
THE BORDERLANDS' CHRONICLES

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LPI has endeavored to remain true to the words of the authors - the borderland communities - and thus heavy editing of text has not been done.

This publication has been produced by a group of young women and men drawn from several borderland communities in the Horn of Africa. These young Fellows were part of a cross-border cooperation project implemented by LPI and its local civil society partners.

The exclusion of communities in the Horn of Africa's border regions is all-encompassing. They are not only territorially marginalised, but also remain sidelined in the process of socio-economic development. Furthermore, their access to information and opportunities to take part in policy discussions and decisions is severely curtailed by their 'remoteness'.

This compilation is an attempt to bring out their concerns—and suggestions— about the changing way of life in these marginalised communities.



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One-Stop Border Post: The Need for Public Awareness

By MOHAMED WARIO & HARO DULACHA
Moyale, Kenya

A ray of hope has emerged for the people of Moyale by its inclusion in the Lamu Port-South Sudan-Ethiopia Transport Corridor (LAPSET). Situated approximately 780 kms north of Nairobi and 775 kms south of Addis Ababa, Moyale has become part of LAPSET as an important border-crossing joining two of the region's largest economies, Kenya and Ethiopia.

This development has come at a time when pastoralism is under threat. Although it is still the dominant mode of livelihood, the pastoralist way of life is under great stress due to weak governance structures, poor land and resource management, economic marginalisation of pastoralist communities and climate change. As a result, many communities living along the Ethiopia-Kenya borderland are gradually shifting to cross-border trade and business as an alternative livelihood and the LAPSET project would give them a boost.

As part of LAPSET—and as a result of good neighbourly relations between Kenya and Ethiopia—an integrated border management unit, popularly known as One-Stop Border Post (OSBP) was launched in December 2020. Through this initiative, the Ethiopia Customs Commission, Kenya Revenue Authority and Border Management Secretariat, the border regulatory agencies of the two countries, and TradeMark East Africa, would facilitate and expedite cross-border movement of goods and people. If it remains true to the founding spirit, the OSBP could turn the dream of Moyale becoming the “Dubai of Africa” into a reality, where people will come from all over to buy goods and take them to other countries.

This project is funded by the African Development Bank (ADB) in support of a bilateral 2011 agreement between Kenya and Ethiopia to enhance cross-border business. An ADB statement calls it “a great milestone programme... complemented by other cross-border programmes funded by the United Nations in liaison with Intergovernmental Authority on Development (IGAD),

designed to address human security concerns of the border community and will contribute to sustainable peace and socioeconomic transformation.”

Whilst the Moyale OSBP is now officially open, after Kenyan President Uhuru Kenyatta and Ethiopian Prime Minister Abiy Ahmed inaugurated it in June 2021, the border post has yet to be fully operational and remains far from starting to contribute to its original intention of promoting socio-economic empowerment of the community. According to border officials, OSBP is a work in progress and soon everything will be in place.

However, there is an urgent need to make the general public in the area aware of the OSBP's benefits and utility. Little is known about its purpose and function. Residents on both sides of Moyale town are in ‘total darkness’ with regard to its operation and are shying away from using the OSBP. Thus, they end up suffering at the hands of imposters pretending to be government officials operating along the ungazetted, informal crossing points.

Moreover, small scale retailers and hawkers whose trade goods are far below the custom tariff threshold, still opt to use illegal feeder routes which makes them susceptible to punitive legal action by officials from Ethiopian and Kenyan customs departments. Often, their goods are confiscated, or at times, they are even put to jail for illegal border crossing or for passing goods through an ungazetted crossing points.

Still, many small-scale traders from this border community—most of them women and youth—continue using ungazetted crossing points, putting them on collision course with border officials and the police. Additionally, while passing such ungazetted crossing points, they

are exposed to harassments, extortion and looting of trade goods by criminals who take advantage of their situation. As a result of this criminal activity, ethnic tensions also tend to rise because of a sentiment of revenge. On both sides of Moyale town a number of different ethnic groups, such as the Borana, Gabra, Garri, Burji and Sakuye, frequently engage in clashes, which are mainly planned as revenge attacks after one of their own clan members is harassed or robbed while passing through undesignated porous border routes.

To fully realise the intended purpose of the Moyale OSBP, the integrated border management unit should consider the following recommendations:

- Establish informal cross-border committees to create awareness among the borderland communities about the importance and benefits of using OSBP, which will also help the post to become fully operational.
- The two governments should come up with people-friendly policies to regulate and, possibly reduce, the existing custom tariffs.
- Speed up the process of making the OSBP fully functional.
- Improve security around the border by increasing the strength of the border patrol unit, since insecurity is the key reason undermining the OSBP's objective of economic empowerment in border communities.



Moyale OSBP captured from the Kenyan Side

Empowering Women in Moyale: An Uphill Task

By HASSAN ADOW & NASRA MOHAMED

Moyale, Ethiopia



Hassan Adow & Nasra Mohamed, fellows from Moyale during an interview with Hilack Milk Group

Women make up almost half the population of Moyale, a bustling market town spread across the border of Ethiopia and Kenya. Yet, they remain invisible in local political and social structures. And, even though they contribute to the economy and business activities in many ways, they have virtually no formal role in decision-making at any level.

The lack of women's participation in socio-political and economic life is one of the major reasons why poverty remains pervasive in Moyale, with high levels of food insecurity. Access to education is minimal. Recurring droughts and ethnic tensions increase the town's fragility as a social and economic unit. Women suffer the most in this oppressive environment—and they suffer in silence.

Initiatives to empower women and give them a voice have failed to gather strength due to traditional socio-political customs which often prevent them from taking part in any sphere of public life. The well-entrenched patriarchal system subjects women to various forms of discrimination and gender-based violence. Early marriage, for instance, is a common practice. Girls also have a much higher rate of dropping out early from school. Under the customary tradition of governance, there is no room for women to be heard or consulted. A group of male elders from different ethnic groups and clans exercise political and legal powers. They make all the important decisions concerning community life and dispute resolution. This system of patriarchal

cultural beliefs and practices treats girls and women as “insignificant beings” who cannot have a role or even presence in decision-making spaces. Therefore, progress towards gender equality and women empowerment in Moyale cannot be examined outside the traditional cultural setting.

Despite these hurdles, over the past few decades women have been fighting to be recognised as equal partners to their male counterparts. Though such efforts, through the support of local civil society organisations and women support groups, have borne some fruits, there is still a daunting task ahead because, in both customary and government institutions, community representation remains an exclusively male domain.

The concept of gender parity, both in private and public life, is alien to the male-dominated culture. Women have no ability to determine their own choices or exercise their natural rights and they lack the power to influence their socio-economic privileges. Even the national laws promulgated in Kenya and Ethiopia to protect women have had little effect in this region. In fact, these laws have been perverted and actually become a tool in the hands of the traditional local elites to continue the age-old discriminatory practices.

In the face of such huge challenges, Moyale women have still been able to find the strength and courage to organise and fight for their rights. Hilack Milk Group, on the Ethiopian side of Moyale (Region 5), is an example of this struggle. For a number of years, the group has worked to

bring women together to raise awareness about their right to education and helped them acquire livelihood skills, such as setting up retail shops and raising goats.

In June 2017, the Inter Africa Group (IAG) in collaboration with LPI, rolled out a cross-border cooperation initiative to enhance the skills of grassroots civil society organisations like Hilack Milk, and enable them to participate and contribute in policymaking spaces. The project benefited Hilack Milk—and other civil society organisations in Moyale—as it motivated them to collaborate and share the knowledge they had acquired whilst working with other small-scale women's groups like Migo and Dubo, and this in turn helped them develop a bigger network.

Unfortunately, the progress made by Hilack Milk was cut short due to the 2018 conflict between the Somali Region (5) and Oromia Region (4). During the fighting, the group was targeted and it lost property and resources worth 120,000 Ethiopian Birr. A retail shop run by women associated with the group was burnt down, 60 goats were looted, and the group was left with few resources to continue its work. The onset of the Covid-19 pandemic in early 2020 further aggravated the situation as many of the group's remaining activities also came to a halt. The group is now struggling to maintain its existence and its participation in the ongoing cross-border collaboration project may help the group continue to survive.

Formalising Informal Trade: A Modern Cross-Border Market under Construction in Busia

By GAUDENCIAH WANYAMA
Busia, Kenya

The Busia border is strategically located along the Northern Corridor and serves as a gateway into other parts of eastern and central Africa. By road, it is approximately 431km west of Nairobi, Kenya, and 196km east of Kampala, Uganda. Owing to the significance of this town, the Government of Kenya under the Ministry of East African Community (EAC), in partnership with TradeMark East Africa, has committed 1.4 billion Kenyan shillings for the construction of Jumuiya Market at the Busia border with the ambition of boosting cross-border trade.

The new market will be constructed adjacent to the One- Stop Border Post on a 40-acre piece of land at Marachi Estate. The land has been donated by the County Government of Busia. The market is set to improve the livelihood of small-scale traders, many of whom are women doing business along the border. The project will also provide traders from neighbouring countries, such as Burundi, Rwanda, South Sudan, Tanzania, Kenya

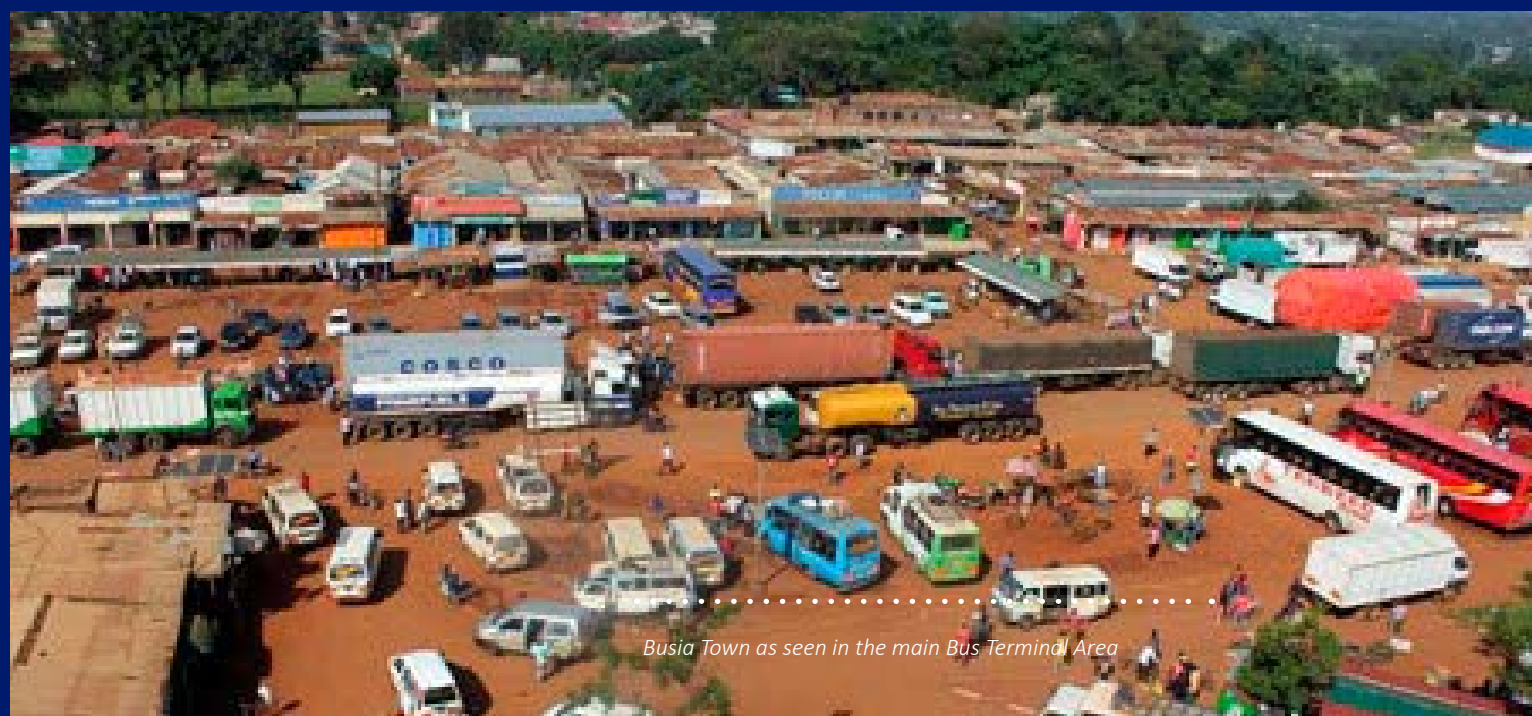
and Uganda, a suitable environment to participate in cross-border trade under the EAC Common Market Protocol. The purpose of setting up this market is to bring the informal trade sector into the formal sector and enhance revenue collection by improving the cross-border trading environment.

The market is also expected to revamp the economy of the border town and become a game-changer for small-scale traders who, for a long time, have been negatively regarded by local government officials as hawkers and smugglers. However, whilst these traders may be considered as smugglers, the traders' perspective is that they cross the border through informal routes so that they do not have to pay government levies which they believe, sometimes erroneously, to be very high and unaffordable. Some of these traders are optimistic that the new market will open up new business opportunities for them, especially after the huge losses they have incurred since the outbreak of Covid-19 pandemic that led to border closure and curfew, and

even now keeps their movement across the Busia border quite limited.

It is also hoped that this market will support the local government of Busia whose revenue collection will increase, thus narrowing the gap of its budget deficit that persisted over several financial years. It is hoped that the county will be able to improve its road network, drill and supply clean water, increase its trade revolving funds/budget to enable traders to access loans with low interest, and provide better health facilities in Busia.

The idea behind the market's construction aligns well with the vision of the African Union Border Programme: an "integrated Africa with peaceful, open and prosperous borders". It will also help achieve the two government's stated objective of empowering the communities straddled along the Kenya-Uganda border to trade safely, legally and profitably.



Busia Town as seen in the main Bus Terminal Area

Lack of Inter-Country Collaboration Deepened the Covid-19 Crisis

By APIO RUTH MAKOHA
Busia, Uganda

The first case of Covid-19 in Uganda was confirmed in March 2020. Immediately, the Ministry of Health established a Covid-19 health centre at the One- Stop Border Post (OSBP) with Kenya, bringing the public health staff from within the district to provide testing services. A district taskforce was also formed, which comprised government officials from various departments as well as borderland civil society organisations. Other stakeholders such as the Red Cross were also on board to ensure that the standard operating procedures, such as proper wearing of masks, hand washing and surface disinfection, were observed. The International Organization for Migration supported cross-border joint meetings of relevant stakeholders. The Amalgamated Transport and General Workers' Union handed out masks, jerricans and soaps to truck drivers crossing the border and also formed a WhatsApp platform for them to share information.

The outbreak of the pandemic called for change in the way things were done at the border. Steps taken to curb the spread of the virus affected everyone, but truck drivers, traders and travellers were hit in particular. Both the government of Kenya and Uganda ordered the closure of the border and only the truck drivers in possession of a valid negative Covid-19 certificate were allowed to move across the border.

The general perception was that the truck drivers were most vulnerable to Covid-19 since the nature of their work involves moving from one country to another. This perception made life much harder for the drivers, preventing them from getting out of their trucks to buy something to eat or go somewhere to sleep since the bars and lodges were closed. These problems were further compounded by the fact that the OSBP did not have the facilities, or the logistics capability, to handle the impact of the pandemic. It did not have enough ambulances to transport those who tested positive. These patients were forced to stay at the border post till the ambulances were back from other treatment centres.

Border closures and movement restrictions also hampered the business of traders who were not able to access

goods directly from Kenya and Uganda, rendering them jobless and forcing them to only access goods through informal routes where security patrols would charge them a lot of money to let them get the products. What made the matters worse, though, was the lack of proper coordination and collaboration between the two countries.

The first few months of the pandemic also made life difficult for the hundreds of young women from Uganda who work in Nairobi as house-helpers. Many of them lost their jobs. Most of them could not afford to take a Covid-19 test and were taken to the quarantine centre in Dabani for 14 days. Those who tested negative were allowed to go back to their homes while those who tested positive were taken to treatment centres but only if they were Ugandans—the Kenyans were repatriated for treatment in their own country. If there was a harmonised way of handling this situation, with both countries working collaboratively without discrimination against one another's citizens, the Covid-19 curve could have been flattened in our border areas much quickly.

Initially, the tests were conducted free of charge in both countries. Later, Uganda decided to introduce a fee of USD\$65—now reduced to \$50—while Kenya continued to take samples free of

charge for truck drivers but charged cross-border travellers and any other person who wanted to acquire the certificate. This policy worsened the negative impact of the pandemic since the results for Covid-19 testing took two to three days to be released, whereas the drivers were supposed to use them for only 14 days and then go for another test. For other travellers the test results were valid for only five days or 120 hours. This delay in the release of results caused the truck drivers to overstay in the border area, causing long traffic jams, and painfully delayed departures.

In conclusion, it is recommended that inter-country collaboration and coordination between Kenya and Uganda should be increased, and the two governments must take into account the specific problems caused by the pandemic in the border area. The two countries must ensure proper service delivery to our borderland community as aspired by the African Union Convention on Cross-border Collaboration, popularly known as The Niamey Convention. For this to happen, East African countries should consider signing and ratifying the Convention so as to transform the Horn of Africa borderlands into catalysts for peace, stability, growth, socio-economic and political integration of the continent.



Trucks lining up at one stop border poster waiting for clearance



Passenger boats transporting people to and from Uganda

Sex for Fish: A Deadly Vice to a Cross-Border Fishing Community

By BRUNO OTSYULA AND GAUDENCIAH WANYAMA
Busia, Kenya

Lake Victoria borders Uganda, Kenya and Tanzania, and this expansive water body stretches into the horizon. It's known in Kenya as Nam Lolwe ("Body of endless love") and in Uganda as Nnalubaale (Home of Gods). It's a haven for wildlife including a spectacular array of birdlife and wetland animals.

The majority of the fish that is fished are tilapia, Nile perch and omena. They are a good source of healthy food. Fishing provides an employment opportunity to the fishermen, fish traders and other people involved in the supply chain such as sellers of petrol for boat engines, or sellers of nets, thus uplifting their economic livelihood, providing the expected taxes, and also earning foreign reserves through exports. Mostly, fishing is done at night with wooden boats and fishing nets, with the boats being manned by at least 4 men who are employed by the boat owner. The fishermen spend most of their nights on the lake and sleep during the day after selling their fish.

Like in any other fishing communities, the Lake Victoria fish business is divided by gender. Men own the boats and they go fishing, while women buy fish from them to sell at the market. In recent years, the lake's fish population began dwindling because of overfishing, using the wrong fishing gear, as well as environmental challenges like sewage and agricultural runoff in the lake, under the watchful eye of Lake Victoria Fisheries Organization (LVFO).

With the decline in the number of fish, the situation led to the fishermen taking advantage and demanding sex on promise for steady fish supply to the

ladies who accept. Usually, the women have no option but to accept since that is their only livelihood. This gave birth to the practice of bartering fish for sex creating a perfect condition for the spread of HIV/AIDs. This has become an enormous public health problem that governments have been wrestling with and informs why there is a high rate of HIV prevalence amongst fishing communities, going as high as 7.7% based on Kenya Ministry of Health HIV Estimates report of 2018.

For many women, the survival of their family depends on getting fish to sell and they have little choice but to engage in sex work in order to buy them as this is a controlled market where one cannot just go and buy. Fishermen get the fish and they sell to whoever they want through their middlemen. Usually, fishermen travel from one beach to the other and have different sex partners at each location. This precarious life faced by female fish sellers is caused by the lack of economic opportunities rendering the women fish traders powerless to stop the practice.

Traders Speak Out

Lucy Nerima, (not her real name) 28 years, a widow and a mother of 3 children, prepares her purchases for the market by removing the scales and innards of the fish. She says: "I'm sometimes forced to pay for the fish with sex because I have no other means. Life has become hard and even the fish is very rare, demand is high so anything the fisherman says I do because I want the fish. I usually sleep with one or two fishermen in a week."

Everline Akinyi, a 33-year-old mother with 2 children, says due to the tough competition and low supply, and thus high

demand to secure access to the limited fish, sex for fish is like a bridge between her and the fish. She says it's a common practice though people are not ready to talk about it openly. In exchange for fish, female traders are given priority to buy fish and those who are not ready for it will have to wait and hope for any surplus in order to get their fish.

Brenda Nabwire, a 56-year-old woman with 4 children, narrates how she goes to the lake with her daughter so that she can learn the trade and help her. But due to her old age, she trades the daughter because she is still young and thus the preference of the fishermen. This has been the norm though she feels devastated because the life of her daughter is at risk.

Fishermen Speak Out

Felix Agunda, a 35-year-old fisherman, is married with children but still sleeps with women in return for his fish. He says, sometimes a female fish trader may want fish worth 4,000 Kenyan Shillings but she pays 2,500 in cash and is compelled to have sex with the fisherman as payment for the remaining balance of 1,500 since she cannot afford to pay. "This is something that has been ongoing since I started fishing. Sometimes we have sex for fish multiple times in different fishing beaches," he said.

These are our mothers, our sisters and our daughters, and we are calling for an urgent action to protect them from this devastation, that is fuelled by social ills such as inequality, poverty and discrimination. Fish is currency. It is power. Men use it here to lure women and girls into transactional sex. Let's rise against this age-old practice of Sex for Fish.

When the Boundary Moves: A Hidden Dispute on Kenya-Uganda Border

By PHILLIPS ODUMA AND RUTH APIO
Busia, Uganda

Separated by a stream of water in the middle of a swamp, Buyengo Parish in Uganda and Mayenje in Kenya are two communities living at the extreme end of the border in Busia district. They have been living in peace for a long time as they have the same ancestral origin, with the Balanda clan members residing on both sides of the border, and they share the same activities of pastoralism, agriculture and trade. Things started to change in 2017.

Due to the increasing population pressure on the available land, the two communities expanded agricultural activities into the swamp that lies along the border. Such wetlands have over the years become a prized commodity because of their fertility and availability of water for agricultural use and grass for animals throughout the year. These wetlands also provide an opportunity for the community to produce crops like yams, sugarcane and rice, which rarely grow in upland areas. In this swamp, the farming community is able to grow maize and vegetables during the dry spell as well, thus fetching them extra income.

As a result of the expanded agricultural activities, the ecosystem was tampered with, causing diversions in the flow of the stream which separates the two communities and making the previously established boundary demarcation unclear. Also, there were deliberate efforts by some residents to change the original boundary, especially during the dry spell. In 2017, tensions arose between the two sides as a result of disagreement over the actual boundary. A conflict ensued in which crops were destroyed and many people were injured, necessitating the intervention of authorities from both sides. The Kenyan team was led by the then Deputy Governor and Assistant County Commissioner, while the Ugandan team was led by the Resident District Commissioner (RDC), who all called for calm and pledged to find a permanent solution in the shortest possible time. However, it has now been over four years since that event and no progress has been made thus far. This lingering dispute is raising anxiety among those who feel aggrieved that their pieces of land were taken away and now they cannot cultivate them.

According to the chairperson of Malomba village- Uganda, Sanya David, five community members have filed complaints in his office claiming that villager on the Kenyan side have diverted the stream and encroached on their land. He has tried to follow up the matter with the office of the Resident District Commissioner (RDC) in Uganda but has not got any positive response. He is worried that the conflict is simmering and might explode one day and destroy the good relations between the two cross-border communities.

One of the affected community members, Nagwala Alfred, says that the width of the disputed piece of land between the current borderline and the original borderline is 25 metres and covers a stretch of 3km. He also says that the victims of this dispute are mostly people who had abandoned their pieces of land long time ago, and widows who

have no strength to fight back against the encroachers.

As noted above, the population pressure is forcing these border communities to utilise such wetlands for agriculture and given the 'artificial' or moveable nature of the boundary demarcation in this area, it can easily be altered. For sustainable and peaceful management of such trans-boundary natural resources, it is incumbent upon the governments to ensure that the boundaries are clearly marked with permanent features, and disputes such as this one could be resolved swiftly and amicably, not allowing them to linger for years. Clear and fair demarcation of boundaries—especially when they are altered by natural causes—is essential to prevent conflicts and ensure good neighbourly relations between cross-border communities.



Community members engaging in agricultural activities near the bank of the stream, such activities lead to diversion of the stream from the original flow



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Some of the affected lands are transportation routes and grazing fertile lands.

Landmines Continue to Kill and Maim despite Cessation of the War

By KHADIGA MUSTAFA & NAHID HAMZA
Kassala, Sudan

The State of Kassala in Eastern Sudan, on the border with Eritrea, is infested with mines and unexploded ordnances (UXO), a legacy of war and conflicts between 1998 and 2005. The threat to the population is quite real and grave as the land has been turned into a source of insecurity and uncertainty. Many parts of the state are classified as dangerous areas and it is forbidden to approach them. Even now, many years after the end of the war, the remaining mines and UXOs continue to take a heavy toll on human life.

The United Nations classifies Sudan among the countries most affected by landmines and explosives. The Sudanese government recently announced that more than 2,000 people had been injured by mines, and 588 people had lost their lives since the end of the conflict. Although Sudan has signed the 1997 Ottawa Convention, or the “Mine Ban Treaty”, that prohibits the use, stockpiling, production, and transfer of anti-personnel landmines and calls for their destruction, it is yet to ratify the treaty. The government’s mine action agency estimates that 95 million square metres of mines and remnants of war had been cleared in Sudan, and more than 10,000 mines and 3,000 anti-tank weapons had been detonated since the beginning of the implementation of the UN mine action programme in 2002.

Despite this progress, people living in rangelands, pastures and agricultural land

along the Sudan-Eritrea border remain under a constant threat. In addition to the loss of lives and limbs, vast areas of highly fertile arable land, the primary source of livelihood for the inhabitants of Kassala, have been destroyed by mines and become barren and dangerous. The land that these people used to cultivate and use as pasture has turned into their biggest security concern.

That is why we, as representatives of the youth from Kassala State, are renewing our call for sustained and effective action against this menace. The government of Sudan has been making a similar call to IGAD countries for a comprehensive mine action plan rather than just ‘banning’ them. Additional regional mechanisms to address this challenge of landmines must be put in place and should include compensation for the victims, speedy removal as many mines and UXOs as possible and provision of alternative livelihoods to those who are unable to make use of their land for agriculture and pastoral activities.

Aisha- A Story of Survival and Success

In 2009, Aisha Hassan was eight years old when she went out looking for firewood for the kitchen and stepped on a landmine. She survived but lost a leg. At that time, she was at school. And, after receiving treatment for her injuries, she resumed her classes. But she had to stop going to school as her mental trauma persisted. Her psychological

condition deteriorated further as she was continuously bullied by her classmates who started calling her the “landmine girl”.

Aisha’s family managed to send her to Disabled Union, a local organisation that takes care of landmine and UXOs victims by providing socio-psychological counselling and donating artificial limbs. With the support and encouragement given by this organisation, Aisha was able to go back to school and resume her life again. This brave young woman managed to continue studying up to secondary level.

Her story received the attention of some international humanitarian actors who engaged her in an ongoing project and offered her a small remuneration that helped her to start a livelihood. Aisha managed to raise a herd of goats and cows and started her own business by selling and purchasing these animals. Now, as her business has grown, she is not only supporting her family but also makes sure that a part of her earnings is used to help other landmine victims like herself.

Editorial Information

“Improving Policies for Conflict Prevention: Civil society engagement to transform borderlands in Africa”—or, in short, Cross-border Cooperation (CBC)—was a project launched by LPI’s Horn of Africa Regional Programme (HARP) and partners in 2017 to build capacities of local civil society organisations. The main objective of the project was to engage in policy discussions and influence the policymaking process from an informed perspective provided by borderland communities themselves. LPI and partners believe that the missing voice of borderland communities needs to be heard in cross-border policy discourses in order to have policies that are responsive to the people’s needs and could catalyse the integration of the region— and the continent on the whole—for long-term peace and development.

This fellowship programme was a key part of the project to engage young people from the Horn of Africa borderlands and give them opportunities to directly interact with the regional decision-making bodies, such as IGAD and the AU. The aim was to streamline and support their policy advocacy effort at the regional level. The fellowship scheme was also part of LPI’s capacity strengthening effort to support Africa’s future civil society leaders to become robust pan-African advocates.

In line with HARP’s core design to link peacebuilding work in the Horn to the regional level through policy engagement with different actors, the fellowship programme provides a platform for youth from marginalized borderland communities to echo their voices and advocate for the realization of the implementation of responsive policies.

To this end, a group of 12 young fellows was drawn from the CBC borderland sites—namely, Busia- Uganda, Busia-Kenya, Kassala-Sudan, Moyale-Kenya and Moyale-Ethiopia (Regions 4 and 5) and hosted by HARP. The Fellows were expected to generate change stories from the borderlands, compile a newsletter and engage with African Union Borderland Programme (AUBP) and IGAD-CEWARN (Conflict Early Warning and Response Mechanism) officials. The engagement with the regional bodies is envisaged to further strengthen programmatic cooperation between LPI and its grassroots partner organisations.

