

the PEACE GENERATION

Reporting from the the South Omo Pastoralist Gathering, Nyangatom Woreda, Kangaten, Ethiopia, November 2007

THE PEACE GENERATION

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INTRODUCTION 2-7

DAY ONE – ACCUSATION 8-11

DAY TWO – ANGER 12-19

DAY THREE – DISCUSSION 19-29

DAY FOUR – PEACE and DANCE 30-35

DAY FIVE- TOURISM and DEVELOPMENT 36-47



TO
NYANGATOM
WOREDANG
KANGATEN

A list of tribes represented at the gathering.

Ethiopia, South Omo, Nyangatom Woreda, Kangaten, November 2007



Bodi, Banna,
Bashada,
Dasanech, Erbore,
Hamar, Dizi, Kara,
Kwegu, Menit,
Murule, Mursi,
Nyangatom,
Nyta Nyangatom,
Suri, Toposa,
Tsemay, Turkana.





SP

“I am hosting the people coming from other places and organising things. Water sources and grazing for cattle are the main causes of conflict. I want to make all tribes one. I wish all men from all tribes and countries to meet me every month in the cause of peace. Regular talk brings peace. They will get rid of war and establish peace. The cattle will mix together, graze, and water together. The idea of all tribes in one gathering will be successful I hope. I hope this gathering will succeed.”

Lopiding Lokuwa

Hamar Elder: Wino Kerle

“Peace me

Peace mea

Peace mea

ans love.

ns wealth.

ns rain.”

ACCUSATION

In the late morning the 18 tribes gathered under the large central acacia tree. Nearly four hundred people sat down in the shade together, facing the public address system with its three microphones.

The hosts of the gathering, Lopiding Lokuwa and Ejem Tikapel welcomed all-comers. They asked each tribe to stand in turn to be introduced to the gathering.

Then came the dancers to great applause; singing a song about peace, dancing around and amid the gathering.

An elder from each of nine tribes blessed the gathering. Without exception, each elder spoke on the need for peace. Each speaker supported peace, promoted peace, commended peace, urged peace, espoused peace. It was the only subject under discussion.

It was a subject all could agree on and the speeches were good humoured and friendly.

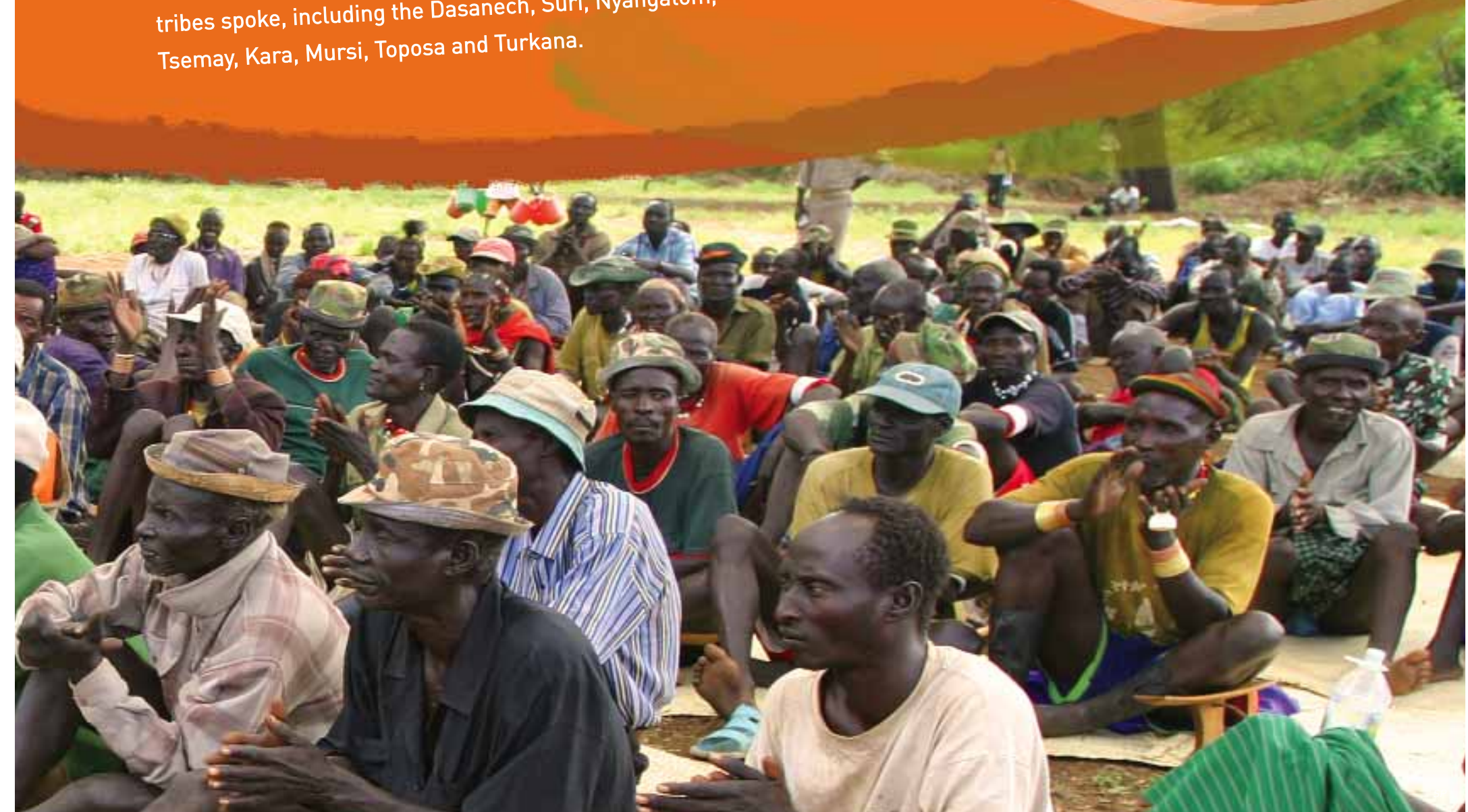


Turko Wolegolanyi, an elder from the Mursi tribe, said he wanted to put all past conflict into a sack and then he wanted to throw the sack into the Omo River. A Turkana elder, Ali Amos, responded that it was not such a good idea because, as they lived downstream from the Mursi, the sack would surely come to land on Turkana territory in Kenya and if it was opened it might cause his people more trouble. As this was translated into the various languages, the gathering rippled with laughter.

It was a traditional pastoralist start to an important meeting: open, democratic, exhaustive, religious, low key, good-humoured. Representatives from several tribes spoke, including the Dasanech, Suri, Nyangatom, Tsemay, Kara, Mursi, Toposa and Turkana.

South Omo Pastoralists Gathering, November 2007

DAY 1





*Kai
Etlebong,
a Nyangatom
Elder from the
Kibish area
speaking on
the first day.*

"I AM FOR THE PEACE. I AM TOO OLD
TO RUN AWAY ANYMORE."

"I want to tell this gathering to stop this war.
I am the peace man. I am the old man.
I am not a war man. I am for the peace.
I am too old to run away anymore.

I want to see total peace for all people here at
this gathering. No war. All have suffered in this
war. There are four tribes disturbing the peace
all the time. Turkana, Kara, Toposa and the Suri
of Nyta. I want to talk to them about peace. I think
if these tribes get together and intermarry and
we share cattle grazing and water sources there
will be peace. This gathering will do everything
for these three things."



It rained again during the night leaving the ground muddy, but the morning is clear and bright. They say the blessings made by the elders brought the rain. Rain is always welcome and lucky. Lopiding outlined the agenda for the day: conflict – its sources – why we fight each other.



**Kifle Teno:
Oromia Pastoralists'
Association**

**"IT IS BETTER TO STAND TOGETHER
THAN TO FIGHT EACH OTHER."**

"We fought with Arsi, Bale, Borena and even with ourselves. I had already grown up when we asked the government to solve the conflicts. The government asked for eyewitnesses in order to take legal action. We started to discuss by selecting representatives from each tribe...I remember taking a leaf of *mukdiga* as a commitment of ensuring peace among us. There are thieves who do not want our peace. Whoever they are and wherever they are, we catch them...In addition we give four cattle to the victim in return for his one stolen animal... Now we are asking the government, particularly the Prime Minister, to form a Ministry of Pastoralists...We are pastoralists; we are backward. It is better to stand together than to fight each other."



**Hamar
Elder:
Wino Kerle**

**"PEACE MEANS LOVE.
PEACE MEANS WEALTH.
PEACE MEANS RAIN."**

"Conflict means poverty, starvation and drought...When we are together we kill cattle and eat the meat. But why do we kill each other when we don't eat each other? Why don't we kill only what we eat?"



**Nyangatom
Elder:
Ekeno
Etilebong**

**"LET US BUILD
HOUSES TOGETHER,
FARM TOGETHER."**

"We fight the Suri, Mursi, Kara, Benna, Hamar, Dasanech and Turkana for grazing, water and cattle. When a Hamar kills a man, he takes his genital organs. What is the use of taking a man's genital organs? This is bad culture and a source of conflict...why do the Kara always want to live in the bush? Why don't the Kara build houses and live in them? Let us build houses together, farm together. Let us make our houses together side by side, first a Kara house then a Nyangatom house, then a Kara house, then a Nyangatom house."



ANGER

DAY

November 2007



Come across to this side. Now we are gathered together here to destroy the old room of thinking and build a new one."

**Dasenech Elder:
Lochila Nawureyo**

"I HAVE MADE A SCAR ON MY CHEST AS I HAVE KILLED A TURKANA."

"I want to condemn three tribes...I want to mention them by name. They are the ones who start the conflicts most of the time. They are the Hamar, the Nyangatom and the Dasanech. What the hell do they want? They never hesitate to kill anybody. Are they above the law? Who are they after all?...I have made a scar on my chest as I have killed a Turkana. But I did not take his flesh to my children. I killed him and went. The crows ate his flesh."

**Suri Elder:
Olikoro Sebekoro**

"YOU CAME TO US WITH AUTOMATIC GUNS AND TOOK OUR GRAZING LAND."

"We are supposed to identify clearly and freely the main sources of conflicts. Then we shall take it out of our hearts since peace is the only way we have to follow. There was a drought in our area. Our children and women went to the Mursi in search of food. The Mursi killed our women and so we took the goats from their village. During our fathers' age we used to live together. We watered our cattle and goats together...You didn't have enough grazing land so you came to us with automatic guns and took our grazing land. Finally we were able to



have automatic guns. Because of that we have been killing each other

and destroying each other for a long time...Our chief is not here today. I am his younger brother representing him. Thus, as a representative, I will convey the message back to my village and discuss it there. From Nyangatom five to ten people should come with me to my village and discuss the peace agreement with the rest of the elders there."



Erbore Elder: Adama Argore

” I myself have
over one of our
killed, for he
a Hamer man

ve handed
ur sons to be
had killed
h.”

DAY 2

South Omo Pastoralists Gathering, November 2007

Erboore Elder: Adama Argore

“Long ago, in our fathers’ age, we heard that our tribe used to fight with the Suris. But in our age we do not even see the Suris. We just have seen them here.

Listen to me carefully...we Erboores do not agree with some people about the punishment of a killer.

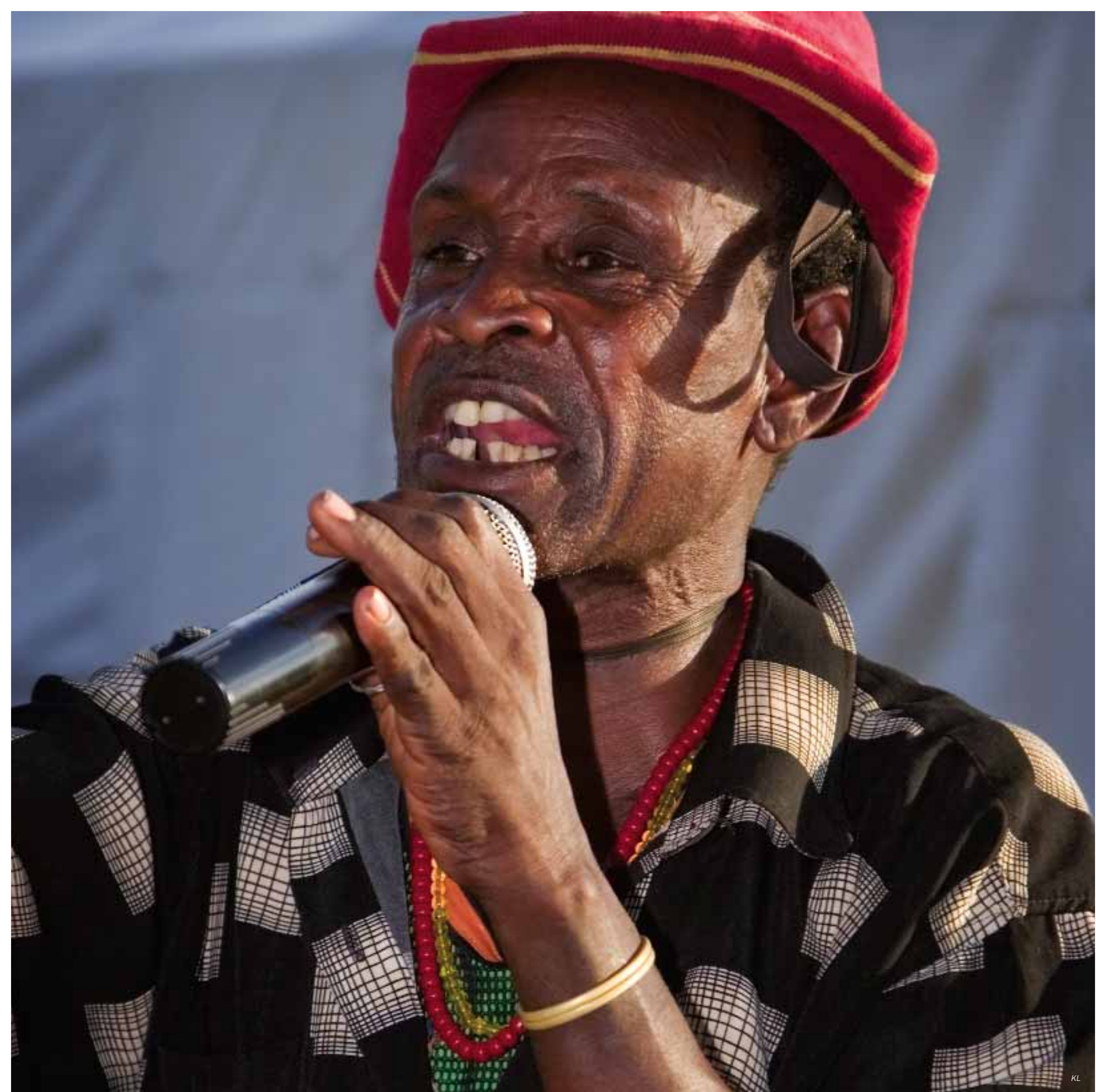
We want a killer to be killed. We brought about peace by allowing two Erboores who were killers to be killed by our enemies.

I, myself, have handed over one of our sons to be killed, for he had killed a Hamar man...

We believe to kill a killer is the best means of bringing peace.

In our culture it is a sin to sit together with killers or with warriors planning attacks. There is nothing to gain from a war.

You, brothers and sisters, be together, eat together, live together and share whatever there is.”



In the evening each tribe was invited to take a goat to slaughter and roast and to discuss the various issues while enjoying the feast.

Meanwhile, after eating injera and meat stew, many watched a video of Bruce Parry living for a while as a guest of the Nyangatom in the BBC TV series called Tribe. It caused much hilarity, especially from those

who recognized themselves or others on the screen.

Oliserali Olibui showed a short extract of the film he is making about his people, the Mursi.





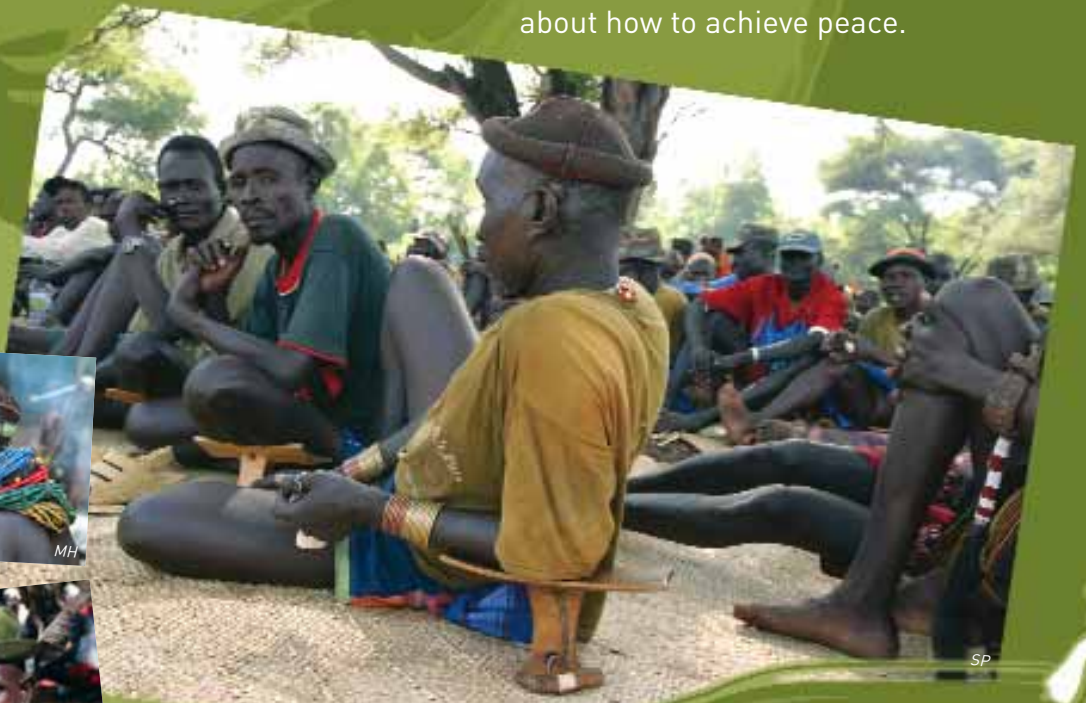
DISCUSSION DAY 3

South Omo Pastoralists Gathering, November 2007



A thunderstorm rattled the tents during the night and made everything fresh and damp in the early morning. Everywhere at breakfast, pastoralists sat drinking *epun* coffee on their small wooden stools,

knees high at a sharp angle. At eight o'clock the plenary session resumed under the acacia tree. No longer were tempers running high. No longer were accusations being made, followed by forgiveness being offered to those accused. Instead, the talk was about how to achieve peace.



DAY 3

South Omo Pastoralists Gathering



*Nyangatom
representative:
Naylia Korlem*

"WE ARE REALLY SICK AND TIRED OF THE ATTACKS ON US AND OUR CHILDREN."

"Mostly when there are meetings, only men have the chance to express their opinions which do not bring any solutions. The men solve their problem and later on the problem returns. We ladies are arguing that if the men cannot manage to solve the problems they should give us the chance. Now we have that chance. The reason why we ladies want the chance to resolve problems is that men are in need of wealth in order to marry. Thus they steal from other tribes and hide it. Whereas we ladies don't do that and we do not want the men to do that because whenever there is a problem or a conflict

the men are the ones who are able to escape their opponents or enemies. Women and children are always the ones who suffer and die in a conflict. Thus we don't want anything to be hidden. We are really sick and tired of the attacks on us and our children. By the way we would like to ask the men one question - that is if they don't care about their wives and children they had better speak out right now."

The tribes sat in groups to discuss the issues of crime and punishment. How to punish a killer, a rapist, a thief. Later they reported their discussions and their proposals to the gathering.



*Turkana
representative:
Jane Teresia Ekale*

"My mother is Nyangatom, my father Turkana. Inter-marriage between tribes is good because if you intermarry you won't fight that tribe and kill your own people. Also you protect yourself from famine because you have a choice where to live. At celebration time you can celebrate in two places and in sickness you can be helped more easily."



GROUP LEADERS PRESENTED PROPOSALS MADE BY FOUR TRIBES

The Turkana and Toposa proposals

"WE THINK IF A MAN COMES TO STEAL AT NIGHT AND GETS KILLED, 25 CATTLE SHOULD BE PAID FOR THE DEAD MAN.

IF A MAN DELIBERATELY KILLS ANOTHER MAN, A NEUTRAL PERSON SHOULD KILL HIM WITH 30 BULLETS.

IF A MAN STEALS ONE COW HE SHOULD BE FINED FIVE COWS.

IF A MAN IS KILLED WHILE LOOKING AFTER HIS CATTLE, THE KILLER SHOULD BE KILLED AT THE SAME PLACE WHERE HE KILLED HIS VICTIM.

IF SOMEONE COMMITS A RAPE HE SHOULD BE PUNISHED BY THE LAW OF HIS OWN COUNTRY."

A Suri representative's proposals

"IF A MAN KILLS ANOTHER MAN HE SHOULD BE BROUGHT TO JUSTICE BY PASSING HIM OVER TO THE GOVERNMENT. IF THE GOVERNMENT CANNOT CATCH THE KILLER TO PUNISH HIM BY LAW THE FOLLOWING WILL APPLY.

THE FAMILY OF THE KILLER SHOULD GIVE 30 CATTLE AND A GIRL TO THE FAMILY OF THE DEAD MAN.

WE CATEGORISE RAPE IN TWO WAYS
 1. RAPE OF A GIRL
 2. RAPE OF A WOMAN

A MAN WHO RAPES A GIRL WILL PAY FOUR CATTLE.

A MAN WHO RAPES A MAN'S WIFE WILL PAY 100 CATTLE.

A MAN WHO SHOOTS AND HURTS ANOTHER MAN WILL PAY 10 CATTLE

A MAN WHO STEALS ONE COW WILL PAY 10 COWS."



Hamar student from Jinka High School: Meseret Kala

"I DO NOT WANT A GIRL TO BE GIVEN AS A REPLACEMENT FOR A DEAD PERSON."

"I am a high school student. I want to thank you for your invitation, as I am a daughter of a pastoralist. I do not want a girl to be given as a replacement for a dead person. All girls from pastoralist communities are interested in learning and changing the life of our families. We even imagine what it would be like if educated boys and girls from pastoralist tribes marry and put pressure on our tribes to make peace. It makes me sad to hear the idea of giving a girl to replace someone who is dead...I beg you once again to send your girls to school, thus they can change their life as well as changing their country...Please send your girls to school with us."

DAY 3

Saudi Omo Pastoralists Gathering November 2019

Menit, Kwegu and Dizi proposals

"WE SHOULD FORM A PEACE COMMITTEE BY ELECTING ELDERS FROM EACH TRIBE."

"WE HAVE DISCUSSED DEEPLY ABOUT THEFT. IT IS THE MAIN REASON WHY WE PASTORALISTS KILL EACH OTHER."

...IF A THIEF STEALS FOUR CATTLE, FOR EXAMPLE, HE SHALL RETURN 10 CATTLE AND BE JUDGED BY THE LAW.

THE SECOND POINT WE DISCUSSED WAS ABOUT KILLING. WE DEALT WITH IT VERY DEEPLY AND DIFFERENT CONTROVERSIAL OPINIONS WERE REFLECTED IN OUR SMALL GROUP.

...IF A MAN KILLS ANOTHER HE SHOULD PAY 30 CATTLE AND BE BROUGHT TO LAW TOGETHER WITH THE WEAPON HE USED.

...OUR THIRD POINT OF DISCUSSION WAS HOW TO BRING A SUSTAINABLE PEACE TO OUR PASTORALIST COMMUNITIES.

...WE SHALL FORM A PEACE COMMITTEE BY ELECTING ELDERS FROM EACH TRIBE. THIS IS OUR CONCLUSION, WE BELIEVE, TO BRING PEACE TO PASTORALISTS."



Toposa elder: Lopon Apa-Ekori comments

**"YOU PEOPLE ARE ALL LYING TO ME.
I DENY EVERYTHING YOU HAVE SAID SO FAR."**

"You are all liars. Are you sure you are going to stop stealing cattle?"

Will you stop drinking milk?

Will you not support your boys from being warriors?

Will people stop receiving bribes from thieves and murderers? That is why I say you are all terrible liars.

I beg you all to have peace.

I want Turkana and Suri to build a big peace.

A long time ago we had a meeting with the Turkana in Kenya. We slaughtered an ox. But the Turkana broke the peace immediately afterwards. You have a big job to convince your tribe and family how we are to achieve peace.

I am coming to the conclusion that if you kill a man you should be killed.

If someone steals a cow he should pay back double and slaughter an animal for the police.

Or if someone kills someone, he should be forced to burn the dead body and eat it all. It should be a law."

Kara, Hamar, Erbore and Tsemay proposals

“WE SHOULD KILL A KILLER.”

“OUR GROUP THINKS THAT A KILLER SHOULD BE KILLED WHATEVER SOME OTHERS SAY. WE KNOW THE GOVERNMENT HAS ITS OWN LAWS AND WE KNOW THERE IS AN ETHIOPIAN CONSTITUTION, BUT IT IS FAR FROM US.

THUS WE SHOULD KILL A KILLER WHATEVER SOME OTHERS SAY. AFTER ALL, THE GOVERNMENT IS NOT ABOVE THE PEOPLE. WE ARE A GOVERNMENT TOO.”



**Suri Elder:
Olikoro Sebekoro**

“WE STOLE CATTLE FROM THE TOPOSA BUT THAT WAS LIKE BORROWING.”

“Some of you are saying let’s have peace, but you are talking above the neck only, not with your full body. We talk a lot but never put it into action. Last time we tried to settle together but whenever the rainy season starts, the Nyangatom start fighting. We stole cattle from the Toposa but that was like borrowing...If a man kills a man he should be fined many cows to be given to the family of the dead man, taken to the police and locked up for the rest of his life.”

Dizi Elder: Woldemariam Gebreselassie reads a poem

“LET THE PEACE COME FROM THE SKY TO THE EARTH. I’M GOING TO READ THIS POEM.”

“Peace

Let’s stand together for peace.

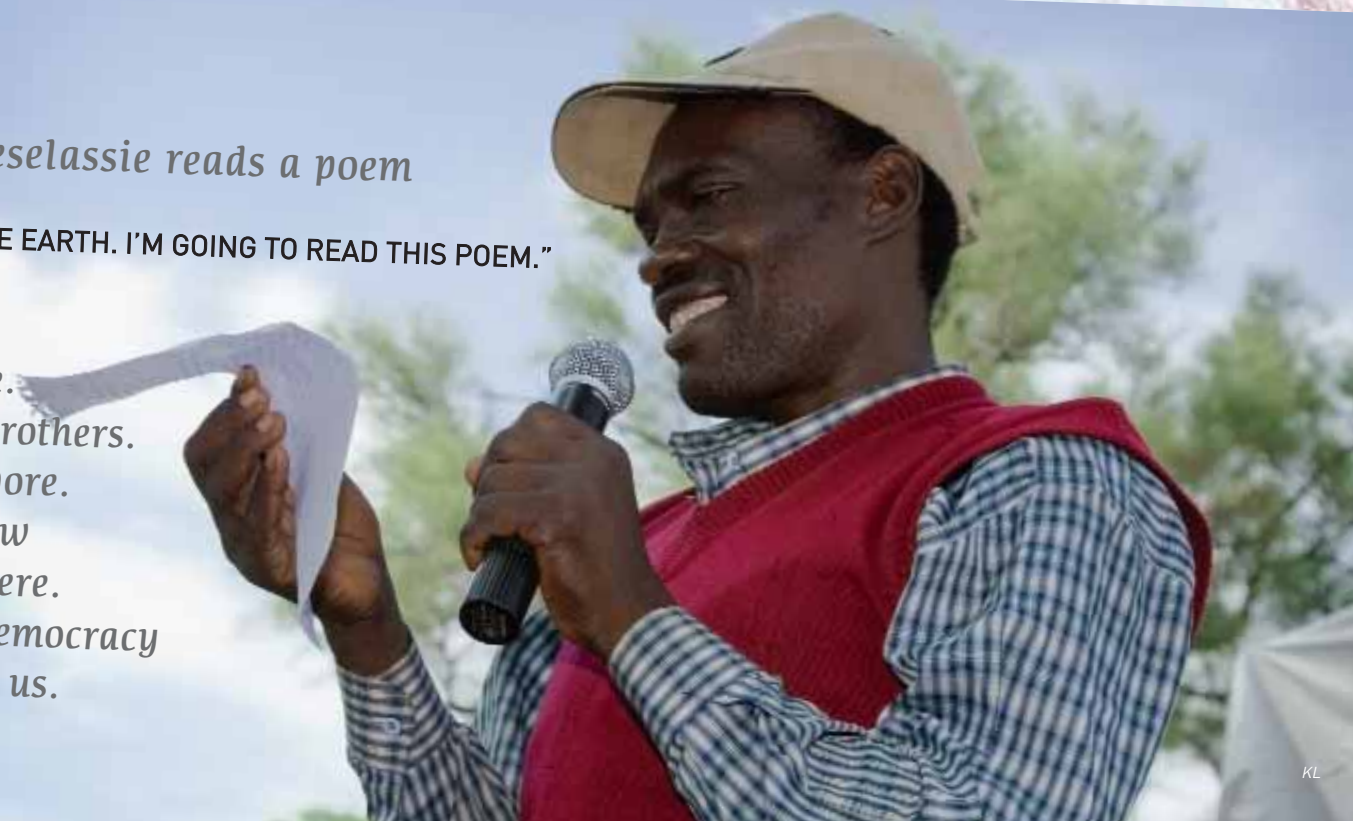
Youth, old, mothers, wives, brothers.

Let’s be like the people of Erbore.

They stopped fighting and now there is much development there.

Let’s stop the war and have democracy like the government is telling us.

Peace.”





Turkana Elder

“THE PEOPLE WHO SHOULD BE IN CHARGE OF PEACE ARE MOTHERS AND FATHERS.”

Elders (both men and women) are the key to peace and need our support. The warriors must not fight. Peace starts at home. The people who should be in charge of peace are mothers and fathers. Let them establish peace at home.

Wars come from the family. First we should discuss with families. The government should not refuse to punish people who fight and kill.

We want to meet the government separately to decide how to punish warriors and not release them after a month or two. Peace is also the work of the government. We should follow the law before we decide to do anything.

You are saying a life for a life, but this is wrong. The government has to be informed and the rule of law must be applied. We must have a way of punishing people that works.

We always talk peace, but when you reach home something will happen and you will get nervous and change your mind. We never put our talk into action.

The peace should not be a lie. Peace is something we should see with our naked eye. Peace will last for two months. But it mustn't be like that. It must be continuous and last forever. We must not take the law into our own hands but should follow the law.

If you steal a cow you should be fined four cows, not 2 or 3 as the Suri said.

In Kenya if you steal a cow you are fined 20 cows. This man will become poor and stop stealing. In Kenya our government catches and imprisons thieves but now we are discussing cutting off his right hand. We are discussing this. In Kenya two cattle thieves were caught recently. One was burned alive. The other had his right arm cut off. Then the cattle were given into the custody of the police.”







Nyangatom Elder: Ejem Tikapel

**“HEAR ME WELL NOW. IT IS OUR
ALL AGREE THAT WE HAVE BEEN
SEARCHING FOR, A WAY FORWARD**

**IF WE AGREE FOR THIS PEACE LET US
LET US ALL STAND UP AND HOLD EACH**

LET US HOLD HANDS AND LIFT THEM

WE DO NOT WANT CONFLICT. WE WANT

STARTING FROM TODAY WE HAVE FOUND

GETTING DARK. WE MUST NOW
FOUND WHAT WE HAVE BEEN
FOR PEACE.

US ALL RAISE OUR HANDS.
ACH OTHER'S HANDS.

M UP.

ANT PEACE.

OUND PEACE. WE ARE ALL AGREED.”



Dizi Elder: Woldemariam Gebreselassie

“Let’s throw
Carbon Dioxide
and take in
Peace.”

out
de
Oxygen.

South Omo Pastoralists Gathering, November 2007



Lopiding Lokuwa:

“WE HAVE ALL APPOINTED A COMMITTEE. THE COMMITTEE IS OFFICIALLY NAMED **THE PASTORALIST PEACE COMMITTEE**.

IT IS CONSTITUTED FROM REPRESENTATIVES OF EACH TRIBE. THEY ARE THE ONES WHO WILL GIVE DECISIONS.

THIS MEETING HAS TO MAKE DECISIONS COMMON TO ALL...AFTER ALL THE DISCUSSIONS WE HAD, AFTER ALL THE DAYS SPENT HERE AND AFTER ALL THE EXPENSE TO ORGANISE THIS MEETING, WE ARE NOT GOING TO GO AWAY WITHOUT REACHING A COMMON DECISION. THEN WE SHALL ASK THE SUPPORT OF THE GOVERNMENT BY PRESENTING THE DECISIONS WE HAVE MADE... WE ARE HERE TOGETHER BECAUSE WE ARE ALL PASTORALISTS.”

Yet again it rained during the night. It did not dampen spirits nor extinguish the campfires. This morning we are expecting to meet high-level officials, donors and NGOs. We also expect to hear the decisions of the gathering.





**Lopiding
Lokuwa
announces
the
decisions
made by
the
gathering.**

DECISION ABOUT KILLING PEOPLE
(2nd decision by the PPC)

**“A KILLER WILL PAY 30
CATTLE TO THE FAMILY OF
THE KILLED PERSON AND
WILL BE HANDED OVER
TO THE GOVERNMENT.”**

DECISION ABOUT
CATTLE STEALING
(1st decision by the PPC)

**“IF A MAN STEALS
1 COW HE WILL
RETURN 3.”**

DECISION ABOUT THIEVES OR KILLERS
WHO CANNOT BE FOUND
(3rd decision by the PPC)

**“IF A PERSON KILLS,
OR STEALS CATTLE AND
ESCAPES TO THE BUSH,
HIS CLOSE NEIGHBOURS
WILL PAY IN PLACE
OF HIM.”**



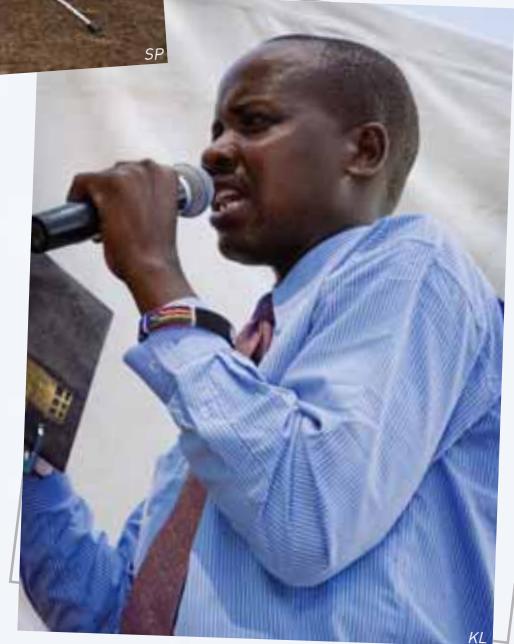
Nura Dida, Borana Elder and Chairman of the Oromia Pastoral- ists' Association

“You people are settled in the same territory. Every one of you has a pastoralist culture. Now you are going to make an agreement together. You are going to determine a decision. Not for just one tribe or two. You are going to decide for all of you. You must consider the decision not only from your tribe’s culture, but also from the other tribes too...You must take these decisions back to your home.”

When the government VIPs arrived, the Kisila band from Kangaten made music, the dancers danced and government officials made their entrance to a warm welcome.

Lopiding Lokuwa presented the decisions made by the Gathering to the officials. The President of SNNPRS, Ato Shiferaw Shigute, responded with a speech.





Ato Shiferaw Shigute, Presi- dent of SNNPRS

“Last time I came to Kangaten the place was overflowing with water. Today this place is overflowing with peace...Peace is the foundation of everything we have. If there is no peace we can't have children. If there is no peace we can't remove our biggest enemy, poverty.

Those who live around here share culture, language and two common enemies - poverty and illiteracy. But what we are doing is shooting our brothers who share the same culture, language and lifestyle. We have been doing this for a long time. By recognising our mistakes, identifying our problems and being aware of our enemy, it is a matter of pride and honour that you have made a decision for peace with a sense of concern and responsibility.

The government is putting together a plan to help development of pastoralists. In our region about 800,000 pastoralists occupy 34% of the land. There are 56 ethnic groups in the southern region and 24 of these groups live as pastoralists.

We have established a regional Bureau for Pastoralists and have set aside a budget for its operation starting from this year. The Bureau's main agenda will focus on maintaining a sustainable peace. But it seems that you have done that part of our job here in Kangaten so we can now concentrate our efforts on development. We thank you for helping us.

I have a message for all of you. The government is building schools in the pastoralist areas and your responsibility is to send your children to school. We are trying to build boarding and mobile schools, so this is one of my messages to you; please send your children to school.

You have wealth in your hand. You have land, you have cattle and a large river. If we learn we will get knowledge. If we have knowledge we will be able to use our resources. If there is peace you can go to school and if you go to school you will have knowledge.

Our regional government will build a road from Jimma to Kibish and work has started on the bridge across the Omo at Omorate. These will connect South Omo with Mombasa in Kenya and Southern Sudan. To take advantage of these developments going to school is the basic key. Look at us. We came from you. We are here because we went to school. Therefore schooling is your basic key. And I ask you to send your girls and boys to school.

Please be strong; focus on education.”

South Sudan official: Commissioner Mark Lokorai

“The roads that Ato Shiferaw mentioned will bring big opportunities for everyone and we shall be so happy if they are built soon. Thieves will no longer be able to hide and business and development will grow.”



Hamar student: Meseret Kala

“I beg you once again to send your girls to school, thus they can change their life as well as changing their country.”



tourism and
DAY 5

South Omo Pastoralists' Gathering, November 2007





Lopiding Lokuwa

“Our second and third agendas are tourism and development. There is no development in our places.

One of our main problems is that there is no road where we live.

In most places there is no school or health centre. So we shall discuss this with the NGOs and the government. We want them to help us.

We have the resources for tourism. Tourists come to us. Thus we should welcome tourists and foreigners. They should feel at home. They should not be hurt.

The two agendas we have are Development and Tourism.

Each tribe will have the chance to speak about anything concerning these two topics.”



TOURISM

DAY 5

South Omo Pastoralists Gathering, November 2007

Erbo *representative*

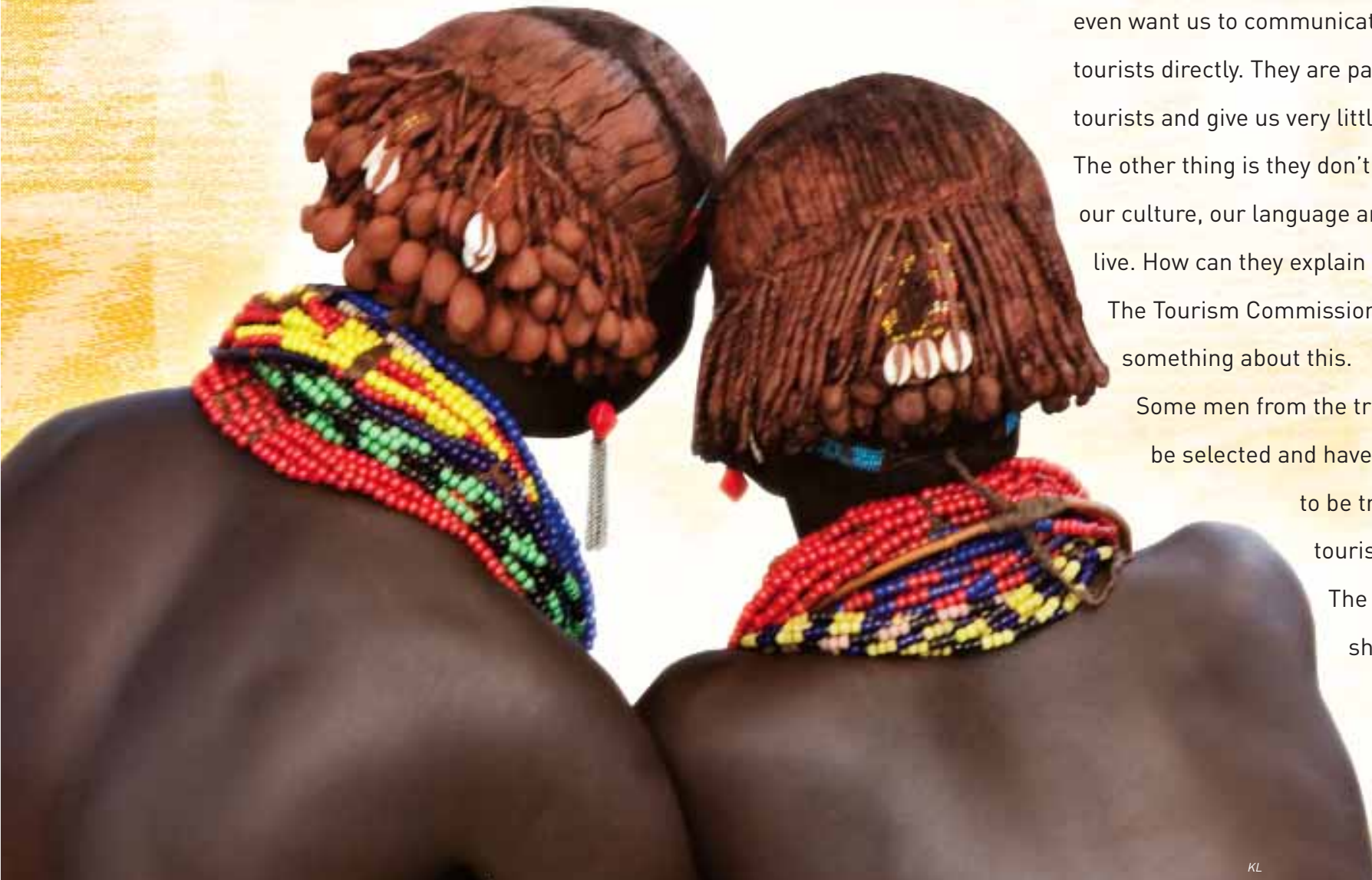
"We have been told that tourism is a means of income for us and for the country as a whole. But we are not

benefiting from tourism. It is the travel agencies, the tour operators and the drivers who are benefiting from tourism, not us. We have the tourist attractions. We are the ones to whom tourists come and take pictures.



So why don't we benefit from tourism? The drivers and tour operators don't even want us to communicate with tourists directly. They are paid by the tourists and give us very little money. The other thing is they don't even know our culture, our language and how we live. How can they explain about us? The Tourism Commission must do something about this.

Some men from the tribe should be selected and have the chance to be trained in tourism. The government should help."



Murule elder: Ekapel Epur

“They want pictures
of naked women.”

“We have a lot of tourists, but we don't have any means of income from them. This is a big problem. When they come to us they have drivers and guides from Addis Ababa. They don't speak the language of our people, but they tell the tourists they know us. When they come, they don't tell tourists our real culture and how we really live. The tour operators just want to have us live like this all the time and want us to stay like that so they can make money from bringing people to look at us.

They are spoiling our culture. It's not only in Erbore. They need kids not to go to school, to paint their faces, and to stand on the road like beggars. And when we dress in non-traditional clothes like t-shirts they sometimes ask us to take them off.



They only want pictures of bare breasts. They want pictures of naked women. Tourism has its advantages, but the disadvantages have more effect. The solution is for the tourist bureau or tour agents to employ students from our areas as tour guides and operators. If this is not done, the problem will only get worse.”



Mursi representative: Turko Wolegolanyi

“I come from Haile Wuha kebele. In our area we have a school, a police station and a health centre. Tourists come to us and to different parts of the region. They take our pictures and give two Birr. Probably they sell our picture for much more than that. We should also discuss this very well. When tourists come to us they should pay the chief of the village some money and then they may take as many pictures of the village as they want.”





**Kwegu
representative:
Torka Gadi**

“People are saying there is peace.
Then OK let me go back home and
check...Please come and save us Kwegu.

There is nothing in our country. What we
have is only a honey box...What I want
to talk about is about my poverty. Not one of
our children has even completed grade 1
at school. I want to be saved. This is my
idea. Let me grow and be like other
human beings.”

**“WE WANT ROADS!
WE WANT HOUSES!
WE WANT OUR KIDS
TO GO TO SCHOOL!
WE NEED
MEDICINES!
THIS IS MY IDEA.”**



Oromia Pastoral- ists’ Association representative: Kifle Teno

“Pastoralists were forgotten by past
governments. Now we have a chance to
be called by our own name...We should
not wait for others to come and encour-
age us, but we have to encourage our-
selves...In Oromia we do not always wait
for the government. If you have wood
then the others will give you nails and
with this start you will grow. If we
wait for others to come and help
we will never grow.

DEVELOPMENT



Kara Elder: Labuko Lale

“Peace and education go together. These days Kara girls as well as boys attend school. In the Dasanech, Erbore and Nyangatom tribes, I have seen girls become nurses, vets and teachers. I want this to happen in my community. In the past a girl’s parents and community would reject her if she went



to school; it was a taboo. Literacy among girls is an important way for the community to make contact with the outside world. I have a son and daughter who look after my animals and attend the mobile school.

If the village people are educated and trained they would be willing to stay in the community to help people with health and education.

Peace and education go together; now that I’m old I don’t want to fight anymore, and life itself has been my education.”

Suri of Nyta representative: Wolekoro Nyamamuninya

“My dream is a common school for all pastoralist children of this area and along the border where peace bonding and friendship could be built up.”



Erbore representative: Wale Baro

“I am a pastoralist. I have cattle and goats. They are my wealth. Now they are dying and I am losing my wealth. I don’t even know where to sell them. We don’t have a market facility. If there is someone who can teach us how to arrange market facilities, that would be really helpful.”

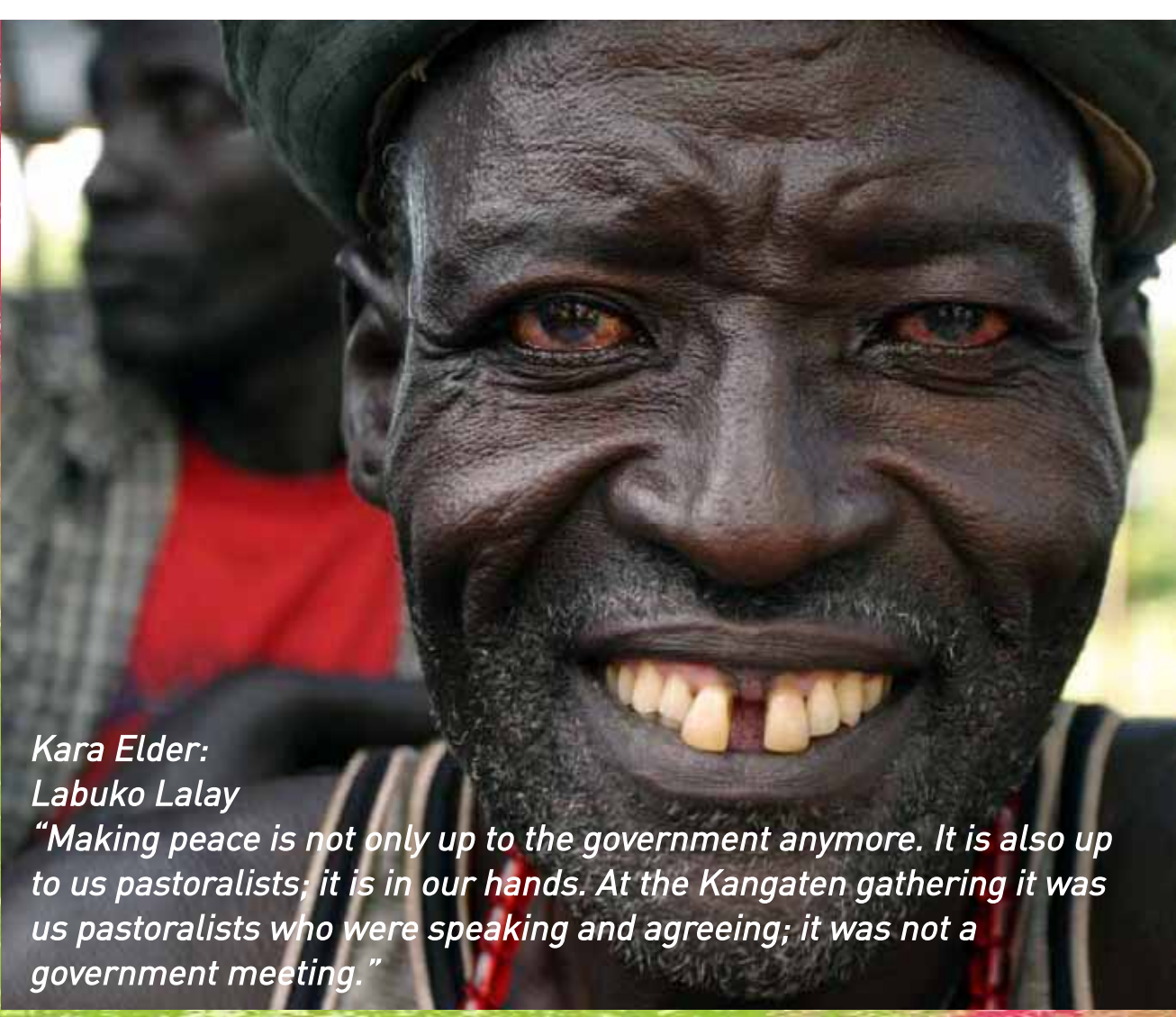
pastor



Unlimited

Realists





*Kara Elder:
Labuko Lalay*

"Making peace is not only up to the government anymore. It is also up to us pastoralists; it is in our hands. At the Kangaten gathering it was us pastoralists who were speaking and agreeing; it was not a government meeting."



Hamar student: Meseret Kala

"I am happy to meet all these people and share our cultures. Dasenach and Nyangatom are enemies of my people, the Hamar, and I was afraid when I crossed the river to come here: what would happen to us in this place away from home?"



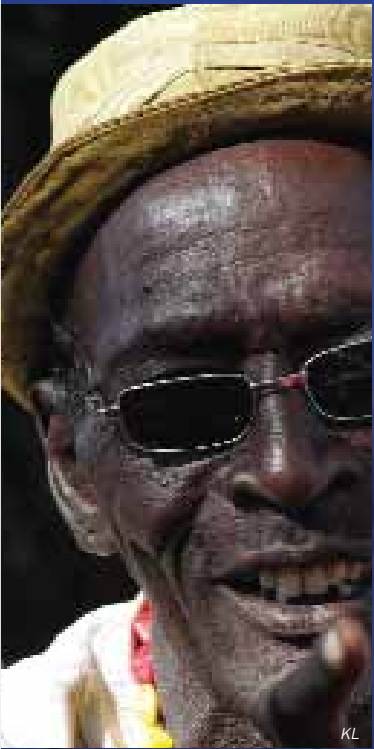
Early in the morning of the final day the Suri, Mursi, Toposa, Nyangatom and Turkana met again. For two hours they hammered out the details of their peace process. They agreed that Suri and Nyangatom representatives would return home from the gathering via Sudan, hosted by the Toposa, to help cement the peace. The Commissioner of Narus, Mark Lokorai, and the Suri Woreda backed the scheme.

*Turkana man
"I was surprised to come to a meeting organised and run by pastoralists, not by an educated person from outside. It gave me a feeling of confidence and belief in our power to make decisions and get things done. It is this that has made the gathering so successful in my opinion."*

SP

SP

MH



Dasanech leader, Lotikori Yarekal offered to host the Pastoralist Peace Committee in a first follow-up meeting to be held in December 2007 near Omorate. At the meeting the peace committee will report on their communities' reaction to the agreements made during the gathering and discuss how the committee will continue to bring peace in the area...

PS This meeting took place and was a great success.

THE SOUTH OMO GATHERING WAS HOSTED BY THE NYANGATOM COMMUNITY AND ORGANISED BY THE ATOWOYKISI EKISIL PASTORALIST DEVELOPMENT ASSOCIATION (AEPDA) SUPPORTED BY THE UN OCHA PASTORALIST COMMUNICATION INITIATIVE (UN OCHA-PCI).

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The
process
continues....



the PEACE GENERATION

Reporting from the the South Omo Pastoralist Gathering, Nyangatom Woreda, Kangaten, Ethiopia, November 2007



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