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**CEWARN COMPREHENSIVE REPORT TO SECCCI-
SUPPORTED PROJECT TO DEVELOP, UPDATE AND
CUSTOMISE TRAINING MANUAL**

FROM

TURKANA AND SOUTH OMO (IGAD CLUSTER I);

**MARSABIT- BORANA AND DAWA ZONE (IGAD
CLUSTER II)**

AND

**KENYA-ETHIOPIA-SOMALIA MANDERA, DOLLO ADO
AND GEDO (IGAD CLUSTER III)**

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LIST OF ABBREVIATIONS

| | |
|----------|---|
| APHIA | AIDS, Population and Health Integrated Assistance |
| AMREF | African Medical and Research Foundation |
| CEWARN | Conflict Early Warning and Response Mechanism |
| CDF | Constituency Development Fund |
| CIFA | Community Initiative Facilitation and Assistance |
| CPM | Catholic Peace Mission |
| CMDR | Crisis Management and Disaster Response |
| DaO-UNDP | Delivering as One- United Nations Development Programme |
| DCC | Deputy County Commissioner |
| DPCs | District Peace Committees |
| DRC | Danish Refugee Council |
| FGD | Focus Group Discussion |
| GBV | Gender Based Violence |
| GIZ | German Corporation for International Cooperation or (Deutsche Gesellschaft für Internationale Zusammenarbeit) |
| ICPALD | IGAD Centre for Pastoral Areas and Livestock Development |
| ICPAC | IGAD Climate Prediction and Applications Centre |
| ICPDO | Integrated Community Peace Development Organization |
| IDPs | Internally Displaced Persons |
| IEBC | Independent Electoral and Boundaries Commission |
| IGAD | Intergovernmental Authority on Development |
| IPARDA | Instrument for Pre-Accession Assistance for Rural Development |
| KIIs | Key Informant Interviews |
| SNNPRS | Southern Nations, Nationalities, and Peoples' Region |
| KDF | Kenya Defense Force |
| KVDA | Kerio Valley Development Authority |
| LC | Local Councilors |
| LPCs | Local Peace Committees |
| MCA | Member of County Assembly |
| NCIC | National Cohesion and Integration Commission |
| NGOs | Non-Governmental organizations |
| MOUs | Memorandum of Understanding |
| MWADO | Marsabit Women's Advocacy Development Organization |
| NDMA | National Disaster Management Authority |
| NHIF | National Health Insurance Fund |
| PACJA | Pan African Climate Justice Alliance |
| PASIDA | Pastoralist Community Initiative and Development Assistance |
| PC | Provincial Commissioner |
| PDC | Peace and Development Center |
| PMs | Peace Monitors |
| RDC | Residence District Commissioner |
| RDU | Rapid Deployment Unit |
| SAPCONE | St. Peters Community Network |
| SECCCI | Support for Effective Cooperation and Coordination of Cross-border |

| | |
|-------|---|
| | Initiatives |
| SEEK | Selam-Ekisir |
| SMS | Short Message (or Messaging) Service |
| SND | Strategies for Northern Development |
| TIVET | Technical and Vocational Education and Training |
| UNEP | United Nations Environment Programme |
| VSF-G | Veterinaires Sans Frontieres – Germany |

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PART I: INTRODUCTION

1. Brief Background of the Study

The Intergovernmental Authority on Development (IGAD) has been working in collaboration with its specialized institutions and United Nations Development Programme Regional Service Center for Africa (UNDP-RSCA) on the “Support for Effective Cooperation and Coordination of Cross-border Initiatives” (SECCCI). SECCCI Projects have been identified and clustered in Southwest Ethiopia and Northwest Kenya named as South Omo-Turkana (IGAD Cluster I), Marsabit-Borana and Dawa zone classified under (IGAD Cluster II) and Kenya-Ethiopia-Somalia Mandera, Dollo Ado and Gedo region under (IGAD Cluster III) respectively.

SECCCI projects are designed to provide technical support to national governments of Ethiopia, Kenya and Somalia at national levels. The European Union Trust Funds (EUTF) the project with co-financing contributions from UNDP and United Nations Environment Programme (UNEP). SECCCI project is implemented by the UNDP-RSCA in partnership with the UNEP and IGAD.

In support to identify priority interventions in the Cross-border areas, the IGAD’s programmes and those of the specialized institutions are working collaboratively with IGAD Conflict Early Warning and Response Mechanism (IGAD-CEWARN) to support the promotion of local conflict transformation mechanisms and structures. The IGAD Security Sector Programme (ISSP) is also supporting the IGAD MS in security issues while the IGAD Centre for Pastoral Areas and Livestock Development (ICPALD) is supporting the livestock development through improvement of livelihoods of the arid and semiarid areas of the IGAD regions. The IGAD Climate Prediction and Application Centre (ICPAC) is providing timely climate early warning information and sector specific production for the mitigation of the impacts of climate variability and change to improve the technical capacity of producer and users of climate information.

IGAD-CEWARN was identified to develop study and training courses on peace building, conflict prevention and conflict sensitivity programming in the cluster, in close collaboration with ICPALD. This was grounded on the basis that the CEWARN Strategy Framework (2012-2019) has elaborate dataset and experience and an existing training manual in the Horn of Africa.

However, the existing IGAD-CEWARN training manual needed to be tailored, updated and customized to local needs in the three clusters. It also required a Conflict Sensitive Development Training Manual for use at agency/community level, as well as Clear course outlines and delivery strategies at all levels of training covering all intended target groups.

CEWARN-IGAD team of experts conducted field studies in the cross-border area of Marsabit – Moyale, which falls under Marsabit-Borana and Dawa zone (IGAD Cluster II) from 10th – 15th February 2020. The team proceeded to Northwest Kenya in Turkana, which is under South Omo-Turkana (IGAD Cluster I) from 24th–28th February 2020 and in Southwest Ethiopia, which is

also classified under South Omo-Turkana (IGAD Cluster I from 9th– 14th March 2020. Due to insecurity reasons, the IGAD team of experts was not able to travel to Kenya-Ethiopia-Somalia Mandera, Doll Ado and Gedo (IGAD Cluster III) however, Technology using Zoom and phone calls from 10th -30th May 2020, enabled a breakthrough to the cluster .

The report is structured into five parts starting with the introduction in part I. Part II is the study report conducted in Northwest Kenya and South West Ethiopia: Turkana-South Omo (IGAD Cluster 1) Part III is Southwest Ethiopia and Northwest Kenya: South Omo-Turkana (IGAD cluster 1) Part IV is Marsabit -Borana and Dawa Zone (IGAD Cluster II) Part V is Kenya - Ethiopia - Mandera, Dollow Ado & Gedo (IGAD Cluster III) Part VI is the general conclusion and recommendations for further research.

2. Key Objectives

- I. To undertake a study on peace building, conflict prevention and conflict sensitivity programming in the three (3) clusters of South Omo-Turkana, Moyale-Marsabit and Mandera, in close collaboration with the IGAD Specialized Centres
- II. To develop, review and customize existing CEWARN manual guide for trainers by undertaking a study on peace building, conflict prevention and conflict sensitivity programming in the three (3) clusters;
- III. To develop and outline clear training courses on peace building, conflict prevention and conflict sensitivity programming, in close collaboration with CEWARN.

3. Methodology

This study deployed two major mechanisms for the field visits. These tools were used in compliance with the proposed SECCCI objective to undertake the studies and develop, review and customize training courses on peace building, conflict prevention and conflict sensitivity programming in the Moyale-Marsabit (Cluster I). A rough field guide was developed to inform the process of interviewing and observation, but more follow-ups questions were also used to probe more into finding relevant facts. The same methodology is applied using the same objectives above in all the clusters.

However, the study considered that each cluster has its own contexts that would generate its own findings, specific and critical areas to be included in the updated and customized manual with recommendations. Except for the Nyangatom (Cluster I) Focus Group Discussion (FDG), the two major tools of the methodology were:

- In-depth interviews with key informants (in person, over the phone, email, Zoom meetings etc.) were conducted with NGOs officials, opinion leaders, political leaders, religious / faith-based groups, civil society organizations representatives, village elders, and representatives of youth movements, etc. The KIIs were purposefully sampled to shade

more light on the gaps that may exist in developing a customized peace building, conflict prevention and conflict sensitivity training manual as opposed to the old training manual that did not speak to the context of the clusters' and local needs. The purposefully sampled KIIs were also snowballed with the purpose of populating the numbers of key and relevant people to be interviewed.

- Observation included studying the interactions of people, geographical settings that varied based on previous settings, for example, during drought and where rain has provided pasture and water, thus reducing conflicts.
- Focus Group Discussion (FGD) was conducted with a group of youths in the company of a Catholic priest from Catholic Peace Mission from Nyangaton. Although conducting FGDs was very difficult, there was an opportunity of meeting most of the policy makers together in one place and they made the FDGs possible.

Collected data were processed using triangulation methods, compressed and tailored to achieve the objectives therein set above.

PART II: NORTHWEST KENYA AND SOUTHWEST ETHIOPIA: TURKANA - SOUTH OMO (IGAD CLUSTER I)

1. Introduction

CEWARN-IGAD team of experts carried out a field study in the Northwest Kenya named as Turkana – South Omo (IGAD Cluster I), specifically, after travelling to Lodwar, the County Headquarters of Turkana where a number of government officials and other key officials were met. The study was conducted from 24th until 28th February 2020.

This report outlines the background and contexts of the Northwest Kenya classified under the Turkana – South Omo (IGAD cluster I), challenges, major findings, critical and specific findings, training mode to consider to be included in the training manual, specifically in the context of the Northwest Kenya, Turkana - South Omo (IGAD Cluster I).

2. Background and Contexts

Turkana County occupies 68,680 Km² land area, making it one of the largest County in Kenya. The entire County is divided into semi-arid (19%), arid (42%) and very arid (38%) ecological zones. Turkana County experiences warm and hot climate with unreliable rainfall pattern ranging between 300mm-400mm per annum. This irregular weather pattern limits agriculture but remains conducive for the main mode of livelihood for the community in the county with keeping livestock.

Turkana are nomadic who migrate from place to place in search of pastures and water for their livestock. Others are fisher folks in Lake Turkana, which doubles up as a tourist destination. Lake Turkana being a source of their livelihood is said to be shrinking and part of it has been attacked by water-hyacinth. Lake Turkana is also drying up because of human activity and climate change, threatening the other source of livelihood-fishing. Being a frontier County, it has persistent conflicts with neighbouring countries Toposa from South Sudan, Nyangaton and Dassanech from Ethiopia and Jie, Matheniko, Karamoja, Dodoth, Tepeth, and Pokot of Uganda. Conflict along Talon in the Uganda border has subsided because of the Lokiriama Peace Accord signed in 1973, which was intended to bring peaceful existence. The accord is commemorated every year and a monument to this effect in Loima Location of Loima Sub-County has been constructed.

2.1 Historical Conflicts in Northwest Kenya (Turkana) South Omo-Turkana (IGAD Cluster I)

Conflicts in Turkana County are attributed to many causes and challenges.

- The conflict in Turkana cluster is characterised by sanctioned militia who engage in raids of their neighbouring communities for livestock and retaliation, as reported in the past attacks. These conflicts are fought using sophisticated weapons making it difficult for the security officials to disarm the communities;

- The County Commissioner of Turkana County pointed out that Turkana County is faced with massive land problems. Ellemi triangle pitting Kenya and Ethiopia and internal Turkana-west Pokot boundary dispute is a case in point. The Pokot tribe is making territorial land claims over Turkana. The Turkana and Pokot fight over disputed boundary along the entire Turkana Pokot boundary from Lokiriama (Loima-sub-county) through Kainuik -Turkana South to Nadome in Turkana East Sub-County;
- Other conflicts in Turkana implicate the rivalry between Nyangaton (Kibish-Kangaten) of Ethiopia and Dassanech who both claim the fish rich Omo delta, which is also endowed with huge pastures and water resources. Initially there was a scramble for fishing grounds and stealing of fishing nets between the Turkana community and Dassanech. However at the time of the study, the problem has been addressed by providing the fishermen with nets and fishing boats.
- Availability of illicit small arms and light weapons perpetuated violent conflicts in the cluster. These small arms and light weapons are readily available in the black market. It is acquired from exchange of basic essential commodities for guns and bullets. During the study, the researcher found that the County Commissioner's officials had collected 237 small arms with some surrendered under volunteer surrender programme that the government of Kenya had put in place.

2.2 Challenges

- Poor roads in the County have limited interactions between the pastoralist communities, neighbouring counties and the rest of the country. This has resulted in low levels of knowledge about other communities' co-existing in peace that could otherwise help in terms of changing attitudes and breaking stereotypes such as perceiving others as enemies.
- The communities continue to be exposed to other serious risk factors like poverty, social marginalization and exclusion, and exposure to conflict entrepreneurs who provide ready market for the raided livestock, famine where the entire region are largely depended on relief food, few economic options, violence and exposure to threats of violence which characterize everyday life and which defined where people looked for water, where they take their livestock for grazing, how they socialize and how safe they felt in their own homesteads.

3. Major Findings

The findings from the field study are captured from various key stakeholders operating in Turkana County. The findings are derived from interviews from the following organizations National Disaster Management Authority (NDMA), County Government of Turkana- Directorate of Peace, Lodwar UN –DaO/cross border representative, SAPCONE, Integrated Community

Peace Development Organization (ICPDO), Bethel Royal Media- Ekeyokon Radio Lodwar, ICPALD and County Commission office.

Many suggestions and new facts came up on how to improve or tailor the training manual, specifically for the local users in the cluster region. For example:

- Training on public communication, which targets women on public communication and how to share information. Women when they are alone are able to share information freely and if they are empowered on the skills they can be good informants in sharing intelligence reports;
- Conflict resolution mechanism should be reinforced in the manual. In the past document, conflict resolution management was addressed in detail;
- Training on community resilience was highly recommended that will include training on cultural perceptions and way of thinking, the training will enable the community move from Pastoralism to Agro-Pastoralism;
- There is need for training on how to share information to enhance peace building interventions because there is a gap between partners and government institutions, and future workshops should have inclusive representation from the ground;
- This study established that most ideas or information collected by past researchers in peace building, conflict prevention and conflict sensitivity is put on paper without grassroots touch. Often times, the communities who are in conflict zones are left out when initiating peace building, conflict prevention and conflict sensitivity, yet projects come and go without validating the achievements;
- There is need to translate the training manuals into Kiswahili so that the locally based communities understand the conflict prevention and conflict sensitivity contents before, during and after training;
- ICPALD recommends validation of programmes and monitoring to ensure that the peace building programmes makes an impact on the community. The course modules should capture how to follow up with the programmes whether they are providing a solution or making measurable impact;
- There is need to train capacity building for the elders, chiefs and religious leaders on peace building, conflict prevention and conflict sensitivity. The other strategy that is used on peacebuilding by the government is focusing on the elders. Peace elders are found in every location. Sometimes the peace elders are medicine men who can give information when the community wants to organize for raids, so they listen to the medicine men

(elders). The elders cannot be ignored because they are able to read weather patterns and pass the information to their people. Similarly, the peace elders can be focal persons in peace building and conflict sensitivity within their communities;

- DAO-UNDP-Lodwar recommended training on advocacy and capacity building on peace building because there is a thin line between conflict sensitivity, peace building and conflict prevention. The training should have a component of peace building should we strive for sustainable long-term peace; According to DAO-UNDP-Lodwar office, conflict sensitivity is a specialty area that calls for specialist in the area when carrying out research. They suggest that conflict sensitivity should not have been included as one of the objective in SECCCI project. They cited that the tools developed in the past are similar with the ones used in the development of the training manuals. They recommended a tool that will be developed, must take a precise angle;
- Training on exchange programmes for peace building and national cohesion was recommended. In the past, exchange programmes between Pokots and Turkana organized by KVDA had brought peace in the region. If the manual can be tailored to build the capacity of the community on exchange programme, peace cohesion will be achieved in the cluster;
- Training on shared resources along the border was a highly recommended session to be factored in the manual. For example opening schools/hospitals and common livestock markets along the border can prevent conflict issues. Common schools can bring peace to the area;
- Train politicians on peace building and conflict prevention. Training them on hate speech can improve their public communication and it reduces tribal talk of “watu wetu”;Klls requested that key politicians from the conflict regions should undergo training on peace building. According to Klls, one politician from the Turkana cluster was quoted in a peace building meeting uttering this statement. “I am not going to bury you if the bullet came from behind, because it means you were running away. But if the bullet came from the front it means you were fighting the enemy.” This kind of statement is a direct incitement to the youths to fight back when they are attacked. Hence, this calls for training for political leaders to enhance peace;
- Conflict prevention amongst the Turkana for example, have been a challenge because of lack of political goodwill since most politicians own large herd of cows which grazes all the way to Uganda hence non-committal on any development of peace building in the region;
- Training on how to solve conflict disputes should be included in the training manual. This can comprise of traditional conflict disputes. For example, the official boundary of Kapedo

with Turkana central Kainuk-boundary is under dispute. Reviving of local peace treaties are key in peace building for example Lokiriama declaration, and holding cross border declarations can bring peace in the region;

- There is need to incorporate peace building, conflict prevention and conflict sensitivity into the education system. According to the County Commissioner, 32,000 children in Turkana County joined class one in 2011, however those who sat for class 8 exams in 2019 were 7600 the question is raised where did 24,400 go to?. The Commissioner cited the issue of “beading” a cultural decoration among Turkana women, which is expensive. Beads are bought from sales of livestock, which sometimes calls for raids of livestock from their neighbours; Training on peace education should be included in the manual. This plays a key role in educating the community on matters of peace through education. The County Commissioner gave an example of Assistant Chief post which has been advertised for more than four times with no applicant with education qualification above grade C-;
- Train on information sharing and how to improve the livelihoods of the people. Customize the manual in line with programmes needed for partnership and funding for state actors;
- Training to include women and youth empowerment. Youths are vehicles that are used for and during conflicts with elders steering from behind. Empowering women as role players in peace building is key and they should be empowered through their women groups on peace building, empowerment and conflict prevention;
- Training is needed on peaceful cross border trade, which can enhance peace in the region putting into consideration having boundary partnership in business, trade within the boundary can reduce conflicts;
- Training on public participation on peace building activities is highly recommended, for example, peace week, sporting, Miss Ateker, pageants, joint football match, netball, volleyball;
- Training on how to cascade the information to the grassroots level in conflict and hotspot areas and how to handle written MOUs, like peace dividends (livelihoods);
- Train on how to support resilience programmes, like “girl integrated residence livelihood” where girls are provided with vocational training, literacy for girls, business, child protection, GBV, transition control, guidance life-long skills procedures, etc. Train on resilience an integrated approach or peacebuilding for example reformed warriors (cattle rustlers), peace champions and livestock marketing officials who can be used as ambassadors of peace building and conflict prevention;

- Customize the manual to be user friendly with appealing pictorial pictures, symbols, etc. to the local community to make it interesting for them.

4. Specific and Critical Findings from Northwest Kenya (Turkana) in South Omo-Turkana (IGAD Cluster I)

On proposed modules: After conducting several interviews, the following was observed for the development of the manual that will be tailored to specific needs and use. The interviews also suggested that the current manual is bulky. Therefore:

- The county government has taken steps to create a Directorate of Peace, which has been cascaded up to sub-county level where they have assistance peace officers at the sub county level. The staffs of the County government were sponsored for training on peace policies but not implementation by the national government . It was noted that there was a gap on the implementation of peace building activities. A request was placed if CEWARN could offer to train their staff including early Warning and Early Response Mechanism. The training manual can include a component of peace building implementation and early warning and early response.
- Using women as DPCs like for example, Josphine Ekiru from Turkana South a peace ambassador, can lead to improvement of peacebuilding and conflict prevention. Under conflict sensitivity, advocacy and women empowerment. Women ambassadors can play a key role in reaching out to fellow women for peace sustainability.
- Training of pioneered reformed warriors programme can help youths who are cattle rustlers to be motivated to stop raids. In return they can be given animals, motorbikes, money and farms to diversify their source of income;
- It was noted that there was confusion between DPCs and LPCs. According to the County officials, it is the duty of peace officers on the ground to engage in peace with the fighting communities across the Uganda border however, they are stopped by the national government security team at the County level. The National government opined that County officials are over stepping on the mandate of the security officers. Hence, there is a need to train on Peace and Security in the cluster.
- Training on cross border economic trade can foster peace in the region. During market days in Todenyang market, the security refuses the non-locals to leave their guns outside the market because RDU do not allow guns in the market; training on cross border trade can harmonize conflicts.

5. Training Mode to Consider in Northwest Kenya (Turkana) in South Omo-Turkana (IGAD Cluster I)

- The modules should include key issues of the training to focus on sharing and management of resources. The Ugandans constructed Kobebe dam, which was opened by President Yoweri Museveni and President Uhuru. The dam is shared with Kenya pastoralists who cross to Uganda with their livestock in search of water. The programme was funded by UNDP and an MOU was signed between the communities and the governments. During the opening, the president of Kenya promised to build one on the Kenyan side. Currently, excavation is taking place in Loima hills for the construction of the dam. Training on shared resources can bring peace in the cluster. It also captures how a project is conflict sensitive;
- Training on sustainability of peace building programmes for example, the NDMA elaborates peace, resilience under pillar 5 and 6. Training on knowledge about resilience and community public participation and shared developments should be included in the manual under peace building, conflict prevention and conflict sensitivity modules. This has to be done using peace building approaches vulnerability and resilience of the community -
- Training under conflict prevention must look at how sharing of information on climate change and its effects on livelihoods are imparted to the pastoral communities;
- Training should strengthen community MoUs. The government has been hosting the events in the border areas as a peace building tool. Among the events, which is normally held “Miss Ateker” and Tobonglorei peace activity was held in 2019. It is an annual cultural event that is held to enhance peace among the cross –border communities;
- The training should strengthen the existing indigenous knowledge for peace building, conflict prevention and conflict sensitivity exercise.
- Train the elders on peace building, conflict prevention and conflict sensitivity in a language they understand. The changes in the conflict manual should integrate roles of elders in peace building and conflict prevention. Peace elders are found in every location and they play the role of medicine men who can give information when the community wants to organize for raids. The community listens to them they possess supernatural powers in reading weather patterns and passing the information to their people during cattle raids;
- Train on accommodation of peace among the marginalized groups and triangulate to conflict sensitivity in the manual. A case study was given on a project funded by UNEP, created a conflict. UNEP programme send their own experts who came from Ethiopia to evaluate Lake Turkana instead of using experts from Kenya. When the researchers from Ethiopia went to the ground to collect information from the community the Kenyans informed them to bring clearance from the Ministry of Environment, which they did not have. That was two weeks ago before the CEWARN team of experts came to conduct this research. The programme has been suspended. That means training on conflict analysis is key;

- Train on close border partnership relationship between *Woreda* Administration of Ethiopia, regional administrators of Sudan and Residence District Commissioner (RDC), Local Councilors one, two, three, four and five (LC 1,2,3,4,5) of Uganda there. Training will enhance close communication on exchange of information in preventing conflict and improving peace building programmes across border;
- Train on peace education to uplift the way of life in the community. 32,000 children in Turkana County enrolled to join class one; those who sat for class 8 exams in 2019 were 7600. The question is where did the rest go? The issue of beading among the Turkana women cannot be overlooked. The beading is expensive and it is bought with the sale of livestock sometimes, a raid is carried out to meet the cost of the beading.
- Train on integrating conflict sensitivity into a programme: NGOs like SAPCONE and Red Cross have programmes where they give cash money to girls from 9 years to motivate them not to drop out of school or get married early. The donor programme had initially suggested girls over 17yrs, however, the community refused and the age was reduced to 9 yrs. Training on conflict sensitivity in a programme to reduce negative conflict. The programme is known as girl transfer cash. The girls are paid 9,000 KES. The project began in 2017. This is a concept that was borrowed from Ghana. The KIs were of different opinion that the programme should have considered or focus on universal healthcare for the girls by paying 1,000 KES to NHIF;
- Train on Peace education and good governance. DCC gave an example where a post for Assistant Chief has been advertised four times. No applicant with C- grade and above has applied. Train political leaders on good governance because they don't call for agenda meetings on education and yet government supports to build colleges, and polytechnics, under TIVET programme is available.
- Train on the best practices and experiences obtained in conflict prevention, peace building and conflict mitigation measures during the past period for sustainability.

6. Conclusion

Though there are significant challenges facing Turkana county notable cross border conflicts, designing a training manual on peace building, conflict prevention and conflict sensitivity to suit the dynamics can reduce conflicts in the region. There are also opportunities and interventions that will require continuous capacity building in peace building. A training manual on community attitudinal change and mind set can enable them to change from pastoralists to agro-pastoralists and conflicts will reduce in the cluster. The ToTs should be able to interpret the training manual on a course on empowerment of women and the youths in the community through peace building, conflict intervention and conflict sensitivity. Training aimed at attitudinal change is key for peace sustainability in the cluster. Conflict sensitivity is vital to understand gender relations and dynamics within households and communities. This means that recognizing women's roles

and responsibilities in customary ways is an essential first step towards achieving peace in the community. Empowering women on a more commercial character through table banking and other interventions will play a key role in peace building, and conflict prevention. It should be seen as a process whereby they can attain gradual control over resources through knowledge learned from how to manage shared resources such as water points.

PART III: SOUTHWEST ETHIOPIA AND NORTHWEST KENYA: SOUTH OMO - TURKANA (IGAD CLUSTER I)

1. Introduction

CEWARN-IGAD team of experts carried out a field study in the Southwest Ethiopia named as South Omo-Turkana (IGAD Cluster I), specifically, after travelling to Jinka, the County Headquarters of Omorate, Turmi and Nyangatom Woredas. A number of government officials, other key officials, NGO workers, etc. were met. The study was conducted from 09th until 14th March 2020.

This report outlines the background and contexts, nature of the conflict on South-Omo zones, why there has been continuous conflicts in the Nyangatom and neighbouring Woredas, major findings and key features to be included in the training manual, specifically in the context of the Southwest Ethiopia classified under the South-Omo – Turkana (IGAD cluster I).

2. Background and Contexts

South Omo zone, located on the southern most border of the country, is the remotest not only in the country but also in the region (SNNPRS) which is part of the bigger Karamoja Cluster of the Intergovernmental Authority on Development (IGAD). It is predominantly inhabited by agro-pastoralists and pastoralists communities. The capital, Jinka, is 750 km away from Addis Ababa. It has nine Woredas and estimated population of half a million. This is an area of tremendous diversity, with 17 different ethnic groups (Arbore, Ari, Bacha, Benna, Beraile, Bodi, Dassenech, Dime, Gnangatom, Hamara, Kara, Konso, Malle, Muguji, Mursi, Murule & Tsemay), who are primarily nomadic and semi nomadic pastoralists. The cluster has four Woredas namely Salamago, Hamer, Dassenech and Nyangatom. Omo River runs across the SNNPR before spilling into Kenya's Lake Turkana. The Omo River is very important for the pastoralists and agro-pastoralists in the region. Omo River runs across the SNNPR before spilling into Kenya's Lake Turkana. Drought is a persistent marker of the Cluster, leaving many food insecure and aid dependent. The frequency and severity of drought appears to be on the rise, usually attributed to impacts of climate change. In the South Omo Zone, the most drought prone and food insecure Woredas are Dassenech, Hamer and Nyangatom. Problems of drought and resource scarcity are further complicated by the increasing human and livestock population, causing pressure and degradation on the rangelands. Alternative livelihood venture on small-scale irrigation projects, fodder production, banana growing and fishing along river Omo is particularly noticeable from Jinka on your way to Omorate border.

2.1 Nature of Conflicts in Southwest Ethiopia in South Omo-Turkana (IGAD Cluster I)

The nature of the conflict in the cluster rotates around competition over water and pasture, livestock raiding, territorial claims, communal defense, access to arms and ammunition, lack of employment for the youths and development opportunities, poor governance, and relations

between majority and minority ethnic groups. The implication of this is that domestic problems generally contribute to cross-border problems. The cross-border nature of the conflicts and the diversity of actors involved further complicate efforts to resolve disputes.

Competition over available resource competition is another root and fundamental cause of the conflict. The conflicts emanated from rivalry over scarce resources, which emerged following the state division along ethnic lines. Despite the fertility of the region in Jinka areas, the Southern part is covered with shrubs and dry rangelands.

It was noted that a culture has developed in the Southern part where the pastoralists feel they are stigmatized and marginalized by the governments who have been more concerned with suppressing pastoral conflicts. During our trip to Omorate, there was an accident along the road where one sheep had been hit by an over speeding vehicle. The youths carrying guns for defense blocked the road. However, they allowed us to pass with a warning not to overlook upon them and their animals. These incidents are viewed by the local community as a deliberate attempt by the government to 'finish them off' and take their land. Such suspicions have resulted in hostility in the past.

3. Why Continuous Conflicts and Raids in Nyangatom Area

This study established that cattle raids are carried out because the youths have justified that they want a source of income under no means. They claimed that lack of source of income is the reason why they carry out raids on their neighbouring communities.

- The FGDs claimed that the youths are teased in the community as failures if they don't conduct a cattle raid. It is a cultural routine to raid at a certain age. So the youths receive incitement when they are still young men, they grow up knowing they must carry out a cattle raid to be recognized as a man in the community.
- The FGDs attributed their constant raid to the elders the so-call "peace elders". According to one of the FDG, the same elders who are preaching peace in the community are the same one teasing the young men to organize for cattle raid with their blessings. Therefore, during peace meetings, the elders cannot advise the youths to stop raiding the neighbours because the same elders during their young generations did the same. One of the FGD asked "if the elders carried out the raid when they were youths who are they to tell the youths not carry out the raids?" The researchers observed this as a sign of lack of mentors in the community.
- Another cause of persistent conflicts according to the FGDs is harboring bitterness in their hearts. They claim that they have grown up with bitterness after seeing their mother, brothers, sisters, father killed by the cattle rustlers, so they grew up knowing they have to get revenge. The bitterness held by many families for losing relatives can be addressed, through reconciliation and trauma healing.

4. Major Findings from Southwest Ethiopia in South Omo-Turkana (IGAD Cluster I)

The findings from the field study suggested many new facts and confirmed old information on either to improve or tailor them specifically for local users. For example: Modules developed should be in line with the peace building, conflict prevention and conflict sensitivity. The order of the modules can be locally customized by local trainers based on the specific needs.

- Train on cross border trade whereby community members can trade together in a peaceful manner. Opening border points will reduce sales of small arms being sneaked in from South Sudan. Mostly guns are traded with cows where the Toposa of South Sudan sell guns to Nyangatom youths in exchange for cows. If the flow of guns from the Toposa can be reduced it will prevent conflict within the Turkana cluster and South Omo. Opening border market stations for cross border countries will bring peaceful trade in the region. Along the cross borders there are no markets, which makes it difficult for the pastoral communities to trade freely and peace is realised.
- The Ilemi triangle is still a conflict area for the cross border communities where each country is claiming the ownership of this triangle. According to the Nyangatoms interviewed, they claimed that the Ilemi triangle belongs to Nyangatoms. This is an historical land conflict, which should be resolved to reduce conflicts in the region.
- Train on partnering with religious organizations whereby as the preach peace, no killing it can be combined with capacity building on peace building, conflict prevention and especially the conflict sensitivity of Do No Harm.
- Train on how to rebuild trust and reconciliation among the community. For example, holding a bed sheet as a sign of forgiveness among the Nyangatoms is not respected anymore. Culturally, the Nyangatoms hold a white sheet high, when calling for peace with their fellow Turkana. However it has led to a lot of mistrust among the two communities which the development of the manual should capture how mistrust can be done to bring peace and prevent conflict in the area by training on rebuilding trust.
- Capacity building of the community on commercialization of wedding price, which has been commercialized. For example, parents ask for heavy dowry of more than 100 cows for a bride price. They can be educated that this bride price can be paid in installments to enable the young men to get married without strain. This will prevent conflicts caused by cattle rustling in the region.
- Train on truth, justice and reconciliation where those families who have lost their people through killings during the raids can pour out the pain they have inside their hearts. Hence, the need to train on stages of trauma healing should be included in the training manual.

- Training women on peace building as peace ambassadors, the women are able to discourage their sons and husbands from participating in conflict raids and cattle rustling if they are empowered to understand the disadvantages.
- Train security officers on dialogue and mediation and how effective they can use dialogue when solving conflicts.
- Train on sharing of information and consistent communication across border in peace building and conflict prevention. Sharing of information should be conflict sensitive when reporting.
- Train on the benefits of a peaceful and clean environment that, community should come together to implement peace actions. For example, repairing a bridge shared between Nyagotong and Turkana road through community mobilization strategy.
- Train on alternative conflict disputes resolution and referring back to best practice e.g shedding of blood. The ceremony involves the elders coming together and a bull is slaughtered using a spear after which the spear is broken and buried as a sign of peace making between the two communities.
- Train on coping mechanisms to new technology in conflict prevention. There are changing trends in cattle rustling caused by Introductions of motor-bikes and Mobile phones used for stealing cows now. Train on intensive peacebuilding and capacity building in empowering the youths to use motorbikes as a source of income and not for committing crimes;
- Train on how to partner with state and non-state actors in peace building, conflict prevention and conflict sensitivity. For example, The Selam Ekisil (SEEK) project - based on the Amharic (selam) and Turkana (ekisil) words for peace - The project aims to reach 15,000 people with peace-building, conflict management and resolution activities with a focus on strengthening existing formal and informal institutions and developing social cohesion that supports the rich inter-connectivity and shared experiences and interests of this area.

5. Key Features for Training Manual from Southwest Ethiopia in South Omo-Turkana (IGAD Cluster I)

- The manual should be clear and concise.
- Use language in the training manual that can be understood well by the pastoralist community. Train on conflict sensitivity and consider friendly language, which does not

propagate a conflict for example the Dassanech community in Kenya is referred, as Merrille and they feel offended.

- Train on conflict mapping especially the conflict hot spot areas. The following were shared as hotspots areas in the cluster Meyani, Cocroch, Miyani, Exum, Todenyang, Ceass, Salom, Nyamarack. Kibish Maringoi (get the correct spelling of these hotspots areas).
- Training both men and women seated in the same room will not be perceived as being conflict sensitive. Separate men and women and recognize peace ambassadors creating space, free expression tolerance, in the training.

6. Specific and Critical Findings from Southwest Ethiopia in South Omo-Turkana (IGAD Cluster I)

On proposed modules: After conducting several interviews, the following was observed for the development of the manual that will be tailored to specific needs, in which people on the ground are able to use. The interviews also suggested that the current manual is bulky. Therefore:

- Conflicts in the community triggered by individual killings, is seen as acts of heroism, which can in turn stimulate ethnic conflicts. There is a need to train the community on peace building activities, conflict prevention and conflict sensitivity. Individual ill acts can lead to a much larger ethnic conflict, often between traditional rival groups.
- Youth empowerment is necessary because youths are involved in cattle raids, if they can be trained on how they can become economically empowered, it will bring peace to the community. In addition, the 'heroes' are often idolized particularly by the youth. Because of their fame in the community, girls easily accept 'heroes', to marry them hence the need for capacity building of the community in peace building activities which target the youths.
- Train on conflict resolution and reconciliation. Most pastoralists in the area feel humiliated if an attack on a family is not revenged. Retaliatory acts receive positive reactions and are often rewarded by the community. The feeling of humiliation and the subsequent retaliatory measures are usually perceived as collective responsibilities of the entire ethnic group concerned. But if alternative disputes can be introduced a conflict will be prevented.
- The ethnic groups in the study area reward acts of killing and looting and honour the best war actors as heroes. Ritual ceremonies are held for someone who has killed a member of another ethnic group, a cultural practice that provides him with a better position in society and increases his opportunities for marriage. This cultural practice is accepted by the community, but remains one of the principal factors that trigger inter-ethnic conflicts in the zone.

7. Training Mode to Consider in Southwest Ethiopia in South Omo-Turkana (IGAD Cluster I)

Recommended

- Train ToTs from 15-30 members present; Locals can be trained for not more than 2 days -3days. But TOTs not more than 5 days;
- Use pictures relevant to community e.g. using camel hump to discuss conflict stages or the hills of Dassanech bordering Kenya and Ethiopia this enabling methodology used simple and interesting;
- Avoid sketches in the manual use the zebu cows, mountains to visualize and understand; Avoid using pictures of white people or Western theories;
- Use biblical example with local case studies of peace building, conflict prevention and conflict sensitivity;
- Use videos- record clips, edit and run as a video, which can be used to train them. It has worked for APHIA, TIMIZA-AMREF. In Kibish – sub-county a picture of an elder with his children on a billboard encouraging the communities to take children to school. Similarly IGAD-CEWARN can have a billboard in the cluster projecting peace building;
- Conventional research helps in video recording, record success stories e.g. fisheries partnering and recording how fisheries departments have addressed the issue of stolen nets. Common cattle vaccination which is shared by both communities;
- Organize for a peace conference within the intra Woreda where pastoralists who have changed from pastoralism and to agro-pastoralist by growing sorghum, maize, bananas can be given an opportunity to speak to the rest;
- Train on best practices e.g. In Libelle, Semeret the agro-pastrolists are able to plant bananas, fodder grass for sale in the market;
- Train on peace building with a focus on the following areas: Nyangatom: internal and cross border conflict in Hama and Dassaech, Surmi, Mursi on the western zone. Cross border include Turkana-Nyangatom and Kibish are hot spot areas;
- Train not more than 40 elders on peace building and each Kebeles for not more than 3 days. Strengthen the efficiency of peace committees established at Woreda and Kebele levels, particularly in conflict prone areas;

- Target the youths by training them in business. Establish business group to empower and give them capital and seedlings to plant bananas, maize, sorghum etc.;
- Train on dialogue especially intra dialogue in the neighbouring Woredas. Turmi place for dialogue since it is the head of the community. This should include the elders and youths; Include security personnel in the training on dialogue because they carry out dialogue when there is a conflict.
- Train on reconciliation since the government plays a big role in reconciliation along the border meetings with the community;
- Best time to conduct training is during raining season between March-April when the pastoralists are at home;
- Approach training coordination in zonal level on developed programmes. IGAD should develop a manual on pastoral development;

PART IV: MARSABIT- BORANA AND DAWA ZONE (IGAD CLUSTER II)

1. Introduction

The CEWARN-IGAD team of experts produced this report after carrying out a field study in the Marsabit-Borana and Dawa zone, classified under (IGAD Cluster II). The team travelled to the specific cross-border areas leading from Marsabit to Moyale border town. Some government officials from Ethiopia were met in Moyale border town. The study was conducted from 10th until 15th February 2020.

This report outlines the background and contexts of the cluster areas, content of the study and proposals to customize the manual, more specifically in the context of the Marsabit-Borana and Dawa zone (IGAD Cluster II).

2. Background and Contexts

Moyale is a cross border town located along 860 kilometers of border stretch between Ethiopia and Kenya from the capital Nairobi and Addis Ababa. It is located in Moyale sub-county in Marsabit County in Kenya. The Ethiopian side of Moyale is located in the two Woredas of Moyale Oromo and Moyale Somali. Diverse pastoral communities including the Borana, Gabra, Garee, Burji, Sakuye, and other minority groups inhabit it. The Kenyan side of the border is predominantly occupied by the Borana and Gabra who are the two sub clans of the Oromo ethnic group, some are the Garee that compose a clan of the Somali ethnic group.

Often, whenever there are violent clashes, sometimes between the Oromo and the Garee on the Ethiopian side of the border, the conflict eventually spills over the Kenyan side that causes further tensions and episodes of targeted attacks and confrontations. The contexts in which Marsabit – Moyale conflicts have more of inter-ethnic conflict for pasture and access or ownership to water points. Impeded by many other factors, Moyale borderland has for so long experienced inter-communal conflicts that tend to vary from low to high intensity ones depending on the contraction of socio-economic, socio-cultural factors, resource issues and environmental stresses, ethno-political, changes in the politico-administrative units and boundaries, cultural prides and strong affinity to identity, political boundaries, coupled with the involvement of multiple external actors and small arms proliferations.

There are historical impediments that compelled these communities to dispense off violent clashes.

Participants interviewed during the study emphasized that land is a key conflict-driving factor in Marsabit County. In Moyale, Ethiopia, this study established that there were fears following the elections. According to the monitors - focal persons, tension between the Oromo's and Somalis in Ethiopia is brewing. This is because the new regime in Ethiopia under the leadership of Prime Minister Abiy, was celebrated by the Boranas causing fear among the Somalis in Ethiopian-

Moyale side who benefited from land allocation from the previous regime. The Somalis fear that land they occupy currently will be reverted back to the Boranas. This is evident by the fact that region 4 and 5 fought after Ethiopia elections. The Boranas were pushed away to create land for Somalis by the former regime creating historical land injustice, which the Oromo's are now demanding to regain their land.

3. Major Findings

The findings from the field study suggested many new facts and confirmed old information on either to improve or tailor them specifically for local users. For example:

- Developed modules should be in line with the peace building, conflict prevention and conflict sensitivity. Based on specific needs, the order of these modules may be locally customized by local trainers;
- Initially, IGAD-CEWARN instituted Local Peace Committees (LPCs). However, over time and where incidents have occurred, most LPCs' work has been either overshadowed or even forgotten causing the challenge of under preparedness or failing to prevent conflict erupting. There is a need to revive LPCs all the way to community levels and enhance the capacity of LPCs thorough community based training techniques. This will help include all community members;
- Dialogues are not followed especially after a fight, and hence there is a need to incorporate enhanced community dialogue sessions in the manual guide, more specifically under the peace-building module. The manual should contain training on peace building, dialogue, mediation and arbitration; an element of restorative justice and reconciliation was also one area that has been left out in the past CEWARN training. The need for trauma healing has not been included in the past manuals, must be included in the new manual;
- Peace Monitors (PMs) on the ground should be willing to report incidences using text messages like SMS even without facilitation. This is because, there is need to share information, timely enough for response;
- Many Key Informants (KIIs) suggest that sharing of information should consider what they call "bush telegrams", which is a type of information shared during special functions at designated gathering places like water points, weddings, funerals, children birthdays , among others;
- Active partners who are working on peace building issues on the ground like PACJA, Green Africa Foundations, ICPALD, SND, Caritas, PACIDA, MWADO-Marsabit women advocacy must be encouraged to forge partnership in peace building all the time with other partners working in the community;

- Training should focus on restoration of community transformation since it helps in sustainability, diversification of skills and promoting TIVET courses;
- Training on climate change resilience caused by unpredictable weather conditions which has caused great losses to the farmers from the cluster;
- The manuals should be translated into local language like Kiswahili, Oromiffa, Somali, etc., it should not be complicated but made simple not more than ten modules;
- Depending on specific need, the recommended training size/numbers should be between 30-35 persons per training; there are sensitivities to take care about, for example, cultural sensitivities, patriarchy where women and youth may not be mixed with elderly men, venues, timing of training, etc. Women can be trained in own groups, so are the youths, etc.;
- Train people from conflict hot spots to improve peace in the affected community incorporating Conflict sensitivity, Conflict prevention and peace building was recommended in that order;
- The region experiences many challenges and one of them is lack of political good will on peace building. For example the government wanted to set up a KDF at Karerei, but the community opposed it. Warriors referred to as *Warani* (young livestock herders Rendilles) stormed the meeting and the village elders who were in support of the project initially remained quiet some of the elders started opposing the construction of the KDF barracks fearing the “waranis”. The reason given by the *Morans* for storming the meeting was because they were not involved in the decision making to construct KDF barracks in their land. Hence the need to train on conflict sensitivity when beginning a project in the community.
- Vicious conflicts amongst state and nonstate actors perpetuates vicious cycle of violence. It has become difficult to tell whether the political leaders run conflicts because any time the communities are fighting, the political leaders are the first ones to be pinpointed. On the other side, the political fear to tell youths to stop raids which means the community held them at ransom. It is not understood who is running the show because leaders are accused of fuelling conflicts in the region. According to DCC the leaders are also frustrated because they claim they do not have a hand in any conflicts in the regions. Training that targets ways and means of breaking the cycle of conflict violence is required, and especially that which can also build confidence and trust;
- Training must target the need to create resilience about stereotypes. For example, when the warriors are arrested and taken to a police cell, the MPs are under pressure from the rest of the youths to release them from police, and failure to which the MPS are threatened with death, rejected by their own community or voted out during elections. The perceptions or stereotypes should be reviewed where by the manual should contain conflict sensitivity on how they view other communities. The DCC cited an example where he reprimanded a chief

while addressing a “baraza” was referring to their neighbours as “our enemies” to use a cohesive language;

- In unpacking whom the actors are to conflicts in the cluster, the DCC posit critical questions as to who is the source of the conflicts? And how does it benefit the Marsabit cluster II. Answers were provided that there are 4 layers that can be developed to identify the gaps from the old manual and proposed new one relevant Modules; Layer-1 is the community; Layer 2- Brokers; Layer 3- politicians; and Layer 4- government. Layer 2 is the broker identified as key spoiler/trouble maker). Brokers are the most, the ones who are fueling conflicts. They are like firewood burning;
- The training should also include elements of introducing role models in peace building legends for example. The DCC gave an example of a former warrior who confessed how he shot down the helicopter carrying former P.C of Rift Valley the late Mr. Chelanga. The culprit is regarded as a legend in the community nicknamed P.C. Such people should be targeted for training;
- Recommended identity of projects which are not conflict sensitive because many NGOs or partners in the area were engaged in several projects on peace buildings but the content of the training was not standard. Therefore there is need to have standardized training manual;
- National government has invested little on peace building because they lack resources to travel in the vast areas in the region. NCIC is only based in Nairobi and does not exist in the county. The chiefs are not armed and they lack resources to travel to mitigate conflicts. (Buy them motorcycles) and Boardroom meetings should be held at the site where the conflict began. CDF and MCA budget does not include peace building initiatives which is key in the area of training;
- Include media conflict sensitivity in the training manual, the local vernacular radio stations should be conflict sensitivity;
- Include Marsabit –Turkana cultural dancers as peace ambassadors, whereby they can perform in other countries showing the world they are not fighting anymore but living together peacefully, it can also be used as a cultural tourist event where tourists come to watch when they are performing;
- Enhance the community managed selected people to attend training or what they call under tree selection and not those who are the family of the chief. Because of the vastness of the region, it calls for a training of government leaders NGOs, harmony of NGOs plans, and public engagement right from *Manyatta* (local settlements of families).

4. Specific and Critical Findings from Marsabit–Borana and Dawa Zone (IGAD Cluster II)

On proposed modules: After conducting several interviews, the following was observed for the development of the manual that will be tailored to specific needs, in which people on the ground are able to use. The interviews also suggested that the current manual is bulky. Therefore:

- Where possible, please reduce the training to not more than three days with simplified contents to fit into three days of training;
- The training material should include, pictorial diagrams, visuals, videos, symbols and case studies to make it interesting;
- Modules should be in local languages and therefore, local trainers must understand the manual well for their interpretations;
- Collaboration with the Ministry of Education to develop peace building module to be included in the curriculum/syllabus which can be taught after classes;
- Tailor-made trainings to fit all the communities' needs which can be challenging, but also by considering capacity building on conflict sensitivity first;
- Where there are constant conflicts, like between Somalis and Oromos with presence of military soldiers on the ground, there is need to train on peace building, conflict prevention and conflict sensitivity;
- Training to address very tough issues like that of Dillo boundary disputed boundary/IEBC has delayed its demarcation of boundaries causing tension in the disputed area;
- Where for example, the Kenya government has withdrawn all the non-locals in for example, Mandera - Wajir North, there is fear in Wajir, Madera, that Al-shabaab are penetrating deep inside Kenya. However, there has not been any indication that Moyale have Al-shabaab elements. However, elements of Al-shaabaab are seen in Bute in Wajir and there is increase in highway banditry;
- University and airstrip are being put up, the Burji and Boranas are having a simmering conflict. Burji are farmers, Boranas are demarcating the land so that they can benefit from government payment when compensating for structures in the claimed land for construction;
- Presence of new guns is disrupting peace-building. Some communities are expecting to be displaced and they are ready to face the fight, thus the need to prioritize buying guns rather than train in peace building.

5. Training Mode to Consider in Marsabit–Borana and Dawa Zone (IGAD Cluster II)

- Key planning must know how many days are planned for the training, or whether you put one group together. For pastoral communities, 5 days (CMDR) may be too long, but three days for each module using practical and case studies can be useful; The training should not be more than 30 people for bigger community training; Two people should undergo ToTs training;
- Manuals should include historical incidences of peace building, but must look at it as a continuous process. Use and improve on best practices with case studies e.g. Moyale town people live according to the various communities historically, the colonial government refused them to move into town with their cattle . That's why they live in *manyattas* according to clans. So training must consider these groups;
- Modules should include definition of conflict sensitivity in a local meaning, and how it can be integrated in a project cycle; and during trainings there should be focus on the spokesperson who can channel the voices of the community;
- The modules should include making ICPALD and ICPAC programmes more conflict sensitive; Develop conflict sensitivity on pastoral livelihoods resilience through building peace and include vulnerability and resilience of the community in the training manual;
- Training on sustainability of peace building programmes should be continuous to prevent future conflicts;
- Training under conflict prevention must look at how sharing of information on climate change and its effects on the livelihoods are imparted to the pastoral communities;
- Training should be inclusive and transparent with agreed venue by both parties especially where there are incessant fights, for example, between the Gabras and Boranas on both Kenyan and Ethiopian sides, has been a huge problem that has been ongoing for the last 10 months;
- Training should be timely and avoid some key calendar dates like elections in Kenya and Ethiopia. There has always been tension that escalates whenever there is election on Kenyan side that generates intrigues of politics at the county government; The same applies on Ethiopian side;
- Training should strengthen community MoUs. There was fight that began after elders from both sides passed an MoU known as Maicono Dukana Declaration whereby if one is injured they pay 15 cows, and if 1 person is killed the perpetrator pays 30 cows; The Kenyan side

broke the declaration when a Gabra from Ethiopia was killed and failed to pay they followed by killing two Gabras again. The elders from both sides do not see each other eye to eye therefore; they are seeking for third party mediation, which they have written to CEWARN to intervene. The fights are in 5 districts in Ethiopia side and 4 in Kenya;

- The killings took place in HOBOK location in Ethiopia whereby, 7 schools have been closed, 14 people killed, 18 injured children/women, 537 cattle stolen, cattle's shot dead, 37 goats were killed, 26 households burnt down and are now IDPs, 6 guns stolen from Ethiopia and the need 3rd party mediation was requested, but there has been gaps in this request where training should help;
- Introduction to conflict sensitivity, /triggers, customizes to fit the three clusters. Communication and the feedback and how the information should be communicated for early action, how to address types of conflicts and coordination of diverse group;
- Consider holding trainings where there is conflict/ use administrative boundaries (earlier on it came up in the county government that the delay of IEBC to demarcate boundaries had contributed to the disputed areas suffering from conflicts every now and then;
- CEWARN -Sharing bulletins, training manuals should include sharing information whereby "sorios" form the ways of disseminating the information.

6. Recommendations

- Most Kills for example, National Disaster Management Authority (NDMA) insisted that they want their programmes to be conflict sensitive after taking us through the 6 pillars of their area of operations; they recommended a conflict sensitivity module should be integrated in their peace programmes. The manual should bring out clearly linkages with other modules and integrate those modules developed and being used by NGOs on the ground e.g. PACIDA, CARITAS, SND, World Vision, CIFA;
- Strengthening the local peace committees at the grassroots will help the community to respond more effectively and in a timely manner to conflicts. Include women and youth where possible; Identify and include special groups and individuals who could be vulnerable like widows, recognized peace champions, etc. to be included to be trained. So, the training manual needs to mention them;
- Strengthen the existing Kenya–Ethiopia cross-border peace committee. This committee will help facilitate cross border dialogue and strengthen local responses to conflict. The cross border peace committee can discuss opportunities for collaborative mechanisms that address protracted land disputes in the community, particularly in border areas with Ethiopia;

- Where possible, give training in monitoring and evaluation and exit plan in relation to the three modules and where the project will continue to operate in the community after exit;
- Conduct a civic education and peace building to improve the governance environment, challenge attitudes, increase awareness on peace building and good governance;
- Politicians should be held accountable for any incitement to violence and maximize the positive opportunities for peace to be realized in the region;
- Explicitly bring greater recognition and inclusion of traditional institutions, such as the elders' councils, into a common peace building approach so as to establish long-term processes to address the causes of conflict and the culture of violence. Women and youth should be part of the long-term processes of peace building;
- Incorporate processes of conflict sensitivity in the development programmes, identifying appropriate actions and community links to avoid negative outcomes and promote opportunities for peace;
- Mainstream livelihood projects into peace programming. Design services that can bring together conflicting groups, with regards to water points and boreholes;
- Peace actors in the region must change their approach from passive firefighting to proactive and effective conflict mitigation. To this end, peace actors in the region should be equipped with an in-depth understanding of the root causes of conflict rather than merely focusing on its nature and manifestations;
- Adapt different approaches for peace meetings and training: same people used by government waters down the purpose for example the case study of 2013 where 35 elders solved a conflict without government should be re-looked as best practice. Using elders is key but not the same people attending every conference.

PART V: KENYA-ETHIOPIA-SOMALIA MANDERA, DOLLO ADO AND GEDO (IGAD CLUSTER III)

1. Introduction

The researchers were unable to access Doolow Ado (Ethiopia), Manderla (Kenya) and Gedo in Somalia due to insecurity and ongoing COVID-19 pandemic. However, other methods were used to access KIIs from Gedo in Somalia and Manderla and other key informants through zoom discussion, which informs this report. Furthermore, key information was collected through NRIs, FMs, NGOs (InterPeace), and Security personnel working along the border of Manderla and Garissa who provided key information. The Directorate of Veterinary Services Lower Kabete-Kenya shed light on transhumance conflicts pastoralists and agro-pastoralists and how the training manual could be enhanced on training transhumance in the cluster.

It was important to reach out to such a diverse target population through emails and phone calls because the preceding desk research indicated that issues of peace and security in the Manderla cluster needed clarity. There was a need to extend collection of information from key informants interviewed from the neighbouring regions in Somalia and Ethiopia through Zoom with additional follow up of phone calls. There were persistent network problems, which posed a challenge to collection of data for this report.

The report is also an outcome of desk review of various sources of data and consultations through phone calls with KIIs. To complement and triangulate the information gathered through the KIIs interviews, key informants in the communities living across the borders in Ethiopia and Somalia cluster were contacted to shed light in any wanted a clarifications.

2. Study Site and Inhabitants

Manderla cluster is a geographical triangle of land where the countries of Kenya, Ethiopia and Somalia meet. The Ethiopia angle of the cluster is represented by:

- **Gedo Region, Somalia:** bordered on the East by Bay and Bakool regions, on the West by Manderla County of Kenya, and with Middle Juba to the South and Doolow Ethiopia to the North. The **Gedo Region** is dominated by the Marehan Clan, but also includes Rahanweyn, Ogaden and Harti clans.
- **Manderla County, Kenya:** bordered on the East by Gedo Region of Somalia, on the North by Doolow Woreda of Ethiopia, and on the West and South by Wajir County of Kenya. The area is dominated by three ethnic Somali clans the Garre, Murulle, and Degodia with the Garre being the most populous.

- **Doolow, Ethiopia:** bordered to the southeast by Gedo Region of Somalia, and on the south by Mandera County of Kenya. **The majority of the population in Doolow Ado** belongs to the Degodia clan, followed by Geremare.

3. Source of Livelihood in Cluster III

Pastoralism & agro-pastoralism

Pastoralists pursue livelihoods, which is dominated by livestock rearing. Livestock rearing (pastoralism) is the main economic activity in the Cluster. Households rely heavily on camels, goats, sheep and cattle to meet their daily needs. Cattle are not kept in large numbers because of the harsh climatic conditions and lack of sufficient water resources required to maintain substantial herds of cattle. Although livestock rearing remains the main economic activity in the cluster, there are few agro-pastoralists along the two major rivers, Dawa and Genal. Agro pastoralists pursue a mixed livelihood of both livestock rearing and crop farming. Farmers live in settled communities and cultivate crops for food and cash income.

Trading

In some cases, cross-border trade has been the source of competition and exclusivist claims by one clan. Rival business people have been responsible for fomenting communal conflict in a number of border crossings, including El Wak on the Kenya-Somalia border and further north, on the Somali side. The towns of Mandera and Doolow Addo heavily rely on goods that informally come from Somalia. For instance, the Kenya-Somalia border is currently officially closed because of COVID-19 pandemic.

4. Tenets of the Conflicts in Cluster III

Clanism Rivalry

Cluster III is a point of convergence for many Somali clans. Clan territorial claims are more contentious and disputed than anything else in the cluster. This has made the entire area more vulnerable to communal clashes over land and water, a trend exacerbated by heightened groups that have experienced armed conflict, extremist violence and political instability in Somalia. Clans in the cluster have close clan ties Mandera Kenya, Gedo region of Somalia, and in Doolow in Ethiopia. These clan dynamics provide much of the context for border conflict. The cluster's most powerful clans are the Garre of Mandera and the Marehan of Gedo, and can be termed as the main conflict driver in the cluster in recent years, which has not only caused loss of lives and destruction on property, displacement and migration of thousands of people. The following cannot be ignored under clan conflicts dynamism.

- **Historical Clan conflict.** In Mandera, the main clans are Garre, Degodia and Murule, and they have been fighting periodically since the 1920s. In the Gedo region of Somalia, factional fighting amongst different groups, and sub clans of the Marehan has been a feature of local

politics since the 1990s. In the much more stable and secured Doolow district of Ethiopia, the insurgency by the Ogaden National Liberation is not extreme.

- **Conflicts of Revenge:** Contemporary conflicts in cluster III are to a large extent driven by vengeance and retaliation, which sustains the recurrence and severity of inter-clan conflicts. Warring clans and their militia have been reported to inflict extreme pain and loss of dignity upon their opponents by targeting children, women, and the elderly. The destruction of homes and crops, and attacks has been described as tactics aimed at intensifying conflict and prolonging community revenge.

Cross border Political conflicts

- The spillover from the fighting in Somalia has also increased the political tension in the cluster. Those fleeing the fighting to Mandera have created a lot of discontent between the government of Kenya and Somalia. To understand political conflicts, crisis that is affecting peace building in the region, a good example given during the study was the case of Jubaland leader Ahmed Mohamed Islam “Madobe”, was re-elected as the President of Jubaland state in an election the Federal Government of Somalia (FGS) has refused to recognize. Fighting between the Somali National Army (SNA) and the regional Jubaland paramilitary forces erupted in the border town of Beled Hawo killing 21 combatants on both sides and civilians. The fighting spilled across into Kenya’s territory as the SNA pursued the retreating Jubaland paramilitaries into the Kenyan border town of Mandera and on 4th March 2020. Kenya accused Somalia for interfering with the sovereignty issues and internal politics. This created a lacuna for conflicts and opportunity for al-Shabaab militants to attack.

Resource Based Conflicts

- **Drought and famine:** Drought and famine is a recurrent phenomenon in the cluster and when it occurs, it creates significant strain for the local pastoral-based economy, depleting rangeland and water resources and increasing the risk of disease for livestock and increase in conflicts. The main sources of water in the cluster are from the two rivers, the Dawa and Genale. The Agro-pastoralists who live along the riverine area depend on the river and also on shallow wells dug along the rivers. These shallow wells provide the main source of water. Areas far from the rivers and populated by pastoralists are areas with the highest levels of water scarcity. The main sources of water in the cluster are boreholes and individually or communally owned small water pans. However, they dry up during dry seasons and where water is found becomes conflict-prone.
- In the past, climate change has led to conflicts over resources pitting various clans against each other in the cluster. In addition, overgrazing has depleted the limited pasture contributing to further strain of relations between the pastoralist herders and agro pastoral communities. While the conflicts are related to drought and the sharing of resources, floods in the region and COVID-19 lockdowns makes it relatively predictable that conflict will erupt in the near future, hence the need for dialogue to address issues as they arise.

Influx of Refugees and IDPs conflict

- Political instability in Somalia has led to some influx of refugees, armed groups and light arms and weapons into the cluster that has contributed to escalating conflicts and instability. Local clannisms conflicts have also been sucked into foreign militia thus aggravating the refugee conflict in the cluster. Some of the results of these conflicts have been loss of lives, displacement of people and increased intolerance among the host community. According to Regional Inter-Cluster Coordination Group (R-ICCG) 5th March 2020, an estimated 56,000 people (9,000 households) have been displaced from their homes in Belet Xaawo is one of biggest towns in Gedo region with an estimated 18,000 IDPs 3,000 displaced households. That means 207,000 displaced people are living in the Gedo region.

Al-Shabaab violence

- The presence of Al Shabaab has not only introduced a new form of ideologically inspired violence in the cluster but also violent extremist organization in the cluster is Al Shabaab, which has a strong local base in the Gedo region of Somalia. Mandera has been a terror flashpoint, having witnessed repeated deadly attacks it continues to be characterized by high levels of insecurity through inter-communal fighting as well as the cross-border Al-Shabaab insurgency across the borders the porous border between Kenya and Gedo in Somalia. Ethiopia has been able to firmly secure its border through military presence with its frontier districts with Somalia, which further prevents Al-Shabaab infiltration.

Youth Unemployment

Unemployment, poverty and political marginalization are contributing to radicalization of youths since the unemployment have made the youths become vulnerable and susceptible to believing the promises made by recruiters of al-Shabaab. Kenyan side near the Somali border has been a major source of al Shabaab recruits for raiding, recruiting and radicalizing the youths.

A great many of these youth are yet to be traced. It is suspected that some are active in local clan conflicts, while others have reportedly shifted allegiance to Al-Shabaab and have been involved in various cross-border attacks along the Kenya-Somalia border.

Transhumance

- Transhumance comes from Latin words Trans and hummus meaning “beyond land”, has been heavily impacted in recent years by environmental degradation. Livestock farming is, however, also a cause of violence and conflict in the cluster. Minor disagreements between livestock and farming communities; usually occur as a result of damage to crops by cattle, leading to frequently inter-communal violence. Pastoralists have moved further from traditional grazing areas in order to find pasture and water for their livestock in the process their animals destroy the crops that are planted by agro pastoralists. Due to this, conflicts in the cluster occur many times. This is compounded by the fact that clan settlements are more aggressive, better-armed and organized, pushing weaker clans out of their pastures, and are amplified by the livestock theft and retaliation conflicts.

5. Findings

- Conflicts in the cluster region are complicated by the presence of many large clans and minorities. The four major clans in the triangle groupings are Garre, Degodia, Murule while others were grouped as “Corner Tribes”.
- This study established that most of the conflicts in the cluster rotate around conflicts of revenge. This culture of seeking revenge by targeting innocent people has been perfected and sanctioned over the years.
- Transhumance Competition is a source of conflict in the cluster, caused by the exploitation of resources, which is a source of attacks and reprisal killings among farmer and herder communities. Livestock is a significant source of income for the communities however, there are armed groups that engage in theft of livestock in certain transhumance corridors.
- This study established that peace building in the cluster has been marred with a lot of suspicion; lack of trust to a large extent. Peace building activities have been viewed negatively as benefiting some few individuals. Hence the need to revamp peace building activities by being conflict sensitive.
- The alternate conflict resolution mostly addressed by elders has been perceived by traditional elders as dishonest conflict arbitrators, citing cases where certain elders only agree to be involved on condition that they will receive a facilitation fee. The traditional elders’ role in negotiated democracy has positioned them as political power brokers that call for training in peace building using mediation, arbitration and dialogue. However, this study found out that the existence of Somali customary law known as “xeer”, which was traditionally respected in the common lineage and history may be weak. Xeer is a set of societal rules and obligations, developed by traditional elders to mediate peaceful relations between Somali clans and sub-clan. There could be the possibility of leveraging more on this traditional mechanism for peace building.
- The various conflicts that have occurred in the cluster have resulted in widespread population displacement causing a number of refugees and IDPs. Respondents claimed that while some people have been displaced by conflict based on legitimate fears, conflicts in Somalia have complicated registration of persons in Kenya with many who are claiming their right to be recognized as Kenyan citizens.
- Water shortages and pressures, and the associated insecurity and migrations, have led to clashes between clans and groups. Tensions over water could be further exacerbated by development plans associated with the River Dawa, which is a shared resource between Ethiopia, Kenya and Somalia. This calls for peace to avoid imminent conflict erupting.

- This study found out that constant attacks by the al-Shabaab in the cluster are constant and incessant interference of peace and security for the governments of Kenya and Somalia.

6. Proposed areas to incorporate in the training manual

- **Community Policing Training:** The training has to enable the participants to learn more about the job of the police forces, approaches to community policing, the responsibilities of every citizen, the role of youth in rebuilding and developing peace in Somalia, and the importance of teamwork.
- **Train on resilience:** This training must focus on shared common problems in the cluster such as similar history of underdevelopment, insecurity, political manipulation, drought and environmental challenges, and terror attacks by Al-Shabaab, hunger and disease. These shared problems can provide opportunities for the community to work together to resolve the challenges thus helping to seal their various divisions.
- **Train on community reconciliation and local peace building:** This aspect of the training should emphasize community-centred dialogue, reconciliation; trust building and the genuine efforts to build local peace building capacities. The interventions aimed at promoting peace and integration of youths and women conflict prevention activities.
- **Train on capacity building on sustainability of peace building:** This training must support local peace forums. LPCs can play an important role in contributing to trust and peace in the triangle cluster.
- **Train on conflict sensitivity:** This training, especially peace interventions and how conflict sensitivity can be understood in planning and development is important. This will call for the local communities to drive the process of identifying the root cause of conflict in the cluster region and the right intervention. Training providers like community chief, elders, administrators and security will boost awareness and sharing activities in the community through integrating conflict sensitivity in planning and implementation in community projects.
- **Train on rebuilding trust and confidence:** This training is mostly between the local authorities, political leaders, state and non-state actors. This study established that exclusion of the local community from different clans and their limited participation in most government peace programmes only compounds the mistrust of the local population and undermines the cohesion within the community. There is a need to build the local capacity for peace through community-based conflict resolution processes based on trust-building, addressing the impediments to peace, focusing on resilience factors and adopting a conflict transformation approach with a win-win attitude through *new ways of conflict management and peace education for community members*.

- Train on **youth empowerment** with a section on **anti-corruption and good governance**, collaborative efforts, and zero-tolerance for corruption to empower them with knowledge.
- Train on **alternatives of forced disarmament** for security providers, local authorities and community leaders, local authorities and community leaders to use alternative ways such as **amnesty** for those surrendering arms, which has worked in other places. Train on cultural awareness for state security who are posted to work in the cluster and mediation for government officials, civil society peace actors and security providers.
- Train on dialogue between communities and security providers and between politicians. Dialogue between local communities and security can be designed to build trust and understanding between them. This study found out that there is low trust between the community and security, which is a driver of conflict in itself if not addressed.
- Train on border management through capacity building in communication, livelihoods and human rights to ensure there is peace among the various clans in the cluster. Train in community engagement people centered border management and different cultures and administrative systems.

7. Recommendations and conclusion

- Greater support is needed to promote peace-building activities from the local. The majority of the NGOs and other organizations currently working in the cluster are from outside. The deficit of local involvement and local actors, such as Lifeline Gedo, should be empowered to expand peace building activities to this area. This is especially relevant, as security is becoming a significant aspect of local politics and development in the region.
- There is need for consistent monitoring of early warning system, hate speech, disarmament and control of illicit arms through coordination and collaboration of sharing information. The situation in the cluster provides an opportunity for greater collaboration between states and non-state actors.
- State institutions and services linked to security remain fragile or non-existent in many parts of the country and significant capacity building of government officials is required.
- Re- thinking community policing and embarking on re-designing and rethinking through community policing program in the wake of constant attacks by al-shabaab terrorists. This will enhance partnership through sharing intelligence and rapid response to insecurity threats bedeviling the cluster.
- Involvement of traditional elders in peace building processes can be leveraged on strong ties existing between the clans living in the region which they have profound respect and value

for the institution of elders. With Al-Shabab still terrorizing the Kenya-Somalia border, internal diplomacy channels should be employed to engage and reconcile through Dialogue, which is paramount for Somali politics at this cluster.

- Water is a scarce resource in the cluster, and many water sources dry up completely during the dry seasons. Agro-pastoralists who live along the riverine area depend on the river for farming. Pastoralists require water as well as pasture for their livestock. Interventions such as capacity building of the community on managing shared resources could support existing efforts to enhance local skills. These are designed to build local capacity and reduce conflicts arising from shared resources. Successful interventions in the area are those that adopt a cross-border approach.
- Develop initiatives that focus on one side of the border risk missing the wider dynamics and interrelationships of people and their social connections, economic activities, resources and movements. A cross-border dynamic is particularly relevant when it comes to interventions that focus on natural resources, and how best to share them, and livestock.
- Better opportunities for the youth with more attention paid to the youth by increasing opportunities for education, employment and political participation. The youth need to be able to engage productively in peace building activities and economic empowerment that builds unity is based on common values and the prospect of change in the community. Youths cannot be ignored in peace building interventions.
- Peace building through either dialogue mediation, interventions should be mindful of the underlying security issues of the area and the potential for inter-clan instability, and therefore is need to adopt a conflict-sensitive approach.
- Enhance women empowerment with a focus on peace building, which can be customized to include programmes such as family planning, food security and maternal care for peace building to ensure peaceful co-existence among different clans.
- Enhance livelihoods by strengthening alternative and complementary livelihood strategies by pursuing development that can identify other sources of income that can generate opportunities that can support pastoralists and agro pastoralists.
- Strengthened capacity of customary institutions in peace building, civil governance and conflict mitigation by activating community mediation committees that will stop the culture of impunity by transhumance activities.
- Strengthening partnership with peace and security providers to enhance sharing of information to prevent conflicts in the clusters.

- Dialogue with agro- pastoral communities and herders on managing transhumance, through sharing of information and awareness-raising campaigns on vaccination of livestock as well as peace building activities through community shared projects.

PART VI: GENERAL CONCLUSION

This section of the general conclusion is key thematic areas that have been suggested by many respondents should be included in the manual. It is general and that means any trainer in any of the clusters can use it as deemed necessary. The thematic areas have also suggested that these areas can be further investigated to form major parts of research where necessary.

1. Suggested Thematic Areas to be Included in the Manual

- Community empowerment especially for youths and women with consideration to economic empowerment;
- Training on rangelands, lowland, climate change management affecting the region;
- Train on pastoral livelihood resilience and how it contributes to conflict prevention, peace building and conflict sensitivity, on induced pressure on livelihoods and resource access, and helps to build resilience among the pastoral communities. Local resilience is undermined by a range of shocks, including unpredictable weather patterns, environmental degradation, recurrent disasters and resource pressure that are caused by population growth and large-scale development projects. These have placed significant pressure on livelihoods and food security, and generated conflict and instability between groups competing for access to land, water and fishing rights;
- Train on early warning information, using field monitors with specific conflict indicators, will help generate conflict data, with proper analysis and decision making, and could help prevent conflicts before they erupt or manage conflicts before escalation;
- Train on conflict resolution for example, after conflicts erupt, conflict resolution and transformation tools and practices shall be employed to make sure that relationships underlying the conflict structure be changed;
- Train on conflict analysis so that factors pushing conflicting parties into violence should be well studied in a participatory manner. Based on findings of such a study, state and non-state actors could collaborate with the community in alleviating resource scarcity and promote peace between communities;
- Train on how to integrate peace building to development works because conflicts breed instability and hamper development by state and non-state actors. There are many cases of development works that were suspended for security reasons, and episodes of violent conflict often lead to deterioration of trust;
- Train on effective partnership cooperation and coordination;

- Train on how to carry on monitoring and evaluation of cross-border peace building, conflict prevention and conflict sensitivity initiatives including involvement of state and non- state actors in these processes;
- Train on sustainable partnership. The following NGOs carry out peace initiative programs VSF-Germany, IPARDA and Mercy –cops, SEEK, GIZ, DRC. In Kenya side PDC. Mercy Cops link people to trade with cooperatives markets access and IPARDA deals with rangelands management;
- Best time to train the local is during the month of December from September;
- Train on how to build capacities of communities, to fully engage in processes for development planning and results through other source of livelihoods;
- Train on dialogue especially intra dialogue in the neighbouring Woredas. Turmi place for dialogue since it is the head of the community. This should include the elders and youths;
- Train on conflict management and resolution activities with a focus on strengthening existing formal and informal institutions and developing social cohesion that supports the rich inter-connectivity and shared experiences and interests of this area. Activities will be guided by the communities, including through 9 local peace champions and 20 women leaders, with emphasis on important issues such as contested grazing lands, fishing areas and water resources.