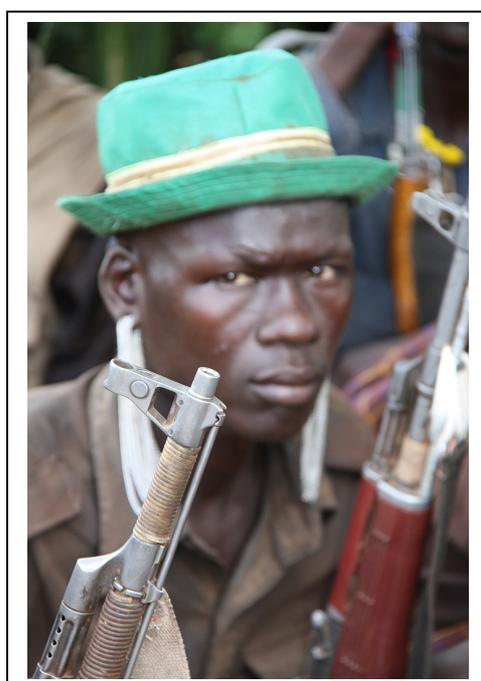


THEMATIC PAPER KENYA PASTORALIST WEEK 2009

A practical experience of a peace-building program targeting the pastoralists youth:

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



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DIOCESE OF LODWAR

DODOTH AGROPASTORALISTS DEVELOPMENT ORGANISATION

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INTRODUCTION	4
1. CONTEXT ANALYSIS	4
2. PROGRAM BACKGROUND	6
3. PROGRAM GOAL AND PARTNERS	7
4. SPORTS AS AN ENTRYPOINT FOR RELATIONSHIP BUILDING	8
5. PROGRAM HISTORY	9
Mission statement.....	11
Goals.....	11
Strategies of engagement.....	11
Values.....	12
6. CROSS-BORDER COLLABORATION	12

INTRODUCTION

The organizations within the Cross-border Peace & Sports program are grateful to be given the opportunity to represent their grassroots work towards peace-building and community security in the pastoralist corridors amongst communities such as the Turkana in Kenya, Jie and Dodoth in Uganda and the Toposa in Sudan. This paper focuses on a cross-border program that is being implemented in the field since 2007 and carrying out activities in the pastoralist corridors focusing on peace-building and community security working with the youth.

Youth are an indispensable link in peace-building in the pastoralist corridors. However, to reach sustainable peace, it not only needs a long-term commitment from those working on the ground and tackling issues of community security and their efforts in changing the mentality of youth warriors. It also requires a coordinated collaboration between NGOs with different mandates, combining peace and development work, and government institutions, to tackle the many challenging issues pastoralists face, in a comprehensive way. In addition, youth are an indispensable link in peace-building and development of pastoralists communities.

The main role of Kenya's Pastoralist Week is to raise the visibility of pastoralist issues in the policy arena. It is our hope that this practical paper provides some valuable input to those involved in the policy arena when addressing issues of community security and involvement of the youth towards a more comprehensive and regional pastoralist policy; and that the Pastoralist Week 2009 bridges the gap further between peace-building and development organisations working at grassroots level on the one hand, and the work of organizations/government institutions involved in developing regional pastoralists policies on the other hand.

1. CONTEXT ANALYSIS

Pastoralist communities occupy the largest percentage of the countries total land area along the borders of Sudan, Kenya and Uganda. In deed this extends to the border of Kenya, Sudan and Ethiopia as well. Most of these communities occupy this vast region, which comprises *Arid* and *Semi-Arid* climatic conditions. They keep cattle, goat, sheep, donkeys and in some cases camel.

The pastoralists are traditionally nomadic ethnic groups that are highly mobile. They move from one area to another in search of pasture and water for their livestock. Their movements are not restricted to one area or even country as they freely move into and out of neighboring countries. *These movements are one of the major sources of misunderstanding and conflict between them and their neighbors.*

The cross border region is highly marginalized and underdeveloped as essential infrastructure such as water, livestock market, health, roads and education facilities are either too scarce or totally absent to be relied on. The vastness and remoteness of the area, inadequate road networks and scarcity of resources goes hand-in-hand with *lapse in security occasioning frequent misunderstanding and conflicts among these pastoralist communities.* This is normally over resources especially water and grazing land. The conflict situation in this area is further complicated by the regional cross border issues and most importantly easy availability and continuous in-flow of small arms and light weapons from these neighboring states. There is and has been regional instability in the area of Sudan, Uganda Kenya. All these situations of violent conflict are negative assets for achieving security in the area.

Cattle raiding is an old and strong cultural element and carries important values for the whole society in which it is practised and contributes largely to the identity of the individuals involved. It is therefore believed that cattle raiding can, in the given circumstances of weak law enforcement, only be transformed through a process of negotiation in which values can be made explicit and retained through subtle and

realistic transposition into acceptable cultural expressions. Moreover, cattle raiding is an important element of a livelihood and alternatives cannot easily be found in a semi-arid environment. The educational background of the youth involved has not prepared them to take up roles in the mainstream economy. With these factors cattle raiding is a phenomenon that is likely only to be transformed through a generation long process of reconstruction of identity and offering and creating new alternative livelihoods.

Cattle raiding serve many good purposes and not the least it could be understood as benefiting the cattle itself as it is normally only raided when the raiders have good pasture to offer. Still, the costs of raiding are extremely high and with the continuation of small arms possession cattle raids result systematically in casualties.

Cattle raiding are performed by the young men of the society with or without consent of the elders, but is not an isolated activity carried out by a group of adolescent criminals. Raiding is generally not considered a crime, even if people are killed and resulting conflicts are settled through compensations paid for the dead. In the past attempts have been undertaken to address the issue with the male elders, with the women and although these events have resulted in valuable information, it could address the issue effectively. The youth need to be involved in these attempts. In the end, the youth are the ones conducting raids, supported by their elder, women and diviners. Therefor they can make a difference between a stage of war or peace; between social cohesion or exclusion; between marginalisation or development.

“The transformation of cattle raiding requires a community approach over a long period with a strong commitment”

In the context of continuous economic, political and ecological threat on the livelihoods of pastoralist societies, small arms and light weapons 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, youth warriors in particular, 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.

2. PROGRAM BACKGROUND

The culture of violence in Karamoja has been known for many years and as such it has become a daily way of life among many youth warriors. The youth warriors who form the majority of the total population spend their time looking after cattle and in villages and kraals. Their main work is to herd the animals while also giving them maximum protection against raiders from other hostile communities. The young warriors sustain their cattle herds by raiding other groups, usually those groups which are not friendly to their own community. Organising raids is part and parcel of the daily activity of the young warriors as they do not have other means of recreation amenities in their communities. The raids are carried out on a revenge manner and that makes their continuity self explanatory. Many lives are constantly lost during these endless raids. A lot of peace meetings have been conducted by the affected communities through the assistance of the peace NGOs operating in those communities but many times there has been very little done to maintain the peace when the communities negotiate and reach to mutual peace agreement. The peace meetings provide no practical avenues where the young warriors can interact frequently in order to interact outside the peace meetings. This separation by the youth from former warring communities breeds suspicions and in the end cattle thefts which finally end up in blown out cattle raiding. There has been very little put in place by the affected communities to oversee the achieved peace in terms of monitoring and general peace sustainability. This calls for others measures to be introduced in order to help the youth of the affected communities to maintain their interaction after the peace agreement has been reached.

Pax Christi Netherlands¹, in close collaboration with local partners, has been involved in the problem of cattle raiding in the Horn of Africa since the nineties. Recommendations stemming from experience and earlier research indicate needs in the area of political and economical empowerment, alternative security arrangements and cultural reorientation of the youth². It is considered to be primordial to involve the warriors themselves in the peace process, but the results can only be successful if they perceive a sense of ownership. "This means that stakeholders should:

- Perceive non violence to be in accordance with their values and interests (meaning)
- Believe they are in control of their own situation (self determination)
- Can alter the conditions under which they operate (impact)
- Recognise they depend on others and have to cooperate to achieve something (group orientation)³

The author, Ruben de Koning, argues that violence is considered as valuable to earn social status and economic welfare, and that therefore economic empowerment should be linked to cultural reorientation. Without grip on their environment and yet unfamiliar with ways to influence their governments it is much needed to work on their (warriors, diviners and traders) political empowerment and to look for alternative security mechanisms and arms control. Because of the cross border nature of the conflicts and the suspicion between neighbouring tribes all development and peace trajectories must incorporate youth from all ethnic groups.

For political empowerment it is needed that the youth are organised in a cross border association in which they could express their needs, aspirations and difficulties. Herewith civil society organisations and the

¹ Since 2007, Pax Christi Netherlands forms a joint working organisation with Inter-Church Council (IKV) in the Netherlands. Therefore the document refers mainly to the working organization IKV Pax Christi Netherlands.

² Ruben de Koning. Young men's perspectives on armed violence, peace and development in Najje, Karamoja. *In: Pax Christi Series Faith meeting the challenges of peace. Volume 4: Civil Society acting on Community Security.* What warriors want. Pastoralist youth and small arms proliferation in Upper Awash, Ethiopia and Karamoja, Uganda.

³ Ruben de Koning, *ibid.* p.43

church should support them. Community security is the concern of the communities themselves, but also of the governments on all sides of the borders. The UN in conjunction with the national governments are involved in DDR programmes with a strategic interest to involve the communities. Simultaneously alternative livelihoods need to be developed with the assistance of civil society actors and the church in an area with limited possibilities.

“The cultural reorientation would require a long-term approach using psychosocial methodologies but also offering concrete alternatives.”

The *Cross-border Peace & Sports program for Youth Warriors* builds on these recommendations and earlier meetings held with neighbouring tribes of the Dodoth, Jie, Karamojong (Uganda), Murle, Jie, Toposa, Didinga, Kachipo, Nyangatom (Sudan) and Turkana (Kenya).

3. PROGRAM GOAL AND PARTNERS

Overall program goal: the overall aim is to contribute to peace in the region by using sports as a means to reduce violence and cattle raiding and to stimulate peace and social cohesion. The area of implementation of the programme is Eastern Equatoria and Jonglei States (Southern Sudan), Kotido and Kaabong Districts (Uganda), Lokichoggio, Oropoi and Kakuma divisions - Turkana West District (Kenya).

The specific objectives of the programme are: to bring youth warriors and members from previously hostile communities together in sports and peace activities; build/ strengthen the capacity of individuals and communities to participate in the development of the community and to improve and expand mechanisms for the youth to participate in the development of the community; and enable youth warriors from different groups to express their needs, aspirations and difficulties (politically empowered), to use public spaces/ utilities adequately and to gain increased access to services they are entitled to.

The programme facilitates a holistic approach that combines a practical implementation of a local ‘sports for peace’ infrastructure with a broad parallel of capacity building regarding sports skills and management, increased political (and economical) empowerment, peace building and peace education etc., all in accordance with the communities’ needs. **The programme addresses four fields of intervention**

- A) *Conflict transformation*- by bringing together youth warriors and other members of previously hostile population groups through sports and peace activities- as a means to contribute to the prevention and resolution of violent conflict.
- B) *Capacity building*- of individuals and communities in building a local peace and sports infrastructure.
- C) *Peace building*- through sports- and peace activities Youth Warriors and the community as a whole contribute to the construction of sustainable peace.
- D) *Influencing policy (political empowerment)*- by strengthening youth warriors to express their needs, aspirations and difficulties and using public spaces adequately and gaining access to services they are entitled to, they become increasingly politically empowered. They might enable them, on a long-term basis, to influence policy of political and social actors at national level.

The intricate knowledge of the local situations and the will to implement the programs 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 (e.g. Toposa, Didinga, Buya) 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 Junglei State whereby PDA in Boma represented the latter until 2008.
- 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.
- 8) SEEDS OF PEACE AFRICA INT. (SOPA), coordinating the cross-border program from Nairobi

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

4. SPORTS AS AN ENTRYPOINT FOR RELATIONSHIP BUILDING

Since many elements in cattle raiding, like team work, discipline, heroism are also in a more positive way reflected in sports, the idea was introduced to use sports as one of the instruments in peace-building. The program shows that the attention of youth warriors in very remote areas was drawn immediately, because the program uses sports.

Sports is one of the entry points for the relationship building between the pastoralist communities. Sports provides a very valuable contribution to positive living as well as personal and community development. The program provides an effective forum for interaction and mutual coexistence among the various groups in the affected communities. It provides leisure and fun to the various categories of people from the communities involved. The sports have the potential to cement peace and friendship and as such it will contribute in drawing the sharply divided pastoral communities together.

In addition to its ability to bestow pleasure and to foster positive relationships, sport also has an inexhaustible potential to enhance human development. It has the ability to enhance health, physical development, cognition and learning. Sports are a cross-cutting event that has the potential to stimulate people of all ages to come and interact together. The sports project will greatly contribute in mitigating the conflict by involving the warriors who are very active in raids to occupy themselves in activities that are geared towards the promotion of peaceful coexistence. Through the sports interactive nature, the implementing organisations can greatly enhance the peace building initiative by promoting inter-clan interactions and trust building.

The sports-for-peace program provides the young warriors with an environment that stimulates development of self-esteem in their communities and provide an informal learning that leads to attitudinal change.

“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' image."

Violence is part and parcel of the upbringing of young warriors who are again - in the ideal situation - controlled in their behaviour by elders. This control is not always present anymore, because of less autonomy of the tribal structures and thus diminishing authority of elders, but also because of the possession of small arms by warriors and the effects of war fought by nations in which warriors are involved. Again to tackle the issue of armed violence is a serious challenge.

Why using sports to address this challenge?

1. Sport has proven to be an excellent convenor of warriors and we have shown that the moments of sports can be used to discuss and debate on conflicts and its relations with different actors and factors and thus its given context. In particular see the experience of SOPA in the slums of Nairobi.
2. Sport is competitive and reflects the principles of war. Participants need to prove themselves and work hard on their technical and even intellectual skills and stamina to perform well. Sport can be considered the peaceful transformation of battle and as a controlled way of using violence.
3. Sports have proven to build team spirit, character and discipline. The focus on team performance reflects well the traditional system of age groups and sense of community in the African societies.
4. Sport as such becomes (and this is the assumption we will need to prove with this programme) a natural way for young warriors to develop into elders, while being able to prove themselves as respected members of their society and to develop economic alternatives which allow them to sustain themselves and to enter into matrimony and create families of their own.
5. Sports allows then the building of relations between trainers and among themselves and therefore becomes a venue for permanent education.

5. PROGRAM HISTORY

The cross-border Peace and Sports program 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 Sudan, 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 program 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 wider Karamoja cluster covering parts of Sudan/Kenya and Uganda.

The first year of the program, 2007, was successful. Different ToT workshops and capacity building meetings were organised by SOPA in cooperation with IKV Pax Christi Netherlands for Peace and Sports Facilitators (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 program 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.

Throughout the first years of the program, an very basic early warning mechanism was established by the partners collaborating across these borders

Since the program originated from the grassroots level and a peace & sports structure is being created at kraal level, an important but very simple early warning system was established by the partners collaborating across these borders 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. This basic early warning system has contributed to the prevention, management and resolution of some inter-tribe and cross-border conflicts. However it needs further reinforcement, analysis and linking to other established levels.

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 *International 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, mainly youth, 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 and conflict. This conference was a first step towards increased ownership of the program to a wider 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 (resolutions available on request). The partners within the peace and sports program took the lead in realising the desirable follow up of these peace meetings. These activities have partly been conducted in the remainder of 2008 and beginning of 2009. 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 Southern 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.
- A “Walk of Peace” from Toposa communities around Kuron to the communities of Jie, Murle and Kachipo in Boma, as part of an exposure visit and peace meeting at once.

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 and first half of 2009.

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 a sharpened vision, mission and goals:

Sharpened program goals 2009-2011

Vision statement

Different (agro) pastoralist groups, mainly from the Karamajong cluster, in the cross-border area of Southern Sudan, North-east Uganda and North-West Kenya (i.e. Eastern Equatoria & Junglei State Sudan, Turkana Kenya, Kotido & Kaabong districts Uganda) will live together peacefully.

Mission statement

The program 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.

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.

Strategies of engagement

- (a) Sports activities
- (b) Capacity building
- (c) Facilitation and mediation
- (d) Monitoring and early warning

- (e) Lobby and advocacy
- (f) Networking

Values

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

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 CEWARN of IGAD.

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. This can only be done in close collaboration with other NGOs, government agencies etc.

6. CROSS-BORDER COLLABORATION

Warriors and other community members were mobilised and many groups have committed their willingness to end conflict and look for alternative livelihoods. The conflicts that the P&S program addresses also 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. Therefore skill training and assistance in the form of development is a prerequisite to make cross-border peace sustainable in the long term and support the peace dividends identified within.

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 the program's partners seek 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 slaps, ternaries, educational programs, community health facilities and veterinary services etc.

Other peace dividends clearly identified within the peace & sports program that need support in the coming years that can contribute to avoiding 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.

The need for local authorities/national governments on the one hand and NGOs, churches and communities on the other hand to improve collaboration across border, has been clearly identified by pastoralist communities in the cross-border area. Tackling the many issues pastoralists face need clear and coherent cross-border pastoralist policies tackling the issues from a regional perspectives. It is considered to be primordial to involve the youth, in particular youth warriors themselves, in the peace process.

This program targeting youth warriors in particular aiming to commit these warriors to a process of conflict transformation, not only requires a long-term commitment from the warriors and community members involved, but also from the governments and INGOs on the three sides of the borders and from those supporting the program.