

Report on

**FES Dialogue on Conflict and Peace Building in
Eastern Africa: Planting Seeds for Justice, Lasting
Peace and Sustainable Development.**

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FES Dialogue on Conflict and Peace Building in Eastern Africa: Planting Seeds for Justice, Lasting Peace and Sustainable Development, Impala Hotel, Arusha – TANZANIA 2-4 October 2006

Background:

Different types of violent conflict have manifested themselves and are persisting in the Eastern Africa sub-region region. The regional and national responses to ameliorate these conflicts have been varied. Initiatives that have been undertaken and continue to be pursued in order to resolve these conflicts and establish lasting peace are an important pre-condition for sustainable development in. Underlying these approaches have been three main perspectives.

- i) Peace and justice are inter-linked therefore crimes have to be punished. There can be no peace without justice. Peace without justice undermines the confidence of victims and survivors of conflict in the peace building process, and may not lead to sustainable peace. The spirit of the law that set up the International Criminal Court stands behind this perspective.
- ii) Provision of Amnesty by Governments will provide armed groups with an opportunity to refrain from active engagement in conflict and provide a platform for peace negotiations and bringing about national reconciliation. Hence the Amnesty Laws that have been enacted in some instances by some countries
- iii) Peace is not only about cessation of hostilities or settling of a conflict. It is about rebuilding of relationships. This approach is rooted in the indigenous and traditional approaches to conflict prevention, resolution and peace building which have so far been excluded from present day conflict resolution processes. Cleansing rituals, forgiveness, reconciliation processes for example, underlie this approach.

These three approaches demonstrate that the means to ending conflict and peace-building vary. Making a choice between these apparently contradictory schools of thought poses a challenge to stakeholders and anyone with an active interest in the subject of conflict resolution and peace-building. The citizens within East Africa can only play a constructive role in dealing with these conflicts if they have a clear understanding of the issues that inform the peace debate. There is a need for a deeper analysis and discussion of these various approaches to peace and reconciliation.

It is in this connection that the Friedrich Ebert Stiftung(FES) in Uganda, Sudan, Kenya and Tanzania co-organised a **Regional Dialogue On Conflict and Peace Building in Eastern Africa: Planting Seeds for Justice, Lasting Peace and Sustainable Development** from 2nd to 4th October 2006 in Arusha, Tanzania. This intervention was intended to provide a forum for a cross section of representatives from government, civil society organizations, academia and individuals actively engaged in conflict and peace building processes to engage in analysis and discussion of the various approaches to this subject.

The Dialogue confined itself to specific conflict/peace building initiatives relating to the following: -

- i) Joseph Kony's Lords Resistance Army rebellion and efforts to bring peace to the affected region – Northern Uganda.
- ii) Peace-building efforts and post conflict reconstruction and transformation in Southern and Western Sudan.
- iii) Peace initiatives to deal with the pastoral border communities: the Toposa of Southern Sudan, the Turkana/Pokot, of North Western Kenya and the Karamojong of Uganda
- iv) Refugees as an effect and cause of conflict (Case study of Tanzania)

Objectives:

The main objective of the Dialogue was to provide a forum for conflict and peace-building stakeholders to deeply reflect on the opportunities and challenges that are inherent in the various approaches that are used to resolve conflicts and in peace-building processes in the Eastern African region.

The specific objectives of the dialogue were to assist participants:-

- Develop an understanding of the approaches to bringing sustainable peace in the East African region through sharing knowledge and experiences from resource persons, professionals and colleagues who are actively engaged in peace building processes.
- Deepen their understanding of the mandate and role of the international Criminal court.
- Develop an understanding of the changing face of conflict and the challenges posed by this development.
- Recognize the importance of engendering approaches to conflict resolution and peace building

- Analyse the strengths and limitations of the approaches used so far and recognizing their inherent contradictions, suggest ways to turn the contradictions into complements

Introductory Remarks by Mr. Juergen Peters, Resident Representative FES Uganda

The Resident Representative informed participants that the Friedrich Ebert Stiftung(FES) the world over, is committed to the cardinal principals of social democracy namely, promotion of freedom, solidarity and social justice through political processes.

Mr. Peters pointed out that the cold war has been replaced by various forms of conflict driven by different factors mainly ethnic, commercial and religious leading to insecurity, state break down, refugees, global terrorism by both government and at non-governmental levels. The various forms of these conflicts similarly call for different measures of dealing with these conflicts. He added that the fact that no state or country is free from such conflicts, calls for a unified approach to these ever-changing forms of conflict.

He underscored the role of ICC, despite its shortcomings, as one of the most sustainable and unified solutions to restore world order especially in the face of weak states that have not evolved mechanisms of checking the excesses of the military and those in power.

He informed participants that FES work rests on the conviction that promotion of democracy and the enhancement of peace are interrelated and that these can only lead to a lasting stability and peace in a peaceful environment resulting from a delicate balance between government, the military, civil society and the legislature.

He pointed to the need for a functioning relationship between external parties as well as the conflicting parties in conflict resolution.

Opening Remarks and Key Note Address: by Hon.Kingunge Ngombale-Mwiru; Minister for Politics and Civic Relations, United Republic of Tanzania.

As guest of honour the Minister welcomed participants to Tanzania. In his key note address under the theme *from Conflict to New Political Communities Based on Consent: the challenge of Invoking African Traditions to Secure Solutions to African Problems and Attain Lasting Peace in Eastern Africa*, he highlighted the fact that causes of conflicts are diverse as African terrain is diverse and that, in all responses to conflict, dialogue is the prime mover.

He pointed out that conflict in the region and in Africa in general arises from the struggle to deal with numerous resource constraints, search for political power, inequalities in power and resource sharing, and disregard for the rule of law by those in power, among others.

He also added that conflict and conflict resolution cannot be effectively tackled without appreciating the role played by global and continental bodies like OAU, AU and UN.

He underscored the importance of dialogue in all forms of conflict resolution, saying this is always the beginning point of any meaningful conflict resolution.

Hon. Kingunge Ngombale-Mwiru enumerated various forms of conflicts Tanzanians has faced over time and pointed out that in all forms of conflict, putting national interest and the common good first, is very important. It is these same principles that were used to reach the MUAFAKA between the conflicting CCM of mainland Tanzania and CUF of Zanzibar, which has succeeded because of political commitment; and this is now paving way for a possible inclusive government.

He called for a continued struggle to intensify reconciliation in society which is generally aimed at creating a just peace for all.

The Minister added that:-

- It is true some tensions still exist, for example, over the issue of compensation of those people who were aggrieved in the Zanzibar conflict
- Regarding the possibility of creating a government of national unity in Zanzibar - discussions are still quietly under way because it requires a lot more confidence-building measures
- He was confident that President Kikwete's and President Karume's commitment to implementing the MUAFAKA accord will help
- Donors should give encouragement to the peace process
- In connection with justice, peace and impunity – the suffering and humiliated people of Northern Uganda, Eastern DRC or Darfur in Sudan to choose between justice and peace, they would prefer peace first and other categories later. But for the residents of Kampala, Dar-es-Salaam and Nairobi they would say they want justice because the situations are different.
- Justice is the basis of sustainable peace.
- The ideal is to have peace where there is justice
- Peace-building is a continuous struggle until there is just peace for all.

Key Issues Arising out of the Key Note Speech

- The need for guarantees for ensuring agreements are not overturned
- National Unity vis-à-vis fragmentation – National unity does not preclude diversity(although there is diversity which is destructive)

- Involvement of people who suffer from conflict in the conflict resolution process is very essential
- Lessons from Mwalimu Julius Nyerere - A man of very high moral integrity- very honest, serious, frank, hated injustice and stood for those who were suffering from injustice
- Definition of a revolutionary - is one who stands for justice; justice for those who are denied their rights.

Dialogue Paper Presentation I: Peace Initiatives in Northern Uganda: The Challenge of Applying Contradicting Juridical Systems by: *Arthur Bainomugisha*

The presenter took the participants through the history of the conflict in northern Uganda pointing out that Northern Uganda and Acholi land in particular has since 1986 been a scene of a violent conflict; the conflict has evolved from Gen Tito Okello to Alimadi, Lakwena and Joseph Kony.

He outlined the several peace initiatives that attempted to end the conflict through peace talks include:-

- The 1985 Nairobi Peace Talks;
- The 1988-89 UPDA- Government Peace Process;
- The Addis Ababa Peace Agreement, 1990;
- LRA/M- Government Negotiations 1993-94;
- The 1st Bigombe peace initiative 1992-1994;
- Kacoke Madit: A Diaspora Peace Initiative which took place in 1996 in London-UK;
- The Role of Carter Center and the 8th December 1999 Nairobi Peace Agreement.
- The Second Bigombe Peace Initiative 2002-December 2005
- Involved the setting up of the Government Peace Team headed by the First Deputy P/M, Eriya Kategaya;
- Kony had also written to President Museveni through the ARLPI indicating willingness to talk peace;
- Riek Machar / GOSS Peace Process 2006

It was highlighted that the on-going peace talks led by Riek Machar had raised a lot of optimism that they might be successful.

One major challenge impacting on the success of the peace talks, however, is the contradicting juridical systems in place. This contradiction is very pronounced in the case of the amnesty act and the ICC involvement. This state of affairs has had the effect of sending varying messages to all stakeholders especially the LRA rebels themselves. Additionally, the ICC approach and the proposed Mato-Put are mutually exclusive.

Key Issues Raised in Plenary by Participants

- It was noted with regret that women are not fully involved in the peace talks yet they suffer more during violent conflicts
- The need to involve the government of Sudan in the peace talks as an equally important stakeholder was emphasized
- Why the war in northern Uganda is called the northern war/the Acholi war. Participants wondered as to whether the purpose is to marginalize the victims or raise more support and sympathy.
- The role of the Church in solving/fuelling conflict
- Inclusiveness: Should it imply inclusion even of spoilers? What should be the limits?
- Relevance of Mato-put where not everyone victimized was Acholi
- Need to Recognize Gender dimensions in peace-building
- Recognition of People's capacity to change mind-set

Group Visit To The International Criminal Court for Rwanda(ICTR), Arusha Town

Visiting the ICTR in Arusha was one of the highlights of the Dialogue arrangements. To many of the participants this presented the closest opportunity they could get ever get to an international Justice institution. Participants were addressed by the ICTR Registrar, the President of the Tribunal, the Chief Prosecutor, the Gender advisor in the registrar's office, and the legal advisor in the office of the prosecutor among others.

Presentation by Mr. Adama Dieng(Senegal)Head of Registry - on Cultural Freedom and Sustainable Development in Africa

The presentation brought out important lessons on peace, development and the use and abuse of human rights:-

The presenter defined peace as:-

- not meaning just the end of war
- being equal to development
- incorporating the enjoyment of social, cultural and economic rights.

These rights being interrelated are indivisible and must be balanced.

- In the context of this definition most of our African countries are far from reaching peace.
- Abuse of the exercise of cultural rights fuelled the genocide

On the Justification of the location of the ICTR in Arusha Tanzania and not Rwanda it was clarified that:-

- Kigali was turbulent and justice requires tranquility
- Search for a country that did not have any stake in the genocide and was willing to host the tribunal
- Justice is no longer a national issue, it's a global issue – so court could be anywhere in the region outside Rwanda.

The Representative from the Chief Prosecutor's Office

Informed Participants that:-

- The ICTR was established in 1994 but started operating in 1997.
- Out of all accused, 5 people have pleaded guilty
- All the accused are Hutu. (This raises the question as to whether no Tutsi took part in the genocide):
- development in Rwanda has been ravaged by violent conflict.
- Conflict carries a huge price especially when it is dysfunctional conflict like the Rwanda genocide.
- Unfortunately it is the minority groups that are mostly affected, like the women and children.

The Gender Advisor in the registrar's office informed the participants that:-

- A conducive environment is created for the witnesses to participate in the proceedings without any fear.
- This includes psychological counseling, provision of a gynaecologist who takes care of those with related problems like the raped.
- There are also training sessions and gender training seminars in particular to sensitise the victims.
- Security and support is provided to the witnesses and victims under the witnesses and victims support unit.

The President of the ICTR (Judge Erik Mose- Norway)

He clarified that

- a calendar is designed to guide the sitting of the ICTR which is in turn guided by the number of cases set for hearing.
- On the contribution of ICTR to peace building he clearly explained that peace does not exist in a vacuum and there can never be peace without justice. This set an indication that ICTR through its justice strategies has greatly contributed to peace building.

- Reasons for the genocide can only be answered by the people in the country where it occurs.
- Human beings can easily perform atrocities if the authorities are heading the process - (If you are not with us you are against us, everyone is participating, all the chiefs are participating) Pressure can work – a message can be hammered in and people find that they cannot resist especially if it involves threats that if you don't do it we are going to kill your children. It takes extra ordinary efforts to resist an act like genocide if everyone is engaged in the act.
- The fact the ICTR has had the first Prime Minister to be prosecuted has set a trend that will contribute to leaders' thinking hard
- The threat of justice after atrocities are committed – is strong

Quote “The drop makes a hole in a stone not by force but by dropping constantly”

Dialogue Presentation II : Conflict and Post-Conflict in SUDAN: Reflections on Civil Society Role in *Peace and Reconciliation* by: *Dr. Atta Elbattahani*

Background

The CSOs role in post-war Sudan takes place in a situation largely shaped by the nature of transition and terms of political engagements negotiated in Kenya. It is a situation defined by a number of factors, major of which is a quasi-equilibrium between the Government and the SPLM; Darfur and the East and an increasingly dominant role for International Actors in Sudan's domestic politics. In a curious twist, this situation creates an opening and opportunities for CSOs to fill the void of central politics.

The country as a whole is confronted with tripartite challenge of securing peace, achieving development and preserving unity, albeit on new bases. These challenges, peace, development and unity are multi-dimensional, complex processes intertwined in one shell/nexus that the Sudanese people have to break to make the Sudan the Sudanese people themselves and the world wish to see.

Given the state of political fractionalization and polarization underlying structural fluidity, all these challenges reflect a movement on a continuum-like line from one pole at one end to another at the other end, i.e. from peace as a process to peace as a result, from justice to mercy, from order to freedom.

Tasks and Challenges of CSOs: Unity and Reconciliation

The challenge for CSOs is to firmly hold together the balance and in certain cases tip the balance from one pole to another when and if the welfare and integrity of society is threatened.

CSOs have to:-

- (i) support peace as a process without sacrificing the immediate interests of the victims of war;
- (ii) articulate justice and mercy in viable reconciliation efforts,
- (iii) subordinate the logic of short-term business to that of long-term development, and,
- (iv) shift the terms of debate on unity, from a unity-in-conformity to a unity-in-diversity perspective.
- (v) CSOs should adopt a hard line on 'leveling of grounds' in both state and private institutions and in private and a fair system of dispensations for all Sudanese.

It was clarified that in the context of Sudan:-

- reconciliation does not mean fudging issues of war and peace
- Genuine reconciliation is neither neutral nor passive, (it does not mean forgiving and forgetting).
- Reconciliation must by necessity be tied to laying down new conditions for unity;
- Reconciliation necessarily implies a movement away from monopoly and prejudice and move towards more equal opportunity, and affirmative action for the South and compensations for Darfur come in by way of leveling the ground for less developed regions and ethnic groups.

On some obstacles facing civil society organizations in the process of peace and reconciliation in Sudan in general, and Southern Sudan and Darfur regions it was highlighted that:-

- contradictions between politics and policies which emanates from the fact that power is not fully in the hands of local people and CSOs.
- many CSOs do not want to talk about the past which would enrich their experience for better results because experience is the best teacher.
- there is no guiding policy or blue print for CSOs to use when dealing with conflicts.

Despite the challenges CSOs are facing they have made great achievements:

- They played a leading role during the time of crisis and resistance by helping provide necessities during the drought in Sudan.
- They have also formed a coalition which keeps their work coordinated and strong.
- CSOs play bridging, bonding and blinding roles and they can best perform their roles if they are coordinated.
- Services provided by CSOs are very crucial for the development of Sudan and other parts of the world especially developing countries.

- Development can only be achieved if there is peace which creates a conducive atmosphere for CSOs.

Presentation III: Livestock Rustling and Armed Conflict between the Turkana of North Western Kenya and the Neighboring Communities What Strategies for Ameliorating the Escalating violence? *Presented by George Kut*

The paper discussed livestock rustling and armed conflict between Turkana of North Western Kenya and neighbouring (Karamoja cluster) communities, and proposed strategies for ameliorating the escalating violence.

- Turkana district was defined as part of the larger Karamoja cluster occupied by many pastoralist communities: the Toposa of Southern Sudan, the Karamojong of North Eastern Uganda, the Dessench of South Western Ethiopia and the Turkana of North Western Kenya.
- These communities experience persistent and endless long droughts and have a deep-rooted gun culture arising from the need to protect themselves and their livestock from incursions by hostile neighbors.
- The inhabitants share a lot in common: There are pastoral and agro-pastoral ethnic groups, most of whom share a common language, culture

Conceptual issues

1) Livestock Rustling and Armed conflict

- Livestock rustling is the practice in which, traditionally, pastoralists' communities raided each other and sedentary communities for livestock, mainly to replenish their herds depleted by severe droughts, disease, raiding or other calamities.
- Raids were also orchestrated to expand grazing lands, raise bride price and to a lesser extent to demonstrate heroism among warriors.
- In the past, elders often sanctioned such raids, blessing the raiders before they set off.
- In recent times, inter-communal rustling has become more frequent and severe, degenerating into armed conflict; a militarized activity with no precedence in the history of the cattle rustling.
- The extent and viciousness of the clashes have puzzled even the elders in the affected communities as it manifests itself with devastating acts of human slaughters, rape, burning of pasture and settlement structures, abductions, forced marriages and utmost revenge.

- Today's incidents of cattle rustling are driven by hatred, political instigations, unscrupulous commercial activities, general crime, and availability of firearms.
- Plans and execution of such raids are done in flagrant disregard to pastoralist norms of war and respect for human rights. Consequently women, children and the elderly have become exposed to vulnerabilities precipitated by these conflicts. They have overwhelmed the security operations, eroded traditional conflict management mechanisms and adversely impacted on pastoral mobility and environmental resources.
- This level of livestock rustling is more pronounced amongst the Turkana and other pastoralists communities found in the Karamoja cluster.
- While cattle thefts in some cases are build up activities towards major cattle raids, some result in counter thefts and revenge missions degenerating into prolonged violence.
- Also found in this area are banditry activities in which armed criminal gangs waylay travelers, including livestock in transit, and relieve the victims of their possessions.

2. Human Security

- The concept of security has for too long been interpreted narrowly: as security of territory from external aggression, or as protection of national interests in foreign policy or as global security from the threat of holocaust.
- It has been related more to nation-states than to people. ...
- Forgotten are the legitimate concerns of ordinary people who seek security in their daily lives. - For many, security symbolizes protection from the threat of disease, hunger, unemployment, crime, social conflict, political repression and environmental hazards.

Issues Arising out of the Presentation and Recommendations

- It was noted that the actual CSOs dealing with different issues are not inter-linked leading to duplication of services, clashing strategies which lead to wastage of scarce resources. Thus the great need for organizations to coordinate
- In addition, there is need for capacity building in CSOs and government
- The people should be given a chance to provide their own security other than increasing conflicts by taking other security agencies that their environment more insecure
- While some members argued that the traditional systems of pastoralists should be killed off and replaced with modern ones, other members objected and supported using comprehensive and holistic approaches since one approach may not be effective

- It was concluded that the Human Rights Based Approach is important for pastoralist's community because a lot has not been understood. Their cultural practices are condemned yet there are tools that can be used to sensitize the communities about human rights

Video Presentation: The Masai of Northern Tanzania(A Case Study of the Context of Pastoralist Related Conflict)

The video was intended to prepare participants for the field visit to a Maasai community in Mtimoja village. It vividly brought out the main features and challenges of the pastoral life-style of the Maasai.

It highlighted:-

- Reasons for their mobile life-style as being culture, land degradation and sometimes unclear land borders.
- The poor conditions and lack of services like education.
- The challenge of whether to preserve the culture and forego development or dismantle their culture and develop their area.
- Participants argued that culture and development can co-exist if well planned. The so called backward people know how to preserve their culture and develop concurrently. The Maasai should be given a chance and consulted to utter out their needs other than thinking for them
- The practice of giving priority to animals over people demeans the Masai people. Yet at the same time, the Maasai people and animals have co-existed before peacefully
- The Maasai people need to be seen as committed to development, and should be consulted on their views or else all efforts to development without their involvement will be rendered futile

Traditional Conflict Settlement Institutions- A field Visit to the Maasai Community at Mtimoja Village

Visiting a Maasai community and sitting down with the local people gave an opportunity to participants to hear first hand and ask questions on how the Maasai resolve conflicts. The Maasai elders explained that:-

- The main causes of conflict are water, pasture and land.

- The Maasai people resolve land conflicts by use of the traditional methods. The elders are the first resolve conflicts by presiding over two conflicting parties.
- Respect is an over riding principle in negotiations in times of disputes, the aggressor is asked to pay a cow , blanket and clothes and beer.
- When there is a conflict between elders, they come to a public court and they negotiate without the sanctions or cursing or apologizing as in the case of younger men
- In case of murder, the two clans sit together without going to court, the family of the offender pays 3 cows, 1st cow goes to the father of the deceased, 2nd cow goes to the mother of the deceased and 3rd cow goes to the clan to be slaughtered for cleansing purposes. In addition the family of the offender pays 49 cows to the family of the deceased. Once this is done the conflict is resolved once and for all
- Different clans in the Maasai region differ slightly in their conflict resolution skills

The Maasai used the opportunity to ask the participants to tell them about how conflicts were resolved in their respective countries and they also highlighted issues of critical concern to them .

Issues of Key Concern to the Maasai Community of Mtimoja Village:

- Critical lack of water for the animals and domestic use, there is only one dam and there was a cost sharing arrangement with the government of Tanzania
- Education: they have one school that is very far, they cost shared it with the government to build the school by selling their cows
- Health: they travel long distances to access health services
- Infrastructure: the roads are impassable during the rainy season.

This disproved the existing prejudice that the Maasai are not willing to modernize at all. The Maasai people requested to have this report distributed to different stakeholders so that people can come to their rescue.

Presentation IV: Refugees and Re-Integration: Tanzania Country Experience (Presented by Mr. Jose Mwakasyuka)

The Presentation revealed that:-

- The United Republic of Tanzania, for over the past four decades, has been home to hundreds of thousands of refugees and asylum-seekers from almost all of her neighbouring as well as distant countries both within and outside the African continent eg. Angola, Burundi, Cape Verde, Democratic Republic of Congo, Ethiopia, Eritrea, Iran, Kenya, Malawi, Mozambique, Namibia, Republic of South Africa, Rwanda, Serbia, Somalia, Sudan, Uganda and Zimbabwe.

- Currently, the country hosts a population of about 530,000 registered refugees. The majority are from Burundi (390,000), the Democratic Republic of Congo (135,000) and Somalia (2,700).
- The registered refugees live in special designated areas called camps in Kagera and Kigoma regions. Others are in refugee settlements in Tabora, Tanga and Rukwa regions.
- It is estimated that there are about 300,000 aliens who entered the country in refugee like circumstances but did not register themselves as asylum-seekers and apparently have illegally settled in various villages and urban centers.
- The refugees stay in Tanzania is governed by the Refugees Act, Act No. 9 of 1998 which repealed the previous Refugees Control Act, Act No. 2 of 1966. Guidance on various matters pertaining to refugees' stay in the country is provided by the National Refugee Policy of 2003. The government also makes reference to a number of international refugee instruments which is party to. In fact, Tanzania is party to the 1951 United Nations Convention Relating to the Status of Refugees and its Protocol which she acceded to on 12 May 1964 and 4 September 1968 respectively. Tanzania is also party to the 1969 OAU Convention Governing Specific Aspects of Refugee Problem in Africa which she acceded to on 24 January 1975.

2. *The Genesis of Refugee Inflows and Outflows*

- The county's long history of hosting refugees has evolved through two main eras. The first is from the late 1950's – 80's which could best be termed as local integration period and the second is from the early 1990 to date which is a temporary protection era.
- Refugees who entered the country during the first era, mainly fled their countries due to intensification of the liberation struggles in their countries of origin or in some cases improper hand over of political power from the former colonial masters.
- Those who have entered during the second era, mainly flee their countries due to political upheavals and ethnic strives.
- One of the major contributing factors for Tanzania to play host to large numbers of refugees is its open door policy towards refugees coupled with the country's peace and security.

3. *Consequences of Refugee Inflows and Outflows*

The influx and protracted presence of large numbers of refugees, has had long term economic, social, security and environmental consequences. Among others are the following:

- Destruction of the host communities' property such as crops, animals, school buildings and furniture especially during arrival of mass influxes of asylum-seekers.
- Destruction of roads due to pressure exerted by heavy trucks carrying relief supplies to refugee locations.
- Untold damages on the environment due to indiscriminate tree cutting for construction material and fuel wood.
- Proliferation of small arms and light weapons coupled with the rise of criminality in refugee hosting areas.
- Disparity in the level of social services between refugee designated areas and surrounding villages has remarkably been too big. Services such as hospitals, Schools, market places, water facilities, are usually far better in the refugee camps compared to those in the surrounding villages. In some cases, as the host populations decide to go to the refugee camps for such services, those in the surrounding villages are forced to close.

Issues Arising out of Presentation and Recommendations

- It was noted - Many refugee cases are as a result of political power struggles.
- It was recommended - that as a solution Eastern African countries main focus should aim be on stabilizing governance since this will increase governance and stop the refugee dilemma.

Work Group Discussions, Topic: Winning the Hearts and Minds of the Population

The Dialogue process engaged participants in group discussions centred around specific questions as follows:-

GROUP Work : Session I

Q1. Identify the factors/root causes of social, economic and political disparities in the communities

Governance Related Causes

- Poor governance which is crowned by lack of democracy
- Lack of transparency/accountability
- Corruption
- Lack of rule of law
- Weak civil society precipitated by lack of civic education
- Confined political space to take action
- Lack of political maturity
- Militarization of the political space
- Struggles for political power under multiparty politics
- Fundamentalism
- Bad government without a vision

- Historical and Colonial legacy

Rights Related Causes

- Marginalization of communities
- Unregulated distribution of national resources and illegal exploitation of national resources
- Human rights abuses
- Unfair international systems
- Injustice between genders
- Discrimination according to ethnicity, religion, political and beliefs

Economic Causes

- Scarce resources
- Attitudinal failure of the elite to deliver modernization
- Lack of education
- Uneven development
- Poverty and backwardness
- Negative globalization (monopolization)

Tradition and Culture Related Causes

- Negative traditional / cultural / customs and norms
- (Social economic and political disparities are deeply related)

Q2. What has to be done in our countries to address the root causes of conflict to enhance/ strengthen peace building?

Governance Related Actions

Install :-

- Good governance
- Transparency
- Proper accountability
- Zero tolerance to corruption
- Rule of law
- Engendered effective inclusive e participation
- No marginalization
- Equitable and fair distribution of resources
- Advancing democratization processes- good governance, institutional reforms
- On going civic education
- Enactment of appropriate legalism and ensure implementation
- Undertake institutional reforms
- Rights based approach
- Education and training for modernization and liberation
- People centered and conflict sensitive development
- Autonomy and independence of civil society

Q3. How can civil society be empowered?

- Undertake Capacity building initiatives (not an end to itself)
- Create a conducive legal system
- Undertake Civic awareness
- Promote Networking at all levels to build internal capacity
- Develop a shared vision on peace building
- Develop clear relationships and support of the people
- Foster self-empowerment through networking
- Cultivate mutual respect between government and CSOs
- Harmonization of the role of CSOs
- Enhance transparency and accountability
- Ensure Legitimacy and credibility

GROUP Work - Session II

Dealing with the Consequences of Conflict: How Can we Reconcile / Integrate Different Approaches to Peace Building.

Approaches to peace-building:

- Human approach- civilian security
- Pursuit of sustainable peace
- Pursuit of justice and reconciliation
- Pursuit of an innovative manner
- Human security approach to inform the peace building process
- Traditionally there was a religious and holy agreement that could not be broken and these kept peaces are in society. These agreements should be resumed.
- It should be comprehensive and inclusive i.e., all stakeholders should be involved at all stages
- Plan for short term and long term tasks with clear vision of the final destination.
- Commitment of resources for definite outcome per stage of negotiation
- The role of the external facilitators should be well defined and agreed upon by key stakeholders.
- Key issues and root causes should be addressed

Strategies of integration of different approaches/(can they co-exist)

- Prevention is better than cure- conflict prevention measures are better
- Participation of all stakeholders in the situation
- Pursuit of peace
- Cessation of hostilities
- Search for sustainable peace: have reliable guarantors of implementation for sustainable peace to occur
- Pursuit issues of justice and reconciliation in an innovative manner
- Human security approach to inform the peace building process

- The focus should mainly be on human element.
- The best aspects of traditional and modern should be intertwined for better results which include mediation, negotiation arbitration and reconciliation.
- Parties must appreciate the bigger problem other than the conception of the problem.
- Engendering the approach
- Integrated: best aspects of traditional and modern are intertwined for better results. All these can be done through mediation, negotiation, arbitration and reconciliation.
- The judicial systems must be incorporated and matched with the traditional systems at the community, national, regional and international levels. This will assist in avoiding future conflicting approaches
- In conclusion, a number of factors affect the failures and successes of the approaches, the approaches have to be holistic and integrate both modern and traditional methods to achieve compressive peace.

Brainstorm on the International Criminal Court(ICC) and its role in the above approaches, mainly with focus on Northern Uganda and Darfur.

- The ICC has an important role to play in peace building. It deals with crimes against humanity, war crimes, and genocide
- It is therefore an important stakeholder that checks government's acts when involved in violation of human rights.
- It is not a peace building mechanism rather it's a crime combating mechanism that is geared at dispensing justice regardless of peace building efforts
- It should have the power to arrest all the culprits who commit crimes against humanity rather than wait for crime to be reported
- ICC is very important because it's directed to problems of impurity especially to those people who misuse power for personal gains because they are held accountable.

Final Recommendations

Participants made recommendations regarding what needs to be done to secure sustainable peace in the region. These are grouped under 5 Main Categories as follows:-

1. Peace Education

- Peace building should start at the family level and stakeholders should mainstream this in their daily sensitization and awareness raising work.
- Peace should form an important part of the school curricular to inculcate the love for peace in the next generation
- Governments should promote the formal integration of research studies in peace and conflict into the syllabus at all levels of the education system

- Civil Society organizations should do persistent/consistent sensitization of citizens about their rights, the laws that govern them, the dangers of manipulation and exploitation by selfish people as a safeguard against the re-occurrence of wars.
- Communities at all levels need to develop a deeper understanding of peace and justice as a basis for development because peace and justice are part and parcel of development.
- No human rights violators should be allowed to get away with crime
- Countries should address the root causes of conflict
- Develop and empower the traditional mechanisms of conflict resolution

2. Information Sharing and Networking

- Each Participant should make a short research of 5 pages on an Indigenous process of peace building in their respective country and share it with others on the FES web or e-mail
- Strongly recommend the establishment of an East African network/think tank to focus on providing in-depth analysis of conflict in the region and suggest alternative workable methodologies to sustainable peace-building
- FES requested by participants to expand their website so that the dialogue is continued and keep information sharing

3. Regional Integration

- Regional Integration allowing free movement of people in the East and Central African region is a must for supporting peace in the region
- The UN, IGAD,AU should urgently address the issue of human security especially in the IDPs in Darfur
- There should be response by influential CSOs to the recommendations of this Dialogue on Peace-Building

4. Democracy

- Democracy which empowers the people and ensures participation and people centred development should be promoted
- A Human security approach to peace building should be adopted

5. The Future and Way Forward

- Peace building measures should form part of our government policies aimed at reducing conflicts in our region.

- A serious commitment to peace and avoidance of hidden agenda should be made.
- Influential CSOs should respond to the recommendations of this conference in the peace building process.
- Recommendations should be forwarded to address African governments, OAU, AU and International and local organizations.
- All participants should be good ambassadors of peace by committing their efforts in the peace processes in their area and regions
- Report to be circulated to all participants and stakeholders at all levels and participants should push for recommendations to be realized.
- Participants contact addresses should be made available to all to enable information sharing.
- Participants were urged to undertake community development from their own resources and report back after 6 months as away of showing commitment towards peace