

**International Rescue Committee
Uganda Program**



**USAID
Empowering Civil Society for Conflict Prevention and Resolution**

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**Final report
For the period October 1, 2006 to May 31, 2010**

Submitted to

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Submitted by

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1. INTRODUCTION AND BACKGROUND

The Karamoja sub-region of northeastern Uganda has long experienced violent conflicts. These conflicts result mainly from cattle raiding and nomadic pastoralism which lead to a struggle for scarce natural resources such as water and grazing land. These conflicts can be categorized as inter-clan, intra-clan, intra-regional (within Uganda) and cross-border (with the Turkana and Pokot of Kenya). The sub-region is also affected by the highest rates of poverty in Uganda, mostly due to limited livelihood options, negative or stagnant economic growth, low levels of education and awareness, easy access to weapons, high level of alcohol consumption, poor governance and historic neglect of the region by successive governments since Uganda's independence. The Karamoja sub-region currently comprises seven districts: Abim, Kaabong, Amudat, Kotido, Moroto, Napak and Nakapiripirit.¹

The International Rescue Committee (IRC) supported by USAID under CA617-A-00-06-00010-00² began implementing conflict mitigation and peace-building work in October 2006. The project, ***Empowering Civil Society for Conflict Prevention and Resolution***, made a number of important contributions to civil society participation in peace processes in the districts of Nakapiripirit, Moroto/Napak and Kotido in the Karamoja sub-region of Uganda. The structures within clans and communities that historically served to mediate conflict have broken down. During the project, the IRC worked with peace committees (PCs) because they are uniquely positioned to influence opinion within clans. The IRC worked to build PCs' capacity in conflict mitigation and response techniques, and supported PCs as they conducted dialogues, exchange visits and peace negotiations with PCs representing other clans.

From **2003-2006**, the IRC conducted peace building work in Nakapiripirit district under a USAID project.³ With the design of the ***Empowering Civil Society*** project in **2006**, the IRC noted that the conflict dynamics in the sub-region involved linkages between the clans of Nakapiripirit and the clans of other districts in Karamoja. Because cattle raids and retaliatory counter-raids cut across district boundaries in Karamoja, peace-building activities that promote interaction between clans in different districts necessitated geographic expansion and inclusion of more clans. In **2008**, under a cost extension, the IRC expanded to aggressively engage neighboring populations in Moroto and Kotido districts on discussions about peace, activities to track and return stolen animals, and support to peace-themed cultural activities within communities. The basis for the expansion was to ensure a more holistic approach to the complex clan networks and conflicts in Karamoja. Early engagement with a limited number of clans revealed gaps which the IRC attempted to fill by expansion of opportunities for more clans to be actively engaged in peace-building. Cost extensions enabled the project to evolve considerably and to address more of the complex conflict dynamics of the Karamoja sub-region. The expansion of the project was aimed at addressing the inter-clan dimension of conflict in Karamoja, promoting more active participation of others in the community, such as women and people with a high potential of participating in raids and other acts of violence.

By the end of the project in **2010**, conflict mitigation activities had directly reached **16 PCs with 20-30 members each in 16 of the sub-counties** in the districts of operation. The membership of these PCs deepened over the years as affiliate youth and women's groups were created and participation in peace activities broadened to include these key demographic groups. A reorganization of the PCs in **2008-2009** brought membership closer to the communities and expanded participation. Given the complex conflict dynamics in the region, reorganization was engineered to enable a broader reach of peace committee members to represent and reach a broader geographic area, engaging more community members in peace activities.

To strengthen the sustainability and impact of peace-building work, the IRC developed a very close working relationship with **three civil society partners in Karamoja: Riamiriam Civil Society Network (Riamiriam), Kotido Peace Initiative (KOPEIN), and Omaniman Community Development Initiative**

¹ The number of districts in Uganda continues to grow as new districts split off from existing districts. Amudat split off from Nakapiripirit and became a district in January 2010, and Napak split off from Moroto and became a district in July 2010.

² This project was designed to follow on the USAID-funded ***Community Resilience and Dialogue (CRD)*** project CA617-A-00-02-00010-00 implemented in Karamoja with a consortium of five agencies from 2003-2006.

³ Ibid.

(OCODI). These local community based organizations (CBOs) have a strong grassroots presence and will have a lasting influence for peace in their areas of operation. The CBOs are staffed by Karamojong individuals with a rich knowledge of the local context who are committed to supporting community-based solutions to peace. Though the support from USAID to the IRC’s peace-building work in Karamoja has finished, the IRC continues to work with these three local partners on peace-building and conflict mitigation within Karamoja and with cross-border groups, specifically the Pokot and Turkana of Kenya.

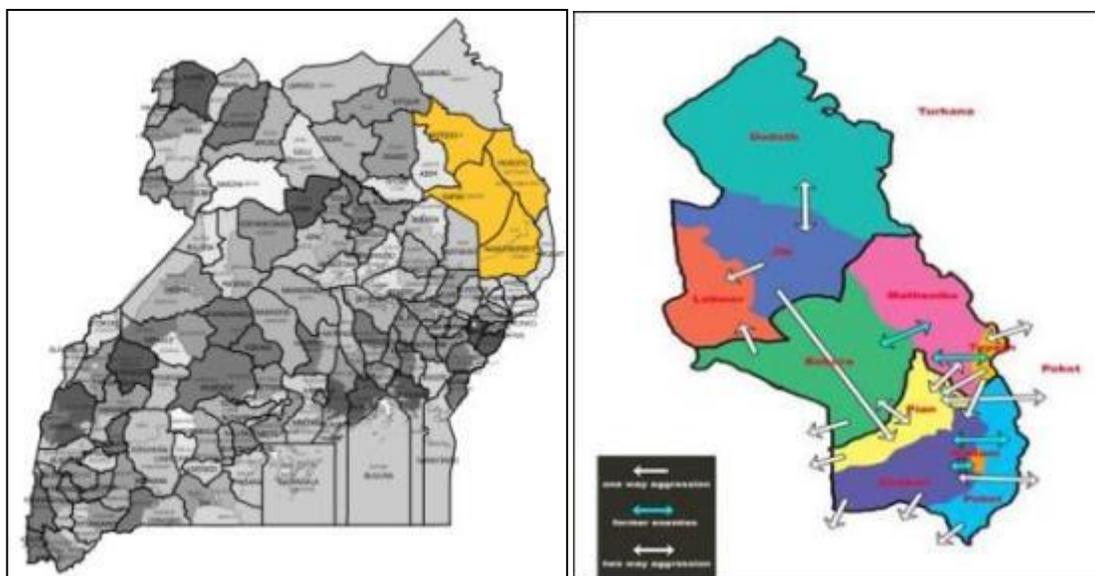
For this type of peace-building project, it is difficult to quantify an impact. While it is not possible to prove that this project directly led to a reduction in violence in the complicated sub-region of Karamoja, the program activities combined with efforts of other community, state and non-state actors made contributions to conflict mitigation in Karamoja. In the absence of a counterfactual (*What would the sub-region conflict dynamics look like if the IRC had not implemented this project?*), it is not possible to ascertain the direct quantitative impact of the project in terms of conflict reduction. Where it is not possible to quantify the impact, the final report highlights many **qualitative examples of the project impact in communities**. Qualitative impacts include the peace agreements reached between conflicting clans as a direct result of the efforts of PCs, profiles of the individuals who choose to join PCs and their motivations for so doing, and details about the involvement of civil society and local leaders in supporting the community-driven peace-building activities. It is important to understand these gains as the IRC believes that the key to peace is in the hands of communities; it will be civil society groups with their local leaders who are able to establish locally-owned, sustainable peace.

2. BENEFICIARIES

Direct Beneficiaries	Indirect Beneficiaries
Definition: All members of the peace committee, women and youth group members, and members of school clubs.	Definition: The entire population of the sub-counties in which peace committees were functional during the project is considered indirect beneficiaries of the project.
<ul style="list-style-type: none"> • Peace Committee members = 1,795 • Women’s group members = 480 • Youth group members = 390 • Peace Clubs = 275 	<ul style="list-style-type: none"> • Nakapiripirit district = 141,200 people • Moroto/Napak districts = 211,100 people • Kotido district = 110,400 people <p>Please see population data per sub-county in table below</p>
TOTAL: 2,940 Direct beneficiaries	Total: 462,700 Indirect beneficiaries

Geographic Coverage of Project

The districts within the administrative boundaries of the Karamoja sub-region are Abim, Kaabong, Kotido, Moroto, Napak (carved out of Moroto in July 2010), Nakapiripirit and Amudat (carved out of Nakapiripirit in January 2010). The project was implemented in Kotido, Moroto/Napak, and Nakapiripirit districts. However, note that Napak district was created after the official end date of the project. Napak is acknowledged here for future reference.



Clan representation and population figures in the 16 sub-counties of operation are represented in the table below.

PROJECT AREAS				CLAN REPRESENTATION IN AREAS OF PROJECT INTERVENTION					
	District	Sub-County	Population ⁴	Jie	Bokora	Matheniko	Pian	Pokot	Tepeth
1	Moroto	Nadunget	39,700			X			
2	Moroto	Rupa	17,200			X			
3	Moroto (Napak as of July 2010)	Iriiri	37,400		X				X
4	Moroto (Napak as of July 2010)	Lotome	36,200		X				
5	Moroto (Napak as of July 2010)	Ngoleriet	23,600		X				
6	Moroto	Katikekile	32,300			X			X
7	Moroto (Napak as of July 2010)	Lokopo	24,700		X				
8	Nakapiripirit	Nabilatuk	30,600				X		
9	Nakapiripirit	Namalu	49,500				X		
10	Nakapiripirit	Kakomongole	14,700				X		
11	Nakapiripirit	Moruita	15,900				X	X	
12	Nakapiripirit	Lolachat	20,800				X		
13	Nakapiripirit	Lorengedwat	9,700				X		
14	Kotido	Panyagara	62,000	X					
14	Kotido	Nakapelimoru	24,300	X					
16	Kotido	Kacheri	24,100	X					
TOTAL POPULATION			462,700						

⁴ Population projections for the year 2010 from the Uganda Bureau of Statistics, Sub-National Projections Report (Northern Region) 2008-2012.

3. PROGRAM SUMMARY

The IRC carried out conflict mitigation and management activities throughout Karamoja from October 2006 to May 2010. The IRC worked extensively with PCs, conducting sensitization trainings on topics ranging from conflict prevention and resolution to the benefits of communal grazing. The IRC also facilitated joint dialogue activities between clans in conflict, and strengthened a grassroots network of peace actors drawn from all sectors of society, including women and young people. To promote holistic peace building, it is essential to involve government, private sector and civil society actors in activities. Civil society is comprised of community groups such as the peace committees and CBOs. Because conflict affects men, women and youth differently, it was critical to include people representing all community members in activities.

Through these activities, the IRC achieved the following (this serves as an outline only, reviewers are requested to read the detailed description and examples of each achievement area in section 4 below):

- A. Built the capacity of **16** community based structures in conflict prevention, human rights, mediation, advocacy, leadership and group dynamics.
- B. Increased community awareness on dangers of conflict and its effects in their communities
- C. Improved coordination with civil society actors (including **three** local CBOs) for peace and development
- D. Sustained peace agreements between the clans through **37** joint community dialogues.
- E. Extended reach of **16** Peace Committees to include more women and youth community members
- F. Implemented **four** community solidarity projects.
- G. Involved local leaders in peace agreements.
- H. Strengthened early warning systems.
- I. Facilitated animal tracking and recovery of over **20,000** animals

As an illustration of the time it takes to build trust and peace in this conflict-affected region, it should be noted that the initiative for peaceful co-existence started under the USAID-funded, IRC-implemented Community Resilience Dialogue (CRD) activities in 2003 to 2006. This project built on these previous activities and evolved throughout the four years of implementation. As the project evolved, the project's statements and the indicators to be measured also changed. As in any project, implementation and analysis of achievements and challenges should inform evolving focus of the intervention activities. In the case of this project, the IRC worked closely with USAID CTO and UMEMS to refine the result statements and indicators to better focus on the community-level changes the intervention was promoting.

Year 1 and 2: October 2006-September 2008	Year 3 and 4: October 2008-May 2010
Strategic Objective: Reduction in the incidence of violent conflict within Nakapiripirit district in Karamoja and between Nakapiripirit district and its neighbors.	
<ul style="list-style-type: none"> • <u>IR.1:</u> Community-based mechanisms and agreed upon social norms established for prevention and peaceful resolution of conflicts as they arise. <ul style="list-style-type: none"> ➢ PCs actively engage in directly preventing and resolving conflict. ➢ Community groups actively engaged in resolving and preventing conflict. ➢ Local leaders mobilized to prevent and resolve conflict. ➢ Network of peace actors within Nakapiripirit and Moroto and between Nakapiripirit and Moroto and neighboring districts established. • <u>IR.2:</u> Youth groups in nine sub-counties run recreational activities that bring youth from different ethnic groups together 	<ul style="list-style-type: none"> • <u>IR1.1:</u> Established community-based mechanisms and agreed upon social norms established for prevention and peaceful resolution of conflicts. • <u>IR 1.2:</u> Broadened community participation in conflict mitigation/ prevention activities. • <u>IR 1.3:</u> Local authorities (such as clan leaders, Government of Uganda) support decisions reached/agreements made • <u>IR 1.4:</u> Early warning systems for conflict prevention are in place and functioning. • <u>IR 1.5:</u> Tracking/recovery mechanisms in place and functioning.

4. PROGRAM ACHIEVEMENTS

Starting in 2006 project activities covered Nakapiripirit and Moroto/Napak districts. In year three (2008), project activities expanded to Kotido district to target the Jie clan who are key actors in the conflict dynamics in the sub-region.

A. Built the capacity of 16 community based structures in conflict prevention, human rights, mediation, advocacy, leadership and group dynamics

The IRC established a network of PCs and women and youth groups in the project areas who acted as peace advocates for their communities and also organized several focus group discussions in their respective villages for the purpose of educating communities and disseminating information. The IRC strengthened the capacity of these PCs and their affiliate youth and women's groups to address root causes of conflict through a number of training of trainer (TOT) sessions on a wide range of topics including leadership, communication, crisis management and response, data collection, alternative livelihoods, actor mapping, group dynamics and advocacy. Additionally, an exchange visit was organized for each group within the Karamoja sub-region to enable them to network and learn from each other. Actor mapping refers to the process of identifying all the peace actors in the areas of operation with the aim of understanding their role and interest in involvement in conflict mitigation. Looking holistically at the society, actors can include important business actors (key traders in cattle, for example), civil society organizations implementing peace activities, religious leaders, politicians and civil servants. Mapping helped to improve coordination and planning of peace activities, as well as enrich the flow of information to all relevant actors.

One major result of these trainings was that the PCs were able to facilitate negotiations with conflicting parties and actively participate in early warning mechanisms. In addition to the many examples provided throughout section 4 of this report, the specific impact of early warning was that it enabled quick response to conflict that arose between clans. Quick response was critical because it was very important to share accurate information in a timely fashion to avoid further misunderstanding, revenge and continuation of the cycle of violence.

The IRC also supported PCs in the peace-building process by engaging them in sensitization and mobilization campaigns designed to build their capacity in leading peace movements within their own clans. Please see text box below.

Qualitative Impact: Awareness raising



HOPEFULLY PEACE WILL COME

In a small classroom in Karamoja, the men and women of the Nadunget peace committee gather as **Sabina Lochoro, treasurer of the committee**, leads the group in an opening song for the peace committee meeting warning about the dangers of raiding. As she sings, tears stream down her face. "I cry because when someone goes for a raid, they will be killed," she says.

Lochoro joined a peace committee supported by the IRC after many of her friends and family were killed in raids. She hopes to help prevent other women from experiencing the pain of losing a loved one. Mary Lochoro, Sabina's mother, believes

the peace committee is making a difference. "Hopefully in the future, peace will come," says Lochoro.

The IRC conducted continuous education workshops, usually half or full day in duration, for the executives of the PCs to review their performance and effectiveness in averting conflicts and also to gauge their understanding of conflict resolution techniques in preparation for joint dialogue activities with

other clans. This is all part of the continuous, long term process of building the capacity of PCs. The evolution of the project necessitated on-going training and follow-up to provide meaningful support to PC leaders.

At the start of program in **2006**, the IRC worked with **13** PCs (one per sub-county, each with **20-30** members chosen from various parishes). In **2008**, the IRC started working in 3 additional sub-counties in Kotido district bringing the total number of PCs to **16**. All **16** PCs were later restructured/decentralized in a gradual process that started in **2009** and continued into **2010**. Through the restructuring/decentralization process, the IRC formed PCs at the parish level (each with **20-30** members) thereby increasing the total number of people participating in PCs.

Each PC also has two sub-committees (Youth Sub-Committee and Women's Sub-Committee). A PC was maintained at the sub-county level, but its membership was reduced to **eight** (8) members chosen from the Parish level PCs and with a primary role of representing the community at the Sub-County Security Committee (SSC). The impact of this restructuring/decentralization was greater reach of awareness raising activities and broader community participation in peace-building activities. With more parishes having actual PC and PC sub-committee members, the individuals were able to reach more people in more communities. This expanded network of individuals allowed for faster exchange of information about peace building and responding to conflict.

As part of the project, the IRC also trained other key stakeholders⁵ who registered higher post-test than pre-test scores. **Trainings** focused on promoting attitude change, conflict resolution/mitigation/peace-building, TOT, management, information gathering and reporting/documentation, communication skills, and coordination. The trainees gained keys skills in conflict mitigation and response and have since played a vital role in community **outreaches** for peace, promoting dialogue amongst the conflicting communities and supporting animal tracking and recovery within the sub-region by reaching out to their counterparts in other sub-counties.

Qualitative Impact: Conflict resolved between Jie and Matheniko communities



The **Jie** and the **Matheniko**, two pastoralist clans of Karamoja in northeastern Uganda, fought each other bitterly for years. The threat of violence characterized everyday life, defining where people looked for water, where they took their cattle to graze and how safe they felt in their own homes.

In August **2007**, a conflict that seemed to one elderly woman of the **Matheniko** clan "like it would not end," did just that. By September **2007**, the clans had begun to graze their cattle together; a remarkable turn of events considering the level of inter-clan cattle theft that had gone on in previous months. The Jie and Matheniko now move freely across the border between each others' territory, something that would have been unthinkable during the conflict.

The emergence of peace was anything but spontaneous. It was the result of months of IRC-supported negotiations and meetings within and between the two clans which culminated in a summit attended by **1,000** members of both clans in early August **2007**.

The peace between the Jie and the Matheniko is the culmination of efforts made by all categories of community members. The IRC supported school children to participate in essay competitions about peace. Women's groups wrote and performed songs discouraging men from going on raids. Community elders implored younger clan members to consider the dangers of raiding for them and their families. Men, women, boys and girls were all involved in PCs.

⁵ Representatives of the district Internal Security Officer and the District Police Commander, and members of five sub-county security committees.

Photo: This meeting between the Jie and the Matheniko tribes in August 2007 was the culmination of months of smaller gatherings that helped broker a peace pact between the two feuding groups.

Please also see *Annex 1: Notes from Lokopo Peace Committee Meeting* for a richer idea of discussions held at community meetings.

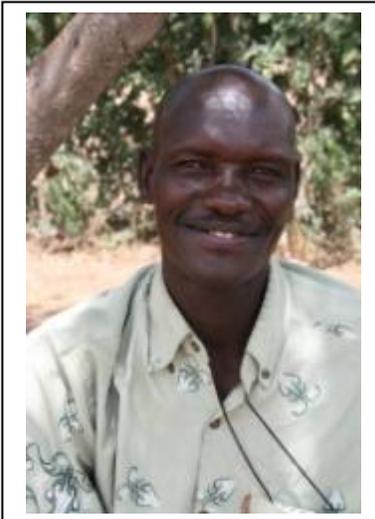
B. Increased community awareness on dangers of conflict and effects in their communities

By the end of the project, the communities in the target areas were more aware and informed on issues related to conflict. This was exemplified by the peace-building activities carried out, such as the music competitions among the clans, which informed the communities on the dangers of conflict, and slowly changed their attitudes towards peace. The PCs, women's groups and some school peace clubs portrayed through songs, dance and drama performances depictions of the negative impact of raids on communities and families. The role of women and youth in creating awareness was emphasized and particular attention was given to ensure that the role of women and youth in conflict resolution was recognized and supported by communities at large.

Qualitative Impact: Youth to give up the gun, despite limited livelihood alternatives

Conflict management/mitigation case study, Karamoja, September 2009.

By Joanne Offer, regional media manager.



Traditionally the Karamoja region of northeast Uganda has been beset by violent raids between clans intent on stealing one another's livestock. But things have been changing in recent months – just ask **Kodet William, chair of the peace committee in Lotome village.**

“The death rate has gone down since last year because people have been giving up their guns under disarmament,” says Kodet. “I also think the raids have reduced because of our work as a peace committee. We hold discussions; we convince people to give up their guns. We talk especially to the youth, who go to the bush and talk to their friends hiding there.”

Kodet is a member of one of 13 peace committees established within Karamoja with support from the International Rescue Committee (IRC). The aim is to bring rival clans together to find alternative, non-violent ways to settle disputes and to discourage the potentially vicious cycle of revenge attacks.

So how do you persuade a warrior to give up his gun? **“Well, you can't approach him in a confrontational way,” admits Kodet. “You have to build up a friendship and talk to them quietly, make them open up to**

you. We use ourselves as an example, that we gave up our guns and are now free and no one is trapping us.”

Kodet's approach seems to be working, as his committee has just **succeeded in convincing 32 local youths to give up their guns and return to their community.** Kodet explains: “We told them that, if they continued going on raids, this would cause the whole community problems because those they've attacked would attack us in revenge. When people seek revenge, they don't know or care who was actually involved.”

Kodet and his committee had several conversations with the armed youths over the course of two months, and the men gave up their guns in August 2009. Kodet's main concern now is how these youths will be able to earn a living without reverting to stealing and raiding as they have done in the past.

“They might do charcoal burning or get involved with seasonal cultivation,” says Kodet, “but farming is a big challenge with the poor weather here at the moment. We harvested no crop this year and people are

very worried. What we want is more support for those who come back from the bush, maybe a loan to set up a small shop or something. It would help to keep us motivated and on the road to peace.”

Another pressing issue is that not all groups have given up their guns. The Ugandan army has been gradually disarming Karamijong communities, but those without weapons often find themselves at the mercy of those who are still armed.

“In late June, a big group of men came to this area and terrorized many people,” says Kodet. “They were still armed and they came with many guns. They stole around 5,000 cows.”

Despite this, Kodet thinks the army should press ahead with the disarmament as fewer guns is good for all involved. “There is more of an army presence now and the police should also be more community based, as that would give us more protection in the villages,” he adds. There are police in towns and sub-country headquarters, but many of us live in villages that are far from there.

The large-scale raiding that Kodet refers to is becoming more and more irregular. But what is on the rise is petty thievery. While the last big raid on Kodet’s home village of Lobei was years ago in 2002, only two months ago a band of eight men came and stole food, household items and whatever they could get their hands on from his community. One villager was also killed during the incident.



Abongi Patrick, an IRC conflict management expert, confirms Kodet’s story. “In the past, the raids used to be carried out by more than 50 men at a time but now it’s five to ten people, taking maybe a dozen or so cows instead of hundreds,” Abongi explains.

He adds: **“The real problem is poverty. It’s no longer about cultural raids for pride or marriage. People are being forced to move to towns and trading centers but it’s hard to survive there if you have no money, so they steal things to sell and get cash.”**

This makes the peace committees’ task an uphill one – not only are they trying to change a practice that’s been engrained in local culture for decades. They’re also doing it at a time when more and more people are finding it difficult to make ends meet thanks to a combination of drought, poor harvest and rising food prices.

The current raiding still varies from area to area, but Kodet is convinced those in his community will no longer pursue raiding, however tough times get. He says: Even with all the difficulties, people won’t go back to raiding. Most people have given up their guns and they can’t afford to buy new ones. It’s about perseverance for lasting peace.”

The performances by women and youth groups affiliated with the PCs to discourage raiding instilled in the communities a respect for, awareness of, and commitment towards peace. Messages shared during performances were developed by the women and youth themselves based on knowledge of their culture, perceptions within their communities and practical examples from within their communities that would promote behavior change. This led to changes in attitudes towards conflict resolution as reflected in the way that the communities have increasingly mobilized themselves to:

- Ensure effective sharing of information on all aspects of life that are a threat to peace;
- Provide support for the recovery and return of raided animals to their rightful owners; and
- Strengthen systems within the community that ensure that the culprits of thefts and raids are exposed and appropriately dealt with by the police or traditional justice system.

In Karamoja, raids are the key manifestation of conflicts within or between clans. Many hold that women and youth play a role as instigators of raiding which fuels existing conflicts and causes new ones. Women have traditionally influenced the decision of men and youth to raid by fostering the tradition of raiding, providing blessings to men and youth before a raid, and dancing and singing songs of praise when men and youth return from successful raids. Male youth on their part have historically considered raiding to be a rite of passage to becoming a man and as such often lure fellow youth into raids and mock those who have never participated in raids. These two groups are therefore a powerful vessel for behavior change in their communities. The male youth choosing not to raid are not shunned or excluded from community participation, but they are not viewed as “manly” compared to those who have raided.

Qualitative Impact: What makes a warrior lay down his gun?



Adapted from a piece by Joanne Offer originally posted on Reuters AlertNet on 18 August 2008.

What makes a warrior lay down his gun? I got the intriguing chance to find out when I met the **Nadunget** peace committee - a group of 40 or so men and women, many of whom were once involved in or affected by armed raids, but who now promote peace across Moroto district in the Karamoja region of northern Uganda.

The committee members go to nearby villages to sing peace songs, play out dramas and use their own experiences to explain why fighting benefits no one.

Women who've been widowed by raiding talk of the emotional and financial hardship of losing their loved ones. Children who've been orphaned tell others that life is precious. It's heartbreaking stuff to hear. It's quite a culture shift for many of the committee formed with the help of aid agency International Rescue Committee (IRC) to maintain peace in a region formerly troubled with violent raids to steal cattle.

As one man told me: **"I was only young when I started going on raids. I was in Primary 2 when my father told me to stop going to school. He said there was another school in the bush where I could get a real education. So I started raiding.** Between 50 to 100 of us used to go on a raid together. We were indestructible. Me, I used a big gun and it felt great. I was ready to shoot and I had a lot of bullets."

So what made the difference? **How does a former warrior end up on a peace committee? It's clear that it wasn't an overnight change for these men, but they slowly realized that raiding was destroying their communities.** "Guns have finished many of our people," says one man, "we've all lost someone in the raids."

Another committee member tells me: "In the past, people raided because of poverty, and it's still a huge problem in our area. But I tell them that we should look at our neighbors. They've done better than us because businesses have gone there. Businesses won't come here because they are scared of raids."

Big-scale raids are now more unusual in Karamoja, although there's still a threat from smaller groups of thieves. These thieves are often young men, struggling to survive in a region hit by drought and with few opportunities to make a living. But maybe the committees can help to persuade them that the gun is not the answer.

Photo: Former raiders who are now members of a peace committee in Moroto.

C. Improved coordination with civil society actors(including three local CBOs) for peace and development

The project activities carried out under this grant contributed to the increased involvement of local leaders, Government of Uganda entities and CBOs such as Riamiriam Civil Society Network (Riamiriam), Kotido Peace Initiative (KOPEIN), and Omaniman Community Development Initiative (OCODI) in peace-

building processes Throughout the life of the project there was significant improvement in the coordination between government and non-governmental actors aimed at working together towards mitigating conflict and achieving peace and development in the sub-region. The IRC facilitated coordination meetings involving the various stakeholders during the project period which created a better understanding and appreciation of the different roles played by the various actors in promoting peace and security, and helped harmonize approaches which contributed to the period of relative peace in targeted areas.

In **Moroto/Napak, Nakapiripirit** and **Kotido** districts, information sharing and joint planning between actors improved greatly as a result of regular coordination meetings. Annual events such as the international peace day and youth for sports activities that were previously planned by CSOs in isolation were, for example, jointly planned and organized in **2009** with great success. CSOs pooled their resources (human, financial and logistical) and jointly agreed to the details of the events. The joint planning in itself was a success, the qualitative impact box in section G illustrates further. Please also see *Annex 2: Press release for International Peace Day in 2009*.

In **Nakapiripirit**, the IRC advocated for and supported a series of coordination meetings that eventually culminated in the establishment of the Nakapiripirit NGO forum of which the IRC is a member. Efforts to promote greater coordination in Nakapiripirit also led to an increase in the frequency of meetings to share information and agree on strategies for strengthening the early warning system. Meetings also focused on harmonizing activities by various stakeholders, such as trainings, to promote greater resource utilization and avert duplication.

Qualitative Impact: Established long-term partnerships with civil society organizations

This project established the foundation for further formalization of working relationships between the IRC, OCODI, and KOPEIN. In early 2009, the IRC worked with these organizations and Riamiriam to develop a successful proposal for a cross-border peace-building project. As a result, the IRC continues to work in formal partnership with these key civil society groups OCODI and KOPEIN worked with IRC in a number of activities in Bokora and Jie counties, carrying out trainings for PCs, supporting school peace clubs, coordinating and implementing dialogue in conjunction with the PCs, strengthening roles of PCs through reporting and tracking of animals, and actively carrying out joint activities with the PCs in Bokora and Jie.

Through a new project funded by the **European Instrument for Human Rights and Democracy (EIDHR)**, the IRC has been able to continue strengthening the organizational systems/capacity of the local NGOs and continues to learn from them. As well, the IRC, Riamiriam, OCODI and KOPEIN have worked closely with civil society organizations (CSOs) in Kenya, further enriching the technical and social capital of the organizations. The cross-border peace-building project runs until December 2011. The partnership between these organizations is just one example of the network of civil society actors working together for peace within Karamoja and also with neighboring Kenya.

The IRC is a member of the network and has partnered with Riamiriam since **2004** to collaborate on the dissemination of peace messages, coordination of actors' efforts, sharing information, and building capacities of local CBOs. The **Riamiriam Civil Society Network** was founded in **2003** as a network in the Karamoja sub-region, as a response to the need of a number of CSOs, faith based organizations (FBOs) and women's groups to create a platform through which regional development actors could converge, articulate and advocate for the creation of better opportunities for the marginalized people and other issues of common concern in development.

In January **2009**, the IRC also expanded formal partnerships through Memorandums of Understanding (MoU) with two CSOs in Karamoja, **Omaniman Community Development Initiative (OCODI)** and **Kotido Peace Initiative (KOPEIN)**. OCODI is a CBO that works in two sub-counties of Pian county (Nakapiripirit) and the four sub-counties of Bokora (Napak) county that neighbor Pian on mobilizing for peace activities. The IRC worked with OCODI to mobilize the Bokora and the Pian for peace. OCODI has a particularly strong presence on the Karamoja/Teso border. Collaboration included logistical support to OCODI to reach very distant communities that the IRC would otherwise have been unable to reach. Because OCODI staff are known in and respected by communities, they were more easily mobilized to

participate in activities. Being from the area, the OCODI staff also knew the reputation of communities and the identities of some warriors, which enabled them to better target their mobilization activities.

KOPEIN is a CBO that carries out activities in Kotido, Abim and Kaabong focusing on large peace rallies, peace meetings and animal recovery. The IRC coordinated and worked with KOPEIN to conduct exchange visits, peace meetings and rallies, and linking with the Acholi of Kitgum and Pader. KOPEIN is an interfaith (Muslim and Christian) CSO.

These three organizations have in-depth local knowledge and skills, so collaboration between the PCs, CBOs and IRC staff was mutually beneficial and enabled significant information sharing and learning. The IRC's partnership with Riamiriam, OCODI and KOPEIN continues today as part of a new cross-border peace-building project funded by the European Instrument for Democracy and Human Rights (EIDHR).

D. Sustained peace agreements between the clans through 37 joint community dialogues

Peace dialogues played a major role in peace-building during the project period. In many ways, the meetings described here in this section are more like "summits" and reflect significant on-going efforts to bring wide number of community members together to discuss and decide on significant issues through dialogue events that build on previous discussions. The PCs conducted joint activities aimed at bringing warring clans together through dialogue and thereby resolving cases of conflict that, if left unresolved, might have lead to large scale raids. The IRC facilitated **16 PCs** from **six** different warring clans within Karamoja to promote and participate in **37 joint community dialogues**. These 37 joint dialogues were preceded by numerous dialogue meetings in preparation for those held jointly between communities. From these dialogues, the IRC documented several commitments to peace between two or more clans. Illustrative examples are documented throughout this report.

The IRC-facilitated joint activities between the PCs of warring clans signaled remarkable new opportunities for peace-building in Karamoja because they represented the emergence of a 'safe space' where disputes could be resolved peacefully rather than through raiding. The dialogues often resulted in the creation of positive alliances and improved sharing of resources. Below are some of the overall results of the dialogues:

- In **2008/2009**, dialogues led to a joint resolution between the **Bokora** and **Pian** clans to track and apprehend those responsible for participating in the raiding of livestock between the two clans.
- In **2009**, dialogues between the **Jie** and **Matheniko** led to the creation of joint kraals, which were unfortunately disassembled in the wake of a cordon-and-search exercise by the UPDF at the Apule River.
- Towards the end of **2008** into the beginning of **2009** dialogues between the **Turkana** and **Matheniko** clans led to an agreement on a framework for peace, and were attended by a significant number of community members. The Turkana now sell their goats to the Matheniko, who in turn sell their sorghum and other supplies from Moroto to the Turkana. Also, as a result of this alliance the Turkana pastoralists are now able to access veterinary services in Moroto easily and cheaply, as opposed to when they were confined to remote areas of Turkana.

Qualitative Impact: Peace negotiated between Jie and Matheniko

Dialogues between the **Jie** and **Matheniko** began in **2007** and continued through **2008** and **2009**. Because building trust takes time, a long series of meetings is generally required before formal conclusions or peace agreements are finalized.

In 2008 and 2009, a joint dialogue meeting was held in Nakiloro sub-county to settle disputes related to thefts between the clans. The Turkana, a clan from immediately across the border in Kenya, also participated in the meeting, as some of their warriors had been implicated in the fighting. The aim of the meeting was to restore peace so that Lokirama, a fertile patch once favored for grazing, could once again be used communally,

benefiting both of the clans. The 200 men (including male youth) and 70 women who attended the meeting agreed to end raids in order to protect the usage of Lokiriama.

As a result of these dialogues, a joint kraal was established. This brought harmony to the two clans for approximately six months to one year in 2008-2009. Unfortunately, the peace was broken when a series of new alliances were formed, leading to renewed raiding. The Matheniko created an alliance with the Pian and raided the Pokot in late 2009/early 2010. This provoked the Pokot to seek alliance with the Tepeth and intensify raids on the Matheniko.

Qualitative Impact: Peace negotiated between Pian, Matheniko and Bokora

The three clans met together over the course of several months to discuss the interlinked conflicts among them, and the ways in which peace would benefit each of them in turn. This example illustrates that **peace-building is a process, which requires the commitment and resolve of conflicting parties to continue to build trust and remain committed to peaceful coexistence despite obstacles and setbacks in the process.**

- In mid-**2006**, the first meeting, held in Iriiri, focused on the possibility of settlement in a place called Nabwal. It was jointly agreed upon that all clans wished to resettle in that war-torn area, and that the clans should work towards an agreement which would enable this to happen. This meeting was attended by 250 men (including male youth) and 60 women.
- The second meeting was conducted in Lotome and featured a discussion of the role of kraal youth in raiding. The discussion ended with a resolution by all three clans to reach out consistently to their respective kraal youth in the hope of leading them away from raiding and towards peaceful coexistence. This meeting was attended by 180 men (including male youth) and 40 women.
- In **2007**, the peace was briefly imperiled when, following this second meeting, small-scale raids of cattle and goats occurred between all three clans. An emergency meeting was held in Lotenepus kraal in the hope of re-establishing the fragile peace. It was determined at this third meeting that the kraal leaders would, from that point, take an active role in monitoring the security situation. Further, the formation of a communal kraal, in which members from each of the clans would hold their animals together, was encouraged. This meeting was attended by 260 males (including male youth) and three women. Communal kraals are normally set up and managed by one community. It is one of the ways a community may choose to organize itself and its affairs.
- At a follow-up meeting between the three clans, an agreement was made to establish joint kraals in Lotenepus. In contrast with the communal kraal, a joint kraal is set up primarily for the purpose of improving relationships and mitigating conflict within or between communities or clans.
- Another meeting dealt again with general and recurrent issues around raiding, and also sowed the seeds of an agreement on cultivation on previously disputed lands. The meeting was attended by 250 males (including male youth) and 80 women.
- By 2009, good rainfall led certain areas to be designated specific “green belts” for agricultural productivity. Various stakeholders distributed seeds and farm tools. The establishment of these areas reduced or limited the traditional grazing areas for pastoralists, particularly the Matheniko. This necessitated a short series of dialogues in **March – April 2009**, that initiated a communal grazing area.

At the time of the writing this report, relations between the three clans of Pian, Matheniko and Bokora, have improved with respective clan leaders, local elected leaders and peace committees committed to engaging in animal recovery and the return of stolen animals. Joint and protected kraals⁶ were disbanded in late 2009 by the UPDF in response to raids and cattle theft by the Pokot in 2008 and the Jie in late 2009. Though the clans continue to encounter cattle thefts, the large raids of the past are unlikely to recur, and security threats are now mostly the result of alliances between thieves and the Jie and Pokot.

⁶ **Joint kraals** are kraals set up by two or more clans for relationship and confidence building especially following incidents of raids or suspicion of raids between or among clans. A decision to set up joint kraals is normally reached following inter-clan meetings, dialogues or both. **Protected kraals** are kraals set up by the UPDF as part of a government intervention to address issues to do with security in Karamoja.

Qualitative Impact: Peace negotiated between Tepeth and Matheniko

From April to June 2009, the IRC supported PC meetings between the kraal leaders of the Tepeth and the Matheniko to resolve the conflicts of constant raids and thefts of livestock along Loputuk and Katikekile sub-county corridors. **Through the meetings, a resolution was reached to establish a joint kraal at Nakonyen, located at the foot of Mount Moroto.**

Through peace rallies organized by the PCs, the two communities were able to jointly identify other **key issues of concern such as access to grazing land and water points and recovery of livestock.** Strategies were then jointly formulated to address these challenges and give the best possible chance for the new cordial relationship between the two clans to be sustainable.

Qualitative Impact: Peace negotiated between Pian and Pokot



In Nakapiripirit, the dialogue between the two warring clans of **Pokot** and the **Pian** was organized to address critical security concerns that led to massive raids and thefts of animals in Namalu and Nabilatuk.

The dialogue also focused on **peaceful coexistence and promoting joint kraals.** This dialogue built on initiatives that had been started by the IRC from 2003-2006 under the CRD project which was also funded by USAID. Under the current project, the dialogue was preceded by a series of meetings mainly focused on reviewing progress of past and ongoing efforts, identifying challenges and possible ways of addressing the challenges. Such meetings were conducted at various times and locations from **2006** to **2008** and finally culminated in a community dialogue.

The dialogue was attended by elders from both clans, LCIII chairpersons, LCV councilors, the Resident District Commissioner (RDC) and UPDF brigade officers. During the dialogue, the following recommendations were made:

- PCs, local leaders and the UPDF should work together to recover stolen animals from both communities;
- The two communities should avoid other acts that lead to human rights abuses like killing people who are found cultivating their gardens, looting household items, abduction, etc.;
- The community representatives and their elected leaders resolved to discourage or work against inter-clan raiders' alliances which complicated conflict resolution processes.

By the end of the project period, the Pian and Pokot were observed to still be living in harmony but a key concern was the brewing cross-border tension with the Pokot of Kenya. Under the current EIDHR-funded project, the IRC will take necessary steps to provide opportunities for meetings and dialogues between the Pian and Pokot of Uganda with the Pokot of Kenya to protect achievements that have been noted thus far in regard to improving relationships between the Ugandan Pian and Pokot. The need for such meetings and dialogues was voiced by PCs and local leaders in Pian and Pokot.

Photo: *Peace choir at a peace negotiation in Nabilatuk.*

Qualitative Impact: Peace negotiated between Kadama and Pian

Like many conflicts in Karamoja, the one between the **Kadama** and **Pian** developed through a series of real and perceived antagonisms eventually leading to rising suspicion and wariness between the clans. Those cultivating land near the border between the clans were terrorized, leaving a broad strip of land between the two clan territories unused. **The PCs worked towards ultimately addressing the tension during a series of joint dialogues between the clans' respective PCs.** A total of 150 males (including male youth) and 40 females attended a meeting at which the two clans agreed in principle to end the hostilities towards each other. A subsequent meeting, attended by 120 men (including male youth) and 35 women of the two tribes, paved the way

for both communities to resume use of the land along their joint border.

When tensions flared again later in the year, another joint meeting, attended by 120 men (including male youth) and 30 women, was called immediately and terms of peaceful co-existence were reaffirmed. Follow-up meetings and activities to safeguard this peace continue to be scheduled by the IRC and other peace actors. Other peace actors included Caritas, Karamoja Agro-pastoralist Development Program (KADP), Matheniko Development Forum (MADEFO), Veterinaires Sans Frontiers - Belgium (VSF-B). During one such meeting, the community identified the need for a peace road at a place called Loporokocho located between Namalu and Karita sub-counties in Pian and Kadama areas respectively. GTZ offered to take responsibility for the construction of this road. It is expected that the road will boost trade not only between the **Pian** and **Kadama**, but also among the Pian, Kadama and neighboring tribes such as the **Sabiny** and the **Bagisu**.

Another request was made for the rehabilitation of a cattle market in Namalu and this was partly done by the IRC under this project. Small initiatives like roads, markets and the resultant increase in inter-clan trade go a long way in providing an opportunity for positive interactions and relationship building.

As noted above and in qualitative impact boxes throughout the report, clans made several commitments to peace. Some of these proclamations, however, had limited success in the medium to long term as they lasted only six to nine months. It is important to note that short-term peace agreements are also a sign of progress in many instances if they demonstrate historic degrees of cooperation between clans or communities.

One such proclamation between the **Matheniko** and **Pian** clans started in **October 2009** as the result of a big clan meeting. Unfortunately, this proclamation appeared to dissolve around **March 2010** when there was an increase in raids between these clans. There is no specific end date because various incidents, such as increased raids, are salient signs that the proclamation is no longer being observed. **While the proclamation only held for approximately five months, this was a huge step in the right direction as the Matheniko and the Pian have been enmeshed in conflict for several decades.** There was a high frequency of cattle thefts and raids between the two clans, and roads connecting the two clans were often considered insecure because of the likelihood of encountering armed raiders and the fear of what such raiders were capable of doing (i.e. robbery, physical assault, rape, kidnap and murder). One of the key elements of the proclamation between the Matheniko and Pian was the agreement to secure a joint grazing area for both clans. This agreement was reached with full support from local leaders and the army. Unfortunately, this proclamation did not last primarily because the **Pokot** of **Amudat** felt that the proclamation could result in an alliance between the Matheniko and Pian against the Pokot. As such, the Pokot started raiding animals from the joint grazing ground and this renewed tensions between the Matheniko and Pian as each tribe was suspicious that the other may have connived with the Pokot to raid the animals.

E. Extended reach of 16 PCs to include more women and youth community members

A total of **16 women's groups** and **16 youth groups** worked effectively with the PCs towards preventing and resolving conflict during the project period. These groups formed the backbone of the grassroots movement for peace in Moroto, Kotido and Nakapiripirit districts.

Women's and youth groups carried out various intra- and inter-clan activities, and played key roles in promoting peaceful coexistence among the warring clans (Bokora, Matheniko, Jie and Pokot) in their respective sub-counties. The involvement of the women's and youth groups in community dialogues and tracking and recovery of raided livestock contributed to the reduction of violent conflict in the target areas. As highlighted in the introduction of this report, the IRC does not have a counterfactual by which to measure the contribution of the project outputs towards reduction in conflict. It is also incredibly difficult to measure the absence of conflict. They also conducted activities designed to prevent future conflicts by sensitizing their respective communities to the dangers of raiding and the importance of achieving lasting peace.

Though women have often been blamed for promoting acts of animal thefts indirectly (by pressuring men to obtain cattle for bride price and formalize marital unions), they are the first to recognize the effects of conflicts on their families and they are the ones who push for peace first. Due to the significant power differential between men and women in communities in Karamoja, women rarely occupy formal leadership positions in communities. While women are largely excluded publicly and in decision-making fora, there is potential to further tap the role of women in the peace-building at the household and community level. As a first step, the project engaged women largely in the role of awareness raising, but the IRC plans to continue working to gradually address men's power over women and advocate for an expanded role for women in the peace-building process.

Qualitative Impact: Role of women in peace-building



Throughout the project implementation period, the IRC increased the participation of women, largely in awareness raising activities. This was an important first step, and moving forward the IRC will use other project funds and seek new opportunities to continue to engage women in leadership roles among the powerful PCs.

The IRC initiated Gender Based Violence (GBV) programming in Karamoja in January 2009. This was monumental because it was the first time that formal, visible GBV work had been done in Karamoja. The IRC's GBV and peace-building staff worked together closely on awareness raising meetings and workshops, and influential leaders and PC members were entry points for the IRC GBV program in many communities.

Photo: Women sing to raise awareness for peace in Naitkwae.

Throughout the project the IRC noticed that youth, especially males, engaged in cattle rustling/thefts with blessings from elders and due to peer pressure. Youth also rustled animals for marriage purposes, and continue to do so because they lack alternative livelihoods. In the project, one main goal of working with youth was to help them understand livelihood alternatives to cattle theft. Through continued sensitizations and lobbying with IRC's Economic Recovery and Development (ERD), Gender-Based Violence (GBV) and Health sectors, the youth came to understand the implications and dangers associated with animal thefts vis-à-vis alternative livelihoods.

Qualitative Impact: Role of youth in peace building

Peace clubs have been found to play a vital role in the community as they raise awareness within the schools and among the local populations of the need to seek peaceful solutions to conflicts. Throughout the duration of the project the IRC trained and supported peace clubs in schools throughout Karamoja (in Kasimeri, Lolachat, Nabilatuk, Kakomongole, Lia Primary School, St. Mary's Girls School, Namalu School, Naitakwae School, Tokora Primary School, Acegertolim Primary School, Lotome Primary School, and Kapuat Primary School, among others). Peace club members attended sensitization trainings where they were trained on the importance of recognizing human rights and instructed on how they could mobilize their individual communities to seek out peaceful resolutions to conflicts.

Clubs were encouraged to host debates on issues of peace and human rights, and the IRC supported these debates by providing manila papers, markers and refreshments. Peace clubs were also encouraged to perform music, dance and drama pieces aimed at sensitizing their communities about peace and reconciliation. **During the successful joint dialogue meetings between the Jie and the Matheniko, a youth peace club performed a drama before the assembled crowd on the theme of peace and reconciliation.**



Peace committees also organized events for youth aimed at encouraging them to embrace peace and avoid activities like raiding.

The IRC supported activities such as youth sports events (pictured here) throughout Karamoja, and continues to support events for youth through the cross-border peace-building project.

Photo: Youth participating in sports for peace in Moroto, July 2008.

F. Implemented four community solidarity projects

Over the course of project implementation, communities in conflict contributed their ideas for rehabilitation or establishment of infrastructure. These ideas focused on dams, markets or meeting points which had fallen into disrepair and were not in use because of conflict. Communities said that the re-establishment of such areas for peaceful social and business interactions between clans and, in some cases, with clans in neighboring Kenya would improve cooperation and opportunities for building trust and peace. As a result, the IRC worked with local leadership (including GoU officials and cultural/traditional leaders) and PCs to implement community solidarity projects. The projects included:

- **Iriiri sub-county, Nakapiripirit district:** In **2008** the IRC supported those resettled in the Nabwal area with farm tools, setting up leadership structures, and lobbying for support services from other agencies. Nabwal is located at the foot of a mountain and is one of the few green belts in the Karamoja sub-region. **Prior to the establishment of a resettlement site, Nabwal was mainly known as a raiding corridor used by the Pian to raid cattle from Teso.** A majority of the people who were resettled in Nabwal are Bokora from Moroto district and as such the issue of resettlement was the subject of disagreements, cause of tension and source of conflict between the **Pian** and the **Bokora**. Creating a resettlement site in Nabwal meant that the Pian had to find alternative routes for transporting raided animals. Following several meetings and dialogues with the Pain, the Bokora were able to enjoy tranquility and increase their productivity. The farm tools provided by the IRC along with the leadership structure established provided an opportunity for the communities settled in Nabwal to channel their energy towards productive activities that would enrich their lives. At the close of the project, Nabwal was a vibrant self-sustained community with a health center and a school constructed by the local government. The resettlement was a GoU initiative, and the GoU had called upon development partners to provide assistance for resettled populations. Because of the potential for conflict when introducing new groups of people (which were from mixed clan groups), the IRC felt that there was a role to play so that discussions and dialogues could improve understanding and minimize conflict potential.
- **Kakomongole sub-county, Nakapiripirit district:** In **2008**, the IRC worked with 132 male and 20 female members from Kakomongole and Namalu to de-silt a dam that is located in a valley near the border of these two sub-counties. The purpose of the de-silting was to improve the dam's capacity to hold adequate water for animals during the dry season. A "work for input voucher" approach was used and designed in such a way that the inputs could be used to promote alternative livelihoods in the area. 82 ox ploughs were provided to support the opening of land for cultivation, 276 goats increased food production, and revenue from the sale of goat products contributed to household income, while 42 bicycles facilitated movement to markets and were rented out for additional income. **Increased availability of water from the de-silted dam also meant that movements by the Pian to Teso sub-region in search of water would reduce and so would the human rights violations that were associated with these**

movements including theft of cows and property, physical assault and death. Youth who would have otherwise been involved in raiding were productively engaged in the de-silting process and provided with the opportunity to explore alternative livelihoods.

- **Namalu sub-county, Nakapiripirit district:** Improvement of a kraal which serves the **Pian** and **Kadama** communities. The improvement involved fencing the kraal with poles and barbed wire. This project was an initiative of the PCs and communities seeking to continue having the Kadama engaged with the Pian. **They sought to rehabilitate a common market that had been constructed in the 1990s, during time of a lot of violence in Karamoja. Because of that, the market structure seemed to have been minimally used and the surrounding area was eventually designated a site of a protected kraal. This rehabilitation was chosen in order to revitalize trade between the two communities and recognize the economic interconnections between these and all other neighbors visited the market for trade.** Working together, the leaders and PC members mobilized the community to participate in rehabilitation of the market. This alone is a success and demonstrated the need and importance of the solidarity project for the communities. The work was completed towards the end of the project, and in their hurry to put the market to good use, local leaders allowed Samaritan's Purse to use the facility for a food distribution activity. Unfortunately, food distribution in Karamoja can often become frenetic and heated, so some damage (to the fence) resulted and the IRC and Samaritan's Purse had set in motion plans to fix the damage.

Qualitative Impact: Public infrastructure serving multiple clans

In **2010**, the IRC worked with the PC of **Tapac** and in the community of Kosiroi to construct a shelter for a school kitchen (IRC provided materials and the community provided labor). This is a community school with approximately 181 pupils enrolled in only primary one and two. **This project was chosen by the PCs and leadership of Tapac because the school benefits the Tepeth, Pokot and the Matheniko who work at the marble quarry site.** The Kosiroi marble quarry site employs the majority of Tepeth, but also has some employees from other clans—mainly Pokot and Matheniko. Because this community has residents from various clans working together, there was strong potential to mitigate conflicts between the warring clans by further engaging them in a community improvement activity. The chosen school was initially set up by the Kosiroi community with support from the Tororo Cement Industry and is not part of the government system. Because it is a community school, it lacks support from the government for school improvement and has only volunteer teachers.

The IRC CMM department also collaborated with the IRC's Livelihood, Education and Protection to End Child Labor (LEAP) project to support the Tapac community in establishing a School Management Committee (SMC) and a Parent's Teacher's Association (PTA), conducting sensitizations on the importance of educating children, and lobbying for district recognition of and support for the school.

G. Involved local leaders in peace agreements

In the past, traditional leaders in Karamoja were very influential and this authority continues to manifest in most communities. In recent decades, however, the new authority of elected leaders has slowly come into play. Over the project period, the IRC directly engaged with both elected and traditional leaders to enhance their leadership roles in peace-building. The IRC supported them with necessary logistics and built their capacity to be accountable for peaceful co-existence. Local leaders became increasingly involved in animal tracking, animal recovery and other peace building activities such as dialogues and exchange visits over the project lifetime.

Over the course of the project, the IRC focused on building cooperation with local leaders in different coordination forums where approaches of various peace actors were shared and action plans developed. By the end of May 2009, 80% of the sub-counties targeted by this project reported effective planning and coordination for peace, reconciliation and recovery activities. The percentage was determined through a score card designed by UMEMS.

A total of 59 leaders, agreed to uphold decisions reached by PCs throughout the project period. The leaders included LCIIIs, sub-county chiefs, kraal leaders (for Matheniko, Pian and Bokora clans), the Resident District Commissioner (RDC) for Nakapiripirit, the District Internal Security Officer for Moroto, and the Member of Parliament (MP) for Jie county in Kotido district. The success of PCs to a very large extent relies on the ability or willingness of local leaders to rally behind peace building initiatives. Frequent peace sensitizations and mobilizations carried out by peace groups increased awareness of the dangers of conflict and helped community members realize the benefits of peace, which ultimately contributed to a reduction in the number of large scale raids.

Qualitative Impact: Involving local leaders

One local leader who was particularly engaged in the peace-building work was the Chairperson of LCIII in Nadunget sub-county. **Mr. Eritoi**, from the **Matheniko** clan, was instrumental in driving community peace initiatives. **He played a key role in ensuring the Matheniko in his sub-county were in harmony with the Tepeth of Katiekile and the Bokora.** He paid great attention to ensuring stolen animals were taken back to their respective owners and regularly followed-up on animals stolen from his sub-county too. Many times he has organized meetings both in the community and with clans from other communities for the purpose of animal recovery.

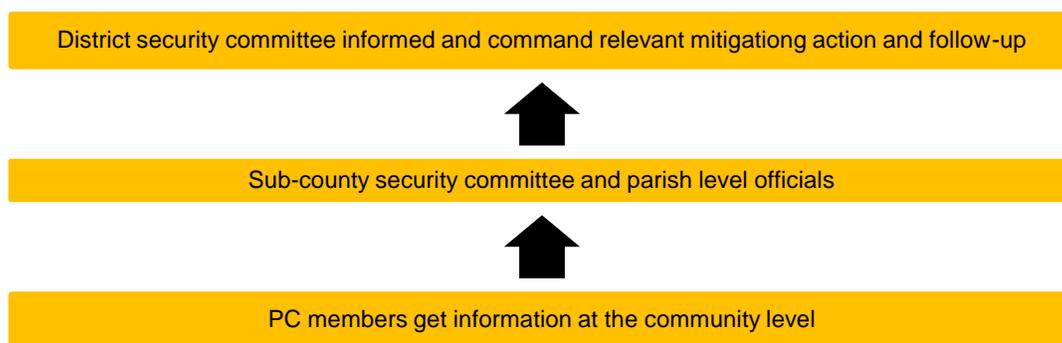
H. Strengthened early warning systems

Early warning systems were strengthened through promoting and supporting active participation of PCs. PCs were educated on the benefits of an early warning system and how various types of information should be shared. Bicycles, mobile phones and mobile phone airtime were provided to the PCs to facilitate their participation in providing early warning information on impending raids to relevant authorities. During the project period, the PCs and community mobilizers in the targeted areas played key roles in providing information regarding impending raids and thefts, prompting quick responses and reporting to the relevant authorities. A total of eight cases of impending conflicts were averted in the first year of project implementation alone.

Later in the project implementation process, PCs were also able to resolve conflicts between different clans. For instance, the PCs in Matheniko called for dialogues with grieving families of students from the Tepeth clan who were suspected to have been killed by members of the Matheniko clan. In order to manage this delicate situation which could have escalated drastically, the IRC collaborated with other peace partners to encourage the Matheniko to seek forgiveness using traditional visit and exchange of tobacco as an offering to begin talks. The meeting succeeded in staving off retaliatory strikes against the accused Matheniko from the family of the students that were killed.

The IRC developed a basic tool for data collection which was used by PCs to report incidents and concerns including actual or planned raids and tension between communities. Data collected through the tool was shared with all partners in the Riamiriam zonal civil society network and with some partners outside of the network. The tool is a systematic method of gathering data that is crucial in informing effective design and functioning of early warning systems. Information collected through this form was used to guide planning of peace rallies by the Riamiriam zonal civil society network in a bid to diffuse tension and halt the negative spiral of conflict.

To strengthen early warning systems, the IRC supported PCs with airtime and mobile phones so they could report any actions or signs related to conflict or insecurity to the authorities at the parish and sub-county, such as the LCII and LCIII chair persons, the Parish Internal Security Officer (PISO), the Gombolola Internal Security Officer (GISO) and the sub-county security committee. In turn, the authorities forwarded the matter to other higher authorities such as the District Internal Security Officer (DISO), the UPDF Brigade commander and the Resident District Commissioner for action. Please see chart for an idea of the information flow in the early warning system.



For example, the PC of Rupa obtained information from one of the community members that a group of young men was planning to raid the Tepeth of Kakingol to revenge the apparent abduction of a girl for marriage. The PC called on local leaders in the sub-county to organize an emergency meeting with the leadership of Kakingole in order to have the girl’s bride price paid immediately to avoid escalation of conflict. By obtaining such information and passing it on to the authorities and the community, the PC facilitated more participatory and transparent discussions, averting the confusion and misinformation that usually occurs in the community in times of escalated tension.

I. Facilitated animal tracking and recovery

At their request, the IRC supported 16 PCs with emergency funds for the recovery of animals suspected to have been stolen by rival clans. The emergency funds were also used to buy food, water and airtime for use during animal tracking and recovery. The PCs worked closely with the sub-county and district security committees to ensure that animal tracking and recovery was done effectively through a coordinated effort by all stakeholders. The IRC’s support facilitated the tracking, recovery and return of approximately **15,000 animals** throughout the project period. Of these, 7,200 animals were recovered by PCs alone and approximately 7,993 animals were recovered through joint efforts by PCs and relevant authorities.

Qualitative Impact: Peace negotiated between Jie and Bokora

In the face of rampant cattle raiding between the **Jie** and **Bokora**, the IRC convened an emergency session between the PCs of the two clans. **The meeting established joint procedures for tracking stolen livestock, and an agreement that antagonisms between the two clans were attributable not to widespread feelings, but to the actions of a few, uncontrolled and rebellious individuals.** Another dialogue between the **Bokora** and the **Jie** was organized to foster the recovery of animals purportedly stolen from the Jie by the Bokora to reduce the chances of more raids between the two communities. The conflict between the Bokora and the Jie had become more frequent and violent to the extent that the Moroto-Kotido-Abim road through Nyakwai was not safe for pedestrians and motorists. During the dialogue, it was unanimously agreed by both clans that:

- Peaceful means of tracking and recovery of animals should be relentlessly pursued in order to avert the possibility of further revenge and the loss of more lives and livestock.
- The youth groups/Karacuna should play a key role in cattle tracking and recovery because youth are most actively engaged in raiding. Communities agreed that this would be a more positive way for youth to utilize their time and the skills they would otherwise put into action through raiding.
- It was also recommended that the local leaders and community members should exercise vigilance and always report incidents correctly and transparently in order to avoid exaggeration of the number of stolen animals.
- Elders, local leaders and UPDF were urged to work together in order to ensure proper re-distribution of stolen animals.



Photo: Animals being returned to their owners after a successful tracking and recovery operation.

PROGRESS AGAINST PROJECT INDICATORS FROM OCTOBER 2006 – SEPTEMBER 2008

<i>Peace committees actively engage in directly preventing and resolving conflict</i>	Y1 (Oct 06 – Sept 07)	Y2 (Oct 07 – Sept 08)	Cumulative
Conduct quarterly meetings with peace committees (# meetings, # males, # females)	35 meetings	52 meetings	87 meetings
Peace Committees carry out community dialogue activities (# activities)	18 activities	19 activities	37 activities
Peace Committees carry out consultative meetings (# meetings)	20 meetings	63 meetings	83 meetings
Strengthen early warning system through improved communication and transport (# of peace committees with communication and transport capacity)	13 peace committees	13 peace committees	26 peace committees
Facilitate training of trainers of peace committee leaders in 1) leadership skills, 2) conflict prevention, mitigation and response, 3) advocacy, and 4) group dynamics, and 5) organizational skills (# trainings, # males + # females)	1 training, 20 males, 6 females	5 trainings, 185 males, 135 females	6 trainings, 205 males, 141 females
Use of emergency funds for immediate response (# peace committees receiving funds)	13 peace committees	6 peace committees	19 peace committees

Strengthen institutional capacity of peace committees through rehabilitation of structure to serve as community center, increased visibility (T-shirts and signs), and proper documentation of activities including accounting, etc. (# structures rehabilitated # of committees provided with T-shirts and signs, # of bi-monthly supervisory visits by IRC)	0 structures rehabilitated, 13 women groups, 13 peace committees provided with t-shirts, 11 peace committees with bicycles.	0 structures rehabilitated, 4 Peace Committees, 24 Visits	0 structures rehabilitated, 17 Peace Committees with 17 bicycles, 13 women groups, 24 visits
Facilitate community solidarity activities carried out by peace committees (# activities)	1 activity	4 activities	5 activities
Document all violent conflict related incidents in target areas (% total documented).		142	142
Support to cross-border activities by the peace committees (# activities)	4 activities	4 activities	8 activities
Training/sensitization of peace committees to lead communities in identifying public works (#peace committees trained)	N/A	2 peace committees trained	2 peace committees
Communities complete public works projects (# projects completed)	N/A	1	1
Communities receive and use vouchers to purchase goats/inputs (# vouchers issued, # vouchers redeemed, # males, # females)	N/A	200, 200, 150, 50	200 issued, 200 redeemed, 150 males, 50 females.
Community Groups actively engaged in resolving and preventing conflict			
Composing and broadcasting of peace songs by women's and youth groups (# broadcasts, # males + # females)	9 broadcasts, at least 1,080 males & 670 females	7 broadcasts, 1,380 males, 785 females	16 broadcasts, 2460 males, 1,455 females
Carry out music, dance and drama performances by women's and youth groups at sub-county, county and district level (# performances)	8 performances	5 performances	13 performances
Peace committees give training on 1) leadership skills, 2) conflict prevention, mitigation and response, 3) advocacy, and 4) group dynamics. (Training to be conducted by peace committees). (# trainings, # males, # females)	4 trainings, 123 males, 159 females	8 trainings, 243 males, 182 females	12 trainings,
School based peace clubs engage in debates and sensitization (# activities, # males, # females)	5 activities, 480 males, 118 females	18 activities 405males 284 females	23 activities, 885 males, 402 females
Local leaders mobilized to prevent and resolve conflict			
Peace committee representatives attend mobilization meetings for leaders (# meetings, #males representatives, # female representatives)	28 meetings	42 meetings 1,936 males 1,099 females	70 meetings, 1,936 males, 1,099 females
Sensitization of traditional healers and local leaders on peace and human rights issues (# sensitizations, #males, # females)	8 sensitizations 986 males, 312 females,	24 sensitizations, 2072 males, 1,154 females	32 sensitizations, 3,058 males, 1,466 females

Training of the peace committees in the use of media for peace-building (# trainings, # males, # females)	0 trainings	0 training	0 training ⁷
Make proclamations of commitments to peace that will be documented and dispersed to the peace committees to reinforce actions consistent with pledges (# proclamations documented)	1 proclamation	1 proclamation	2 proclamations
Network of peace actors within Nakapiripirit and Moroto and between Nakapiripirit and Moroto and neighboring districts established			
Support exchange visits between youth clubs, women's groups and peace committees within Nakapiripirit and between Nakapiripirit and its neighbors (# exchange visits, # males, # females)	1 exchange visit	3 exchange visits, 75 males, 35 females	4 exchange visits, 75 males, 35 females
IRC-supported retreats with local leaders and peace committees (# retreats, # male, #female)	0 retreats	1 retreat, 30 males, 5 females	1 retreat, 30 males, 5 females
IRC-facilitates coordination meetings between all stakeholders including NGOs, CBOs, local leaders, community leaders within Nakapiripirit and between Nakapiripirit and the neighbors (# activities, # males, # females)	2 activities, 43 males, 17 females	4 activities, 63 males, 18 females	6 activities, 106 males, 35 females
Youth groups in 9 sub-counties run recreational activities that bring youth from different ethnic groups together			
Establishment and support of youth groups (# youth groups established, #males, # females)	9 groups, 373 males, 255 females	9 groups, 323 males, 235 females	18 groups, 696 males, 490 females
Training of youth leaders in facilitation skills and management skills (# of trainings, # males, # females trained)	1 training, 13 males, 13 females	2 trainings, 50 males, 45 females	3 trainings, 63 males, 58 females
Support action plans for sports and recreational activities within the existing youth structures in 9 sub-counties total in Nakapiripirit (# action plans)	9 action plans	13 action plans	22 action plans
Facilitation of peer education activities in 9 sub-counties in Nakapiripirit (# activities, # males, # females)	13 activities, 585 males, 390 females	19 activities, 685 males, 342 females	32 activities, 1,270 males, 732 females

PROGRESS AGAINST PROJECT INDICATORS FROM OCTOBER 2008 – MAY 2010

Strategic Objective: Reduction in the incidence of violent conflict within Nakapiripirit District in Karamoja and between Nakapiripirit District and its neighbors.	Year 3 (Oct 08 – Sept 09)	Year 4 (Oct 09 – May 10)	Cumulative
# of conflicts/ issues between two or more groups/ clans resolved by Peace Committees	9	8	17
IR 1: Community based mechanisms and agreed upon social norms for prevention and peaceful resolution of conflicts established			
% of trainees have higher post test than pre-test scores	75%	53%	64%

⁷ There was only one media house in Moroto, with very limited coverage.

IR 1.1: Increased number of effective conflict prevention and resolution processes undertaken by peace committee and community leaders			
# of peace-building structures established or strengthened with USG assistance that engage conflict-affected citizens in peace and/or reconciliation processes	49 (16 Peace Committees, 16 women groups, 9 youth groups and 8 peace clubs.	47(16 peace committees, 12 women groups, 10 peace clubs, 9 youths)	96 (32 Peace Committees, 28 women groups, 18 youth groups, 10 ⁸ peace clubs)
# of people trained in conflict mitigation/resolution skills with USG assistance	155 (57 F, 98 M)	200 sub county security committee members	355
# people trained in communication, leadership skills, group dynamics, and organizational skills	318(136 F, 182 M)	34	352
# of meetings held between PCs and local leaders	141	135	276
# of community-based reconciliation projects completed with USG assistance	21	12	33
# of people participating in reconciliation activities completed with the participation of two or more conflicting parties	2,578 (721 F, 1,857 M)	4,611(3,036 males, 1,575 females)	7,189 (4,893 males, 2,296 females)
IR 1.2: Broadened community participation in conflict mitigation/prevention activities			
# of people attending awareness raising campaigns to support peaceful resolution of conflicts # of people reached through completed USG supported community based reconciliation projects	Over 3,165	3,845 (2737 males, 1,108)	7,010
# debates / # sensitizations conducted	16 (13 sensitizations, 3 debates)	9 debates	25
# of media stories disseminated to facilitate the advancement of reconciliation or peace processes	11	6	17
IR 1.3: Local authorities (such as clan leaders, Government of Uganda) support decisions reached/agreements made			
% of target sub-counties reporting effective planning & coordination for peace, reconciliation and recovery activities in PRDP districts	88%	UMEMS to measure with scorecard in September 2010 after project completion	Pending UMEMS measurement for 2010
# of leaders agreeing to uphold and peace committee decisions	27	32	59
IR 1.4: Early warning systems for conflict prevention are in place and functioning			
# of peace committees reporting through a conflict early warning system and/or response mechanism	13	46	59

⁸ The eight group in year one were part of the ten groups in year two.

# of raids or thefts reported by peace committees	96	183	279
# of conflicts documented	137	51	188
IR 1.5: Tracking/recovery mechanisms in place and functioning			
# of animals recovered	3,091	11,902	14,993
# of thefts reported by communities or community leaders	96	-	96
# of peace committees which request funds, provided with emergency funds	16	19	35

5. CHALLENGES AND CONSTRAINTS

Donor dependency in Karamoja sub-region

One significant factor impacting peace, relief and development work in Karamoja is the long history of food distribution and a dominant culture of “hand outs” from organizations over a number of years. The World Food Programme (WFP) has been distributing free food aid in the Karamoja sub-region for many decades. This is just one example of how the past work of various humanitarian agencies has rendered it difficult to engage communities on a purely voluntary basis.

High rates of poverty and limited alternative livelihoods

Many youth formerly engaged in raiding or cattle rearing routinely cite the few livelihood alternatives in the Karamoja sub-region as a challenge to leaving cattle raiding. This lack of alternative livelihoods tests reformed youths’ resolve to remain committed to peace. The IRC regularly received requests for alternative livelihoods support, but project resources for this purpose were limited. While the IRC was not able to use these USAID resources for livelihoods activity, the IRC was able to pursue alternate funding sources for more livelihood activities. In the design phase for other projects, the IRC held focus group discussions with peace committee members.

Possession of arms by neighboring tribes/clans

Disarmament initiatives by the government in Uganda started in 2001. While some success has been registered, these have been controversial, and at times aroused suspicion of the Uganda People’s Defense Forces (UPDF) and led some clans to complain that they are dispossessed of their guns before other clans, rendering them helpless to defend themselves against attack. Disarmament initiatives by the Government of Kenya in Kenya’s northwestern pastoral regions only started in 2010, significantly later than disarmament began in earnest in Karamoja. Whereas the process of disarmament has been on-going since the late 1990’s in Karamoja, the Turkana and Pokot of northwestern Kenya are still largely in possession of small arms which they often use against the Karimojong. Furthermore, the arms possessed by the Turkana sometimes find their way into Uganda frustrating the disarmament process in Uganda and placing aggressors in a powerful position relative to other unarmed Karimojong.

Violent and dynamic nature of conflict

The conflict in Karamoja was, and continues to be very dynamic and unpredictable. The dynamic nature of conflict necessitated creative and fast thinking at all times and strong coordination between all

stakeholders. The unpredictable security situation coupled with incidents of thefts in the communities undermined peace-building initiatives by the PCs, and led some members to fear being identified as peace agents in the community. Raids (organized in the traditional sense), theft, ambushes and acts of physical violence against women and other raiders continue to occur in the region. There is some anecdotal evidence that conflicts have become increasingly violent with more incidents of women and girls being raped, and there have been increased reports of murder resulting from cattle raids within and across tribes and clans.

One step forward, two steps back

During the last quarter of the project, there was an increase in the number of thefts/raids and killing observed. Many incidents resulted from a desire by different clans to seek revenge against each other, and in many cases these incidents brought an end to peace agreements previously reached between clans. Theft/raids were also fueled by politicians seeking to serve their interests ahead of the 2011 general elections. This was a significant setback in efforts to promote peace in the sub-region.

Complicated civil-military relations

One of the main roles of the UPDF in the Karamoja sub-region is to lead the disarmament process, which began in 2001. The UPDF assumed this role because police officers were unavailable in the sub-region. Recruitment of qualified and willing police is difficult in this vast territory covering 1/10th of Uganda's total land area. As such, the number of police deployed in Karamoja is still very few. Most are recruited and trained from outside of Karamoja and when they are deployed to Karamoja they struggle to deal with low pay and hardship conditions resulting from limited infrastructure development in Karamoja. As a result, the role of the UPDF extended beyond the traditional role of the army to protect Uganda against external aggressors. The people of Karamoja began to complain that uneven disarmament was making some clans (and their livestock) more vulnerable and requested protection from the government. The government then began to establish "protected kraals," where animals could be kept at night. Over time, the role of the UPDF expanded even further, with the army guarding protected kraals and ultimately participating in the tracking and recovery of stolen animals, which further strained the army's relationship with the Karimojong as there were several accusations that they forcefully took animals from people under the pretext of "recovery" and were corrupt in the redistribution of "recovered" animals. Accusations of human rights violations and the use of excessive force during disarmament were also made by the people of Karamoja and non-governmental human rights organizations. All of these developments have complicated the civil-military relations in the sub-region, adding to the many existing challenges of peace-building work in Karamoja.

6. COORDINATION

The IRC's work in Karamoja depended (and still depends) heavily on coordination and cooperation with local and international organizations working in the region. The experience of local CBOs, combined with the sheer vastness of the territories in which the IRC operates, makes it both advantageous and necessary to engage them in the project of peace-building. The IRC works very closely with local partners in maintaining regular contact with PCs, and in collecting information about security developments in the IRC's areas of operation. The regional nature of conflict in Karamoja was acknowledged during regular coordination meetings attended by the Resident District Commissioners (who also chair the District Peace Committee), representatives from local governments in Karamoja, CBOs, UN agencies, and other international NGOs doing peace-building work in the region. The meetings established a common understanding of the conflict dynamics in Karamoja and coordinated approaches to peace-building, and were instrumental in promoting effective use of the available resources for peace-building.

7. LESSONS LEARNED

Over the course of implementation, the IRC learned a number of lessons that were incorporated into the evolving project design and will inform the IRC's ongoing conflict mitigation, cross-border peace-building and other work in the Karamoja sub-region.

Greater Community Participation

The peace process is working in the IRC areas of operation – but only for those who are involved in it. Some members of the community act as “spoilers”, remaining aloof to the peace process and operating outside of the spheres of influence of other stakeholders, and raiding persists even in clans with ongoing intensive peace-building activities. The reconfiguration of the PCs was done in recognition that the demands of pastoralism keep young men, who are most often those engaged in raiding, away from their manyattas⁹ for up to half of a year.¹⁰ Peace spoilers should be targeted in all peace-building actions and this can be done through music/drama/dance, radio talks, and solidarity projects, as well restructuring aimed at reaching out to more peace advocates within the community.

Strengthening Local Civil Society Actors

Most of the activities required to address the conflict, such as peace dialogue meetings and training of PCs, paralegals or human rights monitors, can best be addressed by coalitions or groups of CSOs— rather than one organization acting in isolation. Different CSOs, if strengthened and coordinated can mobilize participants and volunteers, among others, from different areas of the community to achieve greater coverage or participation, while costs and resources can be shared or pooled for maximum effect. Closely partnering with local CBOs, such as Riamiriam, OCODI and KOPEIN, provided an opportunity for both organizational and technical capacity building. Logistical support was also provided to these CBOs for specific activities such as clan dialogue meetings.

The PCs are the informal civil society actors that the IRC partnered with in this program. The IRC worked towards strengthening the PC structures, building their capacity through trainings, and involving them in coordination meetings with other key peace actors. The IRC linked the PCs to the sub-county Security Committee by advocating for their inclusion in the committee, facilitating their transportation to the meetings and holding joint trainings for both groups. The IRC also supported the restructuring of the PCs in order to increase their reach within their respective communities, and make them more representative and effective. The PCs were provided with mobile phones, mega phones, stationery and airtime. The opinions of the PCs on peace issues were also represented in the District PCs by the representatives from the sub-county Security Committees.

Coordination

Coordination increases the impact of activities implemented at the grassroots level and the likelihood that advocacy and lobbying on policy issues will succeed or, at the very least, be heard and noted by the relevant authorities. Coordination is key to ensuring that the limited resources available to peace actors are maximally utilized for greater reach and impact. The success so far registered through the Bokora and Matheniko zonal peace forum attests to this, and the opportunity to replicate the zonal coordination forum in other districts should not be lost. Coordination in this context refers largely to improving service delivery to the target beneficiaries in a manner that minimizes duplication of actions and promotes the use of well thought out and widely accepted strategies towards sustainable peace. Information sharing amongst peace actors both within and outside government on past, current and planned actions, organizing joint trainings for peace building actors and community groups, and the pooling of resources for joint implementation are some of the ways that coordination has been and can be promoted.

Engaging Government and Local Authorities

⁹ Enclosed collections of dwellings.

¹⁰ When they are out in search of the best grazing land.

The primary responsibility for the promotion of human security in Karamoja lies with the Government of Uganda. Activities implemented under this program are intended to complement the government's efforts in fulfilling this responsibility and it is vital that the activities are actually seen to do this. Government structures also have the distinct advantage of a more sustainable presence compared to international and local civil society structures. The government is also better placed to influence the enactment or revision of policies in line with advocacy from CSOs. This project engaged with the GoU through working and supporting the RDC, DISO, LCs and District councils to implement peace activities, which included meetings, dialogues, advocacy forums, radio campaigns and exchange visits. The successes included building confidence between peace actors and GoU programs, and CSOs also acted as a check on the GoU disarmament exercise, always pointing out areas for improvement. The main challenge was that the central government has a monopoly over security as this area is not decentralized.

Engaging Peace Spoilers

Past and current peace-building programming strongly points to the fact that critical progress towards peace in the three targeted districts is strongly dependent on identifying, analyzing and understanding the different group(s) or categories of spoilers. Spoilers are defined as those who do not appreciate peace within the community and always act directly or indirectly against factors that promote peace. For example, after many agreements between clans, some community members ("spoilers") start to raid again. Such elements are referred to as peace spoilers. A thorough understanding of the composition, interests, perceptions and motivation of spoilers provides a solid foundation for the formulation of strategies and approaches aimed at behavioral change and subsequently conflict mitigation.

Directly Address the Sources and Consequences of Conflict

Related to the previous point on peace spoilers, the identification of the root causes of conflict is critical to finding a solution to end or reduce the impact of the conflict. The project promoted an approach to conflict mitigation that aimed to identify root causes of conflict and design strategies aimed at directly addressing them. Consequences of conflict such as raids and gender based violence (GBV) were also directly addressed through an established network of PCs in close collaboration with local authorities. In its final year, the project worked very closely with the IRC GBV program to ensure that issues of GBV arising from inter- and intra-clan conflict were addressed and built into programming.

8. CONCLUSION

During project implementation, the IRC made a number of significant achievements against a challenging security backdrop. While the IRC is not able to attribute this to the project interventions, the number of raids, deaths due to raids, and road ambushes decreased substantially during the project implementation. Enabling these achievements was the establishment of a comprehensive network of grassroots PCs trained in conflict resolution, leadership, data collection and other relevant skills. The IRC-supported PCs have been effective in collecting information on security situations in their areas and are able to give accurate information on the numbers of livestock raided or stolen from their villages, enabling the quick recovery of animals. The PCs also carried out dialogues, consultations, and sensitizations using the skills attained in the trainings conducted by the IRC. The IRC's training of local PCs paid off most clearly during reconciliatory dialogues between clans in conflict as the PCs had the requisite skills (such as planning, communication, mediation, and negotiation) for increasing the likelihood of successful dialogues.

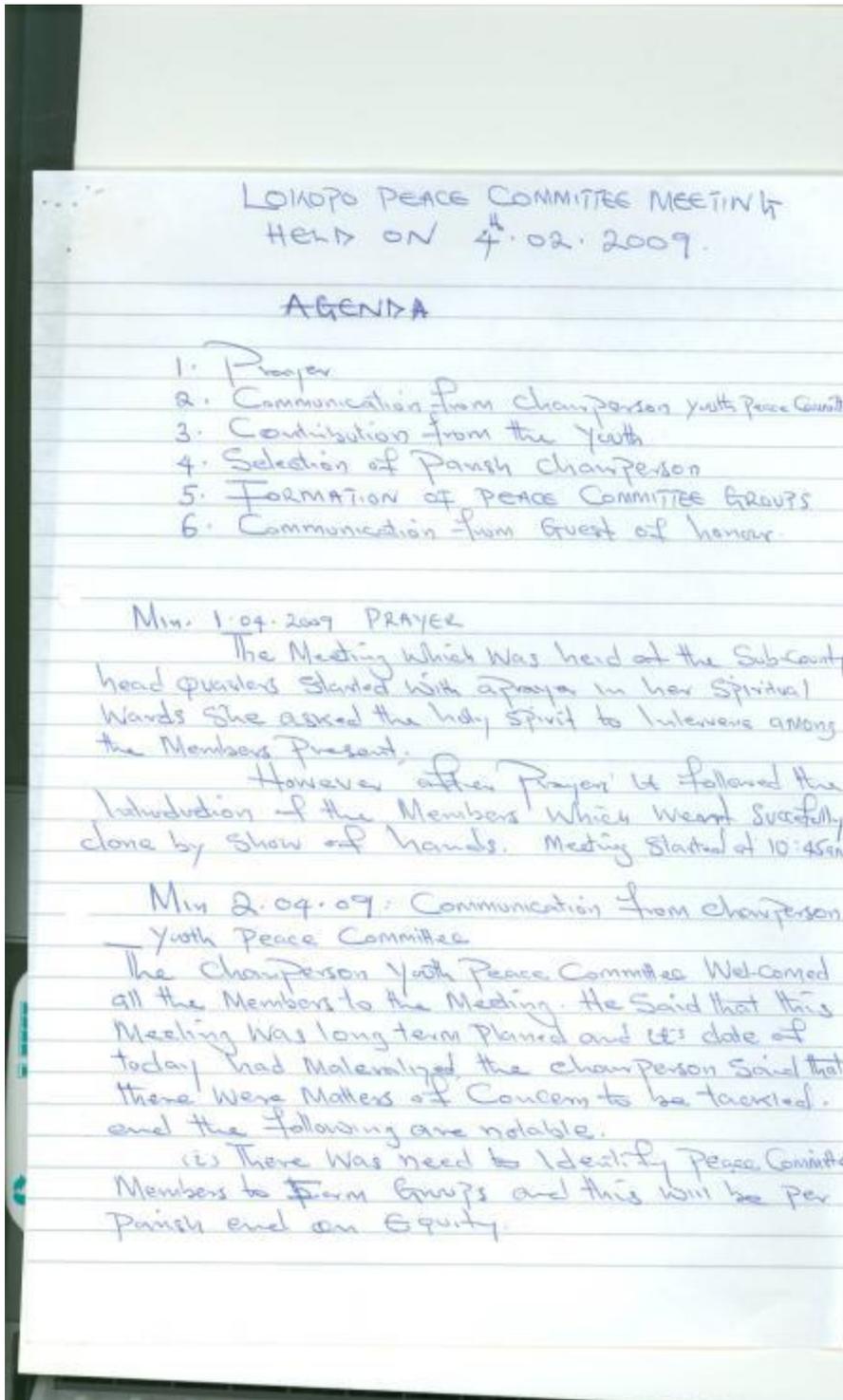
The IRC established a grassroots-based network of youth, men and women who actively gather and share peace and security related information. The role of women and youth has been highlighted and emphasized since the IRC deliberately moved to ensure that the roles of women and youth in conflict resolution are recognized and supported. It was largely women, youth and peace clubs who participated in music, dance and drama performances, which are a creative and effective way of disseminating messages to promote peace.

The challenges the IRC encountered are inherent to the nature of conflict in Karamoja. The geographical coverage of the IRC peace-building programs has for the past six years been limited to Moroto, Kotido and Nakapiripirit districts, but the web of conflict stretches across the entire sub-region of Karamoja and across the Karamoja border with other tribes within Uganda, Kenya and Sudan. Through this project and efforts by other stakeholders, significant strides have been made towards sustainable peace in Karamoja and yet, a lot still remains to be done. Key considerations moving forward include issues relating to pastoral policies, civil military relations and strengthening of civil society efforts.

- **Policy considerations:** In Uganda, a number of policy documents specifically for Karamoja have been developed, notably the *Karamoja Integrated Disarmament and Development Plan (KIDDP)*, *Restoration of Law and Order in Karamoja (RELOKA)* and *Alternative Basic Education for Karamoja*. These policies, although well thought out, have not registered the anticipated success in addressing key issues in Karamoja, especially as they relate to small arms, livelihoods, education and the rule of law. In part, the success of these policies, especially the KIDDP has depended on the situation with pastoral communities in bordering countries, especially Kenya and Sudan. A lack of similar policies in these two countries, or differences in policy strategies adopted have often led to frustrations on the part of those implementing policies on the Uganda side. There have also been similar counter accusations from Kenya and Sudan about the impact of the Uganda policy on their own policies or initiatives. This highlights a need for a universal policy for Uganda, Kenya, Sudan and even Ethiopia to address key issues impeding sustainable peace and development for pastoral communities in these countries. Advocacy and lobbying of government representatives by CSOs at all levels (district, national and regional) will be critical for this kind of policy development.
- **Considerations for civil military relations:** Considering the level of involvement of the army in Karamoja, establishing healthy civil military relations will continue to be crucial to improvement of the situation in the sub-region. Strengthening Civil Military Cooperation Centers (CMCCs) is key as these centers, by virtue of their mandate, are well placed to strengthen human rights protection capacities within the military.
- **Considerations for civil society strengthening:** Civil society in Karamoja needs to think “outside the box” and look to innovative and interesting ways of improving the population’s situation and addressing its needs. A thorough and ongoing analysis of the ever changing situation in Karamoja is necessary to guide the development of interventions appropriate to the context and culture in the sub-region. Civil society planning should increasingly focus on the role that communities in Karamoja should play in improving their own situation. The subsequent involvement of community members at all stages of project interventions will increase the likelihood of sustainability and ownership of peace-building and development programs. Civil society in Karamoja should also be better organized to effectively advocate with donors for programs that are appropriately timed for meaningful impact.

Lastly, the political environment in and around Karamoja could significantly change over the next two years. Sudan will have a referendum in January 2011 to vote for or against the independence of southern Sudan, Kenya will have national elections in 2012 and Uganda will have national elections in 2011. All this political activity could upset the balance in the Karamoja cluster with unpredictable consequences. Preparation for any eventuality will be crucial to safeguarding the progress that has been made.

Annex 1: Notes from Lokopo Peace Committee Meeting



(iii) Identification of Peace Committee groups in Each ~~of~~ Parish and the Sub-County.

The Chairperson also said that there was need to dialogue with the defence forces to forge ways on how to pacify the place. He also stressed that there was need for the district Facilitators and County Mobilizers to be included in the Sub-County Budget, this would ease their Movements.

However after his brief Wards he invited the Members to Make their Contributions before the next agenda of elections of Chairpersons.

Min: 3. 09. 09. Contribution from the youth.

One Member thanked the chairperson for his briefs and enlightening the Committee on various issues. He pointed out the issue of Equity and Transparency, in any thing done or provided by IRC in future.

In his reply, the chairperson said that democracy would play a vital role as the Community themselves would select their Chairpersons and Members.

Another Member inquired as to when the Programme would be efficient? In his reply, the chairperson said that the official communication would be made to everybody in due course.

Min 4. 09. 09. ELECTION OF CHAIRPERSONS PER PARISH

The chairperson youth Peace Committee Presided

Over the election of Parish chairpersons, and he encouraged all the Members to participate. It was agreed that each chairperson would benefit from the scheme.

However the election went peacefully by lining up behind the candidate and the following were successful.

S/N	NAMES of chairperson	PARISH.
01.	LONOKA JOHN PAUL	S/C Mobilizer
02.	KOROSE NAKWANKA	NAKWAMORU
03.	KORIANK LOKORIKIAL	LORIKIAGI
04.	LONKORA MATHEW	LONKALOM
05.	NAKORI PASKA	LONKALOM
06.	LAALANI JOSEPH	NAKWAMORU
07.	OLUVAL	AKALALE
08.	LOKURE JOHN BOSECO	KAYAPUS
09.	ALLA PAUL	LONKALOM.

Min. 5.09.2009. FORMATION OF PEACE COMMITTEE GROUPS.

The chairperson thanked all the Members in the exercise just concluded in the selection of Parish Chairpersons and Secretaries and treasurer.

He thanked and tasked the Members to be active and keep time whenever called for a meeting. The chairpersons further agreed the Members to identify the Peace Committee groups. He said that the role of this groups would be displayed later, and this would be parish by parish.

However the Parishes were not formed due to long distances. *(in) APERIOMI Parish meeting*

FORMATION

1. Longalom Peace Committee group
2. AKalale Peace Committee group
3. Apitolim Peace Committee group
4. Kayapos " " "
5. Lorukhale " " "

Min. 6.09.09. COMMUNICATION FROM GUEST OF HONOUR

The chairperson Youth Peace Committee invited the Guest of Honour who happened to be the chairperson LC III to Make his remarks. In his remarks the chairperson thanked all the youth present and felt delighted for having been invited.

He said that, the groups which have been selected should emphasize on peace to the community. He also advised the youth to carry out Peace Meetings on Parish level and should involve the Communities there.

However he advised the Peace groups Members to always be present to witness the recovery of stolen animals by Army and to report to the relevant Authorities. He also encouraged the Members to Cultivate the idea of exchange visits either within the County district or outside the district. He said this would foster peace among all the Communities.

In a final Conclusion He thanked all the Members and encouraged them to Promote Peace in the Community. Meeting officially closed
Close at 2.30 PM



For Immediate Release – Monday September 21, 2009

ON INTERNATIONAL DAY OF PEACE: INCREASED SUPPORT NEEDED IN NORTHEASTERN UGANDA TO PROTECT PEACE-BUILDING EFFORTS.

Kampala: As communities from across northeastern Uganda – a region historically wracked by violent raids – come together to celebrate the International Day of Peace, it's imperative that more funding is provided to discourage conflict at a time when severe drought and increased banditry pose a challenge to the area's stability, according to the International Rescue Committee (IRC).

"In the past, large-scale cattle-raiding has been part and parcel of the culture in Karamoja, says IRC conflict expert Abongi Patrick. "Groups of 50 or more men would launch vicious attacks on rival clans, stealing thousands of heads of cattle and killing anyone who tried to stop them."

Such big raids have dramatically reduced in recent years thanks to substantial peace-building efforts. "However we are now seeing an epidemic of petty thievery emerging instead – youth stealing half a dozen cattle, food, or household items – and this threatens to undermine long-term peace," Abongi adds.

The root cause of this growing insecurity is poverty. There are very few employment opportunities available in Karamoja and a severe drought this year has left many without food on their table.

"Desperate people can take desperate action, so they need help to gain financial independence," says Abongi. "They need access to income-generating schemes or advice on improved farming techniques to increase production."

The IRC has recently launched a new program in Karamoja, seeking to improve farm production while also supporting the livestock sector. IRC staff will help farmers to add value to their harvest and train community animal health workers in best practices.

The IRC has also played a key role in reducing conflict in Karamoja by establishing a network of peace committees – men, women and youth who hold regular community meetings to discourage raiding. Many of the committee members are former raiders themselves and so can talk from personal experiences.

"I lost two friends to raiders, so I wanted to stop the killing," says one committee member. "I tell young men not to go on raids. You should give everyone the chance to grow up and make something of themselves."

Thanks to the IRC peace committees, rival clans have been able to find common ground over

traditionally inflammatory areas such as grazing rights. Some former enemies have even established of joint 'kraals' – large pens for holding prized cattle.

“Another major success has been the establishment of a comprehensive animal tracking and return network, which enables communities to recover livestock that have been stolen during raids,” adds Abongi.

As the world marks the International Day of Peace, it's vital that northeastern Uganda received more investment to ensure such successful peace-building efforts can continue.

The IRC's peace committees will be taking part in formal peace day celebrations in Kotido District, Karamoja, where the guest of honor is expected to be First Lady Janet Museveni. Participants will celebrate the theme of peace by marching, singing, dancing and performing dramas about conflict reduction.

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Notes to editors:

- The International Day of Peace was established by the UN General Assembly in 1981 for “commemorating and strengthening the ideals of peace within and among all nations and people.”

About the International Rescue Committee: *A global leader in humanitarian assistance, the International Rescue Committee works in 42 countries offering help and hope to refugees and others uprooted by conflict and oppression. During crises, IRC teams provide health care, shelter, clean water, sanitation, learning programs for children and special aid for women. As emergencies subside, the IRC stays to revive livelihoods and help shattered communities recover and rebuild. The IRC also helps resettle refugees admitted into the United States. A tireless advocate for the most vulnerable, the IRC is committed to restoring hope, dignity and opportunity. For more information, visit www.theIRC.org*