
PEACE AND SPORTS PROGRAMME
FOR YOUTH WARRIORS
2007-2011

In N-Uganda, N-Kenya and S-Sudan


**PLAYING
FOR PEACE**

BACKGROUND DOCUMENT

PAX CHRISTI NETHERLANDS & LOCAL PARTNERS

Composed by Sara Ketelaar

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1. SUMMARY OF THE PROJECT:

1.1. Type of intervention

Pax Christi developed a **Peace and Sports programme for Youth Warriors** in Sudan, Uganda and Kenya, together with local partners Seeds of Peace Africa, Kuron Peace Village, Diocese of Torit, Kotido Peace Initiative, Lokichoggio Oropoi Kakuma Development Organisation, Pibor Development Association and in close cooperation with the Dutch Catholic Sports federation (NKS). The purpose of this long-range programme is to **use sports as a means to reduce violence and cattle raiding and to stimulate peace and social cohesion** by bringing together previously hostile population groups, in addition expand and improve mechanisms for youth to participate in the development of the communities and to use public spaces adequately and to gain access to the services, they are entitled to. The programme targets the involvement of youth warriors, but also kraal leaders, diviners and women. The above groups are involved in the negotiation of the conflict at the various levels; - peace dialogue meetings, peace sensitization and education for mentality change.

It has been chosen to make sports the entry point for the relationship building between the pastoralist communities. Sports can contribute to the building of character, group responsibility, uniting different groups and as entertainment an excellent venue to relax and make friendships. At the same time sports alone will not be able to transform the violent elements of the conflicts. Therefore it is an innovative programme that combines sports with peace dialogue, peace sensitisation and education. In order to keep the focus on this transformation strong accountability is needed on the level of analysis and debate and resulting propositions and proposals.

Youth from the indigenous communities will be trained and educated in different sports and peace building activities. By training trainers, not only their capacity will be build, but also the capacity of the individuals who profit from the training, as well as the community as a whole. The capacity of local NGOs, responsible for the implementation in the area, will be build as well.

The following arsenal of intervention strategies will be applied:

- *Conflict transformation*: To contribute to the prevention and resolution of violent conflicts;
- *Peacebuilding*: The construction of sustainable peace;
- *Capacity building*: To strengthen the organizational capacity of local peace forces, the youth in particular in building a local peace and sports infrastructure;
- *Influencing policy*: By establishing a platform for debate in order for youth warriors to express their needs. This might result on a longterm basis in increased political empowerment to influence policies of political and social actors at national level;

1.2. Beneficiaries

Youth warriors and rustlers in Sudan, Uganda and Kenya , are the main target group. They are most active in the age category of 15- 40 years. Because of the cross border nature of the conflicts and the suspicion between neighbouring tribes, all development and peace trajectories must incorporate youth from all ethnic groups, such as the

Turkana, Toposa (including the Jie and Nyangatom), Karimojong , Lokuto , Buyo, Didinga, Logir, Murle and Kachipo. The direct beneficiaries of the programme are the youth warriors, yet through a programme that combines sports and peace building elements, it will ultimately seek to benefit the community as a whole.

Strategically will be dealt with the role of Kraal leaders and diviners/ foreteller (Ngimurok) who need to be involved in the programme, as well as the women, all involved in the negotiation of the conflict at various levels. This is important when transforming a sense of competitiveness and heroism in sports instead of cattle raiding. Where diviners are involved by giving their blessings to cattle raiders and where women used to be involved by nurturing a sense of competitiveness and heroism in cattle raiding, they will be involved in the programme in order to establish a cultural reorientation or mentality change.

1.3. Brief description of the project

Pax Christi Netherlands, together with local organisations, has been involved in the problem of cattle raiding in the Horn of Africa since the nineties. Recommendations stemming from experience and earlier research indicate needs in the area of political and economical empowerment, alternative security arrangements and cultural reorientation of the youth¹. It is considered to be primordial to involve the warriors themselves in the peace process, but the results can only be successful if they perceive a sense of ownership. It has been chosen to make sports the entry point for the relationship building between the pastoralist communities. By coming together on a regular basis in sports and peace building activities, youth warriors will be enabled to express their needs, aspirations and difficulties (politically empowered) as public spaces/ utilities are used adequately and access to the services they are entitled to, has gained increasingly.

The overall aim of this long-range programme, beginning from January 2007, is to contribute to peace in the region by using sports as a means to reduce violence and cattle raiding and to stimulate peace and social cohesion. The area of implementation of the programme is Kuron, Boma and Eastern Equatoria (Southern Sudan), Kotido District - Dodoth, Jie and Labwor counties- (Uganda), Lokichoggio, Oropoi and Kakuma divisions – part of larger Turkana District- (Kenya).

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

The programme facilitates a holistic approach that combines a practical implementation of a local 'sports for peace' infrastructure with a broad parallel of capacity building regarding

¹ Ruben de Koning. Young men's perspectives on armed violence, peace and development in Najje, Karamoja. *In: Pax Christi Series Faith meeting the challenges of peace. Volume 4: Civil Society acting on Community Security. What warriors want. Pastoralist youth and small arms proliferation in Upper Awash, Ethiopia and Karamoja, Uganda.*

sports skills and management, increased political (and economical) empowerment, peace building and peace education etc., all in accordance with the communities' needs.

The programme will be implemented by a consortium of local organisations SOPA, KOPEIN, LOKADO, DOT, Kuron Peace village, PDA in cooperation with international partners Pax Christi Netherlands and NKS and in cooperation with the local community and local government authorities. It will ensure participation of all relevant stakeholders in all stages of the project implementation to promote sustainability. Focus is given to the creation of sustainable structures lasting and being utilised after phasing out of the programme. The programme intends to bring together various ethnic groups that live in and around this village for the purpose of ending inter-ethnic conflicts.

Results

1. Youth warriors from previously hostile population groups in Southern Sudan, Uganda and Kenya will have utilised opportunities to meet on a regular basis and become engaged in sports and peace activities
2. More community members, including the youth, participate actively in the development process of their community
3. Youth warriors from different groups will be enabled to express their needs, aspirations and difficulties (politically empowered), will use public spaces adequately and have formulated a political agenda of peace and gained increased access to the services they are entitled to

Activities and Implementation Strategies

Planned activities for result 1: **Bringing together Youth warriors and others from previously hostile population groups in Southern Sudan, Uganda and Kenya on a regular basis and become engaged in sports and peace activities together**

1. Gathering baseline data based on previous meetings on the problems related to cattle raiding and violence and determine programme area
2. Exploring the roles of different conflict drivers- such as diviners, women, kraal leaders- comprehensively and give them a clearly recognised place in dealing with the problems related to cattle raiding
3. Identify youth warriors from previously hostile population groups and mobilise them to participate in joint meetings
4. Approach kraal leaders/ elders and communities providing understanding on intent of the programme and ask their support
5. Initiate dialogue among communities that have been considered traditional enemies both nationally as cross border
6. Organisation of national and international tournaments
7. Train selected group of youth warriors (eg. community leaders) in peace education, and reconciliatory mechanisms
8. Formation and or promotion of peace committees whose membership will be drawn from all stakeholders such as religious, women, government officials and other opinion leaders (KURON)

Planned activities for result 2: **More community members, including the youth, participate actively in the development process of their community**

1. Develop/build a sports facility in three countries

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2. Mobilise youth warriors to participate in sports and peace activities
 3. Mobilise the community to participate in the organisation of peace and sports events
 4. Involve kraal leaders/ women (e.g. choir, drama, dance) / diviners in particular, involved in negotiation of the conflict in various levels, around peace and sports events
 5. Develop 'Sports for Peace' training curriculum for sports coaches, referees and peace and sports facilitators
 6. Develop sports training programmes for the youth
 7. Training of community representatives in repairs and maintenance
 8. Involve youth and other community members in construction of sports facility, such as clearing of playground and making of goal posts, in order to promote ownership
 9. Know-how transfer (training) on sport skills and management to youth warriors (soccer, athletics, volleyball, wrestling, basketball)
 10. Know-how transfer (training) on sports management to community members (referees, coaches, other match officials, facility managers)
 11. Creation and development of a local sports structure
 12. Organise and implement inter and intra ethnic tournaments
 13. Exchange regional visits to established sports clubs and programmes
 14. Institutionalise participation of youth in project management and implementation

Planned activities for result 3: **enabling youth warriors from different groups to express their needs, aspirations and difficulties (politically empowered), to use public spaces/ utilities adequately and gain increased access to services they are entitled to**

1. Organise regional, national and cross border *Karacuna* debates on conflicts and transformation
2. Train youth warriors in debating (and subsequently lobby and advocacy)
3. Mobilise women, diviners, kraal leaders to participate in debates on conflict transformation
4. Formation of a platform for analysis, debate and the formulation of a political agenda
5. Youth warriors use different fora for lobby/ advocacy reasons, such as radio programmes or public fora

In order to realize the implementation of the above planned activities, the following strategies have to be undertaken namely:

1. Identification of Peace and Sports facilitators from each county (maximum 3 per local organisation), responsible for integrating peacebuilding into sports activities and creating an extra political dimension by facilitating and organising a platform for debate. A 3 weeks training on sports and peace education will be given to PSFs only, together with the coordinators of the local organisations. A specific training curriculum for Peace and Sports will be developed during the PSF and coordinators training and in preparation of the fieldtraining of Sports Leaders. After the training the PSFs and local coordinators return to their programme area and start recruiting Sports Leaders (coaches, referees, sports officials) and the target group participants in sports activities. The PSF and SLs training might include facility management also. Purchase of balls, sports uniforms and other equipment used for sports. Each team will require 6 soccer balls a year. The same applies to volley balls.

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2. Identification and training of coaches from the different counties. The coaches will be chosen from among the youth and trained in sports and peace education and how to organise sports. The training will last roughly 2 weeks and this will be done in conjunction with SOPA, Pax Christi Netherlands, NKS and by the already trained Peace and Sports Facilitators (PSFs). Criteria for coaches (trainers) for example: at least 17/18 years, good condition, volunteer attitude, informal leaders (people with face in community, lead in peace process), developing of team sports.
 3. Identification and training of referees and sports officials. These will be trained together with the coaches in the Sports Leaders field training, as described in (3) above.
 4. Formation of villages/ kraal sports teams; - X teams per county to practice the following sports namely soccer, volleyball, athletics, wrestling ,(basketball).²
 5. Formation of county sports teams; - X team per county to practice the following sports namely soccer, volleyball, athletics, wrestling
 6. Choir practice to compose peace songs (particularly involving the women), possibly in combination with drama and dance. The songs will be sung during matches to denounce conflict in favour of peace.
 7. Sports practice by village/kraal teams and county teams. The best players from the villages/ kraal teams will be selected for county teams. All the teams will conduct separate practice, followed by inter county competition and finally tournaments and cross border Peace and Sport competitions.
 8. Deployment of Pax Christi field staff (junior expert(s)):
The programme aims at building the capacity of the youth, and the communities and organisations. The staff will be deployed in the start-up phase of the programme to support the local organisations with the implementation of the programme in the different countries. The field staff contributes to the switch-over to the second phase of the programme where participation of the youth and other community members in project management and implementation is being institutionalised.

NB: A whole trajectory/ process of research based on experience in the area, community mobilisation and identification of the persons involved precedes the above mentioned implementation strategy and is equally important. And one of the first activities that is mentioned in the implementation phase of the programme is exploring the roles of different conflict drivers- such as diviners, women, kraal leaders- comprehensively and mobilise them in participating in debates on conflict transformation. The idea behind this is that it is of uttermost importance to give them a clearly recognised place within the programme that ultimately deals with the problems related to cattle raiding.

NB: The Sports for Peace programme will ensure that all activities will incorporate and enhance women's participation (especially enhance the role women are already playing in conflict resolution and peace building activities). Women will be involved in the programme for example through participation in choir, dance, drama in line with sports for peace regional, national and cross border tournaments. Another example that might be brought up is training of women in tailoring and contract them to make uniforms for sports clubs or involving them in the cooking during tournaments and meetings.

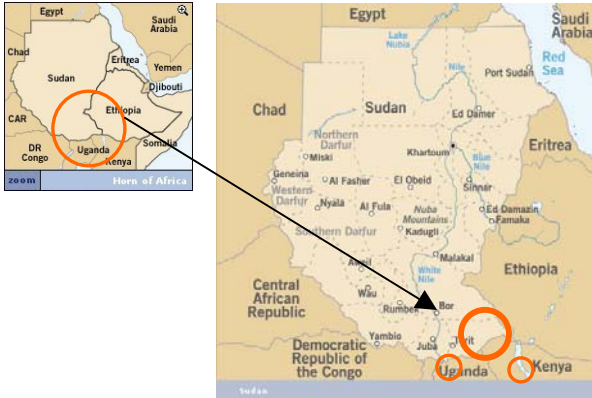
² In the first year of the programme, most local organisations will start implementing only one sport which is soccer. After the first year, depending on the evaluation, other sports might be introduced as well.

Awareness about representation of youth warriors and others from different population groups is essential, since people need to feel equal in representation when choosing warriors at different levels.

The programme is an ongoing long-range intervention program, which will be reviewed after one year. The total project duration is from 2007 until 2011.

2. DETAILED LOCALIZATION OF THE PROJECT SITE

Localisation of the programme site in S-Sudan, Northwest Kenya and Northeast Uganda



3. SITUATION ANALYSIS / HISTORIC BACKGROUND

There is and has been regional instability in the area of Sudan, Uganda Kenya: Instability in areas neighbouring South Sudan: fully-fledged war in Darfur, escalating conflict in Eastern Sudan and in the Gambela Region of Western Ethiopia, pastoralist warfare on the borders from S.W. Ethiopia, via Kenya to Uganda, the war with the Lord's Resistance Army in Northern Uganda, fought out on the territory of Uganda and partly Sudan. All these situations of violent conflict are negative assets for achieving security in the area. A Comprehensive Peace Agreement (CPA) between the Sudan People's Liberation Movement/Army (SPLM/A) and the government of the Sudan was signed in Naivasha (Kenya) on January 9th 2005 after a devastating war of over 20 years. The country and its people have suffered tremendously and are now eager to rebuild their country. Roads, houses, hospitals electricity and water systems have been destroyed and many people carry the wounds of own injuries and the losses of relatives. Human rights were violated at all sides and no justice was applied. Many other armed groups were not involved in the negotiations and the drafting of the final peace agreement. All these wounds from groups and individuals and unsatisfied demands from political parties and armed groups in both the south and the north may hinder seriously the implementation of the peace agreement. Moreover, the war has contributed to much instability in relationships within and between ethnic communities where the violence has also intensified because of the widespread possession of firearms.

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

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

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

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

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

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

Cattle raiding are performed by the young men of the society with or without consent of the elders, but is not an isolated activity carried out by a group of adolescent criminals. Raiding is generally not considered a crime, even if people are killed and resulting conflicts are settled through compensations paid for the dead. In the past attempts have been undertaken to address the issue with the male elders, with the women and although these events have resulted in valuable information, it could address the issue effectively. Attempts to gather the young men themselves failed, because of violent conflicts that broke out twice just prior to the scheduled meetings.

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

3. ANALYSIS OF POSSIBLE SOLUTIONS AND JUSTIFICATION OF THE CHOSEN ALTERNATIVES

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

Pax Christi Netherlands has been involved in the problem of cattle raiding in the Horn of Africa since the nineties. Recommendations stemming from experience and earlier research indicate needs in the area of political and economical empowerment, alternative security arrangements and cultural reorientation of the youth³. It is considered to be primordial to involve the warriors themselves in the peace process, but the results can only be successful if they perceive a sense of ownership. 'This means that stakeholders should:

- Perceive non violence to be in accordance with their values and interests (meaning)
- Believe they are in control of their own situation (self determination)
- Can alter the conditions under which they operate (impact)
- Recognise they depend on others and have to cooperate to achieve something (group orientation)⁴

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

³ Ruben de Koning. Young men's perspectives on armed violence, peace and development in Najie, Karamoja. *In: Pax Christi Series Faith meeting the challenges of peace. Volume 4: Civil Society acting on Community Security. What warriors want. Pastoralist youth and small arms proliferation in Upper Awash, Ethiopia and Karamoja, Uganda.*

⁴ Ruben de Koning, *ibid.* p.43

between neighbouring tribes all development and peace trajectories must incorporate youth from all ethnic groups.

For political empowerment it is needed that the youth are organised in a cross border association in which they could express their needs, aspirations and difficulties. Herewith civil society organisations and the church should support them. Community security is the concern of the communities themselves, but also of the new GOSS. The UN in conjunction with the national governments are involved in DDR programmes with a strategic interest to involve the communities. Simultaneously alternative livelihoods need to be developed with the assistance of civil society actors and the church in an area with limited possibilities. The cultural reorientation would require a long-term approach using psychosocial methodologies but also offering concrete alternatives.

The proposal for a peace and sports programme builds on these recommendations and earlier meetings held with neighbouring tribes of the Dodoth, Jie, Karamojong (Uganda), Murle, Jie, Toposa, Didinga, Kachipo, Nyangatom (Sudan) and Turkana (Kenya).

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

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

The sports project will provide the young warriors with an environment that stimulate development of self-esteem in their communities and provide an informal learning that leads to attitudinal change. In Kaabong and Kotido districts Uganda for example are sports facilities rare and only reserved for institutions like schools and colleges. The sports project will contribute in boosting the sports competitions in the area. It will correct the long time perception on sports by pastoralists which regards sports as a privilege for the people in the urban centres or those who have been at school only. It will also create the team spirit and discipline that goes with sports and the possible exposure that will result from those who have shown talent to visit other sports centres like the Tecla Lorupe Athletics camp in Kepenguria Kenya, and Kipchoge Keino Training camp in Eldoret-Kenya. This kind of exposure will not only be an eye opener to a different lifestyle but can also become an opportunity to create peace ambassadors within and for the sports for peace programme.

4. GENERAL IMPLEMENTATION STRATEGIES

The project will strive to build the capacity of the nomadic community through formation of Peace and Sports clubs in the three countries. The sports teams will be identified from different communities. Peace and Sports facilitators will be trained in sports and peace education. They are responsible for integrating peace building into sports and giving a political dimension to the programme by the creation of a platform for dialogue. On their turn, Sports Leaders (coaches, referees, sports officials) will be identified by PSFs and the local coordinators and they will be trained as well, eg. by the local PSFs. Teams will be formed in each of the three area's from different communities and facilitated with sports equipment to enable the teams to practice on a regular basis before they are engaged in inter community competition, inter county tournaments and finally crossborder tournaments. After satisfactory sports practice and inter community competitions, youth and other community members will work towards a cross border sport tournaments/ peace conference and on a longterm base towards establishing links with regional sports- and peace networks.

The sports in each country will target to attract up to 2,000 youth, ranging from the age brackets of 15 to 40 years old. The older youth in the community can have a function as a particular rolemodel and/or a peer educator and agents of change.

An essential element of the programme is the organisation and integration of peace building meetings. Peace dialogue and peace sensitisation meetings will be integrated into/ and combined with sportsactivities and events, but also on ad hoc basis depending on the dynamics of a conflict. Kraal leaders, diviners and women will be involved, all involved in the negotiation of the conflict at various levels.

Besides the sports, peace choirs can be introduced from the communities. The choir members will be composed of women in particular and they will compose songs that condemn violence and expose all the evils associated with the practice of violence. Likewise with drama and dance.

An important element of the programme is the creation of a platform for youth warriors, both male and female, to express their needs, aspirations and difficulties by bringing them together in peace and sports activities on a regular basis.

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

Why using sports to address this challenge?

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

5. AGENCIES INVOLVED

IMPLEMENTATION

SUDAN:

Diocese of Torit, Justice and Peace Department	DOT
Pibor Development Association	PDA
Kuron Holy Trinity Peace Village	KHTPV

KENYA:

Lokichoggio Oropoi Kakuma Development Organisation LOKADO

UGANDA:

Kotido Peace Initiative	KOPEIN
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COORDINATION

KENYA:

Seeds of Peace Africa	SOPA
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In close cooperation with Pax Christi Netherlands

OTHER ORGANISATIONS INVOLVED

Dutch Catholic Sports Federation (training 2007)	NKS
Intervida World Alliance (donor 2007)	INWA

5.1 Local coordination

Pax Christi Netherlands is responsible for developing the programme and constituting the idea; the mobilisation of funding and accountability to donors; identification of gaps/ training needs; provision of knowledge and trainings (such as lobby/ advocacy, peace dialogue and sensitisation); linking up with international networks; facilitation; capacity building; development of a Peace and Sports training curriculum; monitoring and quality control of the programme; application of field staff through PSO and guidance to/ and cooperation with field staff. Pax Christi will coordinate the programme from the start in close cooperation with its local partners and with the intention to hand over the coordination, if possible, to local partner SOPA.

Dutch Catholic Sports Federation (NKS)

NKS advises and assists in developing the sports programme; in building local sports structures; in the development of a 'Sports for Peace' training curriculum; provides training and education of Peace and Sports Facilitators, Sports Leaders (coaches, referees, sports officials); is responsible for possible involvement of sports (-management) interns.

Seeds of Peace Africa (SOPA) is the central communication point in the region and gives feedback to Pax Christi, is situated in Nairobi, works in close cooperation with the identified local partners and with international partners Pax Christi Netherlands and NKS; SOPA is responsible for the coordination and organisation of annual cross border Peace and Sport events in close cooperation with the other organisations; assists local organisations if necessary in reporting and monitoring and evaluation; gives logistical support; contributes in the organisation and implementation of peace dialogue and sensitisation meetings; cooperates with Pax Christi field staff; SOPA contributes to the development of a training curriculum for Peace and Sports facilitators and execution of the training; builds the capacity of one of its youth staff members in providing a local junior counterpart who is working in the field together with the Pax Christi field staff.

Kotido Peace Initiative (KOPEIN)

KOPEIN as a local partner is responsible for developing the programme and for the implementation of the programme in the indicated area of Uganda.

Diocese of Torit (DOT)

DOT as a local partner, the church, is responsible for developing the programme and for the implementation of the programme in the indicated area of Sudan.

Lokichokio Oropoi Kakuma Development Organisation (LOKADO)

Lokado as a local partner is responsible for developing the programme and for the implementation of the programme in the indicated area of Kenya.

Kuron Holy Trinity Peace village

Kuron Peace Village, situated in Eastern Equatoria- Sudan, is an initiative of emeritus Bishop Paride Taban. Kuron as the village of peace on the crossroads of different cultures is well suited not only as a venue but also as a centre from where a long term peace and sports approach may start. Kuron Peace Village is responsible for developing the programme and for the implementation of the programme in the indicated area of Kuron, Sudan.

Toposa Development Agency and PDA have shown their interest in the programme and the initial idea was to involve them in a later phase. But **PDA** delivered a project proposal and budget and was therefore included in the programme implementation from the beginning.

5.2 Local and national authorities

Our local support and co-ordination stems from the SPLM, the new Government of Southern Sudan, the Ugandan Government and the Kenyan Government.

The churches play an important role inside the Sudan, but also in Uganda and Kenya. The church in Sudan for example has the largest constituency within civil society.

5.3 Local NGO's

Uganda

Kotido Peace Initiative (KOPEIN) is an interfaith organization working to promote peace and fundamental human rights in Kotido district and neighbouring communities. The organization is a joint peace initiative of four major denominations operating in Kotido namely Catholic, Church of Uganda, Muslim and Pentecostal Assemblies of God (PAG). KOPEIN has been operating since 2000 and was fully registered as a Non Governmental Organization (NGO) in May 7th 2004.

The organization's target groups include the kraal leaders, diviners/soot tellers, women and young warriors. The main objectives of the organization include the following goals and objectives:

- Promote the culture of dialogue and reconciliation as the basis of resolving conflict and tension among the people in Kotido district and the neighbours.
- Mobilization of all the actors involved in the promotion of peace, security and dissemination of information about fundamental human rights.
- Capacity training in conflict handling mechanism, peace building and security for harmonious co existence.
- Liaise with networks within and outside government so as to foster peace and development.
- Promotion of spiritual inspiration for mentality and behavioural change in safeguard against destructive attitude among the Karimojong.
- Promote creation of awareness to safeguard against spread of HIV/AIDS in Karamoja.

Kotido peace initiative also works/ networks with other actors from within the sub region of Karamoja, other neighbouring regions of Acholi/Lango and Teso region. In cross border, KOPEIN networks with LOKADO a local NGO based in Lokichoggio Turkana in Northern Kenya and Turkana civil society network (Riamriam), based in Lodwar. In Sudan, KOPEIN networks with Toposa Development Association (TDA) a local NGO working in Toposa pastoralists of Southern Sudan and all Governments at various levels of the three countries.

The goal of KOPEIN is to foster peace, unity and to act as a centre for excellence in the promotion of peaceful change, constructive dialogue and better public understanding of conflict situations in Kotido District.

The "mission" of the organization is to promote community integration and development among people living in Kotido District and her neighbours.

Sudan

The Holy Trinity Peace Village, Kuron, was founded in 1997 by emeritus Bishop Paride Taban after several communities settled around the Kuron River Bridge after it was completed. Kuron area is characterised by social marginalisation since the colonial days in the 1950s. The area lacks in basic social services including health, education, sanitation and recreational facilities. This has contributed to their current way of life with inter-ethnic cattle raiding conducted by the youth who are encouraged to do so by their wives as a means of livelihood and social prestige. This practice leads to conflict,

violence, long-standing rivalry and traumatic experiences. The situation is aggravated by availability of small arms. Although these communities are closely related and trace their origin to a common ancestry, they view themselves as traditional enemies mainly as a result of cattle raiding and competition for control and access to natural resources such as water sources and pasture.

Bishop Taban therefore saw the upcoming settlement around the bridge as an opportunity to create peaceful co-existence among the various tribes. The Bishop did this through initiating development and peace building activities, with support from various friends and organisations such as Pax Christi Netherlands, e.g. a youth centre and education centre, common communal activities such as sports for the youth in order to foster socio-economic development and reduce tension among the traditional enemies and agricultural activities.

In addition the Bishop has conducted community development seminars in the area. The seminars have involved additional tribes of South Sudan and Uganda in an effort to expand the idea of peaceful coexistence the whole of South Sudan. The peace village is an initiative that is geared towards improving the otherwise volatile peace situation in the whole region of southern Sudan by bringing various ethnic communities together and thereby helping to reduce tensions and divisions among these communities. Kuron Peace Village also strives to provide common economic and social activities that will help bolster understanding.

The Catholic Diocese of Torit (CDOT) is a local church organisation created on May 2nd 1983 just 14 days before the onset of the current 20years old civil war in the Sudan. CDOT is located in the Eastern Equatorial region of South Sudan an area approximately 80,000.00sq km, the diocese borders three countries, Uganda from the Southwest, Kenya from south and Ethiopia from northeast. The wide area covers the rest of the area as well as Malakal and Juba Archdiocese from the north. The Diocese is divided into three deaneries:

- Eastern Deanery
- Central Deanery
- Western Deanery

Covering four administrative counties of Magwi in the west, Torit in the Central, Budi in the Southeast and Kapoeta in the East. The Diocese of Torit looks after a population of 1.3 million people; this includes displaced people within the Diocese and outside due to war. The population of the Diocese became big because of the inconveniences caused by LRA. CDOT has a population which entails over 17 main ethnic groups. Half a million of this population have fled the war and are currently living in camps in the neighbouring countries Uganda & Kenya.

CDOT with its geographical features of mainly semi – Arid and Shrub land with a combination of vast plains, hilly terrains and mountains in the South eastern, Savannah and mountainous forests in the north western, suffers from ongoing Civil War between the northern Islamic government of Khartoum and the rebels (Predominantly Christians “ The SPLA” in the south. This war is complicated by rebel factions fighting each other also in Eastern Equatorial in recent years. Besides hostilities and fighting between the different ethnic groups and within these groups makes it extremely difficult to build up permanent structures of health services.

The vision and mission of the Diocese is to serve God’s people and to be united with them in times of suffering and peace. We are the hope for the desperate people of God in

the diocese. As we seeks to serve God's people through sacrifices and pains during the war, the Sudan people's liberation army started in 1983 it fought for the liberation of the black Sudanese.

By taking over the responsibility for provision of health services, water supplies and food security and education in different parts of the diocese, CDOT struggles hard to support the war affected population and build up a modest infrastructure to allow some development to take place every now and quite a few implications for the peace process on the local level, as it creates a situation of trust between members of the diocese and the quarrelling parties.

Pibor Development Association (PDA) is a non-governmental Organization registered with Southern Sudan government under SRRC in 2003 and also in Kenya under the Non-Governmental Organization coordination (NGOs BUREAU). It was formed by representative groups of the four ethnic communities that inhabit pibor county, namely Murle, Kachipo, Jie and Anyuak. PDA is a non-sectarian, no religious and ethnically attached humanitarian organization that is aimed at improving living conditions of marginalized communities in Pibor County. Its priority programs include Education, water, food, security; health and peace building initiatives that enhance coexistence among communities within its areas of operation. Its vision is to prepare an enabling environment by which marginalized people within the county are empowered to transform themselves from marginalization and backwardness, to a peacefully progressive and economically viable community in the nearest future.

As PDA was formed in 2002 there existed a lot of internal ethnic conflicts between communities from Toposa, Nuer and Dinka communities of Kapoeta, Akobo and Bor counties. Root causes of conflicts surround pasture and water points. The conflicts escalated and developed into rampant cattle rustling, child and women abductions, and not to mention rampant killings and destruction of property.

PDA, consequently started peace Building initiatives because it believes that development could only take effect in the presence of peace among neighbors. And in pursuit to achieve this, PDA tried to bring conflicting communities together through peace meetings, to iron differences and air out grievances that encourage harmonious co-existence.

Kenya

Seeds of Peace Africa International (SOPA) is a Kenyan initiated organization committed to breaking the cycle of violence by transforming the children and young people into agents of peace. SOPA does this by actively engaging and training children and youth in non-violent conflict resolution mechanisms and imparting in them life-support skill.

SOPA International uses sports and sporting spirit to engage the youth in conscientious self realization> Through sports children and young people learn to cooperate, appreciate social norms and the rule of the law, respect for one another, positive competition, non-violent conflict transformation mechanisms, sportsmanship and self-discipline.

The use of sports enable us to enhance the growth of individual persons and the groups. In summary the sports enhance growth in the following areas:

1. Social
2. Spiritual

-
3. Mental
 4. Psychological
 5. Physical, and
 6. Professional

All these are intended to facilitate an integrated development of these young people. Ultimately, we hope to get out of them responsible citizens ready and willing to contribute positively to the well-being of the general society.

The intended peace and sports programme is an extension of what SOPA International does in Kenya with street children and youth from Korogocho Slums in Nairobi.

Lokichoggio, Oropoi and Kakuma Development Organization (LOKADO) is an implementing agency in Lokichoggio, Oropoi and Kakuma, Kenya. And operates programs to address social economic disparities and check the rampant cross-border violence and insecurity, so as to allow the peaceful co-existence and better cross border utilization of pastoral resources. This ranges from management on sustainable livelihoods in Kakuma, Oropoi and Lokichoggio divisions and other neighboring and bordering communities in Sudan, Uganda and Ethiopia. It carries out long-range development projects that positively contribute to the lives of people and the welfare of communities. Regionally, LOKADO operates programs in Peace building and conflict resolution in the bordering nomadic districts in Kenya, Uganda and South Sudan. LOKADO has short history of working in its area of operation since it was just initiated and registered under Kenya government act of social services on 23rd October 2003. LOKADO responded to forestall unrest where the community was in a popular uprising of clashes with neighboring communities.

LOKADO is responsible for implementing Peace and security, appropriate basic education to the nomads, HIV/AIDS awareness campaign, water resource development and sanitation, micro enterprise development schemes, livestock and management, environmental protection and management, food security, tourism and outreach primary health care.

Veterinaires sans Frontieres- Germany (VSF-G) has been informed about the programme and can become actively involved during the implementation of the programme in a later phase because of their expertise in animal health in pastoral areas and cattle farming, the most important source of income and means of life for pastoralists Youth Warriors and their communities. The nature of cattle raiding is very important for the development of the programme.

At the moment VSF-G is focussing on Sudan Radio Services, broadcasted over whole of Sudan on animal health in pastoral areas, livestock market support, crossborder workshops and security.

6. BENEFICIARIES: DETAILED DESCRIPTION

The programme targets the involvement of youth warriors, but also kraal leaders, diviners and women. The above groups are involved in the negotiation of the conflict at the various levels; - peace dialogue meetings, peace sensitisation and education for mentality change.

One of the first activities that is mentioned in the implementation phase of the programme is that the roles of different conflict drivers- such as women, diviners and kraal leaders- needs to be explored comprehensively to give them a clearly recognised place in dealing with the problems related to cattle raiding. An example of the involvement of these different groups is mobilising them to participate in debates on conflict transformation.

Women

The Sports for Peace programme will ensure that it incorporates and enhances women's participation (especially enhance the role women are already playing in conflict resolution and peace building activities). In programme activities, a gender balance will be ensured. Some activities focus specifically on males, since youth warriors are the main target group. Other activities focus specifically on females, e.g. formation of / and participation in choirs, dance, drama in line with sports for peace regional, national and cross border tournaments. Another example that might be brought up is training of women in tailoring and contract them to make uniforms for sports clubs or involving them in the cooking during tournaments and meetings.

The position of women are sometimes at the core of these raids as victims or as a motivating factor. During the first year women's activities will need to be identified and included in the planning for the following year.

Women team sports like netball could then be included along the warrior ones. It would not be justified to only involve the women as cooks as this would just continue to put them in peripheral roles that are not necessarily in tandem with the sports for peace program. That is why netball, football, volleyball and basketball female teams must be included in the future planning. Teams are there, at the practical implementation phase it would be good to have women included. (A good example in the Kenyan Women Volleyball team-) The pastoralist female community has tall women who can play Volleyball and basketball if not football once trained.

Elders

The moral position of the elders in managing cattle rustling teams from different communities is said to be dilute, indeed sports can become an alternative economic preoccupation if the youth are trained and exposed to proper sporting activities. For example the pastoral communities can be engaged in off track athletics that is lucrative and can be a source of income for many (Eldoret Kenya has a perfect example of what this can become.)

The discipline that goes with athletics is such that the youth will learn again to learn the authority of an individual in leadership position without the muzzle of the gun if and when taken to sporting institutions formed outside their region. The exposure to other areas that have different economic lifestyle can indeed be an eye opener for many. The lawlessness

that exists as a result of the power of the gun can be challenged if the youth can be exposed to areas where people obey authority without necessarily being lawless.

Kraal leaders and diviners

The Sports for Peace programme will ensure that it incorporates the participation of kraal leaders and diviners who play an important role in the negotiation of the conflict.

7. FEASIBILITY STUDY / RISK ANALYSIS

Instability in areas neighbouring South Sudan: fully-fledged war in Darfur, escalating conflict in Eastern Sudan and in the Gambella Region of Western Ethiopia, pastoralist warfare on the borders from S.W. Ethiopia, via Kenya to Uganda, the presence and movement of the LRA (Uganda and Sudan).

Using sports as a means for building peace has a proven record to affirm our analysis in this proposal. However, sports with its competitive elements could also provoke violence, e.g. among supporters. The present proposal clearly invests in debate and discussion about violence and peace building and takes into account the often difficult situations of the youth. Exactly this combination of sports and social work is expected to minimise the risk for fostering violence in the realm of sports.

The implementation of the CPA has resulted in new opportunities to settle local conflicts. PCN has realised the meeting between the Lords resistance Army and the government of Uganda and plays an active role in the present mediation. The security risks in the area around Juba and south of Juba are therefore better controlled than a half year ago.

The partners of Pax Christi have detailed knowledge of the area and can clearly indicate the security risks in the area. In case of acute conflict the sports element project may be halted for a moment while conflict resolution will be taken up where feasible. Because of the extended experience of the partners in conflict mediation the risks involved are well known can be managed to a minimum.

The programme needs support for several years to harvest the fruits of hard work. If donor funds cannot be found this would endanger the success of the programme. Considering its potential positive attraction to donor agencies and sports clubs fund acquisition is feasible.

8. BASIC INFORMATION ABOUT PAX CHRISTI:

8.1 Mission statement, former experiences, future perspectives, goals

Pax Christi Netherlands was founded in 1948, and since the 1960s has been working with partners in various conflict areas such as the Middle East, Central and Eastern Europe, Africa and later Latin America, Caucasus and Balkans. Pax Christi Netherlands is part of Pax Christi International, the international peace movement active in fifty countries with 60,000 members.

The mission of PC, as an independent and dynamic movement in the Netherlands and in areas of conflict, is to give voice to the hopes for peace, to work with partners towards reconciliation, peace and justice, and to contribute to the establishment of an international order based on peace and the rule of law.

We believe that peace is possible. We take our inspiration from the Catholic community in which we are rooted and the ecumenical orientation and inter-religious co-operation that marks Pax Christi. We take our inspiration from our core value: solidarity with the victims of violence and with those working for peace.

In line with this mission statement, PC undertakes activities that contribute to:

- Preventing, de-escalating, demilitarising and ending armed conflicts, involving as well an appeal to the Dutch government and civil society to play their part;
- Strengthening local forces for peace in (former) conflict areas, which can play a key role in establishing a pluralist, democratic and just society;
- Elaborating a collective and integral security concept;
- Reinforcing the role of international law in the management and resolution of conflicts and realising human rights in areas of conflict;
- Developing and shaping a spirituality of peace and inter-religious dialogue as the foundations for and contribution to peace, justice and reconciliation;
- Awareness raising and mobilization of people in the Netherlands and beyond who want to be part of the (international) Pax Christi movement and support its activities, and advising the Catholic Church in the area of peace and security.

PC applies the following arsenal of intervention strategies:

Internationally and in areas of armed conflict:

- *Influencing policy*: To influence the policies of political and social actors at national and international levels at the request of and where possible in collaboration with partner organizations;
- *Conflict transformation*: To contribute to the prevention and resolution of violent conflicts;
- *Capacity building*: To strengthen the organizational capacity of local peace forces;
- *Peacebuilding*: The construction of sustainable peace by and in collaboration with partner organizations and authorities;

In the Netherlands:

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- *Awareness raising*: Educational policies and activities directed at particular target groups and civil society organizations in order to increase their knowledge of and engagement with areas of conflict and corresponding strategies of intervention;
 - *Mobilization*: To build public support and a constituency for specific interventions.

Current priorities of PC are:

Regionally:

- Supporting peace initiatives in the 'Greater Horn' of Africa, focusing on the contribution of civil society to national peace accords in the Sudan, Uganda and the DRC, through e.g. the Sudanese Women's Voice for Peace, Radio Voice of Hope-Sudan, and the community-based peacebuilding project in Eastern DRC;
- Supporting peacebuilding and regional cooperation in the Balkans, in the context of the strategic framework of preparing for EU membership;
- Supporting the DDR programme and civil peace initiatives (democratization and human rights) in Colombia, and lobby and advocacy with the European Union and in the Netherlands on their behalf;
- Supporting peaceful democratic opposition movements in Cuba;
- Supporting democratization and human rights in the Middle East, in particular Syria, Lebanon, Jordan, Israel and the Occupied Territories, and taking up lobby and advocacy activities in the Netherlands and the EU supporting peace negotiations based on the principles of international law.

Thematically:

- Advocating for the control of small arms and initiating experimental projects in community-based arms control ("no community security without the resolution of conflict").
- Economic dimensions of conflict, in particular the role of multinational companies in areas of conflict (e.g. oil).

8.2 Partners

Pax Christi partners and connections

Strengthening of partners and of civil society	Peace building	Advocacy and lobbying
Anuak Justice Council	<i>Upper Nile</i>	<i>International and regional networks</i>
Corat Africa	Catholic Diocese of Malakal	East African Action Network on Small Arms
Gambela Development Agency	Collo Peace and Development Trust	Extractive Industries Transparency Initiative
Gambela Peace and Development Council	Naath Community Development Organisation	International Action Network on Small Arms
Juba University	Presbyterian Relief and Development Association	Publish What You Pay Campaign
Nairobi University	Upper Nile Peace and Development Foundation	Secretariat of Nairobi Declarations on Small Arms
New Sudan Council of Churches	<i>Jonglei</i>	Voluntary Principles on Security and Human Rights for the Extractive Industries
Presbyterian Relief and Development Agency	Across	<i>Faithbased coalitions</i>
Radio Sudan for Peace Trust	Akobo Community Development Association	ACT/Caritas Network
SNV Kenya	Akobo Youth Association	AMACEA
SNV Uganda	Gilo Women Development Initiatives	CIDSE
Sudan Council of Churches	Pibor Community Development Association	FECCLAHA
Sudan Media Development Trust	Pibor Development Association	NCKK
Sudanese Catholic Bishops' Conference	Pibor Women Development Association	Sudan Ecumenical Forum
Sudanese Catholic Bishops' Regional Conference	Pochalla Anyuak Community Development Association	Uganda Joint Christian Council

Pochalla New Generation Anyuak Youth Association	World Council of Churches
<i>Central Equatoria</i>	<i>International corporations</i>
Catholic Archdiocese of Juba	Total
ECS Diocese of Juba	<i>INGOs</i>
Lulebo Organisation for Relief and Development Agency	Amnesty International
Shalom Sudan	Catholic Relief Services
<i>East Equatoria</i>	Cordaid
Catholic Diocese of Torit	GTZ
Community Rehabilitation and Development Agency	ICCO
Drylands Pastoral Mission Sudan	International Red Cross Committee
ECS Diocese of Rokon	Life and Peace Institute
ECS Diocese of Torit	Norwegian Church Aid
Equatoria Civic Fund	PACT
Father Saturnino Ohure Foundation	USAID
Imotong Ranges Association for Development	ZOA
Lomega Rural Development Agency	<i>Sudan networks</i>
South Sudan East Bank Community Association	African Peace Forum
Toposa Development Association	Federation of Southern Sudanese Civil Society Organisations
VSF Germany	NESI
<i>Western Equatoria</i>	Pax Christi Horn of Africa Network
Catholic Diocese of Tambura Yambio	<i>State actors</i>
Catholic Diocese of Yei	European Union
ECS Diocese of Yambio	Federal government of Ethiopia
Western Equatoria Rehabilitation and development Agency	Government of Kenya
<i>Cross border</i>	Government of National Unity

Acord	Government of South Sudan
Action for Development of Local communities	Government of Uganda
Aktion Afrika Hilfe	Regional government of Gambella
EECMY	SPLM
EIFFDA	United Nations
Karamoja Religious Leaders Initiative for Peace	
Kotido Peace Initiative	
Larjour Institute for Policy Research and Training	
Lokichokio Oropoi Kakuma Devt. Organisation	
Lutheran World Federation	
NCKK	
OAU/IBAR	
RECCE	
SRIC	
Sudanese Women's Voice for Peace (SWVP)	

8.3 Future perspectives in the region

Pax Christi will make efforts during the coming 6 years till the moment of the referendum in 2011 to contribute to the implementation of the peace agreement in the following thematic areas:

- Economic dimensions of conflict. PCN as the coordinator of a broad European Coalition on oil in Sudan (ECOS) continue with a lobby to influence the private sector and the state actors to guarantee ethically correct extraction of the oil and implementation of its revenues
- Small arms and local security: PCN is engaged in involving local communities in the planning of disarmament that only should take place when state actors can guarantee a minimum level of overall security.
- Local peace initiatives and south-south dialogue. PCN in liaison with Sudanese partners brings divided communities together for reconciliation as well as neighbouring communities; it facilitates and mediates where possible for integration or disarmament of other armed groups
- Human rights, democracy and media: PCN promotes human rights and democracy through civic education in community training sessions, linking partners to other (higher) for a to express their views on their community programmes to build peaceful societies. PCN has used media to reach the whole of Sudan in the establishment of Radio Nile.

8.4 Staff

Two staff members are attached to the peace & sports programme through Pax Christi and work fulltime from Kenya, Sudan, Uganda on the coordination of this programme together with local field staff of Seeds of Peace Africa and the implementing partners.