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**INSTITUTE OF DIPLOMACY AND INTERNATIONAL STUDIES (IDIS)**

**MA PROJECT**

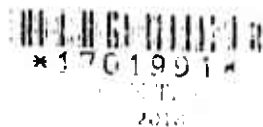
**// THE ROLE OF NGOS IN PEACE BUILDING: A CASE STUDY OF CONFLICTS  
BETWEEN THE TURKANA AND SAMBURU IN KENYA'S SAMBURU COUNTY //**

**SUBMITTED BY**

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**(R50/82750/2015)**

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**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN  
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**SEPTEMBER 2017**

## DECLARATION

This research project is my original work and has not been presented for any degree in any other University.

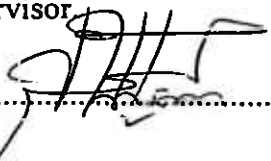
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Date

This research project has been submitted for examination with my approval as University Supervisor.

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6 DECEMBER 2017

Dr. Emmanuel Kisiangani

Date

## **DEDICATION**

I dedicate this study to all people working toward peace building all over the world as well as my mum **Grace Macharia** and my lovely fiancée **Irene Muthoni Njoroge** and for their unending support.

## **ACKNOWLEDGEMENTS**

I would like to acknowledge Dr. Emmanuel Kisiangani for his invaluable support and advice throughout the research study. I would also like to acknowledge Francis Mwangi, Paulson Erot and all research participants for their support and willingly participating in this study and freely shared their views. I finally thank my family for their continued support throughout this process.

**Austin Ngacha Macharia**

**Nairobi, September 2017.**

## **LIST OF ABBREVIATIONS**

**AU** - African Union

**CJPC** - Catholic Justice and Peace Commission

**DEEP** Samburu Project - Developing, Education, Empowerment, and Potentials,

**DRC** - Democratic Republic of Congo

**ECOWAS** - Economic Community of West African States

**I-NGO** - International Non-Governmental Organisations

**NGOs** - None Governmental Organizations

**PEP** - Peace Education Programme

**SCCRR** - Shalom Centre for Conflict Resolution and Reconciliation

**SRIC** - The Security Research and Information Centre

**SWLW** - small arms and light weapons

**TRESA** - Training and Education on Small Arms

**UN** - United Nations

**UNDP** – United Nations Development Programme

**UNHCR** - United Nations through United Nations High Commission for Refugees

**UNICEF ESARO** - United Nations Children's Fund, Eastern and Southern African Region

**UN-OCHA** - United Nations Office for the Coordination of Humanitarian Affairs

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## **1.0 CHAPTER ONE: INTRODUCTION**

### **1.1 Introduction**

This chapter provides a brief introduction and background to the study, the statement of the problem, research questions and objective of the study, literature review which seeks to identify the literature gaps. The chapter will also contain the significance of the study, conceptual framework, methodology used by the research and lastly the chapter outline.

### **1.2 Background**

In an event of unresolved conflicts, violence sometimes is inevitable and to a larger extent it leaves the society wounded to a level even beyond repair. According to a research by the Human Security Centre, at the beginning of the present century, almost 60 states were involved in different conflicts. The research indicates that several of these countries are amongst the least developed in the world and are ranked as growing or developing countries.<sup>1</sup> The effects of these conflicts are far much reaching in a way that it does not only affect the parties involved but also spread to the nearby states. It is therefore necessary to front a clear strategy on how to prevent conflicts from escalating into violence.

None Governmental Organizations (NGOs) have been in the fore front in contributing to peace building in developing countries like Kenya. They involve themselves in mediation processes, training communities on how to resolve conflicts peacefully and also in community development programs that ensure progress in their lives. According to Henry and Oliver, the collaboration of NGOs with states is important to tame the escalating conflict situations for communities in places such as Samburu County in Kenya. In our current society, it is very hard to succeed in peace building missions without agents like NGOs because their 'role in peace building between conflicting communities is undisputable. They have become very crucial in most local communities especially in social, political, and economical sectors, which are widely known in instigating conflicts.'<sup>2</sup> This study examines the role played by NGOs in peace

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<sup>1</sup>The role of NGOs and the civil society in peace and reconciliation processes [Web log post]. (n.d.). Retrieved from Human Security Centre, Human Security Report 2005. War and Peace in the 21st Century, Canada, 2005

<sup>2</sup> Henry, F. Oliver, P. (2014). *Mitigating conflicts; the role of NGOs*. New York, USA: Rutledge. Pg 1

building by looking deep into the conflicts in Kenya's Turkana and Samburu communities living in Samburu County.

### 1.3 Statement of the Problem

Conflicts are normal, common experience present in all relationships and culture. In Africa, conflicts are complex since they are many and sometimes are as a result of complicated causes which are deeply rooted in the legacy of colonialism, possible marginalization by the past or even current regimes of the government, ethnicity, cultural practices like cattle rustling as experienced in some communities, revenge missions to revenge on previous attacks or claim back cattle that were stolen, bad politics which sometimes is tribal and divisive, religious based etc.

According to Paul Lederach 1995, it is not possible that conflicts are spontaneous within or between communities. People within such a setting tend to be more actively involved in creating conflict situations. Conflicts are mostly occasioned by interactive processes based on seeking for self-determination or proving ones worth.<sup>3</sup>This kind of interactive process is deeply engrained in people interpretation, expressions perception and intentions which are mostly based on shared intellectual awareness<sup>4</sup>and which affects the process of peace building is carried out and further the extent to which it will be effective.

The undisputed role of peace building practice which involves conflict management transformation and resolution revolves around the path of conflicts within the society. According to Lewis and Kanji NGOs are very important in the process of peace building since they enjoy exclusive experience and wide range of association with the locals where most of conflicts are rooted as well as where they render their services.<sup>5</sup>

The role of NGOs in peace building is not defined per se. Different NGOs are involved in different activities ranging from educational, poverty reduction and peace building only to

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<sup>3</sup>Lederach, J. P. (1995). *Preparing for peace: Conflict transformation across cultures*, Syracuse University Press, PP 9

<sup>4</sup> Ibid. pp 9

<sup>5</sup>Lewis& Kanji, N. (2009). *Non-Governmental organizations and development*, Routledge. Pp 13

mention a few however, they hold a similarity in executing their roles in a way that they are aimed at promoting humanity. Christie observes that role played by NGOs ranges from humanitarianism to developmental narratives and practices.<sup>6</sup> ‘These activities are intended at eradicating obliviousness as well as advance consciousness on equal relationship as well as restoring justice as of the view of those suffering injustice and conflicts.’<sup>7</sup>

In the context of Kenya, conflict is not new. Since time in memorial, the border areas of Kenya and Ethiopia, Somalia, Uganda and Southern Sudan have heavily been characterized by conflict between the communities living along these areas since. These conflicts are linked to livestock rustling, which is mostly fuelled by scramble for available resources which include water, pastures and grazing land.<sup>8</sup> Livestock keeping is a major activity for pastoralist communities and mostly the only form of wealth they associate with. Most of the conflicts between these communities are mostly triggered by livestock rustling or revenge missions to rescue the stolen livestock.<sup>9</sup> These tribal conflicts are part of the struggles the country is faced with and in particular within the pastoralist communities living in the northern region of the country like Samburu County.

This study seeks to look deeper into the role played by the NGOs in peace building in northern Kenya especially in Samburu County, whose major inhabitants are Turkana and Samburu. The young people in these communities called Moran are hailed by the culture and are by traditional central from their place of origin where livestock-rustling is a way of proving the strength of youthful men to defend their people.

#### **1.4 Objective of the study**

Under this head, we will critically look into the role played by NGOs in peace building initiatives in Kenyans Northern region. More specifically, the study aims at:

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<sup>6</sup> Ibid p16

<sup>7</sup>Lederach, J. P. (1995). *Preparing for peace: Conflict transformation across cultures*. Syracuse University Press. pp12

<sup>8</sup> Conflict in Kenya - Tran conflict". *Tran Conflict*. N.p., 2017. Web. 3 Apr. 2017.

<http://www.transconflict.com/gcct/gcct-members/africa/eastern-africa/kenya/conflict-in-kenya/>

<sup>9</sup> Ibid.

1. Assessing the causes of conflict and violence between the Turkana and Samburu in Kenyans Northern Region.
2. Examining the role played by NGOs in peace building activities between Samburu and Turkana communities in Samburu County.
3. Critically examine the role played by NGOs in peace building.

## **1.5 Hypotheses**

This study will be testing the following hypotheses:

1. That Conflict is prominent between the Turkana and Samburu communities in Samburu County because of scarce resources.
2. That the role played by NGOs in building peace within the conflicting communities has been a positive one.
3. That the Role of NGOs in Samburu county and other parts of Kenya's northern region has been widely criticized.

## **1.6 Literature review**

This section presents literature review for the study. Literature will be reviewed from occasional papers, books, Internet; newspapers, serial journals, magazines, and the. This section concentrates much in reviewing the literature in peace building, conflict resolutions and the None Governmental Organizations (NGOs) mandate in peace buildings. This section will be divided into three main parts, one is about inter-ethnic conflicts within pastoralist communities, two is about peace building and three is about different players in peace building process.

### **1.6.1 Inter-Ethnic Conflicts**

There are a number of factors that contributes to inter-ethnic conflicts among different pastoralist communities. These factors orbit around resource management such as water and

pasture and livestock ownership.<sup>10</sup> Other factors include: “Cultural ego, where heroism is associated to playing an outstanding role of protecting the community. Limited natural reasons like land and water are the major cause of conflict perpetrated as cattle raiding. The scarcity of natural resources forces most communities to go beyond borderline thus posing inevitable clashes with the neighbouring communities. A good example is the tribal clashes between Rendille, Borana and Gabra that has dominated Marsabit County for decades, the constant fight between the Turkana and Samburu on the borders of the larger Samburu County”<sup>11</sup>. “Politics is also seen as one of the modern causes of tribal conflict in Kenya. Communities living in the same political boundaries (County) are in constant disagreement on the selection of leaders which triggers inter-ethnic conflict between the communities. Political incitements have also bred inter-ethnic conflict in Kenya. The conflict between Marakwet and Pokot can be traced to the dawn of political pluralism in the early 90s. The Marakwet were the victims of their independent political stance taken by some of its prominent members who contradicted the then prevailing wave of ethnic political homogeneity within the Kalenjin group”<sup>12</sup>. “Proliferation of automatic weapons has increased the severity of inter-ethnic conflict. Before the introduction of guns and bullets by the white man Kenyan communities’ primarily relied on traditional weapon (machete, bows and arrows and swords).”<sup>13</sup> Mostly these kind of firearms are sold in bushes and or in the black markets within villages. “Revenge missions are the main cause of constant ethnic conflicts from the warring community. Each tribe keeps on revenging as long as they have lost something to the other tribe, they will always make sure that the other party pays the prize double”<sup>14</sup>.

There have been significant efforts to ensure peace prevail in Kenya “the meeting held in 2008 in Kenya led to adoption of the Peace Education Programme (PEP) at school level as a form

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<sup>10</sup>M. (2016, June 22). Cause of Tribal Conflicts in Northern Kenya. Retrieved March 28, 2017, from <http://www.medianorth.co.ke/cause-tribal-conflicts-northern-kenya/>

<sup>11</sup>ibid

<sup>12</sup> ibid

<sup>13</sup>PHILIP, D. D. D., & MOSES, A. O. (2013). Arms Light Weapons And Rebel Insurgency Across Africa: Impact On Neighbouring States. *Public Policy & Administrative Research*, 3(10), 87-97.

<sup>14</sup>Ngyemura, J. (2013). *women and peace building in Kenya; a case study of Nakuru and Eldoret districts in the rift valley province* (doctoral dissertation, directorate of research and graduate training in partial fulfilment of the award of master“ s degree in peace and conflict studies, department of religion and peace studies, school of liberal and performing arts, college of humanities and social sciences, Makerere university).

of fostering peace.”<sup>15</sup> This set up the beginning of Peace Education in the country. “The Ministry of Education in Kenya through its permanent secretary in the ministry stated that the Kenyan Government is committed to peace building through its vision 2030 initiative aimed at transforming the entire society including the education sector. This initiative encompasses an all-inclusive education curriculum with an aim of fostering national unity, psychological intervention program, peace education program and integrated co-curricular activities.”<sup>16</sup>

### 1.6.2 Peace Building

Jenkins argues that “the idea of peace building has continued to grow in three dimensions of United Nations work including International Security, Sustainable Development and Human Rights.”<sup>17</sup> This concept has ever since received different meanings from different scholars.

Maphosa, DeLuca, and Kearsley, understands peace building as “a comprehensive concept that encompasses, generates, and sustain the full array of processes, approaches and stages needed to transform conflict towards more sustainable peaceful relationship.”<sup>18</sup>

According to Maphosa, DeLuca, and Kearsley, “the term peace building emerged with greater prominence in the lexicon of peace and conflict studies in the decade of the 1990s. Conceptually and practically, the idea of peace building, provide a response to the rise of armed protracted conflicts that were taking place in many countries and regions across the globe and to the increased number of peace building processes attempting to end those wars.”<sup>19</sup> They argue that “Peace building is not only a post violence phenomenon where parties are only interested in building peace as a way of rebuilding the society once a peace agreement had been signed but have a wider understanding which includes the activities and initiatives to reduce violence and uphold justice through peaceful means.”<sup>20</sup>

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<sup>15</sup> "The Peace Education Programme (PEP) Evaluation". N.p., 2009. Web. 22 Mar. 2017.

<sup>16</sup> Mwanzia, A. M. (2015). *The role of peace Education in conflict transformation in Kenya* (Doctoral dissertation, University of Nairobi).

<sup>17</sup> Jenkins, R. (2013). *Peace building: from concept to commission* (Vol. 72). Routledge. pp 2

<sup>18</sup> Maphosa, S. B., DeLuca, L., & Kearsley, A. (Eds.). (2014). *Building Peace from Within*. Africa Institute of South Africa, pp 40

<sup>19</sup> Ibid, 40

<sup>20</sup> Maphosa, S. B., DeLuca, L., & Kearsley, A. (Eds.). (2014). *Building Peace from Within*. Africa Institute of South Africa. p 40



Carey and Richmond thinks that “the debate on Peace Building stems from the aftermath of aid mission including in Sudan, African Great Lake Region and sierra Leon, when critics claimed that foreign aid supported war instead of peace”.<sup>21</sup>“As a reaction to this criticism, it was claimed that if aid agencies wished to ‘do no harm’, they would have to strengthen the society capacity for peace.”<sup>22</sup>

### 1.6.3 Role of NGOs in Peace Building

The question on the role that the Non-Government Organizations (NGOs) play in peace building implies an appreciating that NGOs do play a role in peace building. Many scholars have sought to justification the debate on Non-Government Organizations, the necessity in the course of peace building as well as the role played by Non-Government Organizations in the whole peace building course. According to Crowther, the whole debate has also extended to the role international donors, including International Non-Governmental Organisations ‘I-NGO which are Non-Government Organizations where the senior staffs have their roots in other states’, plays in facilitating peace building.<sup>23</sup>

The understanding of the term Non-Government Organizations (NGOs) and the role they play is differently stated by different scholars, “For Crowther, NGOs are formal organizations of people who are engaged in activities that are not primarily for their own benefit.”<sup>24</sup> For him, the state is different from the NGOs because

It has the power to pass and amend laws, collect taxes from its citizens and enforce Laws on its people and other organization’s activities.’<sup>25</sup>He points out that NGO’s rely on the willingness of well-wishers/ donors to continue with its activities.<sup>26</sup>

According to Mullins, “NGOs tend to have the advantage of familiarity with the local conflict environment and close contacts with grassroots movements and therefore have been ascribed

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<sup>21</sup> Carey, H. F., & Richmond, O. P. (2003). *Mitigating conflict: the role of NGOs* (Vol. 12). Psychology Press

<sup>22</sup> *ibid.*

<sup>23</sup> Crowther, S. (2001). The role of NGOs, local and international, in post-war peace building. *CTTS Newsletter*, 15.

<sup>24</sup> *Ibid*

<sup>25</sup> *ibid*

<sup>26</sup> *ibid*

with the ability to play a preventive role. They can also play an important role through the gathering of supplementary information in areas of tension pertaining to human rights and their abuses. This is part of their peace-building role of strengthening civil society and the social system through the ability for small-scale projects (the training of local leaders, etc.). This means that NGOs are able to aid in the creation of the general conditions that enhance peace-building, promoting peace constituencies, which include cross-cutting segments of different sectors of civil society involved in the development of sustainable peace.”<sup>27</sup>

Various scholars have defined the term peace building in various ways. For example In 1995, John Galtung sought to popularise the notion of peace building by outlining the three methodologies of peace building as follows; peace-making, Peace keeping and peace building. His interest was roots of conflicts; his resolution was that conflicts are mostly rooted in the economic and social structures.<sup>28</sup> In support of Galtung’s, sociologist Lederach in 1997, proposes a grassroots approach to pace-building, he viewed NGOs, local leaders and international players, as important stakeholders in the activities of maintaining and creating peace. According to him, it is importance to maintain and build relationships among the involved communities and more so in all human dimensions be it spiritual, psychological, social, political and economic aspects.<sup>29</sup>

### **1.6.3.1 Whether and/ or How to Work with NGOs in Peace Building**

Scholarly work provides an all-embracing experience and significant success of some NGOs in building peace however, Crowther observes that many publications on NGOs points at them contributing to a worsening situation in peace building than they are in ensuring success in peace building activities.<sup>30</sup>It’s not proper to claim that NGOs always flourish in their activities however; maybe most of the positive stories about the success of NGOs are not always

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<sup>27</sup> C. M. (n.d.). The role of NGO's in Peace building and Development. [Web log post]. Retrieved March 16, 2017, from <https://www.linkedin.com/pulse/role-ngos-peacebuilding-development-clare-mullins>

<sup>28</sup> Galtung (1996) Peace by Peaceful Means: Peace and Conflict, Development and Civilization. International Peace Research Institute.(PRIO)

<sup>29</sup> Lederach J. P. (1997) Building Peace: Sustainable Reconciliation in Divided Societies (Washington, D.C.: U.S. Institute of Peace Press, 1997), 20, 75, 84-85

<sup>30</sup> Crowther, S. (2001). The role of NGOs, local and international, in post-war peace building. *CTTS Newsletter*, 15.

documented. It is therefore important to draw our attentions to how successful NGOs have been in their activities and more so in peace building<sup>31</sup>.

Carey and Richmond are of opines that sometimes, NGOs are so helpful and provide a good channel for communication, and resources dispensation where the government presence is missing. For international organisations or international NGOs it is good to work with local NGOs because it is synonymous as working with the people. NGOs are better organs to connect with the grass root initiatives.<sup>32</sup>

By 1980s, the arguments about working through and or with NGOs have changed significantly. Different scholars by 1990s concentrated more on writing about professionalism than voluntarism. They held values as very important component and those who supported NGOs over the State opined that on the ethnical and ideological basis of their work, there are two ways in which NGOs surpasses the government in their operations in peace building.<sup>33</sup>

*'First, an ideological motivation improves the quality and honesty of an NGO's activities and thus increases the improvement they can bring to local people's lives.<sup>34</sup> And second, it enables NGOs to be a watchdog on other bodies, acting as part of a system of checks and balances on local or Governmental parties. But ideological commitment does not ensure justice.'<sup>35</sup>*

Crowther challenges the NGO's to come up with projects whereby the warring communities actively participate by themselves. The projects must as much as possible make use of local resources and should be geared towards fostering peace communities. If this is done the intervention of the NGOs will be realised and sustainable peace building will certainly be achieved.<sup>36</sup>

Empowerment is one of the greatest tools that can help in building peace among warring communities. Thompson opines that NGOs should work towards empowering communities

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<sup>31</sup> Ibid

<sup>32</sup> Carey, H. F., & Richmond, O. P. (2003). *Mitigating conflict: the role of NGOs* (Vol. 12). Psychology Press. pp. 41.

<sup>33</sup> Crowther, S. (2001). The role of NGOs, local and international, in post-war peace building. *CTTS Newsletter*, 15.

<sup>34</sup> Ibid

<sup>35</sup> Ibid

<sup>36</sup> Ibid

and other stake holders of peace building as it minimises chances of a possible cause conflicts.<sup>37</sup> Marginalisation increases chances poverty which in turn makes these communities vulnerable. Empowerment through inclusion in decision making that affect these communities and their respective governments at large and access to basic human commodities can be the much needed cure of vulnerabilities hence realisation of peace.

#### 1.6.4 Role of Peace Education in Peace Building

Peace education is an effort to promote peace building efforts through education and training. Initiatives of peace education are championed by UNHCR and UN Funds for children in Southern and Eastern regions in Africa, in their report on peace workshop that happened in 1996 and 1997.<sup>38</sup> According to this paper, UNHCR and UNICEF ESARO embarked on a mission to encourage countries to take up Peace Education as part of School's curriculum. This was a way of encouraging schools to design Peace Education programme.<sup>39</sup> According to Mwanzia, peace building efforts in Africa are traced back in Burundi 1994 and other countries followed in implementing the same.<sup>40</sup> He quotes that, "Peace education in Africa was designed to focus on structural violence, human rights and economic inequalities or development education."<sup>41</sup> In the report written by Baxter, Pamela, in 2000 for UNHCR Peace Education Programme (PEP) was being piloted in refugee camps across eight countries in Africa: Liberia, Guinea, Democratic Republic of Congo (DRC), Ethiopia, Eritrea, Uganda, Tanzania and Kenya.<sup>42</sup> The program had a twofold approach, a school program and a community targeted program. As an ongoing exercise, the Global UNHCR continued to support the program in refugee camps until 2005.<sup>43</sup> According to Smith, it is more important to think on supporting education in the aftermath of conflicts.<sup>44</sup> Smith identifies five roles for education in peace

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<sup>37</sup> Martha Thompson 1997, "Empowerment and Survival: Humanitarian Work in Civil Conflict", *Development in Practice* vol.6 (part 2).

<sup>38</sup> Fountain, S. (1999). *Peace education in UNICEF*. UNICEF, Programme Division.

<sup>39</sup> Ibid

<sup>40</sup> Mwanzia, A. M. (2015). *The role of peace Education in conflict transformation in Kenya* (Doctoral dissertation, University of Nairobi). P25

<sup>41</sup> Ibid

<sup>42</sup> Baxter, Pamela. 2006, *A Decade of Lessons Learned in Peace Education Programmes*: Paris, UNESCO.

<sup>43</sup> Ibid

<sup>44</sup> Smith Ellison, C. (2014). The role of education in peace building: an analysis of five change theories in Sierra Leone. *Compare: A Journal of Comparative and International Education*, 44(2), 186-207.

building one of them being promoting routes other than violence, protecting children from engaging in violent activities by keeping them in school, assisting the children in the affected areas live in a peaceful environment, confidence and a sense of stability. And it encourages social transformation through not only ending conflicts but also cultivating a bond of positive relationship in the society.<sup>45</sup>

#### **1.6.5 Conflict Transformation**

As envisioned by Lederach, conflicts are a normal and constant dynamic within social interactions. He further indicated that conflicts are an opportunity to innovate, respond, and transform situations that inform violence. Through transformation and change, we can keep interactions and social structures alive, honest, and rapid to respond to human aspirations.<sup>46</sup>

Lederach is of a view that transformation of conflicts emphasizes on the different aspects of conflicts in the society/ communities that see conflict as an opportunity and encourage creation of change to avert violence.<sup>47</sup> In this approach, Peace is a continuous and progressive quality of social relationships.<sup>48</sup> This means that the process of transforming conflicts mostly focuses on change process which boosts justice and discourages use of violence in the whole process of transforming conflicts.<sup>49</sup>

#### **1.7 Justification of the Study**

This study will be of great significance to the end users of the research results. These include NGOs especially those working to promote peace building between conflicting communities, academicians, the government agencies as well as the communities living in Kenyan Northern Region. People from this area need to be supported and encouraged to embrace peaceful means of resolving their conflicts through promoting education and trainings, infrastructural development, building consensus as well as encouraging positive relationships between them.

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<sup>45</sup>Ibid

<sup>46</sup> Lederach, J. (2015). *Little book of conflict transformation: Clear articulation of the guiding principles by a pioneer in the field*. Sky horse Publishing, Inc.

<sup>47</sup>Ibid

<sup>48</sup>Ibid

<sup>49</sup>Ibid

This study will go a long way towards sensitizing the pastoral communities, the government and other stakeholders to support efforts towards maintenance of peace and security in Kenya's northern region especially Samburu County region. This will encourage the government to support the efforts of NGOs in bringing the communities together.

## 1.8 Conceptual Framework

According to the agreement reached by the UN Secretary-General's Policy Committee In 2007, specific measures needs to be put in place to ensure that conflicts do not resurface after resolving them hence the need to ensure peace is sustainable.<sup>50</sup>The report also emphasises on conceptual foundation for peace building and aimed at informing all its peace building activities.<sup>51</sup> This informs the conceptual framework of this study.

It is worth noting that in our social set up, conflicts are unavoidable between human beings, Kahl quotes Hobbes, State of Nature, that humans are intrinsically egocentric, their main interest is to pursue their satisfaction without regard to other people interests and whether their actions will hurt others or not. This is a state of anticipation of war and not state of war, where one lives with the fear that he/she have what other individuals wish to have and they may even wish to get it by force from them.<sup>52</sup> Hobbes describes this as a state of "continued fear and danger of violent death," and he continues to describe human's life as being; "solitary, poor, nasty, brutish, and short."<sup>53</sup> Hobbes here is describing the nature of the society we live in where everyone is scrambling for the scarce resources which mostly are resources and human needs which are not necessarily basic but comprises every day undertakings. These activities leads to conflicts which sometimes turn violent like the case in the Kenyans Northern region.

Burton, while expounding on the theory of Human needs, talks of the conflict that is occasioned by the competition of human and societal needs and structures where such social structure fails

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<sup>50</sup> United Nations Peace building Support Office. (n.d.). Retrieved April 15, 2017, from <http://www.un.org/en/peacebuilding/pbso/pbun.shtml>

<sup>51</sup> *ibid*

<sup>52</sup> Jeff Kahl. (1995, April). Thomas Hobbes and the Seeds of Liberalism | Ashbrook. Retrieved from <http://ashbrook.org/publications/respub-v6n1-kahl/>

<sup>53</sup> *ibid*

to meet the needs of individuals.<sup>54</sup> If these structures are to survive and be seen as legitimate by the vast majority they will ultimately be forced to undergo change. Global politics thus are a function of the processes of legitimization and delegitimation in world society, which result from individuals and groups pursuing needs and values.”<sup>55</sup>

This study will incorporate the theory of Human needs and the concept of the liberal peace theory which is a philosophical and theoretical concept and the basis of liberal peace-building. According to Levy, “The liberal peace theory has a central position in liberalism theory and is driven by the notions of interdependence and democracy.”<sup>56</sup> According to Fukuyama liberalism is “freedom for individuals” this is because its stand is that humans are good beings by nature. For him, the core idea of Liberalism’s is;

*‘individualism, human rights, universality, freedom from authority, right to be treated equally under the protection of law and duty to respect and treat others as “ethical subjects” as well as freedom for social action.’<sup>57</sup>*

To understand human interactions and most necessarily, human conflicts, it is important to incorporate the theory of liberalism. According to Martin, liberalism seeks to protect and defend individuals’ personal, civil, social, and economic rights and freedoms.<sup>58</sup> The key points of liberalism are private property, open competition, individual rights and freedoms, self-interest, economic freedom, and rule of law.<sup>59</sup> For Kant and other liberal scholars, institutional like judiciary as well as government representation exercising its authority by the consent of “people in a political order”,<sup>60</sup> should oversee the harmony of people in the society. This is very important because it enables them to share the resources amongst themselves equitably and hence help to prevent conflicts between communities. According to Ninnes;

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<sup>54</sup>John Burton & Frank Dukes; Conflict: Readings in Management and Resolution, the Macmillan Press Ltd (1990), pp 162.

<sup>55</sup>Ibid

<sup>56</sup> Levy, S. J., “War and Peace” In Carlsnaes, W., Risse, T. & Simmons, A. B., (eds.), *Handbook of International Relations*, SAGE, London, 2002, pp. 356-357.

<sup>57</sup>Fukuyama, F. (2006). *The end of history and the last man*. Simon and Schuster, p 42

<sup>58</sup>Martin, B. A. (1948). Liberalism. *Western Political Quarterly*, 1(3), 295-297.

<sup>59</sup> ibid

<sup>60</sup> "Realism, Liberalism and the Possibilities of Peace." *E-International Relations*. N.p., n.d. Web. 18 Apr. 2017. <http://www.e-ir.info/2012/02/19/realism-liberalism-and-the-possibilities-of-peace/>

*“NGOs success depended in part on the presence of elected and or non-elected government officials who are sympathetic to goals, as well as a government policy framework that allows NGOs to exist and flourish.”<sup>61</sup>*

Such a government is what liberalists advocate for where the elected leaders and non-elected ones support them to execute their activities freely.

In this discussion, we will seek to explain why there are many conflicts in places where resources are scarce and hence the source of these conflicts and possible remedy. This will be done through critically analysing and examining conflicts in Samburu County and the role NGOs are playing in helping these communities overcome these problems and build sustainable peace.

## **1.9 Research methodology**

### **1.9.1 Research Site**

This study was carried out in Samburu county mostly in Maralal, Asher’s-post and Morijo areas. Samburu County is one of the 47 administrative Counties in Kenya as outlined in the first schedule of the constitution of Kenya 2010. The county is divided into three constituencies i.e.; Samburu West, Samburu East and Samburu North.<sup>62</sup>

### **1.9.2 Topography and Livelihoods**

The Samburu and Turkana people are nomadic pastoralists who mainly rely on livestock keeping for their livelihood. Livestock keeping in these communities is both their main source of livelihood as well as a way of maintaining their cultural values and practices however, some members of these communities practice farming. According to Pkalya, et al, 2004, Samburu

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<sup>61</sup>Ninnes, P. (2006). Non-Government Organisations, Peace-Building and Global Networks. In HAKENA H., NINNES P., & JENKINS B. (Eds.), *NGOs and Post-Conflict Recovery: The LeitanaNehan Women's Development Agency, Bougainville* (pp. 125-146). ANU Press. Retrieved from <http://www.jstor.org/stable/j.ctt2jbk89.12>

<sup>62</sup>Samburu County. (n.d.). Retrieved July 14, 2017, from <http://countytrak.infotrakresearch.com/samburu-county/>



County is mostly a semi-arid and some parts especially highlands are good for farming whereas the plain areas are mostly engaged in livestock keeping.<sup>63</sup>

### **1.9.3 Research Design**

In carrying out this study, I used an exploratory research design. The study was conducted in two phases which included questionnaires as well as direct interaction with individuals working with NGOs in this region.

### **1.9.4 Study Population and Unit of Analysis**

This study targeted individuals working with NGOs in the field of peace building within Samburu County in order to explore their roles in peace building activities. The unit of analysis was individuals working with SCCRR and Catholic Justice and Peace Commission (CJPC) in Asher's-post and Marala. The idea here is to understand the role played by NGOs in peace building among these communities.

The choice of individuals working for these organizations in the grassroots was informed by the fact that they are well conversant with the activities of most NGOs in their community and understood the feeling of the locals as well. Further, given the time delimitation, it was only wise to work with the above mentioned individual since we did not have to explain and interpret the questions to them as it could be with locals.

### **1.9.5 Sample Size and Sampling Procedure**

A sample size of 10 respondents was selected and which the questionnaires were administered to. Subjective samplings as well as snowball sampling were the methods used in this study. The respondents were selected from SCCRR (in Nairobi) and CJPC (in Asher's post and Maralal) organizations working towards peace building in Samburu County. The study first identified a few members of the target group who comprised of different members working for

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<sup>63</sup>Pkalya, R., Adan, M., Masinde, I., Rabar, B., & Karimi, M. (2004). *Indigenous democracy: traditional conflict resolution mechanisms: Pokot, Turkana, Samburu, and Marakwet*. Intermediate Technology Development Group--Eastern Africa. P 82.

these Non-governmental organizations, these members were then used to identify other members working with them in peace building.

#### **1.9.6 Primary Data Collection Methods**

The data was collected using questionnaires which were administered to the people working for NGOs in this region

#### **1.9.7 Secondary Data Sources**

The study has utilized secondary data sources. Documentary materials such as journals, books, articles and the internet have been explored for information with regard to research topic. They however, continued to be used throughout the study period.

#### **1.9.8 Data Processing and Analysis**

The data collected will be used to complement the available secondary data and will assist in writing chapter three and four.

In the questionnaire, the study ensured that the purpose of this study was explained. The use of the research outcome was also explicitly explained to the respondents as purely academic and aimed at writing a masters project. Respondents were also assured of anonymity during publication of the research findings.

#### **1.10 Conclusion**

Peace building is a very interesting field however, not much has been written about it due to its changing dynamics. To achieve it fully, all stakeholders needs to be actively engaged and involved, this includes state and none state actors like NGOs as well as the communities involved. This strategy must involve the means to resolve of transform conflicts, manage it and avert it where possible before it escalates to violence.

## **1.11 Research Outline**

The study will be structured into five (5) chapters.

- 1.11.1 Chapter One: Introducing the study (The research proposal)**
- 1.11.2 Chapter Two: The role of NGOs in peace building- An overview**
- 1.11.3 Chapter Three: Conflicts between the Samburu and Turkana communities of Samburu County**
- 1.11.4 Chapter Four: NGOs and peace building in Samburu County: A critical analysis.**
- 1.11.5 Chapter Five: Summary and conclusions**

## 2.0 CHAPTER TWO: THE ROLE OF NGOS IN PEACE BUILDING- AN OVERVIEW

### 2.1 Introduction

Today, peace building is a term that is synonymous with NGOs. At a global scale, one is able to see the numerous role that various NGO's are playing in either the quest for or the maintenance of peace in conflict prone regions. There is a lot of faith that is being placed on NGO's to enter conflict zones and preach the gospel of peace in places where at times state actors would find hard to access. This is mainly because of that fact that NGO's often present themselves as neutral third parties which endears them to conflicting parties. However, the fact that NGO's have been able to take up this role of peace builders, it has not been an easy feat. Challenges such as resistance of local communities to new approaches to Peace building, Government involvement, Lack of capable human resources, are but a few hurdles that NGO's have to deal with in order to in an effort to spread the Peace building concept<sup>64</sup>. This particular chapter reviews collected works on the role played by NGOs in building peace.

### 2.2 Definition

#### 2.2.1 Peace Building

The United Nations define Peace Building as;

*'The identification and support of measures needed for transformation toward more sustainable, peaceful relationship and structures of governance, so as to avoid a re-lapse into conflict.'*<sup>65</sup>

Different scholars and observers have however had varying opinions as far as the description of peace building as a model is concerned. In its' simplest of definition, the concept may be

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<sup>64</sup> Dibley, T. (2014). *Partnerships, power and peace building: NGOs as agents of peace in Aceh and Timor-Leste*.

<sup>65</sup> Cockell, J. G. (2000). Conceptualising peace building: human security and sustainable peace. In *Regeneration of war-torn societies* (pp. 15-34). Palgrave Macmillan UK.

looked at as the bringing of parties to agreement, essentially through peaceful means.<sup>66</sup>Kilmurray on the other hand defines peace building as;

*'The opening of opportunities and spaces, which support all members of society to: discuss and address the causes of conflict, contribute to influence and benefit from social, political, economic and cultural life, develop a sense of self-worth and common belonging based on shared values of justice, equity and interdependence, develop a positive and creative respect for diversity through mutual trust, tolerance and acceptance.'*<sup>67</sup>

Over the years, peace building as a concept has evolved in its definition from practitioners, scholars and policy makers depending on different circumstances.

### **2.2.2 Non-Governmental Organizations (NGOs)**

The term NGO is an acronym for Non-Governmental Organizations. These are actors that have a presence in public life but are not government affiliated. They essentially are any organization not created by intergovernmental agreements. They are voluntary self-governing bodies not subject to directions from public authorities. They are established by persons or groups of persons (natural and legal), they may have membership but not always, making profit is not the primary aim of NGO's. Finally, NGOs can either be informal or organizational bodies that have legal personality<sup>68</sup>. The most important feature of the civil society and ultimately NGO's mostly has to do with interaction and engagement with the different aspects all in an effort to pursue common goals or influence particular decisions. In defining NGO's there are those who are of the school of thought that unlike government that often coerces people into doing their bidding, these organizations rely on co-operation. Summing up the above definitions, one may then conclusively define NGO's as formal non state organizations of persons involved in activities not primarily for their own advancement.

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<sup>66</sup>Attack, I. (2004) Peace building as conflict management or political engineering? *Trócaire Development Review* 2003/04. Trócaire, 17-32.

<sup>67</sup>Kilmurray, A. (2006, June). Why a Foundations for Peace Network? Community Foundation for Northern Ireland with inputs and case studies from the Network Members, Retrieved August 15, 2017, from <http://foundationsforpeace.com/wp-content/uploads/2016/08/060614finalPolicypaperforconference.pdf>

<sup>68</sup>Lindblom, A.-K. (2005). *Non-governmental organizations in international law*. Cambridge [u.a.: Cambridge Univ. Press.

The concept behind NGO's is one that dates back to the Roman Empire. The history of international NGO's dates back to 1839 while the Rotary club for example was founded in 1905. By the early 1900's it was estimated that some 1083 NGO's existed. Most of these organizations played important roles in crucial movements such as disarmament, Anti-slavery and ending of women suffrage. However, the concept became popular in the wake of creation of the UN's Article 71 of chapter 10 which essentially created a cumulative status. PawelZaleski observes that the importance of NGOs was strengthened by globalization of the 20th century as many problems could not be solved within nations<sup>69</sup>. Observers would argue that the emergence of a mega-NGO movement is a result of the increasingly capitalist world where the most focus is on economics. In the wake of this focus, NGOs stand out as the champions of humanitarianism. Their mode of operations is more imperialist in nature with a hint of defiance especially in dominant states putting them in the same spot as clergy and so on.

### 2.3 Conceptualization of Peace Building

Peace building is a concept that is often strongly associated with efforts of the UN and its intervention in conflict. In the aftermath of the two major world wars and numerous conflicts, peace building as a concept started taking shape even as scholars sort to understand what conflict was. Scholars such as Johan Galtung who were interested in understanding the reasons behind conflict in a society observed that where conflict was as a result of structural failure then only structural change in the form of peace building would remedy the situation<sup>70</sup>. Lederach a sociologist like Galtung, also observed that in a conflict situation, tackling the situation from the grassroots level with the involvement of different stakeholders ultimately led to faster and long-lasting resolution of peace. He insists that it is only through proper building of relationships among the parties involved can peace be maintained as is this case the psychological, spiritual, social, economic and political aspects of a community are encompassed in the process<sup>71</sup>. By 1992, the term Peace building<sup>71</sup> was accepted by the United

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<sup>69</sup>PawelZaleski Global (2006). *Non-governmental administrative system: Geosociology of the third sector*. Warszawa: IFIS Publishers.

<sup>70</sup>Galtung, J. (1975) *the three approaches to peace: Peace keeping, peace-making and peace building*.

<sup>71</sup>Lederach J. P. (1997) *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: U.S. Institute of Peace Press, 1997), 20, 75, 84-85

Nations as a term used in relation to conflict resolution<sup>72</sup>. The term has since been embraced by not only the international community but by all peace lovers globally with a call to make Universal Peace a reality.

There are scholars who with time have conceptualized Peace building as involving the aspects of; time, method, actors, process, purpose, organization and actions<sup>73</sup>. Most scholars believe that peace building is not about the maintenance of peace immediately after conflict but rather the creation of systems that would ensure of a non-repeat of the conflict in the future. They believe that peace building should in no way be confused with peace-making and peace keeping. The latter is more involved with the threat to use force if parties re-engage in order to maintenance of peace within a particular timeframe which in most cases is short. Peace-making involves using force to end violence. The former on the other hand has a lot to do with solutions that are long term and that involve the creation of favourable reconstruction and development environments. The concept of Peace building means that it is not just about mending broken relationships in the affected society, but also how to transform them for the benefit of society. This approach to conflict resolution is now being observed as conflict transformation. Rupesinghe observes given conflicts are inevitable in human society, the methods used in resolving the conflicts should be both long term and short term. While long term should emphasise on positive relationship of the conflicting communities, short term on the other hand should seek to resolve and manage conflicts as they arise.<sup>74</sup> Lederach, on his part observes that the key to attaining this type of transformation would be empowering the young individuals so that they can support reconciliation and peace building activities.<sup>75</sup> This role that scholars believe is best played by NGO's as third parties ensures external co-ordination with peace efforts while supporting local actors.

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<sup>72</sup>UN Secretary-General (1992) an Agenda for Peace. Preventive Diplomacy, Peace-making and Peace-keeping. Report of the Secretary-General, 17 June 1992, A/47/277-S/24111.

<http://www.un.org/Docs/SG/agpeace.html>

<sup>73</sup>Haugerudbraaten H. (1998) Peace building: Six dimensions two concepts, African Security review, Vol 7 No.

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<sup>74</sup>Rupesinghe, K. 1995. *Conflict Transformation*. London: St. Martin's Press

<sup>75</sup>*Supra* note 8

Today, Peace keeping, which is a facet of Peace building, is said to have three successive approaches: prevention of conflicts; managing the conflict when it has already occurred and building peace after conflict which lasts for a long period after the end of conflicts<sup>76</sup>. With such outcomes to its definition, it's been argued that the definition of peace building is one that is broad and is still expanding in order to capture and accommodate as many conflict situations as possible.

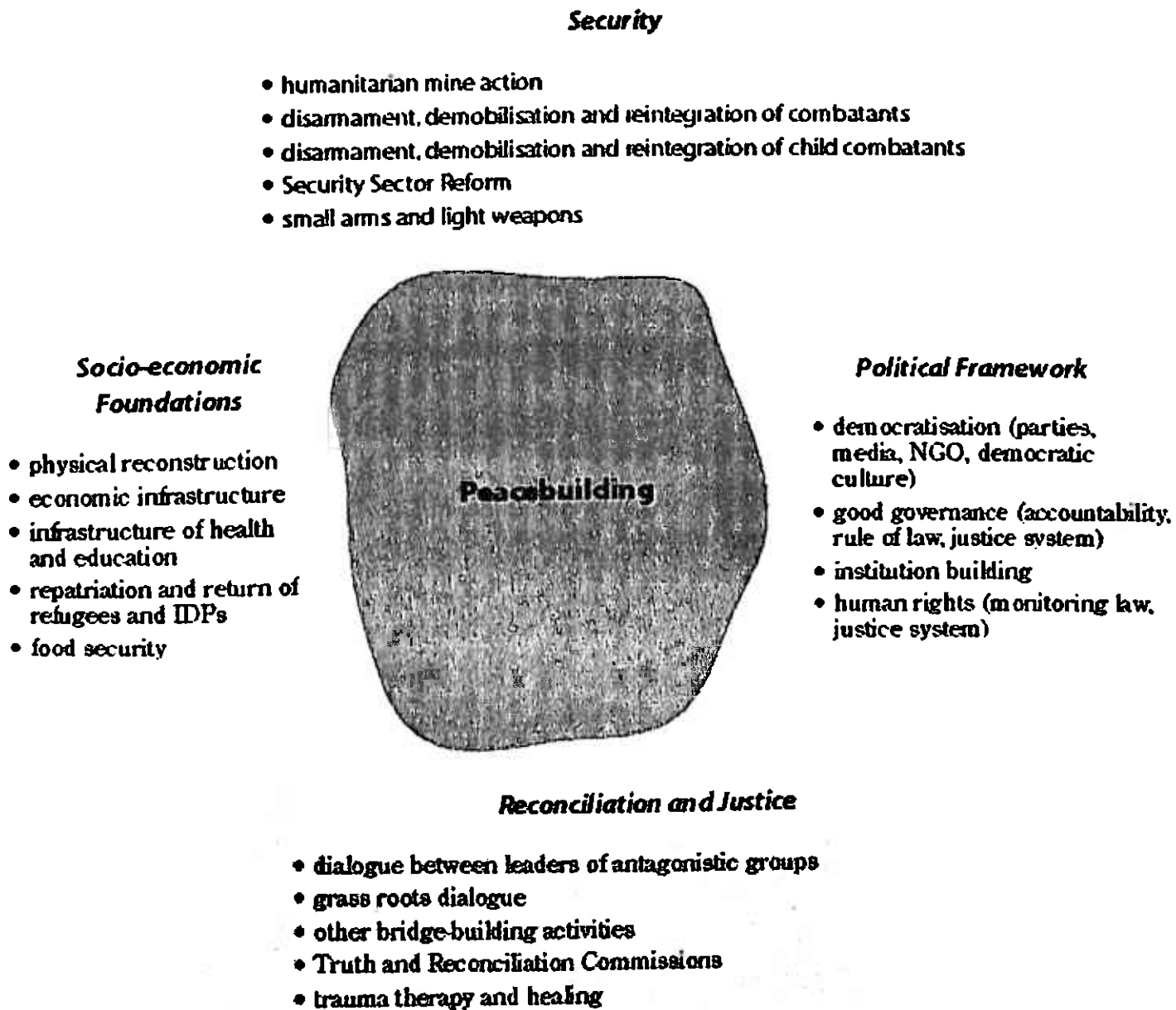
The 2004 Utstein Report for example outlines a rough framework as to just what peace building today can be viewed as involving. The figure below represents the breakdown of Utstein Report on peace building.

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<sup>76</sup>Forster, R., & Mattner, M. (2006). *Civil Society and Peace building. Potential, Limitations and Critical Factors. World Bank*



**Figure 1: Utstein Report on peace building**



Source Forster, R, & Mattner, M. (2006). Civil Society and Peace building. Potential, Limitations and Critical Factors.

## 2.4 The role of NGO's in peace building

The ever-changing definition of the term peace building has opened up a whole new space in which NGO's and, by the larger extension, civil societies can participate. Prior to the 1990's, conflict resolution was seen as a task that only the top leadership of parties involved in the conflict could participate with a notion that the lesser the number of negotiators, the higher the chances of reaching a settlement. In time, an independent stakeholder started playing a role in key conflict situation mediations and it was observed that these role played was not so different from what government mediators would do<sup>77</sup>. The world today has come to recognize the role that non-state actors play in conflict management and specifically the role that the civil society is playing in peace building. This is more so in the wake of John Paul Lederach peace building pyramid that has now become a leading point of reference for approaching Peace building in any kind of situation.

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<sup>77</sup>vanTongeren, P., M. Brenk, M. Hellema, and J. Verhoeven. eds. 2005. *People Building Peace II. Successful Stories of Civil Society*. Boulder, CO: Lynne Rienner.

Paffenholz, T, &. Reychler.L. (2005). "Towards Better Policy and Program Work in Conflict Zones. Introducing the 'Aid for Peace' Approach," *Journal of Peace building and Development*, 2 (2), 6-23.

**Figure 2: Lederach's pyramid of leadership and Peace building**

**Types of Actors**

**Approaches to Building Peace**

**Level 1: Top Leadership**

Military/political/religious leaders with high visibility

Focus on high-level negotiations  
Emphasizes cease-fire  
Led by highly visible, single mediator

**Level 2: Middle-Range Leadership**

Leaders respected in sectors  
Ethnic/religious leaders  
Academics/intellectuals  
Humanitarian leaders (NGOs)

Problem-solving workshops  
Training in conflict resolution  
Peace commissions  
Insider-partial teams

**Level 3: Grassroots Leadership**

Local leaders  
Leaders of indigenous NGOs  
Community developers  
Local health officials  
Refugee camp leaders

Local peace commissions  
Grassroots training  
Prejudice reduction  
Psychosocial work in postwar trauma

Affected Population

Derived from John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: United States Institute of Peace Press, 1997), 39.

The figure above emphasizes on the significant role of NGOs in peace building. They provide a well-coordinated mechanism of intervention in case of conflicts, both in taming the violence but more importantly in longer term prevention and peace building tasks.

Henry and Oliver observe that these roles are intended for the construction of neo liberal democratic entities in conflict zones however, they also raise a series of questions about the

nature of these roles, their objectives and the relationship with the states and other organizations.<sup>78</sup>

In 2005, the UN Security Council ‘underlined the potential contributions of vibrant and diverse NGOs in conflict prevention, as well as in the peaceful settlement of disputes’<sup>79</sup> According to Uvin, peace building by NGOs has been reinforced by the recognition of the role that development and humanitarian assistance by NGOs to the conflicting communities plays in managing conflicts.<sup>80</sup> This particular way of thinking provided a shift from mere donation of relief assistance and provision of services to the conflicting communities to programs that were more conflict-sensitive and Peace building conducive. At this point peace building tools have been imported into humanitarian actions making NGO’s powerful peace building elements. On the other hand, most NGO’s, especially international, often come already with a development agenda in the background. Funding provided and aimed specifically for Peace building by these NGO’s has seen a greater increase in peace building activities. Today, states and international actors are adjusting policy to include the role that NGO’s are playing in Peace Building<sup>81</sup>.

It is evident that NGO’s have carved a niche in peace building initiatives that is worthy of admiration. However, it is also important to understand just how NGO’s work in order to ensure proper and efficient participation in Peace Building.

## **2.5 Peace building; the role of NGOs**

The approach taken by NGO’s specifically in peace building is likely to vary depending on a different reasons one of them being the cause of conflict, parties involved, duration, funding and ideologies to mention but a few. Scientist outlined different models that NGOs can use in promoting social transformation which include- protection; citizen state intermediation;

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<sup>78</sup> Henry, F. Oliver, P. (2014). *Mitigating conflicts; The role of NGOs*. New York, USA: Rutledge.

<sup>79</sup>UN Secretary-General. (2005). *In Larger Freedom. Towards Development, Security and Human Rights for All*, New York, NY: United Nations.

<sup>80</sup>Uvin, P. (1998). *Aiding Violence. The Development Enterprise in Rwanda*, West Hartford, CT: Kumarian Press.

<sup>81</sup>For example Norwegian Ministry of Foreign Affairs, *Strategic Framework: Peace building a Development Perspective*, 2004; German Federal Ministry for Economic Cooperation, *A Strategy for Peace building*, 2005.

participatory socialization; community building and integration; and communication and public opinion formation.<sup>82</sup> Monitoring and service delivery are also aspects that are generally assumed to be roles of these organizations. How then do these organizations carry out the various functions?

### 2.5.1 Protection

This particular function is often linked to the protection of property, freedom and most importantly life from threats both from state and non-state actors. It's been observed that during conflict situations, often the state is weakened and cannot properly engage in the protection of its citizens. The NGO's that often perform this function are those that are often international but support local civil societies and whose presence in the country is often more or less as monitors<sup>83</sup>. There are also those NGO's that opt to directly participate directly through international accompaniment.<sup>84</sup> According to the Training and Education on Small Arms (TRESA), these organizations also participate in other interventions considered to be security related including disarmament, demobilization, ex-combatant re-integration and small arms control.<sup>85</sup>

### 2.5.2 Socializing

According to Anderson et.al 2003, the aim of including socialization as a function is for the sole purpose of inculcating peace as a culture in societies that are divided. The intention is to introduce peaceful methods of resolving conflicts for communities to understand that violence is not always the only solution in a conflict situation. This approach focuses on

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<sup>82</sup> World Bank. (2007, February). Civil Society and Peace building Potential, Limitations and Critical Factors. Retrieved August 15, 2017, from <https://openknowledge.worldbank.org/bitstream/handle/10986/7709/364450SR0REPLA1nd1Peacebuilding1web.pdf?sequence=1>

<sup>83</sup> Orjuela, C. 2004. "Civil Society in Civil War, Peace Work and Identity Politics in Sri Lanka," PhD Dissertation. Department of Peace and Development Research, University Göteborg.

<sup>84</sup> For example: the Non-violent Peace-force (NP), created in 1999, is an international federation of 93 organizations whose aim is to increase the scale, scope and professionalism of civilian, armed peacekeeping. It currently recruiting, screening, training and holding in ready reserve 500 civilian peacekeepers who are to be dispatched to conflict areas in partnership with the UN or other external stakeholders, and with the invitation or consent of the conflict parties.

<sup>85</sup> TRESA. (2005). "Civil Society Action on Small Arms and Light Weapons Control," Training and Education on Small Arms (TRESA), BICC, Bonn

conflict resolution methods such as reconciliation initiative, peace talk and camps, dialog programs, exchange programs, capacity building and even conflict resolution training. This is despite the fact that some of the observers believe that these methods are only effective where large numbers of individuals are involved.<sup>86</sup> Aall further observes that activities that foster a peaceful culture are not always fully effective because they tend to be sporadic and uncoordinated.<sup>87</sup> Thus initiatives such as the UNDP peace fund in Nepal failed because the people in the ground lacked basic needs let alone come together to create a strong peace movement<sup>88</sup>. Despite this fact, there have been success stories where socializing to promote a peaceful culture including the LPI initiative in Somalia<sup>89</sup>.

### 2.5.3 Service Delivery

This particular function involves the direct provision of services to affected societies especially those in countries that have been weakened due to war. In such situations, the function of the NGO's to both complement as well as substitute the services provided by the state. Literature is however divided in as far as this particular function is concerned. While there are scholars that are of the opinion that service delivery eventually contributes to the reduction of suffering and ultimately saves lives, others are of the opinion that service delivery is just that; the delivery of services<sup>90</sup>. Critics of this function believe that it is more humanitarian and economic and thus limits the relevance of NGO's. However those in support of this function also argue that in a situation of war where a state is weakened, the provision of services serves as an entry point for a peace building agenda<sup>91</sup>.

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<sup>86</sup>Anderson, M. B., Olson, L. and Doughty, K., (2003). *Confronting War: Critical Lessons for Peace Practitioners*. Cambridge, MA: The Collaborative for Development Action.

<sup>87</sup>Aall, P. (2001). "What Do NGOs Bring to Peace-making?" In: Crocker, C., F. Hampson, and P. Aall, eds., *Turbulent Peace*, 365-83. Washington D.C.: United States Institute of Peace Press.

<sup>88</sup>Paffenholz, T., Damgaard, M., and Prasain, D. (2004). "UNDP: Support for Peace and Development Initiatives in Nepal," Review Report

<sup>89</sup>Paffenholz, T. (2003). Community-Based Bottom-Up Peace building. *The Development of the Life and Peace Institute's Approach to Peace building and Lessons Learned from the Somalia Experience (1990-2000)*. Uppsala: Life and Peace Institute.

<sup>90</sup>SIDA. (2005). Sida's Policy for Civil Society: *The Objective of Sida's Cooperation with Civil Society*. Available at: [www.sida.se](http://www.sida.se)

<sup>91</sup>Paffenholz, T. (2003). *Experiences Gained from ATP in Sri Lanka*. Eschborn: GTZ.

#### 2.5.4 Public communication and advocacy

Aall and Paffenholz insist on Communication as well as advocacy being the pillars of peace building<sup>92</sup>. NGO's are used as mouth-pieces for the interests of marginalized groups to be able to channel and raise awareness of issues and public agendas. In fact, a big part of the role played by NGO's comes in as far as advocacy of specific issues is concerned. International NGO's have been known to successfully take up global advocacy issues such as child soldiers and land mines by directing international attention towards such issues. In this case instruments adopted include the continuous provision of information as well as lobbying for solutions from the UN in various international forums<sup>93</sup>. Barnes insists that advocacy is relevant in all conflict phases in as much as it is likely to vary depending on the phase.<sup>94</sup> During a conflict phase, NGO's are likely to lobby for harmony between the warring communities and or fight against any form of inhuman activities on those who agree to negotiation terms. They also organize opinions polls that serve the purpose of informing the public just how far the peace negotiations or initiative has gone. In post-conflict situations, NGO's play the role of ensuring the maintenance of peace through implementation of peace agreements by focusing on the need to maintain a peaceful culture.<sup>95</sup> Independent media ensures that unbiased communication is able to reach the masses both during and in post-conflict situations. In this event, NGO's provide platforms that would seemingly be viewed as independent from the parties involved in the conflict and essentially use these platforms to spread the peace agenda.

#### 2.5.5 Social cohesion

The peace building process is more or less about the enhancement of social cohesion. Paffenholz observes that conflict often ends up destroying bridging social capital. In restoring

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<sup>92</sup>*Supra* notes 27 and 29

<sup>93</sup>*ibid*

<sup>94</sup>Barnes, C., & Conciliation Resources. (2002). *owning the process: Public participation in peacemaking*. London: Conciliation Resources.

<sup>95</sup>Jeong, H. (2005). *Peace building in Post-conflict Societies, Strategy and Process*. Boulder, London: Lynne Rienner.

this bridging social capital,<sup>96</sup> NGO's ensure that inter-group violence is curbed as well as work on group interactions, solidarity and interdependence.<sup>97</sup>

Social cohesion is promoted by NGO's through the creation of events that seek to bring adverse parties together such as cultural events, tournaments and joint associations. The whole essence is to ensure as much interaction between adverse parties as possible. The world vision, which is among the largest international NGO's, observes that in its functioning, the bridging of social capital has increased interaction, communication and contact as amongst adverse parties and in turn led to corporation, interdependence and unity amongst warring communities<sup>98</sup>. While there may not be any numerical evidence of the impact of social cohesion on conflict building, independent studies in places like India provide good evidence of this fact<sup>99</sup>.

#### **2.5.6 Monitoring and early warning**

This particular function ties in with the communication and advocacy functions and bring out the whole essence of the role of NGO's. It involves the monitoring of activities of the individuals during the conflict and essentially making of reports as well as recommendations to the international community, providing early warnings or provision of information for purposes of advocacy. Close cooperation between international, regional, local and national NGO's ensures that the function of early warning is more effective<sup>100</sup>.

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<sup>96</sup> Supra note 31

<sup>97</sup> Supra note 23

<sup>98</sup> O'Reilly, S. 1998. *The Contribution of Community Development to Peace building: World Vision's Area Development Programs*. World Vision.

<sup>99</sup> Varshney, A. 2002. *Ethnic Conflict and Civic Life: Hindus and Moslems in India*. New Haven: Yale University Press.

<sup>100</sup> For example: In Nepal, national human rights organizations cooperate with local groups and maintain close links to Amnesty International. These international ties provide a safer space for local groups to perform their monitoring tasks. In the Horn of Africa, early warning systems of regional organizations (CEWARN) cooperate with local civil society groups in monitoring. In West Africa UNOCHA, ECOWAS and a regional NGO peace network have signed a memorandum of understanding for joint early warning



### **2.5.7 Intermediation and facilitation**

This particular function involves the intermediation between parties to the conflict. This function is not just limited to conflicting parties at different levels in society but also to states and citizens. It can be performed by both international and local NGO's and it often requires the facilitation of initiatives that parties involved should take. Paffenholz observes that although local NGO's usually have little to do with peace negotiations, most International NGO's have been known to take up this role right alongside states and other key players.<sup>101</sup>

Despite this fact, local NGO's play very important facilitation functions that is worth noting including: they ensure that facilitation of services as between the civil society and the conflicting parties, they help bring parties involved in the conflict to the negotiation table and using this forum introduce temporary reprieves such as peace zones or violence free days,<sup>102</sup> ensure the delivery of services directly to the affected communities through facilitations with the conflicting parties and finally though engaging with the different stakeholders they prepare for formal peace negotiations. This function is particularly important as establishes trust in parties involved which is a good foundation for peace talks and negotiations.

From the above seven functions, it is clear that NGO's and Civil societies have been able to carve a niche in as far as peace building is concerned making their existence relevant as far as establishment of a peaceful world is concerned. NGO's and the greater Civil Society have had to make modifications to suit these particular functions. The question however is how then the NGO's have to transform to be able to conform to the peace building function?

### **2.6 NGOs peace building capacity and the factors that shape it.**

The World Bank (2003) observes that the capacity in which NGO's are able to carry out the above functions is influenced by both internal and external factors<sup>103</sup>. External factors are derived from the environment in which the NGO's have to function in while the internal factors

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<sup>101</sup>Paffenholz, T. (1998). *Konflikt transformation durch Vermittlung*. Theoretische und praktische Erkenntnisse aus dem Friedensprozess in Mosambik (1995-1996). Mainz: Grunewald.

<sup>102</sup>Kurtenbach, S., & T. Paffenholz. (1994). Kirchenkonnen in Kriegen vermitteln "Der Überblick, 3/94, 16-119.

<sup>103</sup>World Bank. (2003). *Enabling Environments for Civic Engagement in PRSP Countries*. Washington, D.C.: World Bank

are derived from the individual NGO capacities and characteristics. Environmental factors include; the legal and regulatory frameworks such as freedom of association, participation as well as regulation of aspects such as finances, the institutional and socio-political circumstance that include governance as well as peace and stability and respect of political opinion, socio-cultural contexts as well as the economic factors and to conclude the relationship between NGO's and other stakeholders more so the state. On the other hand internal factors such as institutional capacity, values, extends to which power-sharing, coordination, collaboration and ability to be answerable sway the function ability of an NGO.

Cheema 2005 observes that setting up of appropriate frameworks is not an easy task for NGO's especially in regions that have been affected by conflict for long periods.<sup>104</sup> This is because in such countries, there are no proper policies and mechanisms that would be favourable for NGO's to operate in. In other countries where the rules exist, they are either dysfunctional, extreme or discredited with a completely collapsed government system. In such systems, there is a great distrust of the government by the citizens and in such cases, rather than be seen as the impartial third party, NGO's are viewed with a lot of distrust<sup>105</sup>. There is also the fact that NGO autonomy is often sometimes questioned when engaging in peace building as well as a fear that if allowed to go on, NGOs, may take a dominant role over the state<sup>106</sup>. Pouligny on the other hand observes that it is important for NGOs to often be flexible so as to adapt to the external factors that result into conflicts.<sup>107</sup> However, what is obvious is the fact that if the state is weak, NGOs interests is likely to intensify<sup>108</sup>.

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<sup>104</sup> Cheema, G. S. (2005). "Building Democratic Institutions. Governance Reform in Developing Countries." Kumarian Press.

<sup>105</sup> Pearce, J. (2005). "Security and Development. Between Structure and Agency," presentation at the 11th EADI General Conference Insecurity and Development-Regional Issues and Policies for an Interdependent World, at the International Congress Center in Bonn from 21-4 September.

<sup>106</sup> Abiew, F. K., and T. Keating. 2004. "Defining a Role for Civil Society." In: T. Keating, and W. A. Knight, *Building Sustainable Peace*, 93-117. Edmonton: University of Alberta Press.

<sup>107</sup> Pouligny, B. (2005). "Civil Society and Post-Conflict Peace building: Ambiguities of International Programs Aimed at Building 'New' Societies," *Security Dialogue*, 36 (4), 495-510.

<sup>108</sup> Belloni, R. (2006). "Civil Society in War-to-Democracy Transitions." Paper presented at the 47<sup>th</sup> Annual Convention of the International Studies Association, San Diego, March 24 and book chapter in: A. Jarstad, T. Sisk, *War-to-Democracy Transitions: Dilemmas of Democratization and Peace-building in War-Torn Societies*.

Despite the challenges faced by NGOs and other civil society players, what is evident is the role that these organizations have come to play in conflict situations. Wanis-St. John and Kew observe that

*'NGOs involvement in peace negotiations is directly proportional to the sustainability of peace agreements.'*<sup>109</sup>

This statement is particularly true globally. However, emphasis as to this role played by NGO's focuses on the African continent which has been in recent decade home to a larger number of civil conflicts and where a lot of NGO activity is focused.

## **2.7 The African Perspective of Peace Building**

Africa as a continent has over the years earned a reputation of being a lawless civil war and dictatorship region. Abdulrahman and Tar Observe that despite a shift in ideology, currently, the continent has '20 active wars with an uncountable number of conflicts whose sources range from communal, resource related, ethno-religious or politically motivated.'<sup>110</sup> They further observe that the prevention, transformation, mitigation and management of these conflicts is a challenge even to international and regional bodies such as the ECOWAS, UN and AU.<sup>111</sup> This is mainly because of the various perspectives that the different organizations have to conflict management. The AU for example has a non-intervention in internal conflict policy. This particular policy is particularly frustrating to NGO's and other civil society organizations that criticize the same as more in favour of state sovereignty than in looking after public welfare and human rights. It is this wake that conflicts such as the Rwandan genocide, Sudan, Congo conflicts to mention but a few have left behind effects that go beyond jurisdictions of the particular states.

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<sup>109</sup>World Bank. (2007, February). Civil Society and Peacebuilding Potential, Limitations and Critical Factors. Retrieved August 15, 2017, from <https://openknowledge.worldbank.org/bitstream/handle/10986/7709/364450SR0REPLA1nd1Peacebuilding1web.pdf?sequence=1>

<sup>110</sup>Abdulrahman, I., & Tar, U. A. (2008). Conflict management and peace building in Africa: the role of state and non-state agencies. *Information, society and justice journal*, 1(2), 185-202.

<sup>111</sup>Ibid

The solution to these conflicts has been to come up with peace building solutions that would be tailor made for the African continent. Abdulrahman and Tar point out the fact that the challenges in the African continent are unique such that the normal methods of peace building would not be easily adoptable.<sup>112</sup> They point out for example the fact that equity of stakeholders would be hard to achieve as there are conspicuous inequalities as amongst stakeholders. Thus, there is need to have a system in Africa that is tailor made to resolve the conflict situation in the continent. It is recommended that one of the solutions to this problem would be the adoption of two-track diplomacy<sup>113</sup>. This particular method involves the initiation of unofficial contact and interaction with the aim of resolving conflict. In this context, most NGO's are included among other non-state actors thus neutral. These actors are particularly unique in the methods they adopt in order to deliver services that have somehow established the ability to handle conflicts in the continent.

Despite the efforts being made by the NGOs in the continent, there are scholars who question the relevance of NGO's in the continent.<sup>114</sup> There is a wider debate on the relevance of NGOs concepts in Africa and the need to adapt them in the regional context.<sup>115</sup> It is worth noting that the task of the NGOs and civil society is not an easy one in the African continent with most scholars advocating for a perspective look at how to handle peace building in the continent.

The World Bank<sup>116</sup> has observed that in most conflict affected states in Africa, NGO's have been pushed to performing the role of service delivery than participation in advocacy and governance.

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<sup>112</sup>ibid

<sup>113</sup> Term first coined by Joseph v. Montville in 1981.

<sup>114</sup>Lewis, D. 2002. "Civil Society in African Contexts. Reflections on the Usefulness of a Concept," *Development and Change*, 33 (4), 569-86.

<sup>115</sup>World Bank. (2007, February). Civil Society and Peace building Potential, Limitations and Critical Factors.

Retrieved August 15, 2017, from

<https://openknowledge.worldbank.org/bitstream/handle/10986/7709/364450SR0REPLA1nd1PeacebuildingIweb.pdf?sequence=1>

<sup>116</sup>World Bank. (2005). *Engaging Civil Society Organizations on Conflict-Affected and Fragile States. Three African Country Case Studies*. Washington, D.C.: World Bank.

To this end, Paffenholz and Spurk<sup>117</sup> suggest that the role of NGOs and its functions are modelled after the western NGOs which are more self-confident and had state structure autonomy which the African NGOs did not have. On the other hand, there are those of the view that civil societies exist in Africa and they comprise of all non-state actors.<sup>118</sup>

NGO's have however been able to stay relevant in the continent because they constantly are able to carry out conflict analysis that is policy-relevant. The biggest challenge faced however in the continent is that despite the reports given by these NGO's, often state parties and institutions are resistant to the implementation of these observations<sup>119</sup>. Despite this conflict of stakeholders, NGOs still emerge as the largest influencers in the management and ending of conflict in the continent. Closer home, NGO's in Kenya has been able to carve a niche in the society with a policy environment that has been able to support most activities geared towards peace building.

## 2.8 The Kenyan Perspective of Peace Building

Kenya as a country has witnessed a spurt on NGOs flowing in and who play various roles and functions in the country. There are quite a number of NGOs in Kenya which include both local and international. NGO function and presence in Kenya is in fact a movement that has been acknowledged for the efforts and achievements it has managed in the country. As far as peace building is concerned, NGO's in Kenya have been known to actively participate in political reform as well as the documentation and publishing of human rights abuse in the country. Radley notes that;

*“the success of these organizations, particularly their tenacious work in providing civic education, shelter and other basic needs, representation in legal proceedings, small-scale lending programs, women-owned housing cooperatives, and advocating for legislative and social change.”<sup>120</sup>*

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<sup>117</sup>Paffenholz, T., & Spurk, C. (2006). Civil society, civic engagement, and peacebuilding. *Social Development Papers: Conflict Prevention and Reconstruction*, 36.

<sup>118</sup>Harnett-Sievers, A. 2005. “Zivilgesellschaft” in Afrika: Anmerkungen aus historischer Perspektive, Vortrag Humboldt-Universität Berlin, December 2, Manuscript.

<sup>119</sup> Supra note 51

<sup>120</sup> Radley, B. (2008, August). The NGO Sector and Civil Society in Kenya: A Literature Review. Retrieved October 10, 2017, from

<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0ahUKEwjUsZamwOXWAhU>

Nyamu-Musembi and Musyoki observe the fact that the success of most local NGO's that advocate for human rights is often a reflection of their international counterparts.<sup>121</sup> Unlike most African countries, NGO's in Kenya have been able to successfully advance the recognition of human rights and in doing so advanced the function of peace building in the country<sup>122</sup>. However, today, NGO's have yet to confidently claim to have 'democratized' the country.

Kenya as a country can be said to be enjoying relative peace with most of the conflict that takes place being small and sporadic intercommunity conflict. The biggest cause of these conflicts has to do with inter-ethnic clashes especially amongst pastoral communities. However, occasionally large-scale conflict takes place was the case with the 2007 post-election violence. This type of conflict is often as a result of what the Kenyan people and society refer to as social inequalities.

The situation in Kenya is such that NGO's are able to distinguish and categorize themselves according to their involvement in building peace and resolving conflicts in various parts of the country. Thus, there are NGO's that are multi-mundane while there are those that deal specifically with conflict resolution<sup>123</sup>. However, even with the organizations that did not deal with conflict resolution, it soon became evident that conflict deterred development. At this point, most NGO's in the country started preparing conflict resolution programs as ad-hoc.

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df&usg=AOvVaw3toASrePOM9t\_TaUS2cDRL

<sup>121</sup>Nyamu-Musembi, C. and Musyoki, S. (2004), 'Kenyan Civil Society Perspectives on Rights, Rights-Based Approaches to Development, and Participation', *IDS Working Paper 236*, Institute of Development Studies: Sussex.

<sup>122</sup>For example, Oxfam successfully lobbied the government to increase pastoralist representation on the District Development Committee and Action Aid similarly increased representation of sugar farmers on the Sugar Board from a minority to a majority. Action Aid is highlighted as having made the most significant achievements, programming its work around specific rights campaigns and explicitly attributing poverty to unequal power relations and therefore articulating it as a violation of rights-

<sup>123</sup>Organizations such as Oxfam, World Vision, and the National Council of Churches Kenya (NCCK), conflict emerged as an issue from their long-standing engagement with communities (e.g. Oxfam's work with pastoralists in the North-East since the 1960s) or their provision of relief to the victims of recent political clashes (e.g. NCCK relief programme in Rift Valley in 1990s).

The country's history is such that specialist conflict resolution organizations<sup>124</sup> that date back to the 1980 are established within the country. These organizations play the role of sensitizing and training NGO's on conflict resolution. The training the NGOs get is the kind that focuses on negotiation and mediation skills based on conflict research and resolution strategies targeting the community directly through grass root elders, youth leaders, women leaders and local authorities.<sup>125</sup>

This is despite the fact that most of the causes of tension and conflict are often outside the parameters of the parties involved. At the national level these organizations are key in driving for constitutional review as well as creation of suitable environments for negotiation between the governments and opposing parties all in an attempt of driving the democracy and by a wider stance the peace agenda.

## 2.9 Conclusion

Peace building should be found upon fair political orders which promote civil society and NGOs, justice providers and well-wishers or people passionate about the subject not only as their line of profession but as a calling to safeguard humanity. What is however clear, is the fact that the world has officially recognized the need to have mechanisms in place that deal with conflict resolution in a sustainable manner. Rather, NGO's have provided a solution that shies away from the use of force and peaches peace in totality. Peace building is essentially a merger of provision of humanitarian services and the imparting of the peace message in one instance. Literature indicates the fact that NGO's have developed and custom made peace building as a tool not just to further spread their respective agendas but also as a way of developing the society during and after conflict. The role of the NGO in peace building is more about bringing parties together so as to come up with a solution rather than the use of violence to stop conflict. Globally, it would seem that the niche that these NGO's have been

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<sup>124</sup> They include the Africa Peace Forum, the Centre for Conflict Research; the Centre for Conflict Resolution, the Inter-Africa Group, the Nairobi Peace Initiative (NPI), and Peace-Net.

<sup>125</sup>Schmidt, S. (2000). "Die Rolle von Zivilgesellschaften in afrikanischen Systemwechseln. " In: W. Merkel, ed., Systemwechsel 5. Zivilgesellschaft und Transformation. Opladen: Leske+Budrich, pg. 295-234

able to carve out for themselves as peace builders is one that is acknowledged and even welcomed.



### 3.0 CHAPTER THREE: CONFLICTS BETWEEN THE SAMBURU AND TURKANA COMMUNITIES OF SAMBURU COUNTY

#### 3.1 Introduction

The Cambridge English dictionary defines the word conflict as an active disagreement between people with opposing opinions or principles.<sup>126</sup> Other scholars have defined conflict as;

*'A belief or understanding that one's own needs, interests, wants, or values are incompatible with someone else'. Conflict also involves an emotional reaction to a situation or interaction that signals a disagreement of some kind. Conflict also consists of the actions that we take to express our feelings, articulate our perceptions, and get our needs met in a way that has the potential for interfering with someone else's ability to get his or her needs met.'*<sup>127</sup>

Conflict, therefore, is a forms of disagreements between individuals or group of individuals on their matter of interests. The way a conflict is handled in its initial stages determines whether a conflict will end peacefully or will result into violence. Since conflicts cannot be escaped in social relations, it is essential to train people on how to handle conflict situations in a more civilised and calm way. If this is not the case, violence is inevitable and the impacts of violent conflict are so regrettable. This chapter looks at the different causes of conflicts between the Samburu and Turkana communities living in Samburu County. It also examines the parties to the conflicts as well as the impact the conflicts have on these dominant nomadic tribes in the region. The chapter relies mostly on the secondary data but incorporates some primary responses gathered through an interaction with some professionals working with NGOs offering services to the two communities as well as people conversant with the Samburu County.

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<sup>126</sup> Conflict Meaning in the Cambridge English Dictionary. (n.d.). Retrieved August 17, 2017, from <http://dictionary.cambridge.org/dictionary/english/conflict>

<sup>127</sup> Defining Conflict. (2013, December 15). Retrieved October 10, 2017, from <https://viaconflict.wordpress.com/2013/12/15/definitions-of-conflict/>

### 3.2 Causes of Conflicts between the Samburu and Turkana Communities in Samburu County

In the Kenyan set up, most of the conflicts are Inter-ethnic and especially between the pastoralist communities which include the Turkana and Samburu communities in Samburu County. An article published by “Media north” website<sup>128</sup> indicates that there are several factors that can explain the inter-ethnic conflict between Turkana and Samburu communities in Samburu County and the broader inter-ethnic conflicts in the Northern Kenya region. Most of these issues revolve around livestock ownership and access to scarce natural resources such as water and pastures.<sup>129</sup>

According to Pkalya, et, al;

*“the major causes of conflict among the pastoralist communities include but not limited to intensified cattle rustling, proliferation of illegal fire arms, inadequate policing and state security arrangements, the diminishing role of traditional governance systems, competition over control and access to natural resources such as pasture and water, land issues, political incitements, ethnocentrism, increasing levels of poverty and idleness amongst the youth.”<sup>130</sup>*

In my interaction with individuals working in this region, I learnt that the Samburu and Turkana conflicts are mostly fuelled by; contested rights of ownership of resources like Land /territories, water and pastures as well as livestock rustling, presence of illegal firearms and proliferation of automatic weapons as well as lack of trust between these two communities.<sup>131</sup>

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<sup>128</sup>M. (2016, June 22). Cause of Tribal Conflicts in Northern Kenya. Retrieved August 14, 2017, from <http://www.medianorth.co.ke/cause-tribal-conflicts-northern-kenya/>

<sup>129</sup>ibid.  
<sup>130</sup>Pkalya, R., Adan, M., & Masinde, I. (2003, October). Conflict in Northern Kenya (K. Martin, Ed.). Retrieved October 10, 2017, from <https://practicalaction.org/conflict-in-northern-kenya>

<sup>131</sup> Personal interview with Erot, P. Mwangi, F, on 2017, August 29 at SCCRR offices Nairobi.

## **3.2.1 Dynamics of the Specific Causes of conflict between Turkana and Samburu Communities**

### **3.2.1.1 Land and territories**

Pastoralist communities across the Kenya's northern region especially the Samburu, frequently cross local (county) and national boundaries in the pursuit of water and pasture for their livestock. Even though some adjacent counties share ethnic groupings, this kind of movement/migrations have proved to be quite hazardous.<sup>132</sup> Local boundary demarcation is a big problem in most parties of northern Kenya since the boundaries are not clearly demarcated in most parts of this region.<sup>133</sup>

In Samburu County region, land is quite significant resource in livestock keeping because it holds water and pasture the most important resources for a pastoralist. In this region, land is a community property or is mutually possessed by the community however; there are privately owned land. Communal ownership of land does not inspire long-term development and investment on the land.<sup>134</sup>

Environmental degradation also befalls this region mostly due to overgrazing. Overgrazing has become quite a challenge to sustainable livestock keeping and production resulting in poverty among these communities.<sup>135</sup> During drought seasons these communities move to peoples land including the private owned community lands and conservancy areas looking for pasture and water. This often causes conflicts between the two communities when they meet at these points.<sup>136</sup> In my conversations with some Non-Governmental staff working in the region and also with locals, it was indicated that land is a big issue between these two communities with

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<sup>132</sup>What drives conflict in northern Kenya. (2015, December 01). Retrieved August 15, 2017, from <http://www.irinnews.org/report/87450/kenya-what-drives-conflict-northern-kenya>

<sup>133</sup>ibid

<sup>134</sup>County Livestock Development Plan for Turkana, West Pokot, Samburu and Baringo 2013-2017 (n.d.). Retrieved August 18, 2017, from

[http://www.fao.org/fileadmin/user\\_upload/drought/docs/COMBINED%20COUNTY%20DEVELOPMENT%20PLAN%20RVP.docx](http://www.fao.org/fileadmin/user_upload/drought/docs/COMBINED%20COUNTY%20DEVELOPMENT%20PLAN%20RVP.docx)

<sup>135</sup> ibid

<sup>136</sup>Craig, J. (2017, February 15). Drought Blamed for Conflict in Kenya From Illegal Grazing. Retrieved August 18, 2017, from <https://www.voanews.com/a/drought-blamed-for-conflict-in-kenya-from-illegal-grazing/3725769.html>

each community claiming ownership and seeking to restrict the other from accessing the same land.

### 3.2.1.2 Competition over the few available wells of water and Pasture

Pastoralist communities across the Kenya's northern region, often move from one place to another which includes closing communal borders in search of water and pasture.<sup>137</sup>

*'Livestock movement in search of water and pasture remains a driver of conflict. Competition for scarce natural resources is widely understood to be a primary cause of conflict in Samburu region.'*<sup>138</sup>

These kind of movement of herders and their livestock often results in conflict this is because in a region there are fewer wells located mostly on borders and the communities meet in these places while feeding their livestock. Such encounters may result into conflicts if not properly managed.

### 3.2.2 Livestock Rustling

The use of the word livestock rustling rather than the usual word cattle rustling is because in most cases in Samburu county, conflicts between the Samburu and Turkana does not only involve cattle but also camels and goats as well. According to the UN-OCHA in Kenya;

*'Livestock raids, inter-communal resource conflicts and banditry are common across much of the arid lands of northern Kenya, where firearms are increasingly common among pastoralist communities. In 2009 alone, such violence claimed more than 354 lives.'*<sup>139</sup>

The Security Research and Information Centre (SRIC), for example, cites an instance in 2013 when;

*"Over 100 armed raiders invaded Suyan village in Samburu North and drove away with over 300 cattle on Wednesday evening (2 October, 2013) after they*

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<sup>137</sup>Kenya: What drives conflict in northern Kenya. (2009, December 16). Retrieved October 06, 2017, from <https://reliefweb.int/report/kenya/kenya-what-drives-conflict-northern-kenya>

<sup>138</sup> What drives conflict in northern Kenya. (2015, December 01). Retrieved October 10, 2017, from <https://www.irinnews.org/fr/node/247523>

<sup>139</sup> ibid

*overpowered the herders who were heading home from grazing field. The raid is said to have taken place just a few days after one in which 15 cows and several goats and sheep were stolen and driven towards Lomerok. Samburu Assistant County Commissioner Samuel Muchiri said poor communication network is slowing response from security personnel. Baragoi Ward Representative Romano Leakono said tension has heightened in the area. He added that locals are fleeing their villages due to fears of retaliatory attacks between the two hostile, Turkana and Samburu, communities and that the situation is becoming unbearable. Movement is also dangerous as highway bandits have also intensified road attacks.*<sup>140</sup>

The above paints a picture of the nature and effect of Livestock rustling in the region. Livestock raiders also attack and rob road users in the region of their belongings and in worst cases kill them.<sup>141</sup>

According to UN-OCHA, the onset of the short rains, from mid-October to December, tends to increase the likelihood of cattle raids and thus conflict, because this is when pastoralists restock their herds and it also when rites of passage take place, thereby increasing the demand for livestock.<sup>142</sup> Livestock rustling business has become a dangerous activity not only to the locals but also to those travelling in the region. In my interaction with the people working in this region, livestock rustling is an indisputable cause of conflict among the Turkana and Samburu in Samburu County.

In what seems like a conflict cycle in this region, livestock rustling is often followed by revenge missions from the other community in an effort to get their animals back. Most communities will always go back to claim their stolen properties 'revenge mission' as long as they have lost their properties to the other community resulting in constant ethnic conflicts in the region.<sup>143</sup>

The problem of livestock rustling persists because it has also been adversely politicised. According to Greiner raiding of livestock among the community living in Kenya's northern

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<sup>140</sup> Administrator, S. (2017). *Cattle Rustling*. [online] Srickenya.org. Available at: [http://srickenya.org/index.php?option=com\\_content&view=article&id=134:cattle-rustling-&catid=39:news](http://srickenya.org/index.php?option=com_content&view=article&id=134:cattle-rustling-&catid=39:news) [Accessed 15 Aug. 2017].

<sup>141</sup> *ibid*

<sup>142</sup> What drives conflict in northern Kenya. (2015, December 01). Retrieved October 10, 2017, from <https://www.irinnews.org/fr/node/247523>

<sup>143</sup> M. (2016, June 22). Cause of Tribal Conflicts in Northern Kenya. Retrieved August 14, 2017, from <http://www.medianorth.co.ke/cause-tribal-conflicts-northern-kenya/>

region and who are mostly pastoralists has changed intensely in the present days compared to the past years in such a way that the raids nowadays are conducted using up-to-date weapons and in the end, the results are vicious. He adds that in the present,

*'Raiding is increasingly enmeshed in politicized claims over administrative boundaries, struggles for exclusive access to land, and attempts to establish or safeguard an ethnically homogeneous electoral base.'*<sup>144</sup>

*'These conflicts are part of Kenya's troubled politics of decentralization and as such they must be viewed in the context of wider political developments in the country.'*<sup>145</sup>

This dimension of politics in the conflicts between the two communities has made it so difficult and sometimes impossible to curb livestock rustling between these communities.

### **3.2.3 Illegal firearms and Proliferation of automatic weapons**

It is true that spread of automatic arms has significantly increased both the level and magnitude of inter-tribal fights between Samburu and Turkana and within the large Kenya's northern region. In my interaction with the residents and professionals working in this region, most of them indicated that presence of illegal firearms in the region is one of the major causes of unending violence between these communities. It is worth noting that before the introduction of guns and bullets in Kenya, most Kenyan communities, relied on traditional weapon (machete, bows and arrows and swords).<sup>146</sup> This is not the case anymore. Many people in the northern regions of Kenya are arming themselves with guns which are sold in black markets within villages and or in the bush because they are illegal according to the government.<sup>147</sup>

According to Lemanyishoe, proliferation of SALW has indeed influenced insecurity in Samburu County. The weapons include automatic and semi-automatic weapons which have

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<sup>144</sup> Greiner, C. (2013). Guns, land, and votes: Cattle rustling and the politics of boundary (re) making in Northern Kenya. *African Affairs*, 112(447), 216-237

<sup>145</sup> Greiner, C. (2014, December 4). Guns, Land, and Votes: Cattle Rustling and the Politics of Boundary (Re) making in Northern Kenya. Retrieved October 10, 2017, from <https://environmentalpeacebuilding.org/library/show/libraryitem-1076>

<sup>146</sup>M. (2016, June 22). *Cause of Tribal Conflicts in Northern Kenya*. Retrieved August 14, 2017, from <http://www.medianorth.co.ke/cause-tribal-conflicts-northern-kenya/>

<sup>147</sup> ibid

become widely available and are increasingly used.<sup>148</sup> The available weapon has really made conflict management and resolution more difficult. In the same region the amount of ceased weapons proves that criminals are able to acquire almost any kind of a weapon they want, they carry machine guns and they are not afraid to use, some are not just armed raiders but wanted for murder.<sup>149</sup> Lemanyishoe also observes that SALW mostly originate from neighbouring states like South-Sudan and Somalia where the government controls the least of its territory making northern Kenya the most insecure and violent prone region in East Africa.<sup>150</sup>

Mkutu observes that the armed groups take advantage of absence of the government forces to form their own communal militias which are used in cattle raiding and conducting other criminal activities in this region.<sup>151</sup> As stated earlier, these militias harass the road users and rob them off their belongings.

### **3.2.4 Lack of Trust between Turkana and Samburu communities**

According to research findings of the study conducted to complement secondary sources, most respondents pointed out that trust between the two communities is very little while some respondents indicated that these two communities do not trust each other at all. Communities may fail to trust the other community to keep their side of agreement in case there is an agreement between them and hence this leads to continuous mutual suspicion and may lead to conflict and eventually violence. I also learnt that both communities are not very quick to trust the organisations working in the region. The organisations have to associate with them (the two communities) at different levels to make sure that the communities trust them and will not betraying them (communities) to the other community or to Government officials. Given the mutual suspicion, the communities often do not trust the peace agreements made between them.

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<sup>148</sup>Lemanyishoe, A. (2014, December 15). Samburu County and Insecurity. Retrieved August 14, 2017, from <https://lemanyishoe.wordpress.com/2014/12/15/samburu-county-and-insecurity-by-lemanyishoe-abraham/>

<sup>149</sup> ibid

<sup>150</sup> ibid

<sup>151</sup>Mkutu, K. (2008). *Guns & governance in the Rift Valley: pastoralist conflict & small arms*. Indiana Univ Pr.

### 3.3 Types of Actors in the Conflicts between the Samburu and Turkana Communities in Samburu County

There are different actors in the Samburu-Turkana conflicts. Some of the conflicts may be elder driven or youth-driven, and the characteristics of each differ from those of the other.<sup>152</sup> Although they may start violent conflicts to gain control over resources, the elders have a higher need for ensuring good relations and maintaining general security. Youth on the other hand have little to gain from security, and much more from economic power, prestige, etc, accessed via violent conflicts and illicit arms.<sup>153</sup>

Elders organize for the larger raids; but they also play a stronger role in maintaining and rebuilding peace. Although in the past, all raids had to be approved by the elders; increasingly the youth are launching raids without such approvals, seeing the wresting of control from the elders as an added benefit.<sup>154</sup> While interacting with peace building professionals in Samburu County, they indicated that local chiefs and elders are actively involved in the fuelling conflicts between these two communities. All the respondents were of an agreement that Warriors/youths are mostly the cause of conflict between these communities because they conduct raids with or without the elder's approval.

Women and girls also do incite conflicts, they look down on male youths who do not participate on the cultural raids and call them cowards. As a result, youths engage in raids to please women and get girls they would wish to marry.<sup>155</sup> In my interaction with professionals working with peace building organizations in this region I learnt that women and girls also contribute to conflicts between these two communities, more than half of the respondents indicate that women are actively involved in fuelling conflicts between these two communities while 14 of

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<sup>152</sup>Conflict Assessment Report - Northern Kenya. (n.d.). Retrieved August 15, 2017, from [https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwiozKT51eXWAhXIAAsAKHTi4ABMQFggnMAA&url=https%3A%2F%2Fwww.pragya.org%2Fdoc%2FConflict\\_Assessment\\_Report.pdf&usg=AOvVaw39YMB9w97j8HDy41\\_ftz](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwiozKT51eXWAhXIAAsAKHTi4ABMQFggnMAA&url=https%3A%2F%2Fwww.pragya.org%2Fdoc%2FConflict_Assessment_Report.pdf&usg=AOvVaw39YMB9w97j8HDy41_ftz)

<sup>153</sup> ibid

<sup>154</sup> ibid

<sup>155</sup>Likaka. L., & Muia, M. Role of culture in Protracted Pastoral Conflicts among the Samburu and Pokot of Kenya.



them indicated that women are partially involved, in any case, it is clear that women have a role; partial or active in fuelling conflicts between these communities.

Politics is also a major cause of conflict between these communities. According to an article posted in Media north website, politics is seen as one of the modern causes of tribal conflict in Kenya. Communities living in the same political boundaries in Kenya's northern Region are in constant disagreement on the selection of leaders which triggers inter-ethnic conflict between the communities.<sup>156</sup> Politicians promote conflicts and incite violence as a measure for gaining political advantage over their political opponents, and also enhancing prestige among supporters. Administrators sometimes facilitate the politicians by abstaining from intervening to stop such violence.<sup>157</sup>

Such acts from political class are a recipe of violence and occasion a rise of lawless society on another hand, proliferation of small arms which in turn keeps the violence on rise. My study shows that politicians are also highly involved in fuelling conflict. 22 out of 30 respondents indicated that politicians are actively involved in fuelling conflicts between these two communities mostly for their selfish gains. The County government of Samburu is also mentioned as involved in fuelling conflict between these communities however, their role is as active as the one played by politicians and other conflict players in the region.

In my findings, Warriors/youths are the leading group of individuals fuelling conflict between these two communities since they are easily manipulated by political leaders and they conduct raids even without consulting the elders however, other conflict players like politicians, women and elders are involved in different magnitudes.

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<sup>156</sup>M. (2016, June 22). Cause of Tribal Conflicts in Northern Kenya. Retrieved August 14, 2017, from <http://www.medianorth.co.ke/cause-tribal-conflicts-northern-kenya/>

<sup>157</sup>Conflict Assessment Report - Northern Kenya. (n.d.). Retrieved August 15, 2017, from [https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwiozKT51eXWAhXlAsAKHTi4ABMQFggnMAA&url=https%3A%2F%2Fwww.pragya.org%2Fdoc%2FConflict\\_Assessment\\_Report.pdf&usg=AOvVaw39YMBByb9w97j8HDy4l\\_ftz](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwiozKT51eXWAhXlAsAKHTi4ABMQFggnMAA&url=https%3A%2F%2Fwww.pragya.org%2Fdoc%2FConflict_Assessment_Report.pdf&usg=AOvVaw39YMBByb9w97j8HDy4l_ftz)

### 3.4 Impact of the Violent Conflicts on Local Communities

Conflicts have had very negative and severe impact on the communities that are involved in these conflicts.<sup>158</sup> This is the case in Samburu County especially in the conflicts between Samburu and Turkana. He highlights several consequences of violent conflicts, which in most cases negatively impact on the communities living in the area of focus. The impact includes but not limited to; loss of human life which often happens.<sup>159</sup> Other impacts includes property loss, displacements of members of the communities living in the affected area(s), socio-economic activities interruptions and negative livelihood effects on communities involved in the violence, increased hatred between communities, environmental degradation and threat to water catchments areas, increased economic hardships as a result of loss of livelihoods, high levels of starvation and malnutrition among the displaced groups and unprecedented dependency syndrome on relief food are the main negative impacts of the increasing and severe inter-ethnic armed conflicts in northern Kenya.<sup>160</sup>

### 3.5 Conclusion

It is good to appreciate that conflicts will always be a part and parcel of human relation because there will always be disagreements not only on individual level but also where there are groupings of individuals, it is therefore wise to make sure that conflicts are resolved in civilized manner to ensure that they don't end as violence.

In Samburu County, conflicts are mostly fuelled by disagreement of use of resources cultural practices like livestock rustling as well as lack of trust between Turkana and Samburu. Different players are involved in advancing conflicts between these communities including warriors, elders, women and politicians. In most cases women and children are the worst hit by violence in case a conflict is not prevented from escalating into violence. To safeguard the lives of Samburu and Turkana living in Samburu communities, it is important that these communities cooperate to ensure peaceful resolution of conflicts and positive cooperation to

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<sup>158</sup> Ibid

<sup>159</sup> Pkalya, R., Adan, M., & Masinde, I. (2003, October). Conflict in Northern Kenya (K. Martin, Ed.). Retrieved October 10, 2017, from <https://practicalaction.org/conflict-in-northern-kenya>

<sup>160</sup> Ibid

improve their livelihoods. Through the help of NGOs working in this area, there is more cooperation between these and other communities living in this region, this should be encouraged and supported to ensure that communities coexist peacefully.

## **4.0 CHAPTER FOUR: NGOS AND PEACE BUILDING IN SAMBURU COUNTY: A CRITICAL ANALYSIS.**

### **4.1 Introduction**

NGOs are a vital part of enhancing peace building between conflicting communities even in the developing countries but also in developed countries. In Kenya, and especially Samburu County, NGOs have put a lot of efforts to ensuring that conflicts between the Samburu and Turkana are successfully resolved. This chapter looks at the specific roles played by NGOs in Samburu County and then evaluates whether or not these NGOs have contributed positively to enhancing peace.

### **4.2 The role played by NGOs in Peace Building**

According to Mullins, NGOs are important in the activities of building peace in the conflicting communities. <sup>161</sup>He opines that the advantage of involving NGOs in peace building activities is that they have experience in dealing with the locals from grass root and hence they are able to interact with them freely with the air of preventing possible conflicts. <sup>162</sup>

While interacting with individuals working in Samburu county, I learnt that NGOs are heavily involved in peace building activities in this region with their main activities being establishing peace connector's projects between these communities which brings them together and help them in peace building efforts, engaging these communities in community development projects, supporting education projects, conducting peace seminars and workshops between these communities to enhance peace building, acting as mediators and intermediaries in the event of conflicts between these communities. <sup>163</sup> This proves the undisputed role that NGOs play in ensuring that peace prevails between these communities.

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<sup>161</sup> Mullins, C. (2015, April 20). The role of NGOs in Peace building and Development. | Linked In. Retrieved September 8, 2017, from <https://www.bing.com/cr?IG=AC8221C38D3E421C80D46D2CAEFBBEA2&CID=227D035692AB64673C4309A193AD6502&rd=1&h=107ye8SthuTt29yCNo2b8TeWDRoh-ewkNn80ZB7wl-4&v=1&r=https%3a%2f%2fwww.linkedin.com%2fpulse%2frole-ngos-peacebuilding-development-clare-mullins&p=DevEx,5063.1>

<sup>162</sup>ibid

<sup>163</sup>Personal interview with Erot, P. Mwangi, F, on 2017, August 29 at SCCRR offices Nairobi.

#### 4.2.1 Peace seminars, Trainings and workshops

An analysis of the primary data done by this study showed that 10 out of 10 respondents (individuals working in this region) are of an agreement that NGOs conduct peace seminars, training and workshops in this region. This is supported by an article on SCCRR which outlines their activities in the region. The article indicates that the aim of the workshops they carry out is to enable the locals settle their own issues amicably by themselves.<sup>164</sup> According to this article, the NGOs conduct training on conflict mapping and conflict early warning and early response. These are conflict prevention modules.<sup>165</sup> The article indicates that the group the NGOs train comprises members of the “Inter-faith group”; a multi-denominational group formed by the religious leaders of Samburu, Women Groups as well as local administrators like Chiefs and selected key individuals from the two communities.<sup>166</sup>

The participants are trained by NGOs on how to train others specifically targeting the elders since they are the ones who have the power and influence to sanction and/or quell violence. As reiterated by Rev. Lesiangole, the elders acknowledge that indeed NGOs play a significant role in managing the vicious cycle of violence.<sup>167</sup> Workshops and seminars are beneficial to these communities because after training, the trained groups are supported by these NGOs to train others on peace building and possible peaceful conflict resolution methods. Community training and workshops are aimed at mediating and confidence building among the conflicting parties, extending humanitarian assistance, reintegration or demobilizing the conflicting parties, improving human rights conditions, and campaigning, informing and educating the conflicting parties.<sup>168</sup>

Through Peace building Workshops, NGOs in Samburu County help the communities to solve their conflicts by addressing the root cause of the conflicts. The aim is to build relations and

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<sup>164</sup>Challenging the Narrative of Conflict in Baragoi, Samburu County. (n.d.). Retrieved August 16, 2017, from <http://www.shalomconflictcenter.org/challenging-the-narrative-of-conflict-in-baragoi-samburu-county/>

<sup>165</sup>ibid

<sup>166</sup>ibid.

<sup>167</sup>ibid

<sup>168</sup>Reychler, L., &Paffenholz, T. (2001). *Peace building: a field guide*. Boulder, CO: Lynne Rienner .pp 80

trust between the conflicting communities. This involves not only the leaders of these communities but also the members of the communities at the grassroots.

#### **4.2.2 Peace Building development projects**

Many NGOs projects going on in Samburu County are aimed at ensuring that the communities especially the conflicting ones like the Turkana and Samburu have alternative means of livelihood other than keeping livestock which is their major activity and mostly results in livestock rustling activities. In my study, I found out that there are several NGOs working in this area to ensure that peace prevails. In the questionnaire I administered, 10 out of 10 respondents indicated that NGOs are really involved in peace building activities.<sup>169</sup>

I sought to look at some of these NGOs and their activities in the region. The Samburu Project for several years has closely worked with local communities in peace building in Wamba area of Samburu County.<sup>170</sup> The project is aimed at providing clean water to the community. They drill water for the people around this area to ensure that locals have access to pure clean water for their use at home as well as for their animals. Those who live in places where they can plant some crops are encouraged to do so to enable them get enough variety of food for their consumption. This saves the communities a nomadic life of having to move from place to place looking for pastures and water for their livestock. The initiative has so far dug 84 wells by the year 2016 aimed at improving the community's hygiene as well as end the cycle of poverty in the region.<sup>171</sup> Young girls and women are the biggest beneficiaries because they are the ones tasked with the responsibility of fetching water for the household. They no longer have to travel for long distances in search for water for their households.<sup>172</sup>

There are also other efforts made by NGOs in Samburu to promote peace through Sports. They target the main actors of the conflict; the young warriors who go for raids with the blessings

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<sup>169</sup> Questionnaires administered to 10 respondents from Shalom Center for Conflict Resolution and Reconciliation in Nairobi.

<sup>170</sup> From Crocodiles and Illness to Jewelry and Education with the Samburu Project. (n.d.). Retrieved August 16, 2017, from <https://blueplanetnetwork.org/programs-projects/samburu>

<sup>171</sup> Our Story. (n.d.). Retrieved August 22, 2017, from <http://www.thesamburuproject.org/our-story/>

<sup>172</sup> From Crocodiles and Illness to Jewelry and Education with The Samburu Project. (n.d.). Retrieved August 16, 2017, from <https://blueplanetnetwork.org/programs-projects/samburu> *ibid*

of elders or their communities or by their own. These warriors always or mostly escape the attention of the peace actors through trainings and workshops. Most of these projects target the youths and warriors, for example, an NGO by the name Beyond Sports,<sup>173</sup> organizes sports projects in Samburu County aimed at raising youth peace ambassadors composed of members from the Samburu and Turkana communities. They are in turn expected to reach their fellow youths and communities to promote peace. This is done through sports, inter-cultural competitions and awareness forums. This is aimed at creating co-existence among the communities.

Catholic Funds for Overseas Development through the catholic diocese of Maralal has since 2007, been implementing a project in Samburu County dubbed Integrated Peace and Livelihoods Programme.<sup>174</sup> The program aims at not only maintaining peace in the region but also improving the local's livelihoods. Projects like this one are aimed at making the communities in this region self-reliable and engaged with activities or things that help them to be more productive and hence help in preventing escalation of conflicts

#### 4.2.3 Education Projects

Education has been touted as one of the most powerful tools the world can use in the efforts to promote peace. One of the best things that can happen to the community is support them in education. Nelson Mandela, a former South African president, freedom fighter and a world icon saw education as a necessary and empowering weapon that if used well can be of great importance in revolutionising not only the involved communities but the whole universe and ensure freedom for the people.<sup>175</sup> It is important to note that education equips learners with skills and open for them an opportunity to acquire important social values, promote

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<sup>173</sup>Peace Building & Conflict Resolution in Samburu County through Sports. (n.d.). Retrieved August 16, 2017, from <http://www.beyondsport.org/project/p/peace-building-conflict-resolution-in-samburu-county-through-sports/>

<sup>174</sup>Galgallo, J., & Scott, C. (2010, December). Report for an external evaluation of integrated peace and livelihood programme. Retrieved August 17, 2017, from [https://cafod.org.uk/content/download/1015/8332/file/CAFOD\\_Final\\_Evaluation\\_Execsum\\_Kenya\\_Maralal\\_December\\_10.pdf](https://cafod.org.uk/content/download/1015/8332/file/CAFOD_Final_Evaluation_Execsum_Kenya_Maralal_December_10.pdf)

<sup>175</sup>Bateman, P. (2015, June 10). Mandela saw education as a powerful weapon for freedom. Retrieved August 17, 2017, from <https://www.timeshighereducation.com/comment/opinion/mandela-saw-education-as-a-powerful-weapon-for-freedom/2009816.article>

independent intellectual capacity, proper skills on problem-solving as well as communication skills among others.<sup>176</sup> Many NGOs are conversant with this idea and are aware that supporting education will help the children in this region gain, not only knowledge that can help them relate well in future, but also thinking and problem solving skills which can be used to peacefully resolve their conflicts. While interacting with the locals and some of the NGO officers working in the region, I learnt that NGOs play a big role in supporting education in the region. Some help schools to improve their infrastructures, provide clean water, learning and teaching materials among others.<sup>177</sup>

Organizations like the Developing, Education, Empowerment, and Potentials, (DEEP) Samburu Project<sup>178</sup> emphasizes on reaching the children in the most remote villages of Samburu County. This organization prides itself in going deep into the bush to fetch children and enrol them to schools.<sup>179</sup> According to the DEEP Samburu,

*'Most communities in the rural highlands of Samburu County are disconnected from the many organizations set up to serve them. By breaking through this cultural insulation, DEEP Samburu is able to aid in helping the community living there.'*<sup>180</sup>

On their part, since 2009, SCCRR has rehabilitated and assisted the communities to build more than 200 inter-ethnic schools in Northern Kenya region, and supplying them with Solar lighting panels, beds, books and seating facilities reaching to a close to 20,000 students and pupils. All this is an effort at promoting education for peace and development.<sup>181</sup> Such initiatives help the children in this region receive quality education.

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<sup>176</sup> Daly, J. (1970, January 01). UNESCO in the Spotlight: Education and Culture. Retrieved August 17, 2017, from <http://unescoeducation.blogspot.co.ke/2011/11/how-education-can-prevent-violence.html>

<sup>177</sup> Personal interview with Erot, P. Mwangi, F. on 2017, August 29 at SCCRR offices Nairobi.

<sup>178</sup> The Deep Samburu Project. (n.d.). Retrieved August 17, 2017, from <https://deepsamburuproject.wordpress.com/>

<sup>179</sup> *ibid*

<sup>180</sup> *ibid*

<sup>181</sup> Mwangi, F., Erot, P., Omoka, W., Prof., & Okoth, G. (n.d.). Shalom's Conflict Transformation and Peacebuilding Metrics: A Brief Overview. Retrieved August 18, 2017, from <http://www.shalomconflictcenter.org/shaloms-conflict-transformation-and-peacebuilding-metrics-a-brief-overview/>



#### 4.2.4 Mediating and acting as intermediaries

On the matter of Mediation, it is important to appreciate that mediation as a tool of building peace and resolving conflicts has been in existence since early history. However, in twentieth century, it was highly institutionalized into International Law as a means of peaceful resolution of conflicts. Mediators are either official or unofficial individuals, states or NGOs who get involved in a dispute in order to help the parties involved resolve it.<sup>182</sup> Unlike judges, they have no authority or power to enforce any agreement. However; they can help the antagonizing bodies to voluntarily reach an agreement by helping them in a negotiation process.<sup>183</sup> Intermediaries or third party players in the conflict are people, organizations, or nations who help the conflicting parties resolve their differences. They generally do not take sides however; they can, on several occasions, take part if it helps the situation.<sup>184</sup>

#### 4.3 A critic of Non-Governmental Organisations activities

NGOs have received a wider criticism in their operations not only in peace building but also in other activities they engage in. There are many criticisms based on different hypotheses presented by different writers depending on the circumstances and the environment that surround them. Some are political or covered with political interests and others genuine concerns that different NGO setups need to consider.

It is important to note that most of these criticisms are not mostly scholarly but political and relational. As such, this field (critical analysis) especially on the role played by NGOs in peace building remains a green area for scholars. Some of these concerns include although not limited to the area of operation, the role NGOs play, use of foreign and local elites as their workers instead of locals and concerns from the Governments in power.

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<sup>182</sup>Reychler, L., & Paffenholz, T. (2001). *Peace building: a field guide*. Boulder, CO: Lynne Rienner .pp 77

<sup>183</sup>Burgess, H. (2004, January). Mediators. Retrieved August 24, 2017, from <http://www.beyondintractability.org/essay/mediators>

<sup>184</sup>Burgess, H. (2004, January). Intermediaries. Retrieved August 24, 2017, from <http://www.beyondintractability.org/essay/intermediary-roles>

### **4.3.1 Criticism based on NGOs areas of operation**

There is a wider criticism on the area of operation of NGOs. Most NGOs are based or have their offices in Nairobi while operating in Samburu County. Important to note that these NGOs need to transport their staff from Nairobi to Samburu and other parts of Northern Kenya to help in peace building. The argument as a result, is that many resources are used to cater for logistics rather than the actual intended purpose that the resources are meant to address.

Most of the professionals<sup>185</sup> interacted with and working in this area to help in peace building indicated that many NGOs have their bases in Nairobi and do not even understand the actual problems of the people in Samburu because they only get to Samburu for their appointed duties and probably miss out on creating an actual bond with the local communities and hence are unable to properly understand their problems. This affects the effectiveness or success of their peace building activities.

### **4.3.2 Criticism based on the NGOs use of foreign and local elite workers rather than locals**

NGO workers tend to be foreigners or local elites. The argument is that instead of empowering local populations to organize themselves, NGOs provide employment to foreigners and local elites with degrees in subjects like developmental studies, international relations and peace building studies.<sup>186</sup>

Erot, an employee of SCCRR working in this region in peace building between Samburu, Turkana and Pokot, confirmed that a post graduate or a master's degree in developmental studies, international relations or peace studies is a requirement for one to qualify as an employee with majority of the NGO's working in Samburu region. He observed that most individuals from this region do not have these qualifications and hence NGOs working in this region outsource people from other places to facilitate their peace building

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<sup>185</sup>Erot, P. (2017, August 29). Personal interview

<sup>186</sup>Sally M. (2017, August 16). The role of NGOs in Africa: are they a force for good? Retrieved August 21, 2017, from <https://theconversation.com/the-role-of-ngos-in-africa-are-they-a-force-for-good-76227>

agenda.<sup>187</sup> According to Erot, the risk surrounding the use of outsiders in this mission is that the conflicting communities especially Samburu and Turkana take long to trust outsiders and hence this may hinder the workers from establishing the healing solution to the problems facing their communities.<sup>188</sup>

#### **4.3.3 Criticism of NGOs accountability and focus on technical solutions**

There is a major concern that NGOs are more accountable to their donors rather than those they serve. This is because they are largely dependent on funding from donors hence, their projects are crafted in line with donor preferences rather than the needs of the people in the ground or who they serve.<sup>189</sup> This point out that there are no proper channels of accountability to the communities they serve apart from to their donors.

Due to lack of proper accountability to the communities they work to build peace for, NGOs focus on technical solutions to peace building instead of the underlying issues which are the real causes of conflicts and which if keenly addressed can enhance a permanent solutions to their conflicts.<sup>190</sup> This reduces the level of success of their peace building efforts in Samburu County and especially between the conflicting communities of Turkana and Samburu.

#### **4.3.4 Criticism from the Governments**

It is the responsibility of all NGOs to ensure that they respect the laws and set procedures of the country where they operate failure to which they risk conflicts with the state. In 2014, the Kenyan Government cracked a whip on many NGOs operating in the country accusing them of acting as a channel of funding terror activities in the country.<sup>191</sup> As a result, hundreds of NGOs were shut down and their operations halted.

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<sup>187</sup>Personal interview with Erot, P. on 2017, August 29 at SCCRR offices Nairobi.

<sup>188</sup> *ibid*

<sup>189</sup>Sally M. (2017, August 16). The role of NGOs in Africa: are they a force for good? Retrieved August 21, 2017, from <https://theconversation.com/the-role-of-ngos-in-africa-are-they-a-force-for-good-76227>

<sup>190</sup>Sally M. (2017, August 16). The role of NGOs in Africa: are they a force for good? Retrieved August 21, 2017, from <https://theconversation.com/the-role-of-ngos-in-africa-are-they-a-force-for-good-76227>

<sup>191</sup> Honan, E. (2014, December 16). Kenya shuts down 500 groups in anti-terrorism crackdown. Retrieved September 07, 2017, from <http://www.reuters.com/article/us-kenya-security-ngos/kenya-shuts-down-500-groups-in-anti-terrorism-crackdown-idUSKBN0JU21J20141216>

#### 4.4 Conclusion

It is apparent that NGOs have been attempting to promote a peaceful environment amongst the Samburu, Turkana and other conflicting communities. To ensure peaceful coexistence between these communities, NGOs should ensure that their effort are also aimed at improving quality of life by creating an environment where the poor and most vulnerable groups or persons can meet their basic human and ontological needs, realize their full potential and live in dignity and safety.<sup>192</sup> NGOs bare a critical role in society in supporting communities and leaders to rebuild relationships that have been fractured by delivering quality conflict prevention, management and transformation training to facilitate a deeper understanding and knowledge of the issues driving their conflict and response.

The intervention of NGOs should be based on up-to-date empirical research among local communities into the causes of violence. This will help to overcome the often dangerous rumours, speculation and propaganda about the roots and changing aspects of the conflict. NGOs should work closely with local leaders and influential opinion shapers to ensure they are part of the long-term resolution and prevention of conflict, and are engaging in problem solving workshops. NGOs should take heed to the positive criticism from other players to ensure that their peace building efforts are effective in Samburu-Turkana context.

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<sup>192</sup>Koske, J. C. (2014). *Vulnerability to climate change and conflict, its impact on livelihoods and the enjoyment of human rights: case study: pastoral communities in Northern Kenya (Turkana, Pokot and Samburu Districts)* (Master's thesis, Norwegian University of Life Sciences, Ås).

## **5.0 CHAPTER FIVE: SUMMARY, CONCLUSION AND AREAS FOR FURTHER RESEARCH.**

### **5.1 Introduction**

This discussion set out to critically examine the role played by NGOs in peace building initiatives by taking a case study of Kenya's Samburu County. It specifically sought to assess the causes of the conflicts and violence between the Turkana and Samburu communities that live in Samburu County and to evaluate or not NGOs have played a positive peace building role in the region. The section below summarises the discussions, main findings and conclusion.

### **5.2 Summary of discussions**

Chapter one presented the background to this discussion, statement of the research problem, objectives of this discussion, including specific objectives, justification of the study, literature review and chapter outline.

Chapter two presented an overview of the role played by NGOs in their efforts in building Peace by looking at the previous literature and developments in peace building efforts. This chapter starts by defining the key terms in this study which are peace building and Non-Governmental Organisations, the chapter also gives an overview of peace building as a concept as well as the NGOs activities in peace building. In this chapter, there is also an overview of the an approach applied by NGOs in peace building activities which includes but not limited to; protection of property, freedom and most importantly life from threats both from state and none state actors, socialization which a sole purpose of in-calculating peace as a culture in societies that are divided, offering services to affected societies especially those in communities that have been weakened by violence, community advocacy and public communication which are important pillars in peace building, social cohesion, monitoring and early warning of conflicts as well as facilitating mediation and intermediations between the conflicting communities. The chapter also gives an overview of NGOs peace building capacity and the factors that shape it and lastly gives an overview of African and Kenyan perspective of building peace. At the conclusion of this chapter, it is clear that the role of the NGO in peace

building is more about bringing communities together so as to come up with a solution rather than the use of violence to end or resolve conflict.

Chapter three pays a special focus on the conflicts between the Samburu and Turkana communities of Samburu County. In this chapter, the study found out that conflicts in this region are mostly fuelled by; contested rights of ownership of resources like Land /territories, water and pastures as well as livestock rustling, presence of illegal firearms and proliferation of automatic weapons as well as lack of trust between these two communities. The chapter also pays a close attention to the key actors in conflicts in this region as well as the impacts of these conflicts on local communities.

The fourth chapter is about a critical analysis of the NGOs and peace building in Samburu County. The chapter is divided into two;

1. There are several specific roles played by NGOs in peace building activities in Samburu County which includes; Peace seminars, Trainings and workshops, peace Building development projects, conducting Education Projects as well as acting as mediators and intermediates in events of conflicts.
2. Is a critical approach of these roles based on NGOs area of operations, use of foreign and local elite workers other than locals, accountability to only donors and not locals that they serve as well as over concentration in technical solutions on conflicts, as well relationship between NGOs and the state organs.

The last chapter (this chapter) presents the summary, conclusion and suggested areas of further studies

### **5.3 Conclusion**

It is worth noting that Peace building should be founded upon fair political orders which promote civil society and NGOs, justice providers and well-wishers or people passionate about the subject not only as their line of profession but as a calling to safeguard humanity. What is clear is the fact that the world has officially recognized the need to have actors beyond the state managing conflicts in a sustainable way. NGO's have filled this role by providing conflict

management and peace building options that shy away from the use of force... NGO's have developed and custom made peace building as a tool not just to further spread their respective agendas but also as a way of developing the society during and after conflict. The role of the NGO in peace building has included a merger of provision of humanitarian services and the bringing of parties together so as to come up with a solution. Globally, it would seem that the niche that NGO's have been able to carve out for themselves as peace builders is one that is acknowledged and even welcomed.

Conflicts will always be a part and parcel of human relations because there will always be disagreements not only on individual level but also where there are groupings of individuals. It is, therefore, important to make sure that conflicts are resolved in civilized manner to ensure that they don't result to violence.

According to this study, conflicts in Samburu County are mostly fuelled by disagreements over the use of resources, cultural practices like livestock rustling as well as lack of trust between Turkana and Samburu communities. Different players are involved in advancing conflicts between these communities including warriors, elders, women and politicians. In most cases women and children are the worst hit by violence. To safeguard the lives of the Samburu and Turkana communities, it is important that these communities cooperate to ensure peaceful resolution of conflicts and positive cooperation in order to improve their livelihoods. The study found that through the help of NGOs working in this area, there is more cooperation between these and other communities living in this region. This should be encouraged and supported to ensure that communities coexist peacefully.

It is apparent that NGOs have been working to promote a peaceful coexistence amongst the conflicting communities through efforts aimed at improving quality of life. The NGOs have been working on creating an environment where the poor and most vulnerable groups or persons can meet their basic human and ontological needs, realize their full potential and live in dignity and safety. In Samburu, NGOs bare a critical role in society in supporting communities and leaders to rebuild relationships that have been fractured by delivering quality conflict prevention, management and transformation training to facilitate a deeper understanding and knowledge of the issues driving their conflict and response.

It is important that interventions by NGOs are based on up-to-date empirical research on local communities especially about the causes of violence. This will help to develop viable responses that tackle the origin and root cause of conflict. It is also important to work with local leaders and influential opinion shapers to ensure they are part of the long-term resolution and prevention of conflict. NGOs, however, should take heed to the positive criticism from other players to ensure that their peace building efforts are effective.

#### **5.4 Areas of further studies**

Since this study focused only on the role played by NGOs in peace building, and owing to time limitations, it is recommended that;

- I. A further or alternative discussion or research should be conducted on other conflict prone areas in Kenya so that it can give room for generalization of findings on the roles the NGOs play in the process of building peace
- II. Critically look into the gender the dimension in the process of building peace which this discussion did not cover.
- III. It may also be useful to undertake a study on the relationship between NGOs and the governments of Kenya in the context of peace building efforts in Samburu since both are vital stakeholders in peace building efforts in the region.



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