has been that youth who abandoned smuggling would be allowed to cross the border to Kenya and do trading or other day jobs and cross back in the evening. This, according to the presenter had proven an effective incentive.

A participant from Kenya attested that the initiative has significantly lessened smuggling of arms along the border to Kenya and stated ...' preventing even one gun from crossing over the border was very useful in maintaining security.' The participant added "Guns are sold like cabbages but they are not perishable.

PRESENTATION FIFTEEN – Sports for Peace

**Presented by Dr. Amb. Tegla Loroupe
Kenya**

Summary of Presentation: World renowned marathon runner Dr. Amb. Tegla Loroupe made this presentation on the activities of her foundation in relation to organising sports events for peace advocacy. Tegla who comes from the Pokot District of Kenya continues to use her fame and world acclaim to advocate for the peaceful co-existence and socio-economic development of pastoral communities in the horn of Africa region.

Tegla Loroupe Peace Foundation (TLPF) was established in 2003 with a vision to have "A Peaceful, Prosperous and Just World in which Sports is a Unifying factor." The foundation and has since been engaged in initiatives related to peace building and conflict mitigation programs; organizing consultative forums on peace; establishment of warrior's rehabilitation and training camps as well as marathon and sports events for peace among others.

In her presentation Tegla emphasized the potential of sports as a strong tool for peace as it unifies people and allows conflicting communities "to engage in something that builds them up and not destroys them". She added, "When youth engage in sports, their families come to watch them which provides a rare occasion for communities to come together. "

She underscored the need for increased government commitment as well as the need for improved access to education to address long-term peace and development challenges in pastoral areas.

In her presentation, Tegla mentioned a functioning board of trustees, wider networks and partnerships as well as good relations with governments and development partners as the foundations of success of TLPF's programmes.

PRESENTATION SIXTEEN – Sports for Peace

**Presented by Mr. Alfred Oketch
South Sudan**

Summary of presentation: The presentation covered key guiding principles on using sports to promote peace and integration among communities. The presenter stated that the concept of 'Sports for Peace' calls up the image of the Olympics and its values of peacefulness, ceasefires and respect.

The presenter also touched on some guiding principles such as 'fairness', 'teamwork' and 'sustainability' as well as avoidance of all forms of discrimination.

In terms of preparation of such activities, he mentioned the benefits of coordinating initiatives through existing relevant institutions and involving local authorities. Furthermore, he noted that organizers must ensure that the planned sports events don't contradict with the local cultural contexts.

Before the event organizers must also address underlying tensions and conflict by undertaking rigorous conflict risk assessment prior to each event. This, he said, will help evade potential harm and ensure the effectiveness of the programme.

Some key indicators cited in the presentation that can be used to evaluate sports for peace programmes include – 'were all individuals or groups treated equally during the project cycle?' 'what is the groups understanding of effectively combating violence, exploitation and sexual harassment?' 'How well suited was the particular type of sporting event within the local context among others?'

Discussions: Discussions centred on the benefit of identifying such events with famous sports personalities who are advocates for peace.

CLOSING SESSION

The closing session of 23 February was preceded by a closing dinner ceremony including a certificate ceremony which allowed participants to mingle in a relaxed environment and continue the learning.

On 23 February, Country Representatives were given a chance to make final remarks. A delegate from Ethiopia expressed his appreciation of the forum and suggested the continuity of such learning forums. A delegate from Somalia also expressed his appreciation of the forum and requested to be provided with a copy of the materials for further reference. A delegate from Kenya emphasized the need to translate the knowledge and ideas gained in programming peace initiatives once delegates go back to their respective stations. Some delegates thought insufficient time was given to deliberate and further the learning on the case-studies.

The workshop came to a close following brief closing remarks by Mr. Moneim Elhoweris, the CEWARN Research and Training Officer as well as Ms. Sonja Vorwerk-Halve and Ms. Claudia Roos who represent GIZ-Germany. All of them thanked the facilitators for their invaluable input as well as delegates for their participation and contributions. Mr. Elhoweris expressed CEWARN's commitment to follow up on the recommendations that came out of the dialogue workshop. **END**

Annex 1: RECOMMENDATIONS AND WAY FORWARD – Morning, Wednesday 23 February 2011

- Day four was devoted to reflecting and distilling lessons learnt from case studies in terms of :
 - Programmatic
 - Practice and
 - Policy recommendations



Accordingly, participants engaged in group work to discuss the role of CEWARN, the role of Governments, the role of women and the role of youth as well as hybrid approaches that bring these stakeholders together.

1. The role of CEWARN

Programmatic Approach	Practice	Policy
<ul style="list-style-type: none"> • Document lessons and disseminate • Develop capacity of CSOs in KIBISH Kenya • Link government intervention along Kenya-Uganda • Bridge gaps in information sharing among Member States Expand lets talk radio in north and south Sudan • Regular coordination meetings of cross-border district administration structures • Building capacity of LPCs • Expansion of Areas of Reporting (AORs)Rs in South Sudan • Begin consultations on possible AORs between north and south Sudan • Launch the Implementation of CEWARN's RRF in Sudan • Re-focus RRF support on best practice 	<ul style="list-style-type: none"> • Facilitate Member States to adopt and replicate best practices • Organise Exchange visits/ study tours for peer-to-peer learning • Improve networking and communication • Undertake documentation and knowledge management • develop CPMR guidelines • Involve in advocacy for poverty alleviation and development • Expand and harmonize pastoralist peace accords in IGAD Member States • Strengthen networks among local CEWERUs IGAD members • Revive and institutionalize traditional Conflict Resolution 	<ul style="list-style-type: none"> • Distil best practices into policy guidelines • Advocate for policies that ensure secure mobility of pastoralists along borders • Framework for range land management policies • CEWARN mandate expanded to include all types of conflicts • Develop policy guideline <ul style="list-style-type: none"> ◦ to harmonize CEWARN location in Member States harmonize actors ◦ harmonize policies • Establish LPCS on the Ethiopian side of Dkhil cluster • Advocate for the development of national peace policies • Strengthen the Djiboutian national CEWERU • Initiate policy-oriented research • Promote win-win solutions

cases	mechanisms	
<ul style="list-style-type: none"> Expand AORs to other pastoral areas in the sub-region 		

II. The role of government

Programmes	Practice	Policy
<ul style="list-style-type: none"> creation of structures on both sides of Improved networking of local-level structures of CEWERUs in Member States Strong cross-border engagement Develop affirmative programs targeting pastoralists Improve presence of government structures in pastoral areas Develop Functional and accountable 'Pastoralist-friendly' institutions CEWERU should have national coverage 	<ul style="list-style-type: none"> Encouragement of cross-border activities Establish and strengthen Local Peace Committees Encourage greater citizen role in peace building Use of prominent pastoralists as mediators Extension of CEWERUs reporting areas to north-south Sudan Committing more resources for conflict resolution and peace building initiatives Develop all inclusive programmes Facilitate learning visits facilitate training for police officers Documentation and dissemination 	<ul style="list-style-type: none"> Harmonization of the ministries dealing with CEWARN issues Enhance cross-border coordination at the high-levels of government Policy for pastoralist cross-border movement Provision of cross-border trade Recognition of pastoralism as viable mode of production Cross-border disease control Develop Peace policies Representation of pastoralists in government Structures for eg. as policy makers Anchor traditional practices in law Government to regulate and coordinate all actors 'Pastoralist-friendly' institutions

III. The role of women

Programmes	Policy	practice
<ul style="list-style-type: none"> Empower women to take up the role in political representation Create affirmative action to empower women (political positions, education and 	<ul style="list-style-type: none"> Women have to be given a more formalised role in peace accords Women shall sit equally at the negotiation table Government has to institutionalize women participation 	<ul style="list-style-type: none"> Organise tailored trainings for women separate from men Women need to have their own forum at peace accord Empower women to lead in faith messages for peace

<p>awareness programs)</p> <ul style="list-style-type: none"> ○ Empowering women on lobbying skills for peace and as mediators ○ Women organizations to be lead organs ○ Utilize sex boycott as well as other leverages and powers of women ○ Special peace education for girls ○ Building up a pool of women as mediators 	<ul style="list-style-type: none"> ○ National policy for women e.g land use education ○ NGO women umbrella organizations for lobbying ○ Encourage women to take part in security sector ○ CEWARN needs to facilitate women forums 	<ul style="list-style-type: none"> ○ Reduce negative traditional practices, e.g Female Genital Mutilation (FGM) and early marriage ○ Women are good communicators so use them as peace mediators ○ Intervention targeting to reduce the role of women in inciting violence ○ Reviving customary laws ○ Exchange visits for women among Member States Use women public figures/celebrities as ambassadors such as First ladies etc..
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IV. The role of youth

	Programmatic	Practice	policy
Improving practice	<ul style="list-style-type: none"> ○ Engage youth in both communities-led and government-led initiatives ○ Exchange visits for youth ○ Establish structures for youth ○ Engage youth in schools and out of schools ○ Program for training and dialogue between the elders and youth 	<p>○ Empowering youth through:</p> <ul style="list-style-type: none"> ➤ Income generation activities ➤ Establishment of Resource centre ➤ Develop Communications means 	<ul style="list-style-type: none"> ○ Improve training facilities ○ Support youth associations ○ Improving identity through education(○ Avoid harmful practices ○ Micro finance—institutions and employment opportunities ○ Formation of Laws against use of arms by youth
Youth mediator	<ul style="list-style-type: none"> ○ Initiates youth mediators ○ integrative hybrid approach to integrate youth 	<ul style="list-style-type: none"> ○ Training of Trainers programmes that are tailor-made to pastoralist contexts ○ Coaching mentoring ○ Exchange visits ○ Leadership trainings ○ Documentation of best practices 	<ul style="list-style-type: none"> ○ Constitutions and laws should address youth-related issues ○ Commitment of government (local, national and regional) ○ peace education and curricula development targeting youth ○ Inclusion of youth as policy makers

		<ul style="list-style-type: none"> ○ Civic education and behavioural change ○ Reintegration ○ Integrative approach of local development 	
Networking between youth	Initiate inter youth network IGAD youth network	<ul style="list-style-type: none"> ○ Sports ○ Inter marriage ○ Communicating messages through radio, TV, newspaper ○ Youth forums ○ use of Arts ○ Exchange visits 	<ul style="list-style-type: none"> ○ Financial support ○ Acceptance ○ ethical issues ○ Interactional forums to form national policies

Role of hybrid approach

Programmatic Approach	Practice	Policy
○ Role of traditional mechanism for conflict resolution	<ul style="list-style-type: none"> ○ Regulations and guidelines ○ Provide space for grief in the community 	<ul style="list-style-type: none"> ○ Development of Peace policy ○ Governments should recognize trad. Mechanism for conflict resolution ○ Bridging the gap between Government and Civil Society ○ Government is the guarantor and partner in the agreement; observes, enforces ○ Harmonizing land tenure rights for local communities (embracing national and local interests) ○ Creation of an integrative legal system = code pasturale
○ Peace structures	<ul style="list-style-type: none"> ○ Put peace structures in place incl. monitoring and enforcement of roles in order to ensure sustainability ○ Capacity Building for government and communities ○ Framework for budgeting ○ Community policing 	
○ Outreach to larger community	<ul style="list-style-type: none"> ○ Affirmative Action for pastoral areas incl development, education, infrastructure ○ Joint cooperation between Government and Civil Society (remote areas/border areas; 	

	<p>promoting songs, drama; infrastructure out of peace dividend)</p> <ul style="list-style-type: none"> ○ Including Civil Society, Trad. Institutions, Government, Victims ○ Victims> Finding ways to bring their cases to the government and addressing their needs 	
<ul style="list-style-type: none"> ○ Peace Agreements 	<ul style="list-style-type: none"> ○ To be reviewed and commemorate ○ Capacity Building for government, civil society, traditional systems ○ Documentation (manifests responsibilities of the parties) ○ Sensitization of community, region, country ○ Ensuring technical input (lawyers, policy review) ○ Government and administration to help the community to implement the decision (e.g. police) 	



Annex – 2 - Participants' Contact list of CEWARN-IGAD - GIZ Dialogue-Workshop, Hawassa, Ethiopia, 20-23 February 2011

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