CONFLICT MAPPING: AN INSIDER’S PERSPECTIVE

(ACTION RESEARCH)

REPORT ON NATIONAL CONFLICT MAPPING FOR THE ACTIVE CITIZENS PROGRAMME

March, 2011.
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PREFACE

British Council in partnership with the Ministry of Justice, National Cohesion and Constitutional Affairs, through the Department of National Cohesion and Peacenet Kenya, has been spearheading the process of community cohesion with a focus on multiethnic tolerance, long-term peace building and sustainable development. To commence on this huge task, the partners have entered into collaboration with other state and non state actors and engaged in various studies to identify the key longer-term, short-term challenges and opportunities to contribute to national cohesion in Kenya.

The conflict mapping survey was necessitated by the fact that there was need to involve the local communities in preparing a tailor made solutions to their own problems (bottom-up approach). There was need to involve the locals in problem identification, agenda setting, programme design and implementation. The outcomes of these processes has lead to programme priorities for the phases of programming in the mapped areas, as well as a revised strategy and priorities for the National Cohesion Programme as a whole.

The conflict mapping survey analysis report focuses on seven districts – Mt. Elgon, Laikipia West, Tigania East, Pokot, Rongo, Sotik-Borabu and Transmara-Kuria where there are cross cutting issues of disintegration. Each district analysis consisted of three components, specifically: a district multi-stakeholder consultative meetings; research consisting of a literature review, local perception surveys; and thematic assessment of key aspects of social cohesion and development.

The series of district level assessments commissioned by the Department of National Cohesion in conjunction with British Council and Peacenet covered the following thematic issues: (a) social cohesion issues, (b) people and partners, (c) media and information, and (d) community participation. The main conclusions of these reports are summarized in a synthesis paper, which along with all the thematic reports are available in the department of national cohesion, British Council and Peacenet.
FOREWORD

Active Citizens Programme is an initiative by the British Council that is aimed at promoting the concept of social cohesion to both the local and global communities. The programme is meant to create an understanding of global interdependence and intercultural dialogue in community social development. The programme began in November, 2008 and is currently operating in over 30 countries globally, with the aim of expanding to a further 20 countries within a period of 2 years. The programme is premised on the believe that creating opportunities for people to understand each other better, work together more and learn from one another is crucial to building secure, more prosperous and sustainable future for all.

Active Citizens Programme envisages that participants in this programme will become part of an international network of active citizens who are learners, actors and influencers in their community, promoting national and international trust and understanding. Further, the programme is designed to enable participants increase their commitment to and effectiveness at addressing global issues through local actions.

The programme works in partnership with institutions and organisations that have a significant influence in cultural relations at community level. It targets, among others, youth groups, trade unions, religious groups and civil societies involved in promoting social cohesion. The programme aims at connecting leaders of these groups and their communities and establishes local, national and international interactions towards social harmony.

At the local level, the ACP targets communities that are culturally diverse and identified in the national development agenda as having challenging social cohesion issues and/or weak development indicators. Further it aims at working with groups of participants from the community that represent the cultural diversity of the community. The communities are selected through a process of dialogue between national stakeholders and the British Council through which a more detailed criterion for identifying communities is established.

Since consolidating national cohesion and unity is across-cutting task that require a multifaceted efforts of all stakeholders, the British Council in collaboration with the Ministry of Justice and PeaceNet Kenya have initiated an Active Citizens Programme that is aimed at building trust and understanding to support peaceful co-existence and sustainability. The programme follows a journey that snowballs from personal to social and local to global, helping members of a community recognize the connections and make profound differences in their own lives. To achieve this end, the conflict mapping survey was commissioned in order to understand the local peoples “constructions” of their own social milieu.

Nairobi

March 2011
ACKNOWLEDGEMENT

The national conflict mapping survey for the Active Citizens’ Programme is a product of an elaborate secondary data review and empirical field research carried out over a period of time by officers drawn from the Department of National Cohesion, Ministry of Justice, National Cohesion and Constitutional Affairs; the British Council and PeaceNet Kenya.

The Department of National Cohesion, the British Council, and PeaceNet are greatly indebted to the Minister for Justice, National Cohesion and Constitutional Affairs, Hon. Mutula Kilonzo, SC, EBS, EGH, MP, the Permanent Secretary, Amb. Amina Mohamed, CBS, Country Director, British Council, Ms Alison Coutts; Programmes Director, British Council, Mr. Mutuku Nguli; and PeaceNet Kenya, for their unrelenting leadership, moral as well as financial support which has been invaluable to the success of the survey.

Further, we are grateful to the able leadership of the Department of National Cohesion headed by the Secretary, Mr. Michael M Ndungu, HSC and the Director, Mr. Francis. O. Owino for their commitment and direction during the entire exercise. We also wish to acknowledge all the technical and support staff members from the Department of National Cohesion led by Kilian Nyambu and Edward Nyongesa; the British Council led by Mary Stevens and PeaceNet led by Sella Nasimiyu for working as a team throughout the process of research and report compilation.

Finally, we wish to thank all respondents drawn from Chesikaki in Mt. Elgon, Ol Moran in Laikipia West, Thangatha in Tignia, Pokot/Turkana boarder, Riosiri in Rongo, Tembu in Sotik and Masurura in Transmara who willingly participated in this study. Their sustained support and cooperation ensured that the study was carried out successfully.

We are humbly grateful.
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<td>AC</td>
<td>Active Citizens</td>
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<tr>
<td>CBO</td>
<td>Community Based Organization</td>
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<td>CDF</td>
<td>Constituency Development Fund</td>
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<td>DNC</td>
<td>Department of National Cohesion</td>
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<td>DPC</td>
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<td>Justice and Peace Commission</td>
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<td>MOJNCCA</td>
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<td>NCIC</td>
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<td>NGO</td>
<td>Non-Governmental Organisation</td>
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<td>SRG</td>
<td>Steering Reference Group</td>
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<td>PEV</td>
<td>Post-Election Violence</td>
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OPERATIONAL DEFINITIONS

The following definitions will apply for the purposes of this report:

**Active Citizens:** These are individual citizens who out of their own volition committed themselves to promoting inner peace and enhance a culture of peace.

**Culture:** A set of values, artifacts, social expressions, norms, and economics that defines common or diverse identities.

**Civil Society:** A range of institutions, groups and organizations; separate from the state and the market, which freely group together according to their own diverse interests. These include Non-Governmental Organizations (NGOs), Community Based Organizations (CBOs), Faith Based Organizations (FBOs), Media Organizations, Professional Associations, Trade Unions, Student Groups, Cultural Societies, Groups and Institutions.

**Community Based Policing:** an accountable and proactive partnership between communities and Law enforcement agents in crime prevention.

**Conflict:** existence of inharmonious relationships resulting from incompatible interests or behavior. Conflict may be latent or violent.

**Conflict Cycle:** the distinct phases a conflict goes through from its onset to termination. These include pre-conflict, confrontation, crisis, crisis outcome and the post conflict stage.

**Pre-Conflict:** The period when there is an incompatibility of goals between two or more parties, which could lead to open conflict. The conflict is hidden from general view, although one or more of the parties are likely to be aware of the potential for confrontation. There may be tension in relationships between the parties and/or a desire to avoid contact with each other at this stage.

**Confrontation:** This is a stage in conflict in which conflict has become more open. Relationships between the conflict divide are very strained, leading to a polarization between the supporters of each side.

**Crisis:** The peak of the conflict, when the tension and/or violence is intense. In a large scale conflict, this is the period of war, when people on all sides are experiencing the impact of violence. Normal communication between the sides has ceased. Public statements tend to be in the form of accusations made against the other side(s).

**Outcome:** One way or another crisis will lead to an outcome: Defeat, call for ceasefire, surrender, call for negotiations, or external impositions to end of hostilities. At this stage the levels of tensions, confrontations and violence decrease somewhat with the possibility of settlement.

**Post-Conflict:** Finally the situation is resolved in a way that leads to an ending of any violent confrontation, to a decrease in tensions and to more normal relationships between the parties. However, if the issues and problems arising from their incompatible goals have not been adequately addressed, this stage could eventually lead back into another pre-conflict situation.

**Conflict Early Warning:** Early warning is the act of alerting a competent authority about the threat of new (or renewed) conflict sufficiently in advance for preventive action to be attempted.
**Conflict Early Warning Mechanisms:** Processes and structures that collect and analyses data on conflict indicators and provide advance warning information on conflict risks and vulnerabilities.

**Conflict Management:** This refers to actions undertaken with the main objective to prevent the vertical (intensification of violence) or horizontal (territorial spread) escalation of existing violent conflicts.

**Conflict Mapping:** A technique used for conflict analysis to represent any conflict graphically, placing the parties in relation both to the problem and to each other. When people with different viewpoints map their situation together, they learn about each other’s experiences and perceptions that should be mentioned on the map. These include the core issues (content), level of conflict and the context of conflict.

**Conflict Prevention:** Measures taken to avert the escalation of conflict into violence.

**Conflict Resolution:** This is a more comprehensive term than conflict management, which implies that the deeper-rooted sources of conflict are addressed and resolved. This implies that the behavior is no longer violent, attitudes are no longer hostile, and the structure of the conflict has been changed.

**Conflict Sensitivity:** Understanding the interaction between your intervention and context and act upon this interaction to avoid negative impacts and maximize positive impacts.

**Cross-Border Conflict:** Conflicts between groups traversing or separated by international borders, in which there is no state-support of any of the groups.

**Development:** Long-term efforts aimed at bringing improvements in the technology, economic, political and social status, environmental stability and the quality of life.

**Sustainable Development:** Development is that meets the needs of today's generation without compromising those of future generations.

**Cohesion:** This is a stable state of a society or physical matter which is achieved through socio-political agenda for society and through physics or chemistry for matter. For the purpose of this study the focus is on cohesive society.

**Mitigation:** These are measures undertaken to limit adverse effects that may result from a conflict.

**Peace:** This is a state of harmony, order, and justice in society.

**Peace building:** This is the implementation of measures to consolidate peaceful relations and create an environment which deters the emergence or escalation of tensions which may lead to conflict.
BACKGROUND OF THE STUDY

Many studies have been done in conflict and peace since the initial violence of the early 90s. But the recent PEV studies in some parts of the country and in some cases all over the country - done by local and international organizations in addition to the two government Commissions (Waki and Kriiggler) that handled election violence and election activities respectively. All these studies past and current have generated information and have informed a lot of programming and academic discourses in Kenya and beyond.

One of the most difficult things to measure are the sociological expressions that are aimed at behavior change, especially when the agents to be changed, and from whom the change in the society is expected, are living in an environment that is not changing, or it is changing to the worst. One of the elements that make behavior change difficult is culture. Therefore the training in this initiative is aimed at culture-inspired behavior change and developing skills and attitudes that help Active Citizens to cope with a changing environment (the new constitutional dispensation). This study will help in organizing thoughts around cultivation of a culture of peace through the knowledge generated. The methodology is highly qualitative and therefore the conceptual framework is designed for qualitative results.

Overall Study Objective

In this regard, this project commissioned an action research in 7 communities with the aim of understanding factors that influence culture in particular communities so that it can be able to inform interventions that are relevant to the communities and be documented for inspiration and replication where possible and inspire Cultural Revolution for peace.

Specific Study Objectives

1) Generate knowledge and information for the immediate benefit for the current Active Citizens programme
2) Use the recommendations from the study to support request for scaling up the Active Citizens model
3) Share this knowledge with other Partners interested in promotion of a culture of peace
4) To excite new areas for further research for academic, intellectual and programmatic discourse
EXECUTIVE SUMMARY

This baseline survey sought to discover the main social cohesion and development challenges in pre-selected communities; establish the drivers of social disintegration and development disabilities; identify the existing community driven projects to be envisaged in the Active Citizens Programme; establish the main actors in the conflicts and identify the influencers in the community who could serve as potential partners, mentors and participants to the Active Citizens (AC) programme.

The survey report is presented in two parts. Part I (Chapters 1 to 8) contains the introduction and information obtained from the actual visits to the areas of the country under discussion, while part II (Chapters 9 to 12) contains information obtained from secondary data review of published as well as unpublished literature.

The selection of the study sites was based on areas in Kenya most affected by conflict and violence, namely Chesikaki in Mt. Elgon, Ol Moran in Laikipia West, Thangatha in Tigania, Pokot/Turkana boarder, Riosiri in Rongo, Tembu in Sotik and Masurura in Transmara, Marsabit/Isiolo, and Nairobi. The study utilized two data collection methods to gather information during the baseline survey, i.e.; personal interviews with key informants and focus group discussions where conflicting communities were brought together to share their own issues. Respondents were sampled purposively with a view to targeting the conflicting groups.

Study findings show that the main social development issues among the conflicting communities were; illiteracy, poor infrastructure, unemployment, skewed development that favoured some areas, deep-rooted beliefs and values and political influence.

The study established that the main drivers of social disintegration and development disabilities were: poverty; cattle rustling; water and pasture; culture for instance wife inheritance; politics; historical land disputes; Administrative boundaries; inequalities in allocation of resources. Other causes included: drug and substance abuse; absentee landlords; feelings of injustices; impunity and proliferation of illegal small arms.

The study identified a number of existing community projects which would be incorporated in the Active Citizens programme. Some of these projects included: Construction of a hospital in Alale, and drilling of a borehole in Nawaylap in Turkana. Other completed projects were: Burgei Youth Polytechnic and Tembu Cattle Market in Sotik, Mission Schools, for instance Kamagambo High School and College in Rongo. It was noted that the said projects played a pivotal role in promoting peaceful co-existence among the conflicting communities.

Study findings established that the main actors in the conflicts were seers, the youth, political leaders and Individual institutions for instance Faith Based Organizations, Community elders, and women groups. Others included: Business women/men, Community Based Organizations, opinion leaders, provincial administration, the police force, district peace committees, Taskforce on land boundaries, Humanitarian Aid Organizations and NGOs.
Those who hold influence in the community and could serve as potential partners, mentors and participants to the programme were identified as: Community Based Organizations, Provincial Administration, Faith Based Organizations, Non-governmental Organizations, Youth groups, District Peace and Area Peace Border Committees. Others included are Opinion Leaders and women groups.

The study, in light of the abovementioned findings, proffers the following recommendations: need for proper demarcation of boundaries; Sensitization of the affected Communities on the importance of formal education; need for inter-community dialogue forums, peace meetings, exposure tours; provision of basic needs and improvement of infrastructure; involvement of youth and women in peace initiatives to ensure cooperation.

Others are massive initiation of inter-community development projects, for instance health centres, veterinary services and schools, and tree planting; Sensitization of the communities on development matters in their locality and effects of negative ethnicity; Strengthening of Border Committees; Encouraging the communities to initiate Income-generating projects to empower the communities economically, and mature, sensitive and cohesive political leadership.
CHAPTER ONE: INTRODUCTION AND BACKGROUND

1.0 ACTIVE CITIZEN BACKGROUND

British Council is the UK’s international cultural relations body – connecting UK to the world and the world to UK. In an inter-dependent, turbulent world we believe that creating opportunities for people to understand each other better, work together more and learn from one another is crucial to building secure, more prosperous and sustainable futures for us all. People and countries are now connected and interdependent culturally, politically and economically and the impact of our behaviour locally can often be felt far away in other countries. – Example of PEV in Kenya and how it impacted on its East and Central African neighbours in terms of economic and to an extent politics.

1.1 Conceptualization of the AC programme

British Council promotes international cultural relations through programmes that it runs - like ‘Active Citizen’s Programme’ that provides a framework for a learning journey that promotes the concept of local and global communities, an understanding of global inter-dependency and intercultural dialogue in community social development. This programme is running in over 30 countries around the world and delivery is through local partners with a link to communities in UK. For example Kenya is working with communities in Wales. The local partners are the Ministry of Justice who have a national statutory mandate for cohesion building and PeaceNet who have credible and formidable civil society networks and structures on the ground that provide the much needed access.

Partners in the Active Citizens Programme

1.2.1 Ministry of Justice, National Cohesion and Constitutional Affairs

The Ministry of Justice, National Cohesion and Constitutional Affairs (MOJNCCA) was established in January, 2003 to spearhead the formulation of policy and coordinate reforms in the legal and justice sector. The Ministry is responsible for justice, cohesion, democratization, governance, human rights and constitutional development among other critical matters. Following the enactment of the National Cohesion and Integration Act, 2008, the Department of National Cohesion and Integration was established in December 2008. The strategic objective of the department is to promote national cohesion and reconciliation. This is to be realized through the development and implementation of policies and programmes that promote national cohesion through forging partnerships with stakeholders to create a long term strategy on national cohesion.

The Department became operational by September 2009 and is charged with the responsibility of managing and coordinating the National Cohesion and Reconciliation mandate of government with a view to cultivating and fostering harmony and tranquility among the various ethnic communities in the country. This is undertaken to supplement and concretize the overall Ministry’s efforts towards its mission which is “to coordinate and facilitate the realization of democratic governance through protection and enjoyment of fundamental rights and freedoms, creation of a constitutional order, promotion of ethics and integrity and nurturing a cohesive society.”
Also charged with the task of promoting cohesion within the MOJNCCA is the National Cohesion and Integration Commission (NCIC). The Commission was established under the National Cohesion and Integration Act No. 12 of 2008 as one of the instruments to respond to the post-election crisis and forestall lasting peace, sustainable development and harmonious co-existence among Kenyans. The mandate of the commission is to facilitate and promote equality of opportunity, good relations, harmony and peaceful coexistence between persons of different ethnic and racial backgrounds in Kenya and to advice the government thereof.

1.2.2 The British Council

The British Council is the United Kingdom's International Organization for educational opportunities and cultural relations. It builds engagement and trust for the UK through the exchange of knowledge and ideas between people worldwide. In an interdependent, turbulent world, the British Council believes that creating opportunities for people to understand each other better, work together more and learn from one another is crucial to building a secure, more prosperous and sustainable futures for all. It aims to strengthen understanding and trust between and within different cultures. It supports people striving for better informed, more inclusive societies that accept, respect and welcome each other. In this regard, the British Council mooted a social cohesion programme whose participants become part of an International Network of Active Citizens. Participants develop their skills as transformational leaders to deliver this programme, sought to partner with institutions and organizations that had a good reputation, reliable, with experience in design and delivery and who were committed to the programme aims.

1.2.3 PeaceNet Kenya

Peace and Development Network trust (PeaceNet Kenya) is a national umbrella organization of NGOs, religious organizations and individuals committed to encouraging collaboration, facilitation and mobilization of local initiatives for peace building, promotion of justice and conflict resolution. PeaceNet Kenya envisages a peaceful and stable society that upholds equity and development. Drawing from its wealth of experience in conflict analysis, PeaceNet Kenya has published many books, reports, papers and policy briefs on local and regional conflicts. Inspired by its goal of fostering peace at the local and national level, reinforced its research by strengthening its policy, advocacy and implementation arms through its network. The main strength that PeaceNet brought to the partnership was its established grassroots presence in all parts of the country. It therefore acted as the eye and hand of the programme on the ground.

1.1.2 Overview of Conflicts in Kenya

Although Kenya is considered to be peaceful, a closer scrutiny reveals an unprecedented wave of internal and cross-border conflicts. In a multi-ethnic state like Kenya, people have strong attachment to their communities, espousing fundamentally different values, and in competition with each other for access to, or control over resources, hence creating acrimony and divisions. These conflicts are mainly manifested as political, economic, environmental, exploitation of natural resources, land clashes, religious differences and lately terrorism. The country has thus continued to be divided on the basis of ethnic, socio-cultural, regional, political and economic lines.
As a result, there have been sporadic conflicts among different communities in Kenya. Pastoralists in northern Kenya have borne much of the brunt of internal conflicts and considerable efforts have been directed at addressing their specific conflict environment by a number of stakeholders that include the government, Civil Society Organizations, religious organizations and Community Based Organizations. The resource-based conflicts prevalent in Arid and Semi Arid Lands (ASALs) have completely distorted development programmes and eroded civil administration of this vast and rugged countryside.

"The dawn of multi-party politics in Kenya brought in its wake new dimensions of conflict. Communities were divided along political and ideological lines, which gave rise to protracted and institutionalized waves of ethnic and land clashes. Ethnic and political conflicts in Kenya have become more evident during elections, as reflected during the 1992 and 1997 general elections. The intensity of these conflicts following the 2007 General Election resulted in a shattered national fabric culminating in the loss of about 1,300 lives with over 350,000 people internally displaced. The conflicts adversely affected not only Kenya's economy but also that of the neighboring countries, namely Uganda, Rwanda, Burundi, and Sudan. The post election violence and the form it took revealed that when differences arise, Kenyans are more inclined to retreat into their ethnic groupings rather than forge ahead as a nation with a common destiny. This situation if left unattended could degenerate into complete national disintegration.1

In addition, clan violence continued throughout 2008, causing at least 200 deaths in the Mt. Elgon district. Additional estimates by independent media place the death toll in the Mt. Elgon district upwards of 500. Although post-election violence largely came to an end in March, it spurred on old rivalries in the Laikipia district in the Rift Valley Province and also revived the Mungiki sect, an outlawed quasi-religious militia group operating mainly in the Nairobi slums. This continued violence which stemmed from the election violence in early 2008, resulted in a combined total of approximately 100 deaths. Finally, an additional 13 deaths occurred in various regions of the country as fighting over resources such as water continued in 2008.

2005: Inter-communal violence over natural resources, mainly land and water, escalated in northeastern Kenya. Over 180 people were killed including 76 civilians killed in a single episode in July. 2004 Inter-communal conflict continued in several parts of Kenya at a reduced level. Clashes again were economic in nature, with land at the forefront.

2003: Inter-communal violence, fueled mainly by economic interests, continued especially in the north-west as Kenyan, Ugandan and Sudanese populations clashed with each other, often in cross-border raids. 2002 Clashes along ethnic lines in several districts of the country resulted in more than 100 deaths. There also was violence around presidential elections in December.

2001: Conflict between numerous tribal groups continued through 2001, with an escalation in the fighting targeting non-combatants. Over 100 people were reported killed in the

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1 Commission of Inquiry into the Post election Violence (CIPEV)
clashes. 2000: Inter-tribal feuds, cross-border fighting pitting Kenyan tribes against tribes in Uganda and Ethiopia, and mob violence continued during the year. At least 100 people were killed by the end of September, down from estimated figures for 1999.

1999: Political and mob violence, police-sanctioned extra-judicial killings, and ethnic clashes increased in 1999 with most of the last concentrated in the northern regions of the country. At least 550 people died in the violence, up from the previous year.

1998: Post-election peace and reform aspirations were shattered as politically- and economically-based ethnic clashes and police-sponsored extra-judicial killings increased during 1998. Most clashes took place in Rift Valley Province between members of the president’s ethnic group and rivals, though serious fighting also occurred in the northeast among several groups, including ethnic Somalis and Sudanese.2

It is on this background that the British Council, PeaceNet Kenya and the Ministry of Justice, National Cohesion and Constitutional Affairs sought to establish mechanisms that could enhance peaceful coexistence and community cohesion through cultural awareness, dialogue and exchange visits. The social cohesion programme dubbed ‘Active Citizens’ envisages the creation of favourable conditions for effective cultural relations where the adequate knowledge of one’s culture enables him to engage constructively with other cultures at the local, national and global levels.

It is against this experience that a study was conducted to identify some of the Kenyan Communities embroiled in long standing conflicts and find ways to bring about lasting peace and a strong sense of nationhood among them. It is expected that the results of this initiative will help heal and unite Kenyans in order to achieve a cohesive and harmonious society.

1.3 Solution Statement

That culture has a big and important role to play in conflict resolution cannot be overstated. That UNESCO ran a global campaign for peace and nonviolence through promotion of constructive culture or designing culturally appropriate programmes can only stress the point further. Drama, Arts3, Music, multicultural Weddings and Marriages, Sports, Literature, Photography4, Cinematography, Psychosocial Support, Pseudo-spiritual5 have been successfully used in Kenya since the early 90s when the first clashes happened in the Rift Valley, Nyanza, Coast and Mt. Elgon.

Honestly speaking these tested examples of cultural initiatives for peace in Kenya have been largely constructionist led rather than instrumentalist driven due to their new acknowledgment and slowly mainstreamed through KIE, Ministry of Youth Affairs, NGO work and the NSC. A major paradigm shift in culture is required not by killing the diversity that is

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2 Various International and local Media BBC. Details are in the bibliography
3 Graffiti for Peace on the walls in Kibera drawn at the height of the violence 2008
4 Go Down Arts Centre: Kenya Burning 2008
5 NSC has been working with Prophet Dr. David Owuor that has led to the reduction of illicit small arms and enhanced reconciliation.
there, but strengthening it by developing a new philosophy that goes beyond cliché like “Mimi ni Mkenya”, “Najivunia Kuwa Mkenya” etc. The National Anthem and the values and principles in the new constitution forms strong foundation for the development of that philosophy. Not through university top-down approaches that more often than not are not connected but almost similar to the “fuata nyayo nyayo juu” or the “Chinese cultural revolution”

“Culture was the great forgotten issue among the Millennium Development Goals’, deplored Koichiro Matsuura, UNESCO's Director-General, adding that ‘it has become urgent in our world, which is confronted to cultural changes of all sorts, to learn how to manage change and ensure that it does not becomes a source of greater vulnerability for those who are badly prepared to face it.’

......about ways to invest in cultural diversity... especially suggests creating a 'World Observatory on Cultural Diversity, to monitor the impacts of globalization', setting up a "national mechanism for monitoring public policies as they relate to cultural diversity," and implementing "national language policies with a view to both safeguarding linguistic diversity and promoting multilingual competencies."

...also puts forward new strategies to facilitate intercultural dialogue, improve the relevance of educational contents, overcome stereotypes in the media and facilitate the exchange of artistic productions and the circulation of artists. Aimed at the academic world as well as the general public, ... develops a new vision of cultural diversity, which stresses its dynamic nature and the need to combat the development of cultural illiteracy, which is promoted by the acceleration of social transformations”

Nothing raises so much fear and apprehension in Kenya as the specter of fresh ‘ethnic conflicts’ similar to those that rocked the country in the 2007 post election period. The notion that violence may arise after the 2012 General elections has made the issue of ‘ethnic conflicts’ a very sensitive, yet important subject for discussion, aimed at formulating policy options for conflict management. Indeed, whenever the issue is raised, there has often been panic, confusion and skepticism within the government, civil society as well as within the entire public circles.

The year 2000 was the International Year for a Culture of Peace and Nonviolence to the Children of the World and it was also the International Year of Tolerance. The year 2001-2010 was the UN Decade for a Culture of Peace and Nonviolence to the Children of the World. This was an effort initiated by living nobel peace laureates who signed a memorandum that was sent to the UN General assembly in October 1997 to coincide with the year M. K. Gandhi was murdered. It is interesting to find out what caused the Nobel peace laureates to lobby for the year and the decade, and that the target was the promotion of a culture of peace and nonviolence as way of countering, through the UN structures led by UNESCO. Recognizing the power of culture and how its chosen form can lead to peace or violence. A resurgent council of elders in almost all Kenyan communities has been an interesting phenomenon after the post-election violence.

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6 These are not the best of examples because of their perceived dictatorial approaches but are a good illustration of how it can be done.
7 UNESCO www.unesco.org
CHAPTER 2

1.5 METHODOLOGY
The design of this Action Research is largely based on Literature Review, Focus Group Discussions, Interview with Key Informants, Observation and Training. A combination of conflict mapping tools forming the conceptual framework.

CONCEPTUAL FRAMEWORK
The Conflict Mapping Conceptual Framework was used to develop the template for data collection. Models by Galtung, J. P. Lederach, and Adam Curle among other Conflict gurus developed various conflict mapping instruments that have been used since the 60s.

LIMITATION
Time as a big limitation. Funding was also limited. The weather at times was challenging.

DELIMITATION
The national political environment was a big influence as to how people were responding. The ICC, the Constitution implementation process, war on corruption, the situation of IDPs, the 2012 general elections, famine and drought.

1.5.2 The Baseline survey
This survey constituted a community mapping of the identified areas with the aim of confirming the needs of the communities in the area as well as strengthening the rationale for the study. The mapping helped the project to find the entry points to the community. The main objectives of the baseline survey were to:-
1) Discover the main social cohesion and development challenges in the preselected communities;
2) Derive the drivers of social disintegration and development disabilities;
3) Relate the existing community-building projects to the envisaged AC programme;
4) Identify those who have influence in the community who could serve as potential partners, mentors and participants to the AC programme.

1.5.3 Data collection methods
Two primary data collection methods were used to gather information during the baseline. These included personal interviews with key informants and focus group discussions. The baseline survey in all the seven areas named above took place on the second week of September, between the 6th and 11th, 2010.

The survey facilitated the mobilization of participants for the focus group discussions (FGD). The FGD brought the conflicting communities together to share their issues. This offered a platform of debriefing for the communities and an opportunity to select participants for the training.

1.5.4 Sampled Respondents.
Respondents were sampled purposively with the view to target the directly conflicting groups amongst the communities in conflicts. However, the other communities present in the
sampled locality were incorporated in the FGD since they align with the direct actors in
conflict and or they suffer the brunt of conflict in their areas. Notably, youths who are in most
cases branded perpetrators, women who are alleged victims, older men who offer advice and
even bless the fighting were purposely sampled in some cases.

1.6  Programmes subsequent Activities
The baseline survey, was followed by the under listed activities.

1.6.1 Training
Training was to be offered to members from the conflicting communities and their allies.
Fifty percent of the participants were to be drawn from the local community, thirty per cent
of these participants were garnered from the majority ethnic group and twenty per cent
were to be drawn from the rest of the ethnic groups in those communities. The training was
to encompass self awareness modules, culture and conflict management modules.

1.6.1  Selection of Steering Reference Group
A Steering Reference Group (SRG) of experienced players in the field of peace building from
the identified communities was to be established. These were from relevant backgrounds,
influential and networked and must have good understanding of the local area. The purpose
of this group is to establish a forum which can systematically engage key stakeholders with
the Active Citizens project in the areas of funding, design and delivery.

Their main tasks Steering Reference Group included:
 a) Selecting specific community members;
 b) Identifying partner organisations;
 c) Defining target audience;
 d) Defining relevant national / local development agendas;
 e) Identifying political sensitivities or risks to be mitigated;
 f) Seeking advice on sponsorship opportunities;
 g) Promoting the partners work in the sector / area; and
 h) Identifying local programme content and local project development.

CHAPTER 3     LITERATURE REVIEW

1.5.1 Literature Review

Culture (from the Latin cultura stemming from colere, meaning "to cultivate")\(^8\) is a term that
has various meanings. For example, in 1952, Alfred Kroeber and Clyde Kluckhohn compiled a

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\(^8\) Harper, Douglas (2001). \textit{Online Etymology Dictionary}
list of 164 definitions of "culture" in *Culture: A Critical Review of Concepts and Definitions*.\[2\] However, the word "culture" is most commonly used in three basic senses:

- Excellence of taste in the fine arts and humanities, also known as high culture
- An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning
- The set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group

When the concept first emerged in eighteenth- and nineteenth-century Europe, it connoted a process of cultivation or improvement, as in agriculture or horticulture. In the nineteenth century, it came to refer first to the betterment or refinement of the individual, especially through education, and then to the fulfillment of national aspirations or ideals. In the mid-nineteenth century, some scientists used the term "culture" to refer to a universal human capacity. For the German nonpositivist sociologist, Georg Simmel, culture referred to "the cultivation of individuals through the agency of external forms which have been objectified in the course of history".\[3\] In the twentieth century, "culture" emerged as a concept central to anthropology, encompassing all human phenomena that are not purely results of human genetics. In fact, culture and conflict are inextricably linked.

*Conflict is the existence of inharmonious relationships resulting from incompatible interests or behavior. Conflict may be latent or violent.*\[9\]

In Kenya cultures are as many as the number of ethnic groupings. But more than that and beyond the ethnic culture are emerging cultures that have transcended the ethnic cultures. For example formal education has led to the various cultures that are associated with educated people in terms of mannerism, language, food and lifestyle. And even then, professional groupings have developed education subculture like medical society, teachers association, architects. Other subcultures have been generational or transgenerational e.g. music, the arts, sports etc. There have been cultural invasion in Kenya by Arabs, Europeans, Americans and other Africans who have tremendously influenced the modern Kenyan culture. Religion has also introduced a whole set of new culture challenging the traditional custom.

It has been interesting to observe cultural conflicts emerging within the same community based on education, western influence or religion. Or the more familiar one is when two communities go into conflict over an issue.

Conflict is a situation with at least two identifiable groups in conscious opposition to each other as they pursue incompatible goals. These groups may be tribal, ethnic, linguistic, cultural, religious, socio-economic, or political (Dougherty and Pfltzgraft 1990:187). Every conflict involves a struggle over values and claims to scarce resources, power, and status. The aims of the opponents are to neutralize, injure, or eliminate their rivals.

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\[9\] *PeaceNet: Healing the Nation (Nairobi 2009)*
Conflict may be *interstate* (between states) or *intrastate* (within states). Interstate conflict has been of concern for a long time. Mechanisms to resolve conflict and restore peace and order, defined in security terms by the United Nations Charter, have usually addressed interstate conflict. Diplomatic efforts for mediation and reconciliation are a principal feature of such mechanisms. These efforts call on outside actors who are unaffected by the conflict and therefore considered acceptable as impartial mediators.

First, most of the intrastate conflicts do involve competition for limited resources, but they are driven by ethnic, religious and inter-communal issues rather than a clear ideological predisposition (Cutts 1998). Second, they are marked by intense brutality and disregard for the rules of war. Finally, the distinctions between civilians and combatants are fading (Roberts 1999). A combination of these factors leads to deeply fractured societies and “humanitarian dilemmas” (Weiss and Collins 1996).10

Cultures are embedded in every conflict because conflicts arise in human relationships. Culture affects the way we name, frame, blame, and attempt to tame conflicts. Whether a conflict exists at all is a cultural question. Culture is always a factor in conflict, whether it plays a central role or influences it subtly and gently. For any conflict that touches us where it matters, where we make meaning and hold our identities, there is always a cultural component. In fact, Lebaron Michelle has argued that intractable conflicts like the Israeli-Palestinian conflict or the India-Pakistan conflict over Kashmir are not just about territorial, boundary, and sovereignty issues; they are also about acknowledgement, representation, and legitimization of different identities and ways of living and making meaning.11

Culture is an essential part of conflict and conflict resolution (Sumji 1999). Cultures are like underground rivers that run through our lives and relationships, giving us messages that shape our perception, attribution, judgment, and ideas of self and others. Though cultures are powerful, they are often unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways.12 Since time immemorial, communities have been known to have cultural panaceas to conflicts pitting an individual against another or even a community against another. Essentially, communities can identify similarities in their cultures to enhance their cohesion. Given that culture is dynamic, it can be reshaped through mass media and self awareness initiatives with the view of improving community coexistence.

Sultan Sumji a great Kenyan anthropologist researched on pastoralist communities in Kenya and brought out interesting finding on cultural peace traditions that were not heard of as they were regarded as war-like until then. An exhibition that was meant to last one month at the National Museum went on for 6 months attracting international researchers to Nairobi.

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11 Lebaron Michelle, ‘Culture and Conflict’ Beyond Intractability also available at http://www.beyondintractability.org/essay/culture_conflict/

Kenya like many countries has experienced both intra and inter-community conflicts for a long time. However, overt inter-community conflicts began with the first multi party election in 1992 where clashes in the Rift Valley pitted the various ethnic groups against each other. Notably, since then, there has been a clear correlation between elections and ethnic violence. This violence occurred in 1997, followed five years later in 2002, then in 2006 after the constitutional Referendum. The wave of inter-ethnic conflicts in the country during the 2007 post election period went down in Kenya’s history as the worst since independence.13

“A joint project between members of two historically conflicting communities and the positive outcomes this is having in the relationship between them. If more communities were to engage in similar mutually beneficial initiatives then there would potentially be less incentive for people to engage in violence.”14

Conflicts have political, economic, social and cultural costs including the lowering of economic productivity, weakening of political institutions, incapacity to provide essential services, destruction and depletion of natural resources, loss of food production and capital flight. It may be possible to measure the costs of conflict in economic terms through the assessment of the loss of potential foreign and domestic investment due to fear of crime and insecurity, loss of income from tourism and loss of income from sectors such as agriculture (NSC Conflict Management and Peacebuilding Policy 2008).

The education for a culture of peace is founded in UNESCO’s constitutional mandate to build peace "in the minds of men". Over the years since then, UNESCO and the United Nations have developed a number of standard-setting instruments, declarations and action plans which are widely accepted by the international community and which provide the basic framework for promoting the concept of education for a culture of peace world-wide – the 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (Paris, 1974), the World Plan of Action on Education for Human Rights and Democracy (Montreal, 1993), the Declaration and Programme of Action of the World Conference on Human Rights (Vienna, 1993), the Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (Paris, 1995) and the Plan of Action for the United Nations Decade for Human Rights Education (1995-2005).15

All these various initiatives at the UN level, attests to the fact that civic education has played an important role in changing the attitude (mind) of people toward peaceful means to bringing social change.

**Youth Bulge Theory in Perspective**16

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13 Johann Krieger of the Commission of Inquiry that investigated the ECK said that if the weaknesses of the PEV are addressed, then the 2007 PEV will look like a Christmas party.
15 www.unesco.org
16 David Nosworthy, Children’s Security in Post-Conflict Peacebuilding Discussion Paper Developed for the United Nations Office of the Special Representative of the Secretary General for Children and Armed Conflict (June 2007)
Mirroring the rhetoric that casts children and young people as 'the problem', there has been an increasing amount of discussion around the so-called Youth Bulge Theory. In a box entitled "Do large youth cohorts cause violence? Maybe if economic growth rates are low", the World Bank’s, World Development Report (2007)15 considers the risk that youth pose, and is only tempered by reference to Urdal’s (2004) observation that, "It seems that a large youth cohort can aggravate tensions caused by growth but does not by itself lead to conflict". In launching the report in September 2006, François Bourguignon, the World Bank’s Chief Economist and Senior Vice President for Development Economics focussed on stressing the positive contribution that youth can make, adding "But, these young people must be well-prepared in order to create and find good jobs".

The conclusion drawn from the report is that developing countries which invest in better education, healthcare, and job training could produce surging economic growth and sharply reduced poverty. 17 Although the violence in France and Belgium in 2004 and 2005 showed that the youth don’t to be poor to get involved in violence.

Majority of the youth mobilized for violence are paid 200 shillings with a bottle of alcohol (Waki 2008). They are either politically or ethnically mobilized but through youth cultural programmes, young people are an asset bringing billions of shillings through music, modeling dancing, music, arts, sports etc.

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17 Justice Philip Waki concluded in his CIPEV report that presence of many youth without nothing to do are a major cause of violence in Kenya.
CHAPTER 4: SUMMARY OF KEY FINDINGS

2.1 Introduction

"Post-independent Kenya has continued to experience intermittent conflicts of different nature, magnitude and intensity depending on special circumstances underpinning the conflicts and the environment in which they evolve. The nature, dynamics and root causes of these conflicts seem to be determined by the varying geographical features and inherent social, economic, cultural patterns obtaining in different parts of Kenya, and governance systems, which manifest certain conflict environments and trends of violence. Following are some distinct conflict environments that exist in Kenya:

- Governance related conflicts
- Conflicts in pastoral areas
- Cross border conflicts
- Boundary conflicts
- Sectarian conflicts
- Agro-Pastoralist conflicts
- Land based conflicts
- Conflicts over land
- Agricultural based conflicts
- Urban conflicts
- Gender based violence
- Human-wildlife conflict
- Industrial conflicts
- Institutional conflicts
- Environmental and Natural resource use conflicts
- Conflicts arising from social and political alienation
- Role of political elites
- Small arms and light weapons
- Conflicts linked to multinational corporations
- Colonial Legacy related conflicts
- Cultural related conflicts
- Media related conflict."\(^{18}\)

Culture as a means of intervention for peacebuilding has been alluded to by many players since PEV. Elders, Youth and Women have traversed the country for cultural exchange to learn aspects of traditional mechanism for reconciliation and deepen their understanding as far as causes of conflict are concerned in the perception of their protagonists. UNDP, USAID, EU, DFID, JICA, CIDA among other big players have partnered with the government and the civil society has for these kinds of interventions complementing them with other modern tools. The following community areas were selected for the study:

\(^{18}\) PeaceNet, Healing the Nation: A Peacebuilding Manual for Kenya (2008 Nairobi)
1) Chesikaki in Mt. Elgon due to the conflicts pitting the Sabaots and the Bukusu, as well as interclan issues between the Soys, Mosops and Ndorobos of the Sabaot;
2) Ol Moran in Laikipia West due to the high influx of conflict between the Kikuyu, Turkana, Samburu, Pokot and Tugen communities;
3) Thangatha in Tigania following the high tensions between the Tigania and the Tharaka communities;
4) Alale in Turkana, given the conflict between the Pokot and Turkana and the cross border conflict between the Karamajong and the Pokot communities;
5) Riosir in Rongo following the conflict pitting the Luos against the Kisiis communities;
6) Tembu in Sotik due to the conflicts between the Kisii and Kalenjins communities; and
7) Masurura in Kilgoris, Transmara East District due to the conflicts pitting the Maasais and the Kurias as well as interclan issues between the two communities.
8) Upper Eastern

While conflicts are not new to these communities, a combination of factors has changed the dynamics of conflict. Cattle raiding and rustling have overwhelmed local mechanisms for dealing with long term problems and wreaked havoc in the affected communities. During the 1990s, pastoral life was transformed by environmental pressure from droughts and floods, commercialization of cattle raiding, the influx of sophisticated arms, and changes in the political landscape. According to the National Development Plan, by 1997, the drought alone threatened the survival of more than 25 per cent of the population and more than 50 percent of livestock (GOK 1997:76)

The main socio-economic activity practiced in arid north is pastoralism. The animals kept include cows, camels, goats, sheep and donkeys. There is also small scale farming of crops like maize, beans, sorghum and small scale mining of gold and marble. The Mt. Elgon region residents for example rely on farming of both subsistence and cash crops to sustain their livelihood. The farms in the area are sub-divided into small units of about 2 hectares. The main crops grown are maize, beans and coffee. Livestock rearing is limited despite the history of the pastoral Sabaot herdsmen whose main economic activity was livestock grazing.

In central rift, survey focused mainly on the disputes between Kipsigis and Gusii who shares the Sotik-Borabu boarder. The people in Sotik are mainly farmers. They practice tea farming on large tea estates, grow large maize plantations and also practice subsistence farming in Horticulture, vegetables, beans, sorghum and finger millet. Another main activity is dairy farming. The Sotik-Borabu people share a common cattle market place. There are some people who earn their living by working on the tea estates and maize plantations and a few who run businesses. Those who work on the tea estates live in camps situated in the tea estates in which they work.

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19 Monica Kathina Juma Unveiling Women as Pillars of Peace Building in Communities Fractured by Conflict in Kenya (Monograph 2000) http://magnet.undp.org/ Pg 19
Ol-moran division is in Laikipia west constituency and is a cosmopolitan area inhabited by fourteen different tribes. These are Kikuyu, Turkana, Pokot, Samburu, Kisii, Luhya, Meru, Somali, Borana, Nandi, Tugen, Kamba and Njemps.

Conflicts in the area can be traced back to the early 1990’s and it involved incitement of different ethnic communities by politicians for their own political mileage. This has been repeated over the years with the exception of 2007/08 which was peaceful. It is notable that conflicts in the area mainly pit the five major communities against each other, that is the Kikuyu, Turkana, Pokot, Samburu and Tugens.

The two communities are predominantly agricultural in nature engaging in mixed farming, and combine goat and cattle herding with crop cultivation for subsistence and commercial use. The dominant grain crops in Tharaka are drought-resistant sorghum (Sorghum bicolor) and bulrush millet (Pennisetum typhoides). A majority of households also grow legumes, including green grams (Vigna radiata) and cowpeas (Vigna unguiculata) both of which perform well in the prevailing semi-arid conditions. Maize (Zea mays) is widely grown in the wetter midland zone. ‘Miraa’ (Khat) is the main commercial crop for the people of Tigania. To both communities land is their source of livelihood, heritage and pride. It has thus become the major source of conflict between the two communities.

The two District’s have only one local authority, Kehancha municipality and one electoral constituency, Kuria constituency. The local community considers their small population is highly marginalized. From their initial agro-pastoral background, the Kuria are currently engaged only in small scale subsistence farming. In the year 2006 a national poverty survey placed Kuria in the bottom three districts in terms of the poverty level. For purposes of this study, the baseline survey for this district was conducted in Kehancha Area, which is located in Kuria West District.

The major ethnic communities of the Province include; Akamba to the South, Embu, Meru and Mbeere in the Central and Borana, Gabra and Rendille to the North. There are also many migrant communities like the Samburu, Turkana, Somali and Kikuyu among others.

Upper Eastern areas include Marsabit, Moyale, Isiolo, Meru North, Meru Central, Meru South, Tharaka, Embu and Mbeere districts. Here, the lack of a pastoralist development policy programme in Kenya is believed to have contributed largely to the general underdevelopment witnessed in the region, giving rise to intense competition for the scarce resources available and leading to conflict among the communities living in the area. A large section of the inhabitants in the region (Marsabit, Moyale, and Isiolo districts) are pastoralists, while those in Meru, Mbeere, Embu and Tharaka are farmers.

The region also experiences a spillover effect of the conflict between the Ethiopian government and the Oromo Liberation Movement (OLM) militia, who occasionally cross over into the region. This creates conflict in the region since some inhabitants have been associated with the OLM militia.
A SUMMARY ANALYSIS OF ISSUES AND BARRIERS TO SUCCESSFUL INTER-COMMUNITY ENGAGEMENT FOR PEACE AND DEVELOPMENT IN THE STUDY AREA

A barrier is a mindset, a behavior, action, natural condition (weather) or a physical obstacle that bars the progress of an individual, group, government or society. It can be lack of support like political will and money that leads to stagnation or digression of a people. From the survey conducted, respondents noted the following as potential barriers to successful engagement within the local community.

Skewed development that favors specific areas;
All the communities established that skewed development is a cause for most of the intra and inter-community conflicts. This has a history since colonial time. The independence government and subsequent regimes furthered this discrimination.

There is a perception on the part of the public that given the power of the President and the political class everything flows not from laws but from the President’s power and personal decisions. This also has led the public to believe a person from their own tribe must be in power, both to secure for them benefits and as a defensive strategy to keep other ethnic groups, should these take over power, from taking jobs, land and entitlements.

Although the extreme examples are found in Northern Kenya and the Coast, the skewed development in the regions under the study are so obvious to all and the cause for political contestation related to this have been discussed elsewhere. This is the very reason why the long term issues the National Accord called the Agenda 4 issues among them skewed development e.g. political appointments and provision of water, health and education services among others. These brings social tension when people fight over scarce resource or they spend most of their time looking for water, health facilities and schools and it builds to political tension when election time comes and those suffering discrimination feel they need a different leader. This easily plays out at cross-border level between two communities.

a) Cultural issues – breaking through cultural aspects such as raids condoned by the locals; Cultures compose the corporate identity of the community and it connotes the symbolism and images that makes the community “tick”. Those who circumcises against those who don’t, types of food different communities eat, attitudes toward dressing of the other community, types of marks/tattoos, and at times some being asked to give up keeping cows while this is one of their main cultural identities e.g. the Pokots, Maasai, Somalis, Turkanas etc and many other ceremonies and rituals that make people unique. Not appreciating each others’ culture has led to tension and sometime war. Deep beliefs and values found in culture

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20 These barriers have also been identified for reasons why Kenya will not achieve Vision 2030. The pillars of Vision 2030 are Social, Economic and Political
21 Waki Report Pg. 30
22 Agenda 4 issues include constitution review, social cohesion, unemployment, discrimination in development, ethnicity, gender discrimination, marginalization of youth and the pastoralist communities, historical injustices, land, corruption etc.
23 Millennium Development Goals are not going to be attainable without holistic approaches to development in Kenya. Goal 1 is about halving poverty in the world population. This is supposed to be attained by 2015 and it has been agreed that Kenya is not going to attain these goals.
24 The National Accord for Peace and Reconciliation
and religion are also seen here as barriers. e.g. the FGM, refusing to accept modern farming methods, refusing to take the girl child to school, trusting traditional healers and witches

b) **Poor infrastructure** in all the areas under the study – poor road network; mainly lack of good roads, electricity, piped water, telephone among others.

A quick look at the infrastructure in the warring communities gives one an impression that these communities are really neglected and makes one wonders whether these communities are part of the one state called Kenya. It has been known that serving as a civil servant in some of these areas have been considered as a punishment and those serving there have to be paid hardship allowance, more than 40 years after independence.

One time former President Moi was quoted through the press telling those who did not vote for him that they will see development when funds will be available. And for sure these communities were neglected as a form of punishment for voting the opposition. Without infrastructure it is difficult to monitor conflict and it is more difficult to do an emergency respond when teams cannot use transport to reach their targets. Fighting poverty in these circumstances become difficult because it is difficult to do business, reach people with goods or carry produce to the market. Generally the cost of trading, agriculture among other things become to high for investors.

Without industries, no employment, without employment there is a lot of idling and chances of the youth being abused by politicians are high. Pastoralist have been had asking other Kenyans, “how is Kenya?” when they are from Nairobi to Isiolo or Mandera for example. And when bad people are aware that the government has poor respond mechanism they just engage in crime knowing they will get away with it. For example good roads in recent times have tremendously reduced banditry in northern Kenya. They use jungle law because the nearest court of law is more than 600km.

Discriminatory development has led other countries like Southern Sudan, Eritrea and many others in the Balkans into seeking separation-self determination. This is why the National Cohesion and Integration Commission and the Controller of Budget in the new constitution have the responsibility of promoting equality and equity. There is a close link between development and infrastructure; both are identified by MDGs and Vision 2030.

c) **Illiteracy:**
All the areas under study have high literacy levels coupled with other factors mentioned herein. Large illiterate communities are difficult to communicate with, to fight epidemics, to introduce modern technologies or to engage in gainful employment or business. In some situation communities from other people have had to be hired to work in some remote areas and this in itself has led to some form of discrimination and marginalization leading to inter-community tension. They are easily manipulated by politicians, elders, traditional healers/seers and religious leaders. The communities under the study have shared that whatever they do to promote peace is easily destroyed by politicians who take advantage of communities’ ignorance or trust. Literacy is also both a development and infrastructure issue found in MDGs and Vision 2030
d) **Corruption is another big barrier.** The misuse of public funds meant for development of the communities through devolved funds. It has been recorded that Kenya loses 30% of its revenue in corruption and over 100 billion in corrupt deals every year. This figures and statistics are able to bring a lot of change in one region. Corruption has also affected foreign investment and therefore reduced employment and other positive socio-cultural impact that come with investment.

e) **Bad weather** has also contributed to cross border violence. When there is drought, there is no water, pasture and food for people. Those who will be protecting their pasture and water will end up denying those who are affected and those who are affected may want to use force to access water and pasture, mostly as seen in arid lands. Deadly fight ensues and in the process life and property will end up being destroyed and this leads to a cycle of violence as victims will want to revenge. During these period schools, hospitals, trade, transport and other forms of development are disrupted.

f) **Poverty** either caused by the harsh weather, corruption, neglect in development, community lifestyle, war among others sustains the cycle of inter and intra community violence. All the areas under the study are poor, although with great potential in some of them, but generally underdeveloped.

g) **Cattle rustling** has been both cultural and economic for many pastoralist and mixed farmers. This happened in low levels and did not have impact on development of communities until guns were introduced in the 70s. Today it is a major source of violent conflict and sustained inter-community tension.

h) **Inter-community boundaries** have been source of tension to neighbouring communities. Land is part of culture and identity and any slight encroachment is not taken lightly by leaders. Like in the case of Mt. Elgon, a whole militia (SLDF) was formed to fight for land. Farmers and pastoralists scrambling for land citing historical basis for their claim on land all the areas under the study according to the Respondents have land issues being part of the conflict. Except in the urban settings, most of the rural conflicts have had land as one of the major reasons. Absentee landlord both local and some from colonial time have been a major hindrance to development in some of the areas like Laikipia, Taita/Taveta, and the coastal strip. The claim by the Maa community to have their land back since 2005 after the end of the historical Maasai Land Agreement of 1905. The rift valley and the Coast have suffered this conflict for a long time. Lack of access to land and ocean by Coastal people for development or fishing is a painful experience that can be remembered how it played out in 1997 and in the PEV. Most of the lucrative at the Coast and the Rift valley is said to be in the hands of rich politicians who do not originated from those areas. The new Constitution and the new National Land Policy offers a cure to this problem to a big extent.

i) **Human-wildlife conflict** has also been a big problem at the Coast, Rift valley and Central regions. People killed by animals but little compensation, lack of access to forest for food, firewood, herbs and water. This has increased poverty in these communities bordering wildlife and forest areas. Half of the lands in Isiolo, Taita/Taveta and Laikipia/Maasai areas are under wildlife and grazing animals becomes very difficult. The other parts are
under the military, Kenya Forest Service, and Kenya Wildlife Service and therefore the communities there feel oppressed and marginalized as animals and forests are given priorities over human being.

j) There are issues referred to as **historical injustices** related to land, mysterious "political" deaths, unresolved conflicts, and massacres that have sustained inter-community tension for decades all over the country as well put by Waki, historians and the media. This is why the TJRC has been established as one of the Agenda 4 Commissions to deal with historical injustices and recommend action to remedy the situation.

k) **Labour and human rights** exploitation in salt works, hotels, EPZ, mining and in large plantations in Taita/Taveta, Lamu, Mombasa, Kilifi, and Kwale. Women and children are forced into sex labour, human trafficking and other untold suffering. The Kenya human rights Commission and the National Commission on Human Rights have investigated the labour situations in Kenya and have made strong recommendation, established due to the fact that in some of the situations labour unions have been compromised.

l) The newly established **district boundaries** are a source of new conflict because it is related to land, identity, cause for rapid development and political supremacy when the headquarters of a certain district is a basis of contention. Constituency boundaries in these areas according to the Respondents will be the other causes for near future conflicts. A High Court in Kisii in 2009 ruled that some of the districts dating 1995 were not done properly. But the government has ignored the ruling and continued dishing districts to manipulate people during general elections and during the two referenda on the constitution.

m) This has not been any different when the **new Counties** based on colonial 42 districts. Tension is high all over the country about new counties that people see as the beginning of domination of smaller tribes by the bigger tribes. For example this was played out openly during the referendum all over the country and some leaders used it to campaign for NO. This matter has not been settled and some say they want their Counties very soon.

n) **Bad climate and difficult land terrain coupled with poor infrastructure and lack of development has made the arid land** less and less hospitable in arid and semi arid lands. Extreme whether have caused misery, led to violent conflicts and made communities more and more vulnerable. A whole Ministry of Northern Kenya and a Desk on Arid Lands in the Office of the President has been created to deal with arid land issues.

o) **Drug and substance abuse.** There has been a serious drinking problem in Kenya to the extent that the country has been nicknamed the drinking nation. Drugs are worst at the Coast, miraa in Nairobi, Coast and Central and alcohol all over the country have been used to manipulate young people generally and more so in the warring communities. This has led to the introduction of the Mututho Act that has drastically reduced drinking to some extent, but the drug menace is still a problem.

p) **Proliferation of small arms** in the Rift valley, pastoralist communities and some part of the urban areas has led to serious violent conflicts over the years. Porous international
borders, weak monitoring systems, refugee issues and cross-border insecurity have escalated the problem. The Al shabaab and Oromo incursions have not made life easy for innocent citizens.

q) Nairobi, Coast and Rift valley slums are in themselves very serious causes of violent conflicts. Poverty, lack of infrastructure, illicit arms, alcohol and drugs, massive unemployment are a big challenge. The tension between structure owners and tenants is high because some of the tenants have not paid rent since PEV. The government has criminalized poverty in these areas that are a source of heavy bribery by security agents who extort the poor. Ethnic tension is also high due to unresolved PEV conflicts at the national level. The ICC, the Mau issue, war on corruption, among others quickly get to the slum level and leads to immediate tension.

r) Politicization of religion has been a major one of recent times. Muslims were denied from registering a party in 1990 while a Christian party like Agano has been registered. The war on terrorism has always taken a religious angle; the search for a new constitution has been beleaguered by tension over the kadhi’s court etc. Discrimination of Muslims in issuance of birth certificates, ID cards and passports, at workplace, in schools etc.

9.2.2 Possible Causes of Conflict Urban informal settlements
1) Tribalism
2) Restitution for damages caused during the post election violence
3) Irregular distribution of humanitarian relief by provincial administration
4) Tenant- landlord disputes
5) Oppression by provincial administration when repairing or constructing a new structure.
6) Insecurity due to illegal groups as well as widespread possession of illegal firearms.

2.4 Social Cohesion Issues
The survey found out that poverty, pasture and water, political incitement, boundary issues, security, cattle rustling, restocking, illiteracy and culture are some of the impediments of social cohesion in the districts. Other aspect has been to do with what some communities see as invasion by other communities to their district when very few people from their communities are employed by the government or NGOs apparently because the locals seems to lack education and skills. In the situation where a constituency or a district has minority and majority, the minority are discriminated and dominated. This has played out in the Ntharaka/Tigania conflict and it is common in pastoralist areas that communities from far away get jobs in schools, NGOs, businesses and hospitals among others. This had led to ethnic tension and incase of a small conflict it is easily played out as a question of in-group and out-group politics. It is also experienced during election period when minorities try to vie for political posts.

The generation issue has been a source of tension also. The youth feel marginalized when they see the government increasing the retirement age bracket, most of the lucrative posts are in the hands of the old rich who are also seen to be related to the mighty in politics. This was also identified by Waki as a reason for social exclusion. In 2004/6 open youth violence
was experienced in France and Belgium due to the same observation. In Kenya a program called Kazi kwa Vijana was quickly and unsuccessfully cobbled in 2009 to appease the youth.

Women have also complained a lot nationally and locally in the communities for being excluded and seen as beast of burden doing the donkey work in the community and earn very little from their sweat. The setting up of a whole Gender Commission and the introduction of Affirmative Action was aimed curing this discrimination but it has not succeeded. One of the reasons the recent Kibaki nominations has been contested is because women have been ignored in the appointment. Minorities and those coming from pastoralist communities have suffered social discrimination because they have no numbers to form political blocks during elections and therefore are not political rewarded. This has led to easy manipulation in parliament and other deadly political maneuvers that have derailed development and currently the implementation of the new constitution.

IDPs are a major phenomenon in Kenya today. They have been neglected and because they are part of communities from their ancestral land, this has created social tension in the whole country. Others are people with disability and those living with HIV/AIDS.

2.5.3 Food Insecurity
Respondents observed that food is a fundamental social development issue in the districts. They noted that a large percentage of the population depends on relief food which in most cases is not adequate. Due to inadequacy of food respondents observed that malnutrition among children was high. Social life is totally disrupted e.g. no going to school and work as everybody is either looking for food or water. Women and children suffer most. Food for sex has led to increase in HIV/AIDS in the communities just the way poverty has escalated it through unsafe sex.

2.6 Actors in the Conflict
There are several actors who participate in one way or the other in the conflict in the area. Among the actors include:

2.6.1 Seers
In pastoralist communities, the Seers bless the raiders before they embark on raids. They are said to possess powers to foresee the success or otherwise of a raid and advice the youth raiders accordingly. The youth therefore cannot engage in raids without their blessings.

2.6.2 The Youth
They engage in actual raids to especially acquire bride price. They also raid for heroism in their community because those who raid successfully acquire cattle – a sign of wealth in this community. The youth are generally the “community army” during violent conflicts. Waki tried to explain that this mostly happened among the rural poor during the PEV and the urban poor in Nairobi. Politicians generally also mobilize the youth for political assignments. They are called jeshis (militia), and they grouped easily during the PEV. Mungiki in Central, Nairobi and the Rift Valley, Nchinkororo and Sungusungu in Kisii and Kuria, Mulungunipa in Kwale and the Baghdad in Kisumu among other youth groups have been very difficult to demobilize.
Additionally, there is also a growing problem of unemployment among youth who are university educated, estimated to be around 40,000 a year, given that only 150,000 formal sector jobs have been created since 2003, raising the spectre of whether these individuals will also be ready to engage in violence as well if they are unable to find work.25

2.6.3 Incitement by Political leaders
For political expediency, political leaders incite ethnic animosity in an effort to portray themselves as defenders of their communities. In all the Respondents, this stood out prominently. Waki and Kriggler in their reports they mentioned the role of politicians in the National Cohesion and Integration Commission has been trying to monitor hate speech and recommend prosecution of leaders involved in creating ethnic and political tension. Some DPCs have developed early warning systems that have also been trying to monitor conflicts and recommend early response.

2.6.4 Individuals and Institutions
Among the individuals and institutions which have been playing the role of interventionists include the following:
a) Kenya Police Reservists (KPR) and other Public Security Agencies (PSA)
b) Faith Based Organizations like the Catholic Church through its Justice and Peace Commission (JPC)
c) Community Elders
d) Youth groups
e) Women groups
f) Administrators – the DC, DO, Chiefs and their assistants.
g) CBOs such as LISAP
h) CDF officials

Respondents observed that the listed groups and other members of the community could be involved in social action through incremental approach to bring all community members on board, e.g. through community policing. Respondents observed that each of the above groups have a formal structure that trickles down to the grass-root level and that most of them mean well for peace.

2.7 Potential Partners
Community Based Organizations (CBOs), Youth groups, council of elders, seers and provincial administration were identified as some of the potential community enablers in the district. FBOs; The Catholic Church, Lutheran church, Action Aid, Oxfam, Samaritan’s Purse, Red Cross, Acted, CJPC (Catholic Justice and Peace Commission) and Sentinels were identified

as developmental actors in the districts. Respondents noted that these organizations have provided essential services such as health care, education, water and civic education to the local community. The government and NGOs were identified as potential sponsors for socio-economic programmes and activities in the area.

2.8 Information Providers
Respondents identified chiefs, barazas, district notice boards, radio, posters, churches, political leaders, NGO officials, and elders as key sources of information on local planning, strategic priorities and public reports. Respondents observed that the community was already being involved in social action. Respondents observed that some of them have been incorporated in local committees such as CDF and peace committees to oversee the implementation of projects and activities. This involvement not only enables them to know what is happening around them but it also enables them influence decisions that affect them.

3.6.4 The Government
The Government has been a major actor in all these conflicts in two major ways. The first is in the implementation of agreed resolutions and enforcing laws. Development interventions, being seen as discriminatory in its policies, perceived as colonial and oppressive. The other one is being perceived as partisan and dishonest broker, especially when conflicts are politicized and some of the actors involved being connected with the government.

3.6.5 The Civil Society
The presence of Non-governmental organizations and FBOS in conflict areas has had a huge positive impact in these conflicts. They are involved in humanitarian aid, peace building, capacity building, economic interventions and general community development activities.

RECOMMENDATIONS

General Recommendations

1) Faster but conflict-sensitive implementation of Agenda 4 issues
The new constitution brings new structures, values and principles (equity) needed for better governance. The expanded bill of rights, the new land policy, the affirmative action among and major institutional reforms brings new hope to a desperate populace. Galtung strongly urges structural transformation if a conflict has to be ended in a sustainable manner, this include cultural violence. The TJRC is already dealing with historical grievances and it shall also make far reaching recommendations to the government.

2) Training in Peace building, Nonviolent Advocacy and Conflict Resolution.
This recommendation aims at ending ignorance and increase the capacity of citizens to be active in a constructive and nonviolent ways. During the signing of the National Accord for Peace and Reconciliation, H. E President Jakaya Kikwete of Tanzania commented that Kenya is lucky to have internal capacity to respond to the conflict. And this came as a result of many years in training, research and actions that brought relevant interventions by local and international actors. The project doesn’t have to develop new manuals as they are plenty out there by many civil society organizations and FBOs. All they need to do is to reprint or improve on existing manuals.
3) **Livelihood programmes**
Malcom X once said a hungry man is an angry man. Livelihood programmes are not only aimed at dealing with hunger and anger, but to be able to use entrepreneurship skills for economic development. This will lead to employment creation and therefore reduce the chances of young people to engage in violent conflict. This is aimed at increasing social stability after IDP situation has increased socio-economic burden to the already burdened poor communities in Nyanza, Western, Rift valley, Central Coast regions.

4) **Low visibility Cross Socio-cultural activities and Community Peace Centres/Museums.**
Socio-cultural exchange will increase understanding amongst communities through sports, music, fine and performing arts, literary writing, and spiritual gatherings. Celebrating diversity and unity through these activities is aimed at promoting social cohesion. The NCIC is supposed to have resources to initiative these activities. National sports teams are many times composed of cultural diverse teams.

The Schools Music Festivals, the National Drama Festival, the Kenya Premier League among other have workable infrastructures that would sustain the campaign.
   a) Community level Cross-border reconciliation initiatives. The TJRC will not be able to deal with every other community based or state inflicted conflict and therefore non-state actors will play a big role in inter-community reconciliation initiatives.
   b) Campaigns against illicit Small arms
   c) Strengthen DPCs and CSOs.
   d) After the work done during the constitution referendum
   e) Strengthening Peace building Networking infrastructures.
   f) National level high visibility advocacy
   g) Role-modeling, Life skills, Mentorship and Talent development programmes.
   h) Publication, Documentation, Communication and Archives

5) Enhance Alternative (Traditional) Dispute Resolution and safeguard them from manipulation from politicians and businessmen in areas.

These recommendations summary are based on the suggestions from the Respondents and are backed by other studies and conclusions done by Practical Action, Africa Peace Forum, PeaceNet, NCCK, CJPC, Action Aid/MS Kenya, Oxfam, Konrad Adeneur Foundation, Mercy Corps, World Bank, IOM, UNDP, Red Cross.

**COMMUNITY SPECIFIC RECOMMENDATIONS**

**Turkana/Pokot**
1) The boundary between the Turkana and West Pokot counties be clearly demarcated after wide consultations and consensus among the two communities.
2) There ought to be massive campaigns to encourage uptake of formal education. This will change the cultural attachment to cattle as the only source of wealth.
3) Inter-community dialogues, peace meetings, exposure tours and compensation schemes for livestock be initiated.
4) Provision of basic needs and improvement of infrastructure e.g. construction of security roads.
5) Strengthening and supporting local media for peace programmes and campaigns.
6) Involvement of the youth and women in peace initiatives to ensure their cooperation.
7) Massive initiation of development projects e.g. health centres, veterinary services, schools.

**Mt. Elgon**
1) Expansion of cash for work programmes where communities are paid to construct feeder roads within their area. This engages them physically as well as economically. It also contributes to development in the area. The Kazi Kwa Vijana program is a good example.
2) Developing athletic camp institutions, where members of the community will be encouraged to develop their sports talents. The youth asserted that there is need for them to be exposed to the outside world and engage in sports and other activities that will lead them to be active use their time productively to interact positively.
3) Enhancing tree planting. This is a collective effort towards bettering the eco-system of the region. This will be a joint activity where it will give an opportunity for all communities to integrate.
4) Promoting tourism through restructuring and renovation of the Sasur caves which have historical significance. It will promote the economy of the region and enhance employment opportunities for the youth.
5) There is need to help the youth especially those who found themselves in the militia to overcome what they participated in or went through and be reintegrated back into the community (DDR).
6) Hold workshops and seminars that involve all communities on development matters in the area. Interestingly, despite the strong desire to separate themselves from other groups, both sides admit that they learned useful agricultural practices and about the value of education from each other. Several women narrators say that not mixing with other groups can cause underdevelopment as well, because without ethnic diversity, people lack exposure to different ideas and innovations.
7) Participants felt the need to have dialogue forums and trainings within Mt. Elgon area. These trainings should involve members from both communities who will be trained on how to solve the conflicts and to live in peaceful co-existence.

**Kisii/Kuria**
In order to solve the conflicts in the area the survey made the following recommendations:
1) The government should address the border disputes.
2) The youth should be kept busy through creation of employment/income generating initiatives (government and other development partners).
3) The road network should be improved
4) Address illiteracy – through adult education.
5) The government should provide balanced security i.e. police stations should be evenly distributed.
6) There is need to sensitize community members on the dangers of negative ethnicity.

To mitigate against conflict situations, the study further recommends that:-
Another sugar factory should be built in the Kisii side of the border to cater for the Kisii sugarcane farmers to avoid conflict with the Luo farmers at the Sony sugar factory.

‘Bodaboda’ Motorists should be stopped from trafficking bhang from Tanzania to Riosir. This would involve security surveillance by police at the border points.

Even though chang’aa and other local brews has been legalized, there should be a way of regulating the drinks to curb their misuse and other relate social evils.

The two communities should be sensitized in order to eradicate negative ethnicity.

In order to build trust while working with the people in Riosir, residents from the area should be involved to avoid suspicion and ensure ownership of the projects.

Encourage parents from the two communities to access education for their children.

Strengthening the capacity of the Border Peace Committees.

Laikipia

Following the issues raised above, the study deduced the following recommendations targeted at different sectors such as the Government, the civil society, the media and the community itself.

1) Boarding schools should be constructed to accommodate children of pastoral communities.
2) More forums should be held to sensitize the community on the value of education.
3) Young people should be empowered economically by introduction of income generating activities.
4) Elders from different communities should be facilitated to engage in “round tables” to chart the way forward in matters of cohesion.
5) The community should be sensitized on advanced agricultural practices.
6) Partnerships of faith based organization should be facilitated to chart a strategy for promoting national cohesion.
7) A stakeholder based approach should be instituted to deal with the issues of absentee landlords.
8) The Active Citizens Programme should partner with the Laikipia peace caravan and other initiatives aimed at national cohesion.

Recommendations

1) Peace initiatives in the area should aim at bringing the two communities together. For example, a model school project that should bring children from both communities together, joint peace campaigns, inter-community social activities among others.
2) The police and provincial administration should work with the communities to foster peace and unity in the area.
3) There is urgent need to address the issue of boundary demarcations and issue title deeds to rightful land owners. This should be done in consultation with the local people.
4) There is need to eradicate all forms of corrupt and discriminative tendencies among government agents in the area.
5) Perpetrators of conflict should be prosecuted for the atrocities they have committed.
6) Development initiatives by the government ought to be distributed fairly.
7) Education should be emphasized as it is key to peace and development in the region.
8) Youth and women in the region should be empowered to take up, lead role of peace ambassadors.
Transmara/Kuria/Kipsigis
In order to minimize conflicts in the area, the respondents recommended the following measures:
1) Improve levels of education especially in Kuria East.
2) There is need to identify the key criminals and deal with them.
3) There is need to involve all the communities living in Trans mara and Kuria districts and especially the Kipsigis for peace to prevail.
4) Increase the number of AP’s and ASTU officers in the area to improve security.
5) Increase police patrols during the day and night in the border area.
6) Increase inter-ethnic dialogue from both masses and Kurias living in the border area.
7) Digging of additional water dams to cater for livestock in the area.
8) Building a police post in the border area.
9) Educating the residents on land related issues.
10) Strengthening Border Peace Committees and Community Based Policing.

Recommendations:
1) There is urgent need to address the issue of boundary demarcations and issue title deeds to rightful land owners. This should be done in consultation with the local people.
2) There is need to eradicate all forms of corrupt and discriminative tendencies among government agents in the area.
3) Perpetrators of conflict should be prosecuted for the atrocities they have committed.
4) Development initiatives by the government ought to be distributed fairly.
5) Education should be emphasized as it is key to peace and development in the region.
6) Youth and women in the region should be empowered to take up, lead role of peace ambassadors.

11.6.2 Recommendations for Pastoral communities
1) The locals should be involved in major decision making that affect them especially in the creation of administrative boundaries and in development priorities.
2) Government should provide prompt and enough security.
3) Those who benefits from the proceeds of conflicts, incitement and hate speech should be apprehended.
4) Law enforcement agencies should avoid favoritism.
5) Promotion of Government Officers should be done on merit.
6) The use of national language for communication and transaction in government offices should be encouraged.
7) Customer care and public relations in government offices should be improved.
8) Disarmament of the warring communities should be done uniformly.
9) School curriculum should be developed to encourage patriotism and nationalism.
10) Reinforcing Alternative (Traditional) Dispute Resolution (ADR) after the success of the Modegashe Declaration of 2000.
CHAPTER TWELVE: SUMMARY AND CONCLUSION

From the survey, it is evident that the challenge of social cohesion remains a pressing issue for communities in Kenya as they preside over unyielding social divisions. It is clear that the process of societal division is linked to many social-economic and political issues - unequal distribution of natural resources, poverty, illiteracy, arbitrary boundary issues, cultural issues such as cattle rustling and many others. This has continued despite the fact that concerted efforts have been put in place by the government and other actors to encourage and promote social cohesion.

It is evident that the task of leaning on old traditions, values, and myths to create a new harmonious Kenyan community is complex and fraught with difficulty. However it is imperative that communities should set aside primordial loyalties of bonded social capital manifested in clan, ethnicity, and locality, to be transformed into socially cohesive, functioning communities. Social cohesion has to be built brick by brick, from the bottom up, perhaps horizontally first and then vertically. By overtly tackling those considered as “safe” subjects such as the community management of basic services— schools, health centers, and so on.

Social cohesion involves not only economic reconstruction, or the rebuilding of physical infrastructure (schools, health centers, dams, roads) and economic stabilization, but also the fundamental revitalization of positive social capital and the strengthening of inter-communal bonding. It lies also in good governance—the rule of law, justice, and human rights and in strengthening of devolved units of administration as provided for in the constitution. The proper and full implementation of the constitution thus provides a base for building societal capacity for managing diversity and preventing social capital from being transformed into an instrument of exclusion and violent conflict. This integral component of reconstruction and reconciliation can be accumulated only over years of support and nourishment. It thus requires long-term, flexible approaches that allow adaptation to interim change.

It is noteworthy that while cross-cutting ties (social bonding) are being established, assessments must be made of existing social cohesion initiatives, and care must be taken that external efforts do not erode them. Once these local cohesion mechanisms are identified, they must be incorporated into the larger community cohesion process. External interventions need to be sensitive to indigenous organizations and be careful not to wipe out the groups’ own efforts and their tendencies toward self-reliance. Rather, they should strengthen indigenous capacities, especially to bridge to new roles, functions, and relationships.

International actors, while in endeavors to foster socially cohesive relations should ensure that their development efforts do not nurture or encourage dependency through the manner in which leadership, money, know-how, or materials are provided. External intervention should not become a disincentive to self-help, nor should project design and implementation weaken the authority and prestige of local leaders. It means therefore that any form of intervention must endeavor to be all-inclusive and comprehensive in order to attain both legitimacy and the ultimate goal of social cohesion.
The Government through the action of various ministries and commissions has the task of coming up with broad policy frameworks to ensure that social cohesion issues are integrated into Kenyan community life; for example in the Education and National Security sectors. Already the Ministry of Justice, National Cohesion and Constitutional Affairs has embarked on the drafting of the National Cohesion policy as well as the National Values framework which will go a long way in promoting Social Cohesion in the country.
### THE MAPPING MATRIX

#### SCENARIOS IN CONFLICT AREAS

| MOUNT ELGON DISTRICT | - Mount Elgon District is in the *Western Province* of *Kenya* with its headquarters in *Kapsokwony*.  
| | - The district is located on southeastern slopes of *Mount Elgon*. The district has an area of 944 km². There are four divisions in the district namely, Cheptais, Kapsokwony, Kaptama and Kopsiro.  
| | - Although Kapsokwony is the headquarters of the district, Cheptais is probably the economic heart of the district, as it contributes a great deal to the economy of the district. The district has only one local authority: Mount Elgon county council. The district has one constituency: *Mt. Elgon Constituency*. The District is primarily inhabited by members of the Sabaot community, but other inhabitants include the Ogiek, Bukusu, Iteso, Sebei, and various Kalenjin sub-groups.  
| | - The Mt. Elgon region residents rely on farming of both subsistence and cash crops to sustain their livelihood. The farms in the area are sub-divided into small units of about 2 hectares. The main crops grown are maize, beans, and coffee. Livestock rearing is limited despite the history of the pastoral Sabaot herdsmen whose main economic activity was livestock grazing. |

| LARGER LAIKIPIA DISTRICT | - Ol-moran division is in Laikipia west constituency and is a cosmopolitan area inhabited by fourteen different tribes. These are Kikuyu, Turkana, Pokot, Samburu, Kisii, Luhya, Meru, Somali, Borana, Nandi, Tugen, Kamba and Njemps.  
| | - The larger Laikipia district covers an area of 9,693 square kilometres and is subdivided into seven administrative divisions. Since 1997, the administrative units have increased from twenty-five locations and fifty sub-locations to thirty-four locations and sixty-five sub-locations. The number of constituencies remains two, namely: Laikipia East comprising of Central, Mukogodo and Lamuria divisions and Laikipia West covering Nyahururu, Ng’arua, Ol moran and Rumuruti divisions. The district has four local authorities namely: Laikipia County Council, Nanyuki Municipal Council, Nyahururu Municipal Council and Rumuruti Town Council with a total of forty eight electoral wards.  
| | - Conflicts in the area can be traced back to the early 1990's and it involved incitement of different ethnic communities by politicians for their own political mileage. This has been repeated over the years with the exception of 2007/08 which was peaceful. It is notable that conflicts in the area mainly pit the five major communities against each other, |
that is the Kikuyu, Turkana, Pokot, Samburu and Tugen.

| POKOT | • North Pokot is an administrative district in the Pokot County within the expansive Rift Valley Province which was established in 2006.  
• Its headquarters is in Alale has a population of 156,000 people (2009 census) and an area of 3,856 square kilometers.  
• Five divisions namely Kacheliba, Konyau, Kasei, Kiwawa, and Alale. Divided into 19 locations and 71 sub locations.  
• Members of the Pokot community although there are segments of other communities  
• The main socio-economic activity practiced in this region is pastoralism.  
• There is also small scale farming of crops like maize, beans, sorghum and small scale mining of gold and marbles. |
| --- | --- |
| THARAKA DISTRICT | • Tigania and Tharaka comprise two major sub-tribes of the larger Ameru ethnic community.  
• Geographically, the Ameru are situated Eastern Province and also include other highland sub-groups such as Imentii, Igoji, Igembe, Mwimbi, Muthambi and Chuka.  
• Although the Chuka and Tharaka are considered part of the Meru, they are believed to have different origins, oral histories and mythology.  
• The Tharaka are found in Tharaka District within the larger Tharaka – Nithi County. This County is located in a transitional zone along an environmental gradient that connects Kenya’s sub-humid highlands to the wide arc of arid and semi-arid plains which comprise more than 80 per cent of the country’s land mass.  
• Generally, Tharaka District lies in the marginal low, hilly and sandy lands of the former large Meru District. Most parts of the district are sandy and stony. The predominant hills in Tharaka are Kinjege and Ntugi both of which have a fair forest cover. The district experiences a bimodal rainfall pattern with annual rainfall averaging between 500 – 800mm per year. Crop failure is a frequent occurrence and explains why less area is put under cultivation. Generally rains in the district are erratic.  
• The Tigania people on the other hand are found in Tigania East and Tigania West Districts, of Meru County. They border Imenti North District to the West, Tharaka District to the South, Isiolo and Garbatula Districts to the North and North East and Tana River and Mwingi Districts to the South East respectively. The area is characterized by low and unreliable rainfall.  
• The two communities are predominantly agricultural in nature engaging in mixed farming, and combine goat and cattle herding with crop cultivation for subsistence and commercial use. The dominant grain crops in Tharaka are drought-resistant sorghum (Sorghum bicolor) and bulrush millet (Pennisetum typhoides). A majority of households also grow legumes, including green grams (Vigna radiata) and cowpeas (Vigna unguiculata) both of which perform well in the prevailing semi-arid conditions. Maize (Zea mays) is widely grown in the wetter midland zone. ‘Miraa’ (Khat) is the main commercial crop for the people of Tigania. To both communities land is their source of livelihood, heritage and pride. It has thus become the major source of conflict between the two communities. |
| RONGO DISTRICT | • Rongo District is situated in Southern Nyanza region of Nyanza province. It is bordered by Migori in the south, Mugirango in the North, Kilgoris in the East and Homabay in the North-West. The district has three administrative Divisions namely; Rongo, Awendo and Uriri. It is inhabited predominantly by the Luo though there are other tribes including the Maasai, Kisii, Kuria, and a few Luha living in the district.  
• The survey was conducted in Riosir area. Riosir is situated on the border of two districts namely; Rongo and South Gucha. In Rongo District, it is located in Central Kamagambo location in Rongo Division, Nyanza Province. In South Gucha District, it is located in South Mugirango location, Nyamarambi Division. The Rongo side of the border is
inhabited mainly by the Luo, while the South Gucha side of Riosir is inhabited mainly by the Kisii.

- The climate in the area is tropical and humid. The area is very fertile and receives adequate rainfall throughout the year making it possible for the area to produce two crops in a year. The leading cash crop in the area is sugarcane which is crushed at the nearby Awendo based Sony Sugar factory. Both the Kisii and the Luos are sugarcane growers. Other crops grown in the area include maize, beans, groundnuts, bananas, sweet potatoes, water melon, and vegetables among others. They also keep some dairy cattle and practice poultry farming. Other economic activities in the area are; Brick making, motorcycle business commonly known as “boda boda” for transportation and fish farming. Riosir area is situated 3 kilometres from Rongo town and the only means of transport to the area is by motorcycle. Though the road is rough, it is passable.

**SOTIK DISTRICT**

- Sotik District is situated in the expansive Kenya’s Rift Valley province. It was curved out of Buret and Bomet Districts in the South. It borders Buret to the North, Bomet to the East, Chepalungu to the south and Transmara and Borabu to the South-West and West respectively. The District has five administrative divisions namely Sotik Central, Kapletundo, Mutarakwa, Abosi and Ndainai. It comprises of members of mostly the Kalenjin, Gusii, Maasai and Luo communities of which the Kipsigis are the most predominant.

- The survey focused mainly on the disputes between Kipsigis and Gusii who shares the Sotik-Borabu boarder. The people in Sotik are mainly farmers. They practice tea farming on large tea estates, grow large maize plantations and also practice subsistence farming in Horticulture, vegetables, beans, sorghum and finger millet. Another main activity is dairy farming. The Sotik-Borabu people share a common cattle market place. There are some people who earn their living by working on the tea estates and maize plantations and a few who run businesses. Those who work on the tea estates live in camps situated in the tea estates in which they work.

**TRANS MARA DISTRICT**

- Trans Mara district was carved off Narok district in 1994 and consists of five administrative divisions namely Kilgoris, Pirrar, Lolgorian, Keyian and Kirindo; 32 locations and 58 sub-locations. Lolgorian occupies the largest area followed by Kirindon, Keyian, Kilgoris and Pirrar in that order. The district has one constituency namely, Kilgoris and 29 wards that constitute the Trans Mara County Council. Trans Mara district covers an area of about 2,932 square kilometres of which the famous Masai Mara National Reserve occupies 312 square kilometres. The district borders the republic of Tanzania to the South, Migori and Kuria districts to the West, Gucha, Nyamira and Bomet districts to the North and Narok district to the East. The capital town is Kilgoris.

- For purposes of this study, the baseline survey for this district was conducted in Masurura Area. This area is located in Trans Mara West District, Keiyan Division, Masurura Location and Masurura sub-location. Masurura location borders Ndonyo location to the North, Moita Location to the North West, Oldanyati Location to the West. To the East it borders Maeta Location and Kukitimo Location which are in Nyambasi North Division in Kuria East District.

- The larger Kuria district was one of the 12 administrative districts of the Nyanza Province of Kenya. Its headquarters is Kehancha. The district has an area of 581 km². The district is located in south western Kenya along the Kenya Tanzania border and is home to the Kuria community. Kuria district was split into two in December 2007, into Kuria West district with Kehancha as the district headquarters and Kuria East district with Kegonga as the district headquarters. Kuria West covers three administrative divisions namely Kehancha, Mabera and Masaba Divisions while Kuria East spans the two administrative divisions namely Kegonga and Ntimaru.

- The two District’s have only one local authority, Kehancha municipality and one electoral constituency, Kuria constituency. The local community consider themselves small in population and highly marginalized. From their initial agro-pastoral background, the Kuria are currently engaged only in small scale subsistence farming. In the year 2006 a
national poverty survey placed Kuria in the bottom three districts in terms of the poverty level. For purposes of this study, the baseline survey for this district was conducted in Kehancha Area, which is located in Kuria West District.

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<tr>
<th>MT ELGON</th>
<th>LAIKIPIA</th>
<th>WEST POKOT</th>
<th>THARAKA</th>
<th>RONGO</th>
<th>SOTIK</th>
<th>TRANS MARA</th>
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</table>
| **Barriers to Successful Engagement with the Community** | • Political influence  
  • Deep rooted beliefs and values  
  • Skewed development that favors specific areas  
  • Poor infrastructure such as roads  
  • Illiteracy | • Political influence  
  • Deep rooted beliefs and values  
  • Skewed development that favors specific areas  
  • Poor infrastructure such as roads  
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  • Cultural issues – breaking through cultural aspects such as raids that are condoned by the locals.  
  • Poor infrastructure – poor road network.  
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  • Poor infrastructure – poor road network.  
  • Political influence.  
  • Illiteracy |

**Conflict Analysis**

- Mt. Elgon district has a web of complex issues ranging from inequalities in development, lack of access to natural resources (land), to inequalities of opportunities accorded to the indigenous people and other communities by the government. Two kinds of conflict which interact and reinforce each other were identified.
- These were the intra-tribe conflict pitting different clans of the Sabaot community (the Mossop and Soy), and the inter-tribal conflict between the Sabaots and other communities in Mt. Elgon. The study focused on the conflict between the Sabaot and the Bukusu.
- Tension between the Sabaots and the Bukusu go back a long time in history. For the Sabaot, raiding cattle from other ethnic groups was traditionally a point of honour. The fighting between Bukusu and Sabaot in the early 1990s, however, was of a slightly different nature. Other socio-ethnic groups, such as the Teso, were also involved, but there has been some debate over how accurate it is to call them 'tribal' or 'ethnic' clashes. Many feel that their real cause was political and economic.
- Multi-party politics have exacerbated, even exploited traditional rivalries. Land shortage is also believed to be the root of the problem and certainly many Sabaots feel that the Bukusu have over the years taken their land and forced them.
on to the more marginal areas they now occupy. This is why many Sabaot want to clear the area of all other ethnic
groups since they believe hostilities stem from the long-term oppression of the Sabaot by the Bukusu. However as
much as the Sabaot believe that the conflict of the 1990s was justified, many also acknowledge that the impact has
been negative on all concerned

THARAKA DISTRICT
- The Tharaka-Tigania conflict dates back to Kenya’s independence period and has basis in the demarcation of district
boundaries and land adjudication system. The two communities have always had rivalries and social context which did
not result in major casualties in terms of both loss of lives and property. However, with the individualization of land
 tenure and boundary demarcations, conflicts between the two communities took a more complicated turn. The
conflicts become more violent and destructive resulting to massive loss of lives, displacements and destruction of
properties

MT ELGON DISTRICT
- The conflict in Pokot North district has existed from time immemorial. It has lasted from 1969 to date. The conflict in
this region has cultural undertones. The competition for scarce resources, the organization of men in age-sets and the
norms and values of warrior hood lead among many other drivers of conflict. The militarization of East Africa and the
easy access to modern weapons due to widespread illegal trade with guns was singled out as a factor for the escalation
of inter-ethnic conflict. Today, with the availability of cheap and easy-to-use high-powered assault rifles, namely the
AK-47, the conflict has taken on epidemic proportions with increased fatalities and indiscriminate killing during raids.
- Small arms have been present throughout the region since the early twentieth century. However, past wars in Uganda,
Sudan, and Ethiopia left a surplus of weapons in circulation. One event, in particular, that is often recalled is the 1979
raid on the Moroto arms depot in Uganda, following the collapse of the Idi Amin regime. The Matheniko Karamojong
sub-clan were successful in acquiring large quantities of weapons and ammunition during the raid.
- A similar event took place in Kapoeta, Southern Sudan, in 2002, during the North-South war. After the Sudanese People
Liberation Army (SPLA) captured Kapoeta, which at the time was a military stronghold of the north, security at arms
stores was lax or non-existent, and as a result, Taposa tribesmen (who live around Kapoeta) were able to seize
thousands of weapons. Compounding the situation, the SPLA laid off several hundred troops after the war, offering
them small arms as part of their retirement package. Not surprisingly, many of the officers sold them to gun markets in
Sudan, Uganda, and Kenya (Mkutu 2006).
- The study found out that Pokot men invest time and capital in raiding. This is based on the desire to achieve certain
goals in life, notable prestige, social status, power and glamour. The most affected areas in Pokot North district include
Alale (100 herds of cattle were stolen on 21st August, 2010), Apedoret (16 herds of cattle’s were stolen on 1st August
2010), and Nauyapong (47 herds of cattle’s and donkeys were stolen on 5th September 2010.)
- The study found out that the following factors contributed to the conflict in Pokot North district:

TRANSMARA
- This rivalry between the Kipsigis and the Kisii is an ancient phenomenon predating the establishment of the colonial
state, which has been passed down through folklore from generation to generation.
- At independence, the white highlands, partly forming the present border between the Kipsigis and Kisii, were
apportioned between the Maasai, Kipsigis and Kisii communities. Under the facilitation of the Settlement Fund
Trustees, members of the three communities bought land formerly owned by the departing settlers. Members of the
Kisii community, who had a higher population density, settled in larger numbers in the area than the Kipsigis and the Maasai. The Kisii had initially moved into the area through settlement schemes, but lately they had done so through direct purchases and leases. These factors explain the significant presence of the Kisii in Bomet and Sotik districts.

- In Sotik–Borabu border, some industrious Abagusii people bought some pieces of land from the Kipsigis side of the border on willing seller willing buyer basis. However, some of the vendors after pocketing the money paid to them by the Kisii, later changed their mind and started demanding for more money claiming that the Gusii had acquired land irregularly. They wanted to evict them at any slightest provocation. This has become a source of discontent and conflict between members of the two communities.

- Trans Mara Maasai have a history of intra-conflict between the three clans that is the Moitanik, Uasin Gishu and Siria over land ownership. These clans also have conflicts with the Kipsigis based on political missions. This is observed during general elections when the Maasais sponsor a candidate per clan while the Kipsigis only sponsor one and end up winning in the election. On the other hand, it was reported from the Kuria side, that the Kipsigis have an alliance with the Nyabasi clan from Kuria East to fight the Maasai community. It was also alleged that the Maasai again have an alliance with the Waregi clan in Kuria West to fight the Kipsigis and Nyabasi.

- The Trans Mara district has been known as one of the areas with many conflict hot spots in Kenya. The main causes of these permanent-seeming conflicts are: disputes over land and boundaries, cattle theft, grazing land disputes, access to water points and tribal clashes/differences between the Maasai clans over access and control of resources. The conflict in this district can be categorized into two i.e. intra-community conflict and inter-community conflict. The intra-community conflict among the Maasai pits different clans which are in conflict with each other. These major clans include the Moitan, Uasin Gishu and Siria. While the Kuria community as well have the same clan conflicts. These clans include; Bwirege and Nyabasi.

- The intra-community conflicts are directed amongst the different communities found within and neighbouring the Trans Mara and Kuria districts.

### Poverty

**Mt. Elgon**

- According to the findings of the survey, poverty was one of the trigger factors of conflict in the district. In Pokot North, perennial drought has led to death of animals making the natives poor. This is based on the fact that livestock is the main source of wealth for this community. The survey found out that the four neighboring communities (Pokots, Turkana, Karamojong and the Toposa) engage in cross-border cattle rustling in order either to replenish numbers decimated during drought or for varied cultural reasons (gain power and status, marriage and improve of one's economic well being). These reasons are however tied to scarcity of natural resources and the harshness of the physical environment.

**Laikipia**

- High levels of illiteracy coupled with poverty have also fueled hatred between the two communities. Illicit brew is also believed to trigger violence between the two communities. Drunkards’ criss-cross their neighbors’ territories and due to suspicion they end up being attacked. Several deaths have arisen this way. Negative ethnicity has also played a role in fuelling hatred.

**Transmara**

- According to the findings of the study, poverty is one of the trigger factors of conflict in both districts. The Maasai community entirely depends on their cattle which are seen as a source of wealth and they are stolen and die due to drought or diseases then poverty prevails in the household. Due to this, the survey found out that the different...
neighbouring communities (Maasai and Kuria especially) engage in cross-border cattle rustling in order to replenish numbers of cattle lost in raids and droughts

- The survey found out that the infiltration of firearms in the district has aggravated the magnitude, frequency, and scale of atrocities associated with the cattle rustling. The survey found out that the increased use of automated firearms rather than the traditional spears and arrows has elevated the military technology applied in the defense or acquisition of scarce water and pasture thereby transforming conflict from the previous occasional mid-night raids to outright and drawn out war. This is compounded by the fact that there are vast uninhabited lands belonging to absentee landlords. These lands are consequently used by pastoralists to graze their animals thereby causing conflicts.

<table>
<thead>
<tr>
<th>Cattle Rustling</th>
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<tbody>
<tr>
<td>Cattle rustling are a historical feature of the communities involved rather than an emerging social cohesion issue. The survey found out that the infiltration of firearms in the district has exacerbated the magnitude, frequency, and scale of atrocities associated with cattle rustling. The increased use of automated firearms rather than the traditional spears and arrows has elevated the military technology applied in the defense or acquisition of scarce water and pasture thereby transforming conflict from the previous occasional mid-night raids to outright and drawn out war.</td>
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<tr>
<td>Members of the two communities (Kipsigis &amp; Kisii) also conflict over a cattle theft. This has become so serious that the members of the two communities, through the guidance of the border peace committee, have decided to look for a solution. At some point the two communities agreed to identify the thieves from both sides who were warned by the border peace committee and for some time there has been peace in relation to cattle theft.</td>
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<tr>
<td>This is a historical feature of the communities involved rather than an emerging social cohesion issue. The survey found out that the infiltration of firearms in the district has worsened the magnitude, frequency, and scales of the conflict associated with inter community cattle rustling. The survey found out that there have been rampant cattle rustling between the Maasais of Masurura area and the Kurias of Kehancha area. This cattle rustling has gone to the extent of occurring both day and night time as the survey team found out during their visit to Masurura village. During that day, cattle raid was carried out in broad daylight where it was alleged that some 200 Maasai cattle were stolen by the Kuria cattle rustlers near the Migor River.</td>
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<tr>
<th>Water and Pasture</th>
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<tr>
<td>Drought is still a major problem for nearly two-third of the total population of this district. The survey found out that the Pokot community in this region invariably engage in nomadic pastoral economic activities rather than crop production because the former type of land use allows for movement in search for water and pasture. Such nomadic economic activity has been an important source of conflict over the supply – driven pasture and water resources. The survey also found out that the pastoral communities in the area – Pokot, Turkana, Karamojong and the Toposa - crisscross borders in search of water and pasture thereby provoking conflicts with each other over claims of ownership of the disputed resources and the tendency to defend the resource from “external” encroachment.</td>
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<tr>
<td>The district is categorized as a semi-arid region and is naturally prone to periodic droughts particularly in the semi-arid parts and access to safe water for domestic and livestock consumption continues to be an issue. Resources here include safe water for livestock and domestic consumption and pasture. The district also depends on surface run-off (dams and pans) and underground water (boreholes). The survey found out that the Maasai and Kuria community share a common watering point on the Migor River that forms a natural border between the two communities. The water level of this river has declined over the years and the two communities are in constant scramble for the available scarce resource. It was alleged that Kuria cattle rustlers took advantage of the common watering point along a river to raid cattle from the Maasai community.</td>
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<td>CULTURE</td>
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<tr>
<td>As noted earlier, culture plays a significant role in people's way of life. The study found out that culture has played a pivotal role in the escalation of conflict in Ol moran area. Respondents observed that communities engage in raids to pay bride price, which has in turn triggered conflict among neighbors. The cultural significance of cows as a source of wealth has also triggered conflict in the district. There are also communities and especially the pastoral ones whose cultures do not ascribe to individual land ownership. It is because of this that they do not respect other communities which own land causing the basis for conflict.</td>
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<tr>
<td>Culture plays a significant role in people's way of life. The study found out that culture has played a pivotal role in the escalation of conflict in Pokot North district. Respondents observed that communities engage in raids to pay bride price, this has in turn triggered conflict among neighbors. The cultural significance of cows a source of wealth has also triggered conflict in the district. The survey found out that the cultural rite of passage among the Pokots encouraged youths to engage in raids. A successful engagement in a raid was highly glorified and one was held in high esteem in the community. According to respondents this cultural act contributes to conflict. The cultural belief harbored by the Pokot community that all cattle belonged to them has contributed to conflict in the district. Thus they engage in raids with a view of repossessing what “rightfully” belongs to them, this in turn triggers counter raids culminating into full blown conflict. The survey found out that the “seers” (witchdoctors) have contributed to interethnic conflict between the Pokots and the Turkanas. Respondents observed the foreboding by the seers encourage youths to engage in raids thus triggering conflict.</td>
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<td>The survey found out that in Kuria district culture plays a big role in the fueling of conflict amongst the Maasai and Kuria community. For instance, among the Kuria, if a man wants to marry he needs to amass a number of cattle and present it to the future father in law as bride price. The Kuria community is known to have few cattle and therefore they result to stealing cattle from the neighbouring Maasai community who were blessed with abundant cattle</td>
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<tr>
<td>Social Cohesion Issues</td>
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<tr>
<td>There are few educational and employment opportunities especially for the youth who therefore become vulnerable to being exploited by politicians and elders who instigate violent episodes. The land issue also contributes significantly to the conflicts in the region. This is because agriculture has become the backbone of the economy. Without land therefore, people are not able to sustain themselves. The youth feel that they are hardworking and industrious yet they lack land to farm. Schools and churches were singled out as possible avenues of improving social interaction since they bring together students and teachers from different communities. However due to the perpetual conflicts especially during election time, the area can be said to be habitually incohesive. Respondents observed that illiteracy level in the district was high. They noted that most members were ignorant of their respective roles in social, economic and political development. According to the respondents, it is difficult to</td>
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engage the locals in development basing on the fact they are not aware of their respective duties and responsibilities. Unemployment was also cited as a social cohesion issue.

- poverty, scarce pasture and water, political incitement, boundary issues, insecurity, cattle rustling, restocking, illiteracy and culture are some of the impediments of social cohesion

- From the survey, it is evident that the challenge of social cohesion remains a pressing issue for communities in Kenya as they preside over unyielding social divisions. It is clear that the process of societal division is linked to many social-economic and political issues - unequal distribution of natural resources, poverty, illiteracy, arbitrary boundary issues, cultural issues such as cattle rustling and many others. This has continued despite the fact that concerted efforts have been put in place by the government and other actors to encourage and promote social cohesion.

- In Tharaka-Tigania, the level of cohesiveness and integration in the area is very low. The area is very volatile. There exists deep hatred between the two communities living in neighbouring localities. The two communities do not share social amenities like schools, hospitals, and markets. In some cases there are more than two chiefs in one location each representing his/her own community. Children attend separate schools. Although, there are some cases of inter-marriages, the two communities remain hostile to one another. This therefore calls for immediate interventions to bring the two communities together on a platform where they can interact and dialogue.

- There are few educational and employment opportunities especially for the youth who become vulnerable to being exploited by politicians who incite them to violence. They are also prone to drug and substance abuse. The youth feel that they are hardworking and industrious yet they lack gainful employment. The land issue aggravates this issue since the youth lack land to work on for their sustenance.

- However, despite the fact that there have been reported cases of conflicts between the Luo and Kisii at the Riosir border, by the time the study was being conducted, the two communities noted that there was relative calm. This was evidenced by the fact that both the Luo and the Kisii people living in Riosir, speak each others' language fluently. The two communities also practice intermarriage. Both communities share the same social amenities such as churches and mosques, schools, hospitals and other social facilities. They share a common market, the Riosir border market which has some Luo traders operate their businesses in the Kisii side of the border while some Kisii traders operate in the Luo side of the border. They also share Rongo town as their major town. The youth from both communities play football together on market days.

- The survey found out that poverty, political incitement, boundary issues, security, cattle theft, illiteracy, ignorance and culture are some of the impediments of social cohesion in the district. However, despite the fact that there have been conflicts between the two communities, by the time the study was being conducted, the two communities were showing some signs of being cohesive. This was evidenced by a high rate of intermarriage and sharing of several social amenities such as cattle market, Burgei youth polytechnic, Kaptebengwo dispensary, and the Muruombei water dam. Most of these social amenities are located at the border.

### Rongo

- During the survey, respondents pointed out that poverty, political incitement, boundary issues, security, cattle theft, illiteracy, ignorance and culture are some of the impediments of social cohesion in the two districts.

- However, despite the fact that there have been conflicts between the two communities, the respondents explained that the two communities were showing some signs of being cohesive. The survey found out that the different communities share a common market place in Kehancha and Game in Kuria West district. Here the different communities come and
interact and sell their products to each other peacefully. There is a common water point in Oloresho area in Masurura sub-location which was built by the Arid Lands Resource Management Project (ALRMP) for the pastoralist’s community who are mostly Maasai residents.

- Development has been stunted because of perpetual conflicts. Respondents in the survey observed that there were impassable roads in the area thus making it difficult to access some parts of the district. This has hampered delivery of social services such as water, healthcare, veterinary services and other social overhead services such as electricity and telephone services.

<table>
<thead>
<tr>
<th>Social Development Issues</th>
<th>Education</th>
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<tbody>
<tr>
<td>Respondents observed that illiteracy level in the district was high. The residents pointed out that the government did not support their local schools to bolster education levels. The lifestyle of the pastoralists has also made enrolments in the few schools very difficult.</td>
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<tr>
<th>General Infrastructure</th>
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<tr>
<td>Respondents observed that the roads in the area are impassable thus making it difficult to access some of the areas. This has hampered delivery of social services such as water, healthcare, veterinary services and other social overhead services such as electricity and telephone services. It also increased insecurity because the bad roads enable criminals to waylay travelers as they travel through the area. Communication infrastructure is also deplorable with none of the providers having a reliable signal in the area.</td>
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<thead>
<tr>
<th>Unemployment</th>
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<tr>
<td>Unemployment was also cited as a social development issue. This condition exposes young people to political manipulation during election cycles causing conflict. Respondents observed that many youths lacked meaningful employment. As a result, they are not able to be economically active. Respondents postulated that due to unemployment many youths engaged in cattle rustling as way of insuring themselves against the vagaries of life.</td>
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<thead>
<tr>
<th>Illiteracy</th>
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<tr>
<td>Respondents observed that illiteracy level in the district was high. It was noted that there were more girls in school as compared to boys. This is attributed to the fact that boys remain home to look after cattle and participate in raids.</td>
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<tr>
<th>Poor Road infrastructure</th>
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<td>Respondents observed that there were scarce passable roads in the area thus making it difficult to access some areas. This has hampered delivery of social services such as water, healthcare, veterinary services and other social overhead services such as electricity and telephone services.</td>
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<th>Ignorance</th>
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<td>Respondents observed that most members were not aware of their respective roles in social, economic and political development. According to the respondents, it is difficult to engage the locals in development basing on the fact they are not aware of their respective duties and responsibilities.</td>
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<th>Food Shortage</th>
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<tbody>
<tr>
<td>Respondents observed that food is a fundamental social development issue in the district. They noted that a large percentage of the population depends on relief food which in most cases is not adequate. Due to inadequacy of food</td>
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respondents observed that malnutrition among children was high.

- Poor infrastructure
- Low literacy levels
- Unemployment and poverty
- Low levels of awareness
- Social disharmony & ethnic conflict

**Low education levels**
The Tigania area has very low levels of education as most of the young people prefer to work in 'Miraa' farms than go to school. This has made the young people very vulnerable to political manipulation and incitement to violence desire to earn quick money from 'miraa' plucking makes children drop out of school. This has made the young people very vulnerable to political manipulation and incitement to violence manipulation and incitement to violence.

The level of poverty in the area is perceived to be very high. At the time of the survey, there was no major projects going on in the area because of lack of sponsors for such other than community projects funded by CDF. These however have minimal impact in steering economic development.

Development has been stunted because of perpetual conflicts. Respondents in the survey observed that there was poor road network in the area thus making it difficult to access some parts of the district. In addition there was low level of involvement of stakeholders in development activities as evidenced by very few structured organizations on the ground.

**Roads**
The survey found out that due to the terrain there were no passable roads in the areas thus making it difficult to access some of areas. This has hampered delivery of social services such as water, healthcare, veterinary services and other social services.

**Illiteracy**
The survey found out that illiteracy level in both districts was extremely high. Girls are married at an early age while the boys look after cattle and participate in raids.

**Unemployment**
Unemployment was also cited as a social development issue. It was observed many youths were idle and lacked meaningful employment. As a result they are not able to be economically active. The local DPCs postulated that due to unemployment many youths engaged in cattle rustling as way of insuring themselves against the vagaries of life.

**MT ELGON DISTRICT**
- The Chebyuk Settlement Scheme has been a source of conflict in Mt. Elgon district. It was reported that the land under contention pits the Mosop against the Soy clans of the Sabao community. The government thus saw the need to subdivide the land equally among all interested groups and therefore revoked the previous allocation. The residents who had bought land and settled in the scheme incurred huge social and economic loses. This led to the emergence of the Sabao Land Defense Force (SLDF) to protect the land they deemed to be rightfully theirs.
- The provincial administration had been overwhelmed by the SLDF activists whereby it was reported that 12 officers had lost their lives. The military was thus deployed in the area and managed to effectively quell the tensions. A total of 1,732 people were displaced from the scheme and need to be resettled before the next general elections to avert conflict.
- The government is still addressing the Chebyuk Settlement Scheme land. A taskforce has been constituted to make recommendations for resolving the issue. However, the task appears quite challenging, being marred by political
interference. The report which was due in nine months has taken three years to compile but is yet to be ready.

**RONGO DISTRICT**
- Land is the main factor of conflict between the two communities especially over the boundary that divides the two communities. The Kipsigis consider the land comprising Borabu District to be part of their ancestral land and the correct boundary between their district and Kisii to be some way into the Kisii side, at a place called Metamaywa. The Kisii refute the claim by their Kipsigis neighbours and have a territorial claim of their own against the Kipsigis.
- The Kisii claim that they occupied not only Borabu but also all the area up to a place called Kabianga, which is now a part of Kericho District. They claim that Kabianga is in fact a Kisii name and that the name is evidence of the fact that the Kisii were the first occupants of the area. They assert that they lived on the land up to the rivers Sondu and Oyani to the south and that they were evicted from these areas in 1946 to make room for the settlement of soldiers returning from the Second World War.
- As a result of being pushed out of their homelands, the Kisii found themselves being administered as part of what was called Sotik west during the colonial period. During this time, the Kipsigis and the Kisii were part of Nyanza province. It is important to note that, over time, the two have been able to overlook this boundary issue and concentrate on more threatening issues like cattle rustling.

**Politics Influence**
- Although it was pointed out that land was the main cause of conflict in the district, it is further fuelled by politics. Political tensions fuel conflicts which occur every election year. The respondents also had issues to raise with politicians who they felt are not doing enough in terms of facilitating development for their electorate. The politicians were accused of using members of the community; A case in point was cited where women contributed money for development projects only for the politician to embezzle the money without initiating the project.

**MT ELGON**
- The two communities have experienced conflicts during elections which can be attributed to political incitements. For instance, there are instances where conflict has been brought about by the politicians for their own selfish interests especially during election periods.

**TRANSMARIA**
- The two communities have experienced conflicts during elections which can be attributed to political incitements.

**SOTIK**
- The two communities have experienced conflicts during elections which can be attributed to political incitements. There was election-related violence in the years 1992, 1997, 2002 and most recently in 2007. During post election violence Sotik and its border neighbours were largely affected not forgetting the incident that occurred in Nyamarembe area within Kisii District barely three months before the general election where three prominent ODM politicians were attacked physically by youths attending a political rally convened by an opponent. The attack on the ODM politicians, viewed as an affront by the Kisii on the Kalenjins, triggered revenge attacks by the Kipsigis community on Kisii people who had bought land in the Sondu area. It was claimed that the attacks on Kisiis were planned and executed by Kipsigis warriors. Along River Sondu, the two communities were involved in violence leading to deaths and injuries. Houses were burnt on both sides and schools and businesses shut.

**Administrative Boundaries**
- MT ELGON DISTRICT
- It was reported that the Sabaots were disgruntled with the new constitution that puts them under Bungoma County. It was claimed that the Sabaots had previously fought hard to attain an autonomous Mt. Elgon district from the larger Bungoma. The Sabaots are uncomfortable about being returned back to Bungoma County after fighting for their own.
district. They fear that their interests will not be adequately addressed in the new county and they will therefore be marginalized once again. The study was informed on the need for the community to be educated on how they can use the resources found in their area as a bargaining chip in the greater county.

- It was also reported that there are conflicts over administrative issues. Both communities, Sabaot and the Bukusu wished to have representatives from their communities heading the local authorities. This includes government appointments as well as elected officials. In the case of elections, both sides, the Sabaot and the Bukusu do field candidates in a bid to compete against each other.

### MT ELGON DISTRICT

#### Representation and Unequal Resource distribution

- The study found out that there was a general feeling among the community that some areas were being favoured when it comes to NGO's and government interventions despite the fact that all areas were equally affected by ethnic clashes. Cheptais Division was deemed to be one of the favoured areas. All Members of Parliament of the area come from the lower side of the district because of their majority in numbers. The upper side of the district is deemed to be victimized due to their voting patterns that go against the lower side. Hence no development projects are visible on the upper side of the district.

- The participants felt that the Government was not allocating resources equitably to both communities.

#### Historical Differences

- The Sabaot refer the Bukusu as *rumek* meaning 'permanent enemy' due to conflicts dating as early as the early 20th century. These ongoing hostilities still persist as the two groups lack mutual trust hence any small misunderstanding escalates to a major conflict.

#### Sugar delivery at Sony Sugar Company

- Conflicts have also occurred at Sony Sugar Company which is situated in the Luo territory and serves all cane out-growers who include both the Luo and the Kisiu sugarcane farmers. When Luo farmers fail to deliver their sugarcane to the factory due to congestion, they would always blame their predicament on the Kisiu as having congested “their” factory and this leads to skirmishes.

#### Drug and substance abuse

- There have also been some misunderstandings between the Luos and the Kisiis at Riosir border brought about by the use of local alcoholic beverage also known as “chang’aa” and cannabis sativa or “bhang”. Chang’aa is brewed by the Kisiis as a source of income and bhang is trafficked into the country from Tanzania by the “boda boda” motorists who sell it to both the Luo and Kisiu at the Riosir border. After using chang’aa and bhang, the Kisiu and the Luo engage in hate speech and without timely interventions, this easily degenerates into ethnic conflict bringing predicament in the area.

#### Land transactions and animals trespassing

- Other causes of conflict include, leasing of land, cattle straying into a neighbours crops and even cattle theft, all of which take a tribal dimension as long as it occurs between a Luo and a Kisiu. In some few instances, cultural practices like “widow inheritance” has resulted into a conflict when a Luo inherits a widow in Kisiu land and vice versa.

- While there are other contributing factors to the conflicts within Trans Mara district and its neighbouring districts,
land is at the heart of the conflicts. Land usage in this district is basically for pastoralists, agro pastoralists and sedentary farmers. The land conflict usually involves the Maasai, Kipsigis, Kisii and Luo. The survey found out that the Maasai are principally pastoralists and therefore, practice little small scale farming if nothing. On the other hand, Kipsigis and Kisii are farmers and would approach the Maasai to lease their lands. It was explained that sometimes the Maasais disown the lease agreements entered and ask their tenants to vacate when they are just about to harvest their crops. On the other hand, it was also alleged that the communities being leased the land refuse to move out when their lease period expires. This then ignites conflicts amongst the communities. The survey also found out that the Maasai community fears encroachment by the Kuria to their vast land. There has also been conflict over access and use of available grazing resources. The changing land use patterns have imposed limitations to accessing previously commonly held grazing resources in the district – leading to frequent friction especially during the dry season between sedentary communities and pastoralists Maasai. The survey also found out that the lack of proper planning on land use, conflicting land use patterns, unused or underused parcels of land and unresolved adjudication of title deeds are some of the challenges preventing full utilization of land in Trans Mara district.

<table>
<thead>
<tr>
<th>Absentee Landlords</th>
<th>TRANSMARA DISTRICT</th>
</tr>
</thead>
<tbody>
<tr>
<td>The inhabitants of Ol-moran bought land from a former ranch owner through two land buying companies. However, majority of the buyers did not settle on their plots. This has two major negative impacts. One, the people who settled there are exposed to low levels of security as the distance from one home to another is vast. Specifically, the absentee landlords have caused the area to have large tracts of idle land which poses a security threat to the few settlers because of the threat of invasions by other communities. Pastoralists also invade the uninhabited plots to graze which endangers conflict between the communities</td>
<td></td>
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<table>
<thead>
<tr>
<th>Feelings of Marginalization/Dis crimination</th>
<th>THARAKA DISTRICT</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Tharaka people have always felt marginalized and discriminated against in the mainstream development agenda. They perceive the Tigania people who are from the mainstream larger Meru tribe were more favoured. It is often argued that the Tharaka people are not part of the Meru sub-tribes as they do not have common origins and dialect. In this regard, the Tigania people look down upon them. One of the participants even argued that they hate development and don’t even know what is good for them. Others even mocked their dialect and their council of elders. A case was cited where the Tharaka people rejected a rural electrification project since it had been initiated from the Tigania side and on the grounds that they were not consulted during the conception of the project</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Injustices/ Impunity</th>
<th>THARAKA DISTRICT</th>
</tr>
</thead>
<tbody>
<tr>
<td>The participants complained that the community does not get justice for atrocities committed against them by the Tigania and believe as the perpetrators collude with the local law enforcement agencies to frustrate justice. They felt that the perpetrators were being protected by the Government. They also blamed the Government for not taking action on time. They also blamed what they considered as slow justice system which often let perpetrators go unpunished. They argued that the peace that exists in the area is coerced. This perceived lack of justice creates an atmosphere of mistrust and motivation for revenge</td>
<td></td>
</tr>
</tbody>
</table>

| MT ELGON | LAIKIPIA | WEST POKOT | THARAKA | RONGO | SOTIK | TRANS MARA |
### ACTORS

- Youth
- Role of politicians
- The Part of Elders [Laibons]
- Government
- Civil Society

- Youth
- Politicians
- Elders
- Government
- Faith based organizations
- Women Groups
- Opinion leaders

- Seers
- Youth
- Political leaders
- Individual and Institutionals
- Potential Partners
- Potential Partners
- Information Providers

- Local/Political leaders
- Provinicial Administrations
- The Police Force
- Youth
- District Peace Committees
- Churches
- Taskforce on Land Boundaries

- Youths
- Business People
- Politicians
- Church Organizations
- Community Based Organizations (CBOs)

- Youths
- Business People
- Politicians
- Government
- Faith Based Organizations
- Community Based Organizations (CBOs)

- Youth
- Politicians
- Community Based Organizations
- The Government
- District Peace Committees
- Humanitarian Aid Organisations and NGOs

### INTRODUCTION

**UPPER EASTERN**

Upper Eastern areas include Marsabit, Moyale, Isiolo, Meru North, Meru Central, Meru South, Tharaka, Embu and Mbeere districts. Here, the lack of a pastoralist development policy programme in Kenya is believed to have contributed largely to the general underdevelopment witnessed in the region, giving rise to intense competition for the scarce resources available and leading to conflict among the communities living in the area. A large section of the inhabitants in the region (Marsabit, Moyale, and Isiolo districts) are pastoralists, while those in Meru, Mbeere, Embu and Tharaka are farmers.

The region also experiences a spillover effect of the conflict between the Ethiopian government and the Oromo Liberation Movement (OLM) militia, who occasionally cross over into the region. This creates conflict in the region since some inhabitants have been associated with the OLM militia.

Marsabit and Moyale district belong to the defunct Northern Frontier District (NFD), an arid region hosting a pastoralist economy. The NFD that stretched from Kenya's border with Ethiopia to present day North Eastern Province into modern day Tana River and Lamu districts was dissolved after the 1963-1967 irredentist campaign in which they took part.
Among the common hazards experienced by the herding groups. Droughts, livestock epidemics, inter-clan and inter-community conflicts and floods when they happen. Among the herding groups, livestock herding is their main economic activity and its central to their survival and a preferred means of livelihood.

The post election violence that rocked most parts of the country did had a negative impact on the livestock marketing as herders complained of inaccessible markets in central Kenya and Nairobi between late December to late January however the situation has normalized and livestock traders can know access markets within central Kenya and Nairobi while movement of traders within the district has normalized.

Conflict results from a combination of factors, which are intertwined and often deeply rooted in cultural traditions both within and between nations. Poverty is one of the underlying causes of conflict and also one of its consequences. The pastoralists struggle to survive on a fragile ecosystem, which is ravaged by drought, poverty, insecurity and seemingly endless conflict over resources. Given its deleterious effects on development, conflict continues to undermine the underlying resource base for sustainable production systems and the pastoralists’ capacity to broaden their livelihoods thereby exacerbating rural poverty.

Analysts differ over whether land disputes or political competition is the main driver of conflict, but the fact that ethnic claims on land and ethnic control of political representation at the constituency and location levels are so closely intertwined makes the argument somewhat artificial.

Proliferation of small arms and cross border incurion makes insecurity to be worse
<table>
<thead>
<tr>
<th>RAINFAL TREND</th>
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<tbody>
<tr>
<td>Moyale district just like Marsabit, experiences a bimodal type of rainfall pattern with the first rains coming April may followed by a four months dry spell from June –September paving the way for short rains which are the second rainy season of the year that is expected in October –November. This period is followed a long dry spell from December to March. Onset and end of the rainy season varies across years but generally the rains are expected from Late March, peak in April - May, subsides and disappear in June.</td>
</tr>
<tr>
<td>Isiolo District is predominantly occupies by pastoral groups (Borana, Samburu, Somali, Sakuyie and Turkana) who keeps mixed herds of cattle, goats, sheep, camels and donkeys. In the urban centers such as Isiolo Town are found a sizeable population of Meru and Kikuyu who are both farmers and aggressive Business Men and women.</td>
</tr>
<tr>
<td>Marsabit District experiences a bimodal rainfall pattern just like other Districts in the ASALs. The first Rainy season is usually at the end of March, peaks in April and subsides in May paving the way for a dry spell that spans from June to September. The second rainy season or the short rains which indeed matter a lot for pastoralists begins in late October and progress into November and December then paving the way to a long dry spell that spans from January to end of March.</td>
</tr>
</tbody>
</table>
ANNEX 1

REFERENCES:

3. Lebaron Michelle, 'Culture and Conflict' Beyond Intractability also available at http://www.beyondintractability.org/essay/culture_conflict/
5. Commission of Inquiry into the Post election Violence (CIPEV)
6. The National Accord for Peace and Reconciliation Act 2008
7. www.mdgs/ndp.org
11. The Invisible Violence, P. Nyawalo et al, KAF (Nairobi 2011)
13. www.unesco.org
## ANNEX 2

ACTIVE CITIZEN PROGRAMME: MAPPING TEMPLATE

<table>
<thead>
<tr>
<th>SECTION ONE - COMMUNITY BASICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What/ where is the chosen Community?</td>
</tr>
<tr>
<td>2. What are the main social cohesion issues in this community?</td>
</tr>
<tr>
<td>3. What are the key social development issues for this community?</td>
</tr>
<tr>
<td>4. Do these social issues have a global resonance?</td>
</tr>
<tr>
<td>5. What are the reasons for choosing this community?</td>
</tr>
<tr>
<td>6. What evidence is there to justify your choice of social issues for this community?</td>
</tr>
<tr>
<td>7. How easy is this community to access?</td>
</tr>
<tr>
<td>8. What are the potential barriers to working with this community? E.g. political sensitivities, physical access, unfavourable perception BC/UK?</td>
</tr>
<tr>
<td>9. What is the level of ethnic blending in the society</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>SECTION TWO: PARTICIPANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>10. What is the profile of the proposed target audience within this community?</td>
</tr>
<tr>
<td>11. What is the potential multiplier effect of this target audience? (I.e. can they enable others get involved in social action?)</td>
</tr>
<tr>
<td>12. What are the institutional access points for this target audience? (I.e. how can we reach them?)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SECTION THREE: PEOPLE AND PARTNERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>13. Who are the potential community enablers within this community? How can we access them?</td>
</tr>
<tr>
<td>14. What are the key organisations that deliver services (health, education, public services) to this community?</td>
</tr>
<tr>
<td>15. What are the high profile individuals who could support programme delivery?</td>
</tr>
<tr>
<td>16. Which individuals or organisations are the key stakeholders for this particular community and why?</td>
</tr>
<tr>
<td>17. Who are the potential delivery partners?</td>
</tr>
<tr>
<td>18. Who are potential sponsors?</td>
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</table>

<table>
<thead>
<tr>
<th>SECTION FOUR: INFORMATION</th>
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<tbody>
<tr>
<td>19. What are the key sources of information on local planning, strategic</td>
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<tr>
<td><strong>priorities, public reports etc?</strong></td>
</tr>
<tr>
<td><strong>20.</strong> To what extent do the community/citizens already participate in social action?</td>
</tr>
<tr>
<td><strong>21.</strong> What existing community development work or projects are taking place?</td>
</tr>
<tr>
<td><strong>22.</strong> What types of community projects are common in this community?</td>
</tr>
<tr>
<td><strong>23.</strong> Is there an existing community consultation process? Do governors/enablers consult citizens before making decisions and if so how?</td>
</tr>
<tr>
<td><strong>SECTION FIVE: PROGRAMME DELIVERY</strong></td>
</tr>
<tr>
<td><strong>24.</strong> To attract the desired participants how would we need to market the programme?</td>
</tr>
<tr>
<td><strong>25.</strong> What are the potential training delivery points for this community?</td>
</tr>
<tr>
<td><strong>26.</strong> What are the potential community project mentor options and related cost in this community?</td>
</tr>
<tr>
<td><strong>27.</strong> What would the likely level of media interest in projects within this community be - positive or negative</td>
</tr>
<tr>
<td><strong>28.</strong> What are the possible sources of initial and long term funding for the AC programme? What are the options for sustainable funding of community action projects?</td>
</tr>
<tr>
<td><strong>29.</strong> What is the favoured approach for distributing British council seed funding for community projects</td>
</tr>
<tr>
<td><strong>30.</strong> What are the recommended means of addressing the identified issues?</td>
</tr>
<tr>
<td><strong>31.</strong> Other issues</td>
</tr>
</tbody>
</table>
ANNEX 3

THE PROCESS SO FAR

Work has been done in 7 communities – Sotik-Borabu; Transmara-Kuria; Ol Moran-Laikipia; Mt. Elgon-Chesikaki; Rongo-Kisii; Kwale-Kinango-Msabweni; Ndeffo-Kursoi-Likia - and there has been an amazing shift as they begin to operate from a clearer and stronger sense of the wealth and wisdom they have as a community and this has help them start to break out of scarcity and dependency mindset, which generates a sense of freedom and possibility as well as creativity and self esteem. Their ability to plan for the future comes from a different place of strength. It is just amazing to see the transformation in action.

The other important aspect is the delivery to community that is community driven. BC provides the facilitation tools to community representatives who in turn gather their community and impart/share the knowledge. This leads to ownership by the community and there is more ease in taking plans forward and general sustainability.

The local partners are those with different voices, views and have difficulties working together - coming from a place of divergence to convergence - going from fragmentation to connection and wholeness through inclusiveness.

A pilot was introduced 2009/2010 in five SSA countries (Ethiopia, Kenya, Nigeria, South Africa, and Sudan) through which two communities were engaged in Kenya; Kwale and Ndeffo in Rift Valley. During the pilot year, Social Action Projects (SAPs) built on the Peace and Social Cohesion agendas – planned, designed and implemented in the communities indicated the new collaboration between communities that would never work together before due to mistrust and misunderstanding, historical violence or other ills. These serve to show the wider community that peace can be achieved together; maintained and community driven practical development can be a result benefiting everyone.

Achievement

Social Action Projects that had positive results in Kenya have involved over 5000 people in the wider community through:

- Sports for Peace tournaments that have grown popular with the youth in the communities
- Cultural Festivals for educating community about the various cultures in the community
- Pre-referendum campaigns for peace in the communities that were still vulnerable

Active Citizens Programme Vision

A world in which people recognize their potential and exercise their responsibility to engage peaceably with others in the positive development of their communities at local and international level.

Active Citizens uses the power of face to face human conversations, dialogue and appreciative inquiry method for delivery. Appreciative inquiry is model and process that
turns problem solving over its head. Instead of finding the best ways of solving a problem, it focuses on strengths by identifying the best of what already exists in the community and finds ways of enhancing this to pursue dreams, potentials and possibilities. This is not used in isolation to other tools as there is need to get people in conflict release what has been painful or feels limiting. A forum to dialogue these is provided to help in moving on e.g. storytelling.
This is impactful with people who have been disempowered and are focusing too much on their deficiencies that most ‘development work’ focuses on.

**Overall Project objective:**
- To promote peace and dialogue amongst marginalized communities in Kenya and to contribute to the sustainable economic and social development in these communities

**Specific Project objectives:**
- To advance the culture of peace through dialogue and cooperation among individuals and communities of diverse backgrounds in Kenya;
- To forge connections between youth and their communities in Kenya;
- To increase capacity of community based organizations to undertake peace work in the communities they operate in;
- To increase capacity of poor vulnerable groups including youth and women to participate in community projects;
- To improve social services in marginalized communities;
- To develop networking structures between grass roots Community Based Organizations (CBO’s) and national influencers (NGO’s, local government authorities, etc.) at country and regional and global level.
- To advance the culture of peace through dialogue and cooperation among individuals and communities of diverse backgrounds;
- To forge connections between youth and their communities in Kenya

**Desired outcomes**
- Increased dialogue between people and communities of diverse backgrounds, religions and beliefs, and promotion of mutual understanding and trust;
- Greater awareness of their own identities and culture through interaction with others;
- Active citizenship and increased exercise of rights promoted within marginalized communities;
- Reduction in poverty through the implementation of sustainable Social Action Projects (SAPs);
- Improved quality of life for communities involved;
- Increased access to and control over resources by the poor and marginalized communities;
- Greater appreciation of sustainable development and the inter-dependency of people and communities throughout the world;
- Increased power and decision making in the hands of marginalized communities;
- Development and adoption of a sustainable model for Civil society organizations’ participation in development;
• Gender mainstreaming in the decision – making process among Marginalized communities.
• Strengthened capacity of civil society and community actors in delivering social services to the most vulnerable groups of the population, to improve networking capabilities and their participation in policy dialogue and decision making process;
• Reinforced capacity of policy officers, and civil society organizations in respecting and adopting gender and human rights practices through training and sensitization campaigns.

CURRENT MOMENTUM IN THE COMMUNITIES
Initial feedback from the community is demonstrating that after training there is more sharing, appreciating and valuing the best of what there is among them. They can get together and thinking of what might be – envisioning the future together that they want; constructing a future together – agreeing on how to bring the dream to life. There is more recognition of what can be achieved and sustained – bringing passion, willingness to take individual and collective responsibility to all. The value adding to this is to sustain this momentum. This momentum is closing the gap on divergence to convergence – the ability to connect diverse people with diverse ideas.

It is giving confidence to community facilitators facilitating to their own – providing ownership of the process and chances for sustainability. It is creating a better understanding of the importance of participating in the delivery of Kenya’s V2030 and contributes to the realization of MDGS by 2015 and at the same time contributes to implementation of the new constitution and to National development.

A participant’s testimony

Experience of an Active Citizen - Ali Mondo - Mombasa, Kenya (has been echoed by many others)

“The exchange trip to Cardiff was a turning point for me and my colleagues: it was a fun, educational and inspirational adventure. We met so many dedicated, organized, informed, committed and hardworking Active Citizens from Wales […] not forgetting their communities and families too.

The visit emphasized to us that:
• Community cohesion is key for positive development change.
• Innovative approaches to volunteering motivate community participation.
• Partnership with government, local council, community based organizations and like minded agencies in our social action project bring about success.
• Communities should have a central role in running the projects because they can often find the best solution to their problems and they own the process.
• Action is louder than words: don’t just say it, do it.
• The exchange visits locally and international is a great teacher in the Active Citizen programme.”