

**COMMUNITY CONFLICTS IN ARID AND SEMI- ARID
LANDS (ASALs): A CASE STUDY OF MWINGI
DISTRICT IN KENYA**

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IN CONFLICT RESOLUTION AND
PEACE BUILDING**

BY

**MUSILI, ALEX MUSEMBI
MCR/22573/72/DF**

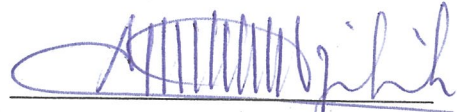
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"This dissertation is my original work and has not been presented for a Degree or any other academic award in any University or Institution of Learning".

A handwritten signature in blue ink, appearing to read 'Alex Musembi', written over a horizontal line.

MUSILI, ALEX MUSEMBI

Researcher

A handwritten date '6th October 2010' in blue ink, written over a horizontal line.

Date

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Mwaniki

DR.MWANIKI ANN ROSEAN
Supervisor


14/10/2010


Date

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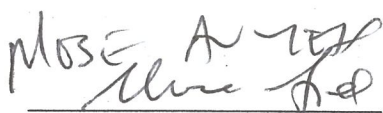
This dissertation entitled "Community Conflicts in Arid and Semi- Arid Lands (ASALS); A Case Study of Mwingi District in Kenya" prepared and submitted by Musili, Alex Musembi in partial fulfillment of the requirements for the degree of Master of Conflict Resolution and Peace Building has been examined and approved by the panel on oral examination with a grade of Passed.


Name and Sig. of Chairman


Dr. Mwaniki Roseann
Name and Sig. of Supervisor


Aryana Charles
Name and Sig. of Panelist

Name and Sig. of Panelist


Name and Sig. of Panelist

Date of Comprehensive Examination: 6/10/2010

Grade: _____

Name and Sig of Director, SPGSR

Name and Sig of DVC, SPGSR

DEDICATION

This work is dedicated to my dear wife, Hellen who has supported me both morally and financially throughout my academics. To my twin daughters, Susan and Charity, may this work become a source of guidance to their academics.

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ABSTRACT

According to the tenets of the three pillars of Vision 2030, the Kenya's blue print for economic development, the social pillar envisages to build a just and cohesive society with social equity in a clean and secure environment. (Vision 2030, 2007:1). The vision is bound to operationalize the necessary policy, legal and institutional framework around security, peace building and conflict management for national and inter-community dialogue in order to build harmony among ethnic, racial and other interest groups. For this reason, Peace Committees being popular and successful in handling community conflicts in Mwingi district can provide an alternative mode of dispute resolution to the court system and cross boarder conflicts. This is justified by the fact that Peace Committees are accessible and operate in localized areas where the communities understand their procedures and conduct. Despite these strategies to resolve community conflicts, there are many constraints that make their implementation difficult and ineffective.

The study was conducted in Mwingi district to investigate conflicts in arid and semi- arid lands (ASALs): a case study of Mwingi district in Kenya. The study objectives were; to find out the existing community conflicts and their causes, examining the challenges faced by Peace committees in preventing, managing and resolving community conflicts, identifying conflict resolution mechanisms undertaken by the Peace Committees in handling community conflicts.

The research study employed a descriptive research design which is a scientific method that involves observing and describing the behavior of a subject without influencing it in any way.

The major conflicts in the study area included; Agro-pastoralists conflicts including animal trespass, land conflict, Banditry/thuggery including murder, Domestic violence, leadership wrangles, Resource competition and tribal clashes. These destabilize the welfare of the people in the society. Peace committees being near and within the community play an important role in resolving these conflicts. The methods used by peace committees in resolving these conflicts included the peace committee court, Mediation, Arbitration and reconciliation of conflicting parties.

Corruption, Poor governance, policy framework, poor communication, Resource competition, prevalence of SALW and inadequate capacity were the major challenges faced by peace committees in resolving community conflicts. The possible solutions to these challenges mentioned above included; avoiding corruption through censuring corrupt peace committee members, Improved means of communication for the peace committees, promote public awareness on the work of peace committees to the community and the need for peaceful co-existence which empowers the community on issues of self governance and democratization, Government to control the proliferation of small arms and light weapons, mobilize resources to support the work of peace committees through giving them incentives and allowing them to hold public gatherings, Building the capacity of peace committees through trainings for knowledge and skills improvement and improving the policy framework on recognition and legitimacy.

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CHAPTER ONE

INTRODUCTION

Background to the Study

The study focuses on Mwingi District as one of the case districts which have struggled to implement the Arid Lands Resource Management strategy of resolving local conflicts using local structures dumped Peace Committees (ALRMP II reports). The study limits itself to the period 2003 to 2009 being the period when the concept of Peace Committees was introduced to Mwingi District by the Arid Lands Resource Management Project II (ALRMP II) in Mwingi for piloting in the district as a conflict Management framework. It is very important to understand the role and challenges faced by Peace Committees since they operate within the people and help them where possible so as to effectively perform their duty.

The Mwingi District Peace committee operates in a two- tier system. At the grass roots level, we have location peace committees democratically elected by the community from the particular location. This committee has a management structure composed of the Chairman, Vice Chairman, Secretary, Vice secretary, Treasurer and eight to nine other members. The representatives from the location meet at the district level and elect the District Peace committee whose management structure is composed of the chairman, Secretary and Treasurer from each location, all elected from the location peace committees. Here, they are joined by the District Security committee composed of the District Commissioner (DC), Officer Commanding Police Division(OCPD), District Criminal Investigations Officer (DCIO) and District Security Intelligence Officer (DSIO).

Peace committees have been popular and successful in handling community conflicts in Kenya by providing an alternative mode of dispute resolution to the court system. This is justified by the fact that Peace committees are accessible and operate in localized areas where the communities understand their procedures and conduct. According to Arid lands resource Management project report (2009), Peace committees often promote order by resolving community conflicts expeditiously, fairly and cheaply using the rule of law.

In practice, a difficult problem or conflict at the sub location level is relayed up through the committee point person in the village, the sub location, the location committee until it reaches the District level with sufficient authority or power to resolve it backed by the District security committee. Replication of the structure from the village to the district level has been credited with helping people at the local level understand the higher level conflict and administrative structures as well as the decision making procedures. Despite these strategies to resolve community conflicts, there are many constraints that make their implementation difficult and ineffective. This study therefore sought to investigate the challenges faced by Peace committees in mediating and resolving conflicts in their respective areas, focusing on Mwingi District.

The Poverty Reduction Strategy Paper (PRSP) process demonstrated that Government of Kenya (GoK) is capable of and committed to evolving a participatory approach thus ensuring inclusiveness and broad-based participation of public, private and civil society institutions. It suffices to say that Community Based Natural Resource Management (CBNRM) and conflict resolution are possible if the government is committed to participatory processes. The government has always planned development objectives for the ASALs but something seemingly goes wrong between the plan and actual implementation of the policies. (Muli eds. 2006: 13)

In accordance with the national goal to create wealth, employment and to attain food security in order to achieve economic recovery, the objective of the current policy is to improve the standard of living of the ASAL population by appropriately integrating ASAL into the mainstream of the national economy and social development in an environmentally sustainable manner. The policy provides a framework for the development of the Arid and Semi Arid Lands of Kenya based on a vision that seeks to address conditions that have undermined the long-term development of these areas, including conflicts and banditry (Vision 2030, 2007:1). The district being semi-arid one, has a project under a Arid lands project which supports activities in natural resource and drought management at the community level .They also focuses on long term sectoral developmental activities aimed at improving resilience, reducing vulnerability and poverty. The arid lands project approach focuses on activities that have a direct bearing

on enhancing food security as well as reducing livelihood vulnerability such as recurrent pastoralist conflicts. Mwingi district has not been spared either as pastoralists from North Eastern along the Tana River basin engage into pasture related conflict with the Agro-pastoralist Kamba community who are the inhabitants of Mwingi district.

Statement of the Problem

Kenya has experienced different types of conflicts that range from internal disputes between and within different groups to cross-border confrontations with groups from neighboring countries (Draft Peace Policy, 2007). The most frequent and often violent conflicts in Kenya are found in the pastoralist environment and cross-border regions in North Rift, North Eastern, and parts of Eastern and Coast provinces. These areas are characterized by unpredictable climatic conditions leading to periods of hunger, migration for grazing and water, and periodic droughts which, force communities to compete for decreasing amount of fodder and water. Thus, scarce natural resources, worsening environmental conditions and increased populations have resulted in stiffer competition for land, pasture and water. This has precipitated conflicts over access and use of water in the area, frequently degenerating to bloody clashes within and among the neighboring pastoralists and communities across the border. The resource-based conflicts prevalent in Arid and semi-arid Lands (ASALs) have completely distorted development programmes and eroded civil administration of this vast and rugged countryside (Muli, E eds. 2006: 1). Mwingi district has not been spared either as the Kamba community many a times clash with their Somali counterparts who compete for grazing land along the Tana River basin especially during times of drought. This competition over grazing land and other manifestation ills such as cattle rustling has turned to be a bloody encounter where lives have been lost. There is no unanimous definition of the concept peace committee as it relates to local level peace building activities, but it can be defined as a conflict intervention structure that integrates both traditional and modern conflict intervention mechanisms to prevent, manage or transform intra-ethnic or inter-ethnic conflicts (Pact Sudan, 2007. p.28). Lack of a legal, institutional framework and policy mandate has been the main constraint facing peace committees in discharging their roles and responsibilities in Mwingi district.

Purpose of the Study

The purpose for this study was to find out the existing community conflicts in Mwingi district, the challenges faced in preventing, managing and resolving the conflicts as well as finding a permanent mechanism of handling community conflicts in Mwingi district.

Specific Objectives

The specific objectives of the study included the following,

- To find out the existing community conflicts and their causes in Mwingi district.
- To examine the challenges faced by Peace committees in preventing, managing and resolving community conflicts.
- To identify conflict resolution mechanisms undertaken by the Peace Committees in handling community conflicts in Mwingi district.

Research Questions

The following questions provided a basis for this study,

- What conflicts exist in Mwingi district and what causes them?
- Which challenges are encountered by Peace committees in resolving community conflicts?
- What are the possible methods used by the Peace committees in Mwingi district to resolve community conflicts?

Scope of the Study

This study covered Mwingi District of Eastern Province categorized as an Arid and Semi-Arid Land (ASAL). Mwingi District has nine administrative divisions namely; Central, Migwani, Nuu, Mui, Nguni, Tseikuru, Mumoni, Kyuso and Ngomeni divisions. The study contextually covered; to find out the existing community conflicts and their causes, examining the challenges faced by Peace committees in preventing, managing and resolving community conflicts and identifying conflict resolution mechanisms undertaken by the Peace Committees in handling community conflicts in Mwingi district.

Significance of the Study

This study focused at identifying the conflicts, challenges and mechanism of conflict resolution. The beneficiaries will be the conflicting parties. They will be able to understand the high cost of conflict, especially when the conflict turns violent. The government is also expected to borrow heavily on the recommendations of the outcome of the study. This is because the government has been spending substantial amounts of resources to address conflicts between the two communities. This is evidenced by the fact that in the year 2001, the government established the National Steering Committee (NSC) on Peace building and Conflict Management in an effort to strengthen, co-ordinate and integrate various conflict management initiatives. Finally, the whole nation should look at the study as the guiding principle for conflict management both at the micro and macro level to reconceptualise mechanisms for dealing with ethnic conflicts.

This study will be significant in generating knowledge and understanding of the impediments towards the performance of Peace committees leading to social harmony in communities. The knowledge will also be used in policy formulations and later form a basis for further studies. The research will also recommend alternative conflict resolution mechanisms that could be used by Peace committees.

CHAPTER TWO

LITERATURE REVIEW

Theoretical Review

At meta-theory (defined as theory on theories) level, Lund (1993) conflict resolution has come into scholarship from two distinct traditions. Confusion reigns when some theoreticians try and merge the two traditions without being clear that the end of the cold war has not terminated debate about the role of the state. State formation, or more accurately, state re-configuration, is still unfinished business in many places. So are issues of non-state agencies like NGOs and corporate armies acting in the state arena.

Kenya Specific Meta-Theory

In *Conflict Management in Kenya*, Weeks and Crawford (1996) define "Some overall factors of possible instability (as) land, population pressure, social inequality, tensions of democratization and influx of modern weapons. The issue of ethnic conflict appears to us likely to define the contours of violence if it occurs, although not necessarily to "cause" disorder." Holmquist (1996). If this is an acceptable view in 1996, clearly it does not explain "when the rain began to beat us" as Chinua Achebe would put it.

At the meta-theory level, it can be argued that the main driving force for conflict, since the onset of Arab and Western colonization, is the absence or weakness of a framework and institutions for popular participation in system-wide politics, economy and the state. Denial of participation in rulership and the economy has always meant that societal cleavages are reinforced and the various species of the "state" remain authoritarian and extractive. Such cleavages then deny justice. It is only through participation that justice is assured. Justice, for individuals and ethnicities, perhaps more than representation, is the central ingredient in the evolution of democracy in the region. Development is no more than a method of assuring justice, political and economic, for individuals and ethnicities. Participation of all would assure identification of sociopolitical demands from all parts of the society. Demands would be aggregated and conflicts -including developmental conflicts -mediated. If demands are not so aggregated and dealt with, cleavages get

reinforced and trigger events that may lead to violent conflicts, including development wars.

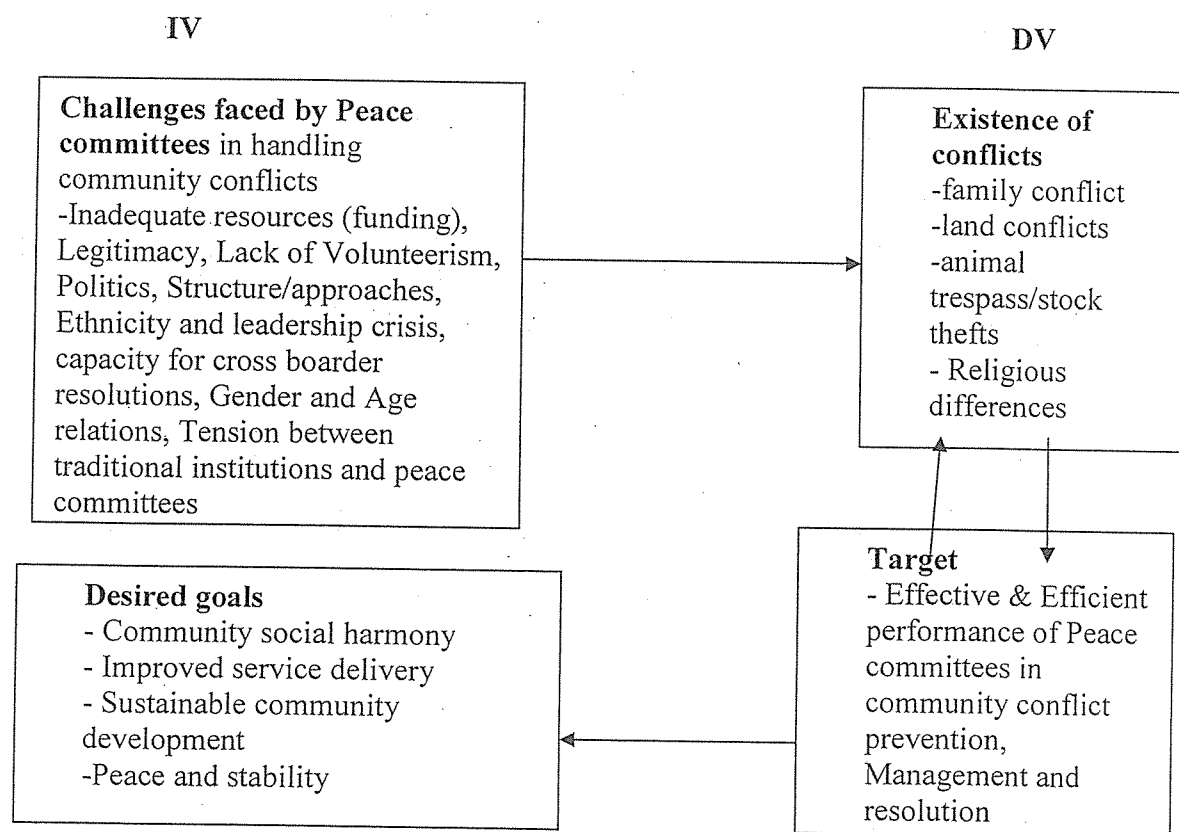
The Kenyan nation-state has yet to become the framework for participation by all. Writing in the mid-seventies, Mutiso (1975) argued that the politics of nationalism marginalised the majority non-asomi (literary unschooled), that the politics of post-independence Kenya maximized the power of the bureaucracy and, further, that post-independence politics depoliticised society. The attendant political process was non-participatory, for the single party itself was non-participatory and only concentrated on intra-asomi (literary schooled) competition for the opportunity to use the state for accumulation.

Pointing to the possibility of increasing ethnicisation, Mutiso (1975) wrote "...if the characteristics of the center i.e., weak party, personalism and perception of sub-systems defined as tribe, and a lack of penetrative institutions continue, the political process and institutions of the periphery will consolidate themselves by attracting all the kinsmen into new organizational forms and the tribe will be consolidated politically perhaps more than it has even been." It can be argued that this scenario, offered in 1975, has been actualized since then, for even the opportunities for multi-partism, since 1992, have led to no more than political organizations (sometimes called political parties wrongly) whose characteristics are essentially ethnic.

This ethnicisation of politics, as well as the non-democratic behavior of the state, is not just a Kenyan problem. Writing on Africa in general, in the nineties, Mamdani (1996) states ".The fist of colonial power that was the local state was tightened and strengthened....(at independence)....The more it centralized coercive authority in the name of development or revolution, the more it enforced and deepened the gulf between town and country (reinforcing a bifurcated state.)...The bifurcated state that was created with colonialism was (eventually) deracialised (at independence by Africanisation), but it was not democratised. If the two-pronged division that the colonial state enforced on the colonised - between town and country, and between ethnicities was its dual legacy at

independence, each of the two versions of the post colonial state tended to soften one part of the legacy while exacerbating the other. In the process, both experiences reproduced one part of the dual legacy of the bifurcated state and created their own distinctive version of despotism."Mamdani (1996). On civil society, Mamdani (1996) makes a useful contribution by pointing out that it, like other institutions on the continent, has had a checkered past and present. Because of this, it is not clear whether the current assumptions, by both African and Western development theoreticians and actors, about its programmatic ends is in the realm of the feasible. He writes: "The current Africanist discourse on civil society resembles an earlier discussion on socialism. It is more programmatic than analytical, more ideological than historical. Central to it are two claims: civil society exists as a fully formed construct in Africa as in Europe, and the driving force of democratization everywhere is contention between civil society and the state."

Conceptual Framework



Source: Researcher (2010)

The Existing Community Conflicts and Their Causes

That the state created violence and conflict suppression institutions, as discussed above, should not be used to argue that there were no conflicts. Indeed, some of the conflicts that emerged were not solved, for their structural bases were not addressed. Consequently, there is fear of violent conflict breaking out given the persistence of structural conflicts. Some of the major conflicts in this period emanated from the structural problems of colonial and post-colonial society. Others were exacerbated or generated by the post-colonial government given its commitment to non-participatory rulership and power acquisition dictates. Others are generated by the cultural traditions being high-jacked by ethnic entrepreneurs for their own political ends. The experience of unresolved conflicts of the past thirty-year is the driving force behind both ethnic and popular violence, which are now part and parcel of the Kenyan polity and society. Consequently, the following sequence/hierarchy of topics is offered also to suggest the genesis of current violence actualized in ethnic and popular violence. A subsidiary hypothesis is that failure in resolving each of the discussed conflicts contributed to deepening of the others over time.

Land Freedom Army, Second Mau Mau War and Land

Land has driven some of the most enduring conflicts in Kenya. Between 1960 and 1962 agitation by squatters and the unemployed in Nakuru and Laikipia was manipulated by the state and settlers to become competition by the various ethnicities encapsulated into KANU and KADU. Ultimately the Kenya Land Freedom Army (Kiama kia Mwingi) began to agitate for the direct takeover of European farms especially in Nakuru and Laikipia. It took over the local branches of KANU after 1961. Furedi (1990). The colonial government played the ethnicity game and concentrated on eliminating the KANU radicals at the local branches. This did not stem illegal squatting for the squatters seemed to believe that their last chance of getting some land was to assert themselves during the final days of colonial rule. It is some of these assertive squatters who were to be settled. That, however, did not end the agitation. It intensified when settlement schemes included members of the elite to provide stability from the point of view of the independent government. This way the violence was tuned inward to the Kikuyu community for it was primarily Kikuyu elites who were settled to give social stability to the settlement

schemes.

It is significant, though, that the agitation in Nakuru and Laikipia was not allowed by either the colonial government in its last days or the independent government in its first years to develop into a large movement spilling into Central Province. Furedi (1990) discusses how police and administration machinery was used to contain the agitation in Rift Valley. There were those who, at independence, in 1963, did not like the capitalist approach to land. They reverted to the forest to fight. The key generals were Baimungi, Acholi and Mwariama. We do not know how many followers they had in the forest. The post-colonial army was sent to the forest to fight them and within two years the so-called second Mau Mau war was finished. At organized fighting level that was the end of the matter. This fighting over land could not be linked to policy or party organizational initiatives by the radical KANU wing during the first years of independence. The agitation on land was contained in KANU by 1965. When KANU's radical wing transformed itself into KPU, it was decimated by 1969. Opposition to a capitalist land system was ended then for all practical purposes. Ethnicised land conflict was to be introduced in the early nineties by ethnic entrepreneurs protected by the party and state. Malombe (1990).

Resource Driven Conflict

Resource driven conflict has increased tremendously over the past ten years. The key resource of course is land. Conflict is primarily among pastoralists, between pastoralists and agriculturists, and between squatters and landowners. Conflict zones are, in sequence, pastoral areas, semiarid areas and urban areas. Although conflicts over water resources have not yet become significant we are already seeing the beginnings of such conflicts in the Ewes Nyiro North Basin, Ewes Nyiro South Basin, Yala Basin, and the Athi and Tana River Basins. It is hypothesised that the next ten years will lead to direct clashes over water rights. Conflict over grazing rights is intensifying and is usually masked under "raiding". In northwestern, northeastern and southeastern Kenya, local populations move to neighboring countries in search of grazing. When the current drought in the northeast and southeastern areas ends, it is hypothesised that Kenyans will raid the neighbors to restock as they collapse back to their normal grazing lands. Similar

raiding took place after the droughts of the seventies and eighties. There are serious conflicts between pastoralists and agriculturists in all the main river basins passing through pastoral lands. Probably the most acute is on the Tana where there also is conflict among different pastoralists and between pastoralists and agriculturalists. As large-scale development projects like the Tana Delta Irrigation Project and delta fish farming come on stream, conflicts will increase. On rivers like the Ewes Nyiro North, the downstream pastoralists are not getting water which is being utilized for irrigation upstream. In the urban areas the key resources are land and services. Malombe (1990). Squatters in unplanned settlements, more than 60% of urban populations, are increasingly being brutalized by state functionaries and landowners. As the rural economy continues to deteriorate, it is hypothesized that more people will come to the slums thereby increasing conflict. To deflect triggering and intensification of water based conflicts there is need to support community based planning of water resources on basin basis. So far, the water resources studies and development plans have been from the top with little participation by local communities let alone bringing basin stakeholders together to deliberate on use conflicts.

In the past there has been little training of communities in conflict resolution on land issues. Some start has been made by some NGOs in the ethnic clash areas but more needs to be done particularly in areas of recurring conflicts. Nyukuri (1992). The strategy should be to assist existing locality based organizations, mainly churches, to help those communities build up their capacities. Some of the land conflicts between communities; families and the landless can be ameliorated if not solved by finalizing the adjudication of land in the agricultural areas. The problem why land is not adjudicated is technically lack of maps. Some donors supporting the adjudication process can address this in a straightforward manner. As far as this consultant knows, there has never been a donor development project supporting adjudication. Muticon (1990). In pastoral areas, where it has been argued that adjudication or even group titles are not the solution, support for finding ways of formalizing traditional ownership and use rights of land is an area needing research and support.

Livestock Raiding

One major source of violent conflict is stock thefts among various ethnic groups especially in North-eastern, Rift Valley, Coast and Eastern Provinces. Up to the end of the sixties large sections of tribes would mobilize, especially to raid livestock from other tribes. Significantly, by the decade of the seventies, there were few occasions where large sections of tribes mobilized because of stock theft for the instruments of state security were brought to bear overwhelmingly onto the raiding parties. During the first decade, most of the raiding was inter-tribal with occasional intra-tribal raiding. Rarely were whole tribes mobilized. The raiding technology was still traditional: spears, bows and arrows with an occasional 303 rifle.

In the last two decades the violence associated with raiding has increased not because large sections of tribes are mobilized into it but because raiding armies are very well armed with modern guns and are supported or financed by local and national elites, some of whom are major national politicians. Livestock is not raided for keeping or bride wealth as anthropologists tell us. It is raided for selling in national and regional markets by national elites. Umar (1987). It is big business now and has been since the middle of the seventies. The raiding armies can easily recruit participants from the unemployed in the local towns. The sacked or retired people of the areas who were very well trained in the armed or police forces provide expertise. Tribal sections raid wherever they can get away with it, both within their tribes and away from them. Sections of tribes, very well armed, prey on kinsmen and stranger alike. The AK 47 is the preferred gun. It can be purchased easily in open-air markets in most pastoral districts and at Eastleigh in Nairobi. Raiding has been dramatically brought to the national psyche by the raids which have repeatedly closed road contact with Lamu from Malindi, Mwingi to Garissa, Isiolo to Marsabit, Kainuk-Kapendo-Maralal axis, within Northeastern Province, within Turkana, within Pokot, within Baringo and within Samburu and Isiolo.

The latest raiding incidents in December 1996 in Suguta Marmar, Samburu, and Chesogon, Keio, in April/May 1997, where a lot of people have been killed, dramatizes the enormity of the problem. The raiding armies' firepower now supersedes the Stock

Theft Unit and the GSU firepower. Not only are AK 47s easily available but also the more deadly rocket propelled grenades and other weapons, thanks to the regional wars which generate the arms trade. There are locally trained personnel capable of using the available hardware. In turn their leaders, members of the national political elite, are willing and able to protect the raiders in national fora. Consequently, the GSU and the Army Air Calvary are now drawn into the fighting. The economic costs are high. The solutions not easy for it is clear that the raiders are not within the traditional controls where traditional structures can be used for mediation. There is evidence that most of the really brutal raids are inspired by ethnic entrepreneur politicians, particularly during the election year. The recent raids in Samburu seem to have got political support from some of the leaders of the Samburu, the Turkana and the Toposa. Similar support has been given Pokot and Somali raiders in recent past. Obviously then, a solution to these very violent conflicts will have to involve the highest political leaders.

Cross border raids in Turkana, Pokot, Marsabit, Wajir, Mandera, Garissa, Tana River and Lamu are endemic problems. In Northwestern Kenya, current raiding seems to be related to the need to supply livestock for the Southern Sudanese war. In the Northeast and Southeast, raiding is related to livestock supply to Somalia for the Middle-east market. These problems can only be tackled regionally. There is need to begin to identify in detail the basis and structure of livestock raiding and to seek solutions within the pastoral communities and regionally. Jenner (1991). It is also important to accelerate sustainable development of the areas to generate alternative sources of livelihood for the populations of the areas. It is doubtful that the populations of the pastoral areas can get livelihoods out of the existing pastoral production systems. Ultimately, the state has to protect pastoralists from raiding. It is the democratic right of every pastoralist to seek state protection. Only by assuring this can the development rights of pastoralists be assured. Finally, there is need to get communities involved in conflict resolution of stock raiding as the (*Wajir Case study shows*). Such efforts must involve the community leaders, state bureaucrats and politicians who increasingly seem to be the key agitators. Of course, unless systematic cross-border conflict resolution on raiding is done at the state level as well as cross-border community level, the problem will continue to bedevil the region for

the structural base of raiding is regional rather than national. Goldsmith (1987). It should be an enforced rule by the states and donors that any politician involved in financing raiding or disposal of raided stock should be forced to forfeit political leadership positions for life over and beyond being prosecuted.

Shifta War

One of the major conflicts during the period is the so-called Shifta war in the North Eastern Province. Its legacy is still with us. The background to the war is that the colonial government isolated Somalis from the rest of the Kenya population. The area was administered as a closed district. Its population could not go to other parts of Kenya without formal administrative authority; neither could other populations come into the area without permission. Very little development was done in the area. The area was zoned into clan grazing areas, generally resented by the population, which ironically survive today as parliamentary constituencies!

The trigger cause of this war was the conception of how the Kenyan independent state was to be formed. In brief, significant numbers of Somalis, the bulk of the population of the area, sought to join their brothers in the so-called Greater Somalia. It can be argued that this conflict was not only triggered but encouraged by the activities of the colonial government as it left and the Somali Government whose ideology emphasized the inclusion of the Somali-speaking areas of both Kenya and Ethiopia. On its part, the Kenyatta regime subscribed to the OAU Charter position that the inherited boundaries were inviolable. It is possible that the regime saw Somali secession as the first operationalisation of the KADU position on 'majimbo' in contradiction to KANU's interest in creating a unified national government.

Militarily, this war, which brutalized large sections of the population of Northeastern Province, seemed to reach a stalemate until the Somali state got into internal problems which allowed for a conclusion of peace between Kenya and Somalia, in 1969. The collapse of the Somali State in the eighties ultimately solved the structural problem of creating a Pan Somali state. Legacies of this war were first, the training of the state

civilian and security forces in population brutalization. In turn, those who practiced the violence were themselves also brutalized as they internalized the violence as Hannah Arendt argues happened in colonizing occupation forces discussed in *The Origins of Totalitarianism* and Eichmann in Jerusalem: *The Banality of Evil*. The second major legacy was the marginalization of the Northeastern Province in terms of development and politics as pointed out by Ahmednasir (1993). Although the formal fighting ceased in the sixties, state functionaries practice extensive violence on the population. It is the tradition. In 1984, 400 people died in a temporary camp. In 1991, the population was required to get a second identity card; the only ethnic group so discriminated against. The irony is that the idea of the "Somali" identity card is traceable to one of the most powerful members of the community who is in Provincial Administration! The area was ruled under a state of emergency rules until 1992.

Since communication is poor, the activities of the security forces and other state functionaries are rarely reported. Like during the colonial period, the potential for conflict arising out of the marginalization, use of state violence and clan conflict over resources can lead to violence. Further, an argument is made that since the population is totally ignored by the state it should exit and fend for itself. However, there is no constitutional framework for their doing so peacefully. Ahmednasir (1993) writes "The withdrawal of superpower patronage will encourage disadvantaged members of society to reassert their rights and re-dress past grievances. This, with demands for democratization from both western countries and the grassroots population, will reignite fundamental questions concerning the desirability of particular ethnic groups remaining in current nation states. It is really tragic that in spite of the existence of a problem of such magnitude and such tragic consequences only one African country (Ethiopia) has in the last thirty years addressed the issue of peaceful constitutional secession." Kariuki (1996)

Electoral Violence

As is extensively discussed by Chris Mulei, electoral violence is endemic to Kenya. Mulei (1996). It is not just found in the elections of councilors, members of parliament

but also in people's organizations like trade unions, cooperatives, football clubs and the like. The quest for KANU was started by all sorts of organized "parties" battling each other all over Nairobi and into Kiambu, the venue for its founding, since Nairobi was too hot! During the campaigns of the early sixties, KANU, KADU, APP and other fringe parties fought. During the Little General Election of the mid-sixties, the KANU radicals and conservatives fought. The violence did not get abated during their days of the single party state. If anything it was taken to higher levels. Statistics are rare for when such violence is sanctioned by the mighty and powerful, policemen know not to take notes.

Trade union elections have been characterized by violence at times. So are significant numbers of peoples' organizations. Again statistics are not systematically collected since it is expected and not part of the Utumishi Kwa Wote priorities. Electoral violence is not just brute force. It is psychological with the use of oaths and witchcraft to deny opponents chances of either standing or winning as attested by all the successful election petitions. Since there are many believers on the efficacy of witchcraft, the field for psychological warfare would make the Green Berets blush.

Mulei (1996), Electoral violence costs to society are not just the obvious ones of denying some individuals the chance to get into leadership positions but also the fact that it appears to make most people keep away from participating. This does not augur well for the democratization of both society and state. It should be clear then that monitoring electoral violence, specifically violence which is unleashed during the lead up to campaign period, the campaign period and polling days; seeking dialogue with all parties and the state to minimize it; should concern donors. In the past many donors have campaigned against electoral violence. However, it is not clear that they focused on violence leading to the campaign period. It is now recognized that monitoring of violence should perhaps start at least a year before elections for the maneuvering period is more violent than the campaign and polling times. It is during that time that those who would stand get intimidated from offering themselves. It also is the time when communities are threatened with sanctions.

Ethnic Clashes

Leading up to the 1992 elections, major ethnic violence took place mainly in Rift Valley Province and areas adjacent to it. Umar (1987). It has continued sporadically in the same areas. Its economic cost is still being debated. There is some evidence that significant numbers of Kikuyu; Luo and Luhya businessmen have relocated away from the clash areas. Landowners have not farmed their land. In towns like Kapenguria, trade has collapsed as Pokots try to replace other ethnicities that used to control trade. In districts like Transmara, many teachers have left and have not been replaced.

Its political cost for the country as a whole is clear, though unquantified. It can be argued that up to the clashes, ethnicity had not been openly operationalised as a system of getting political power and allocating national resources. Ethnicity is now not only politicized, but also widely operationalised for national resource allocation. Consequently, it is part and parcel of all political calculus. Witness ethnic entrepreneurs: politicians, cabinet ministers included, talking publicly about what ethnicities they are to chase from "their" ethnic areas.

Clashes have reduced the possibility of creating alternative parties based on either ideology or policy alternatives, for the calculus demands that all interpretation of how people are acting politically be reduced to ethnicity. Thus, to challenge KANU is no longer to challenge a party but to challenge the Kalenjin who have a party president. Forget that he is also the President of the country! Let loose also by the ethnicisation of the clashes is the idea that those in power should loot as much as possible for they do not know when they will have another turn. It is also assumed that those in power are looting whether they are or not and thus the objective is to get power so that one and one's ethnicity can have a turn to loot. Further, there is now a clear belief, even among very sober Kenyans, that there ought to be specific things that are defined ethnically. The first is land. Ahmednasir (1993). The second is national organizations in some specific ethnic areas. A parastatal leader in the Coast, for example, has told the author that a Coast based parastatal is only interested in employing people of the Coast. People in the Rift Valley made similar arguments in the eighties. Nobody paid much attention. The argument is now national. Witness the arguments that the Luo should control sugar and molasses.

The ethnicisation of political debate and the allocation of resources is a high price to pay, for it distracts the country from debating and acting on the design of an equitable, integrating and democratizing national future. The only way to deal with the ethnicisation of political life is to demystify the contested issues. Therefore there is need to begin to make transparent data on public service employment (including security forces), promotions, loans and development programs on a national basis so that the truth can be debated openly. Granted there is a risk in this but objective data are better than rumors. As long as people operate on rumors, the country continues on a disintegration path.

Mass media can fan ethnic grievances. Therefore there is need for mass media personnel and leaders to be educated on the dangers of interpreting phenomena purely on ethnic basis. Data so offered can be misused. It is shouting fire in a crowded theatre. Civil society institutions need to take a lead on this. It has been argued that some ethnic groups are over-represented not only in public life but also in civil society. It may be useful to research this and publicize the data on public institutions, political parties and civil society organizations. This issue should be brought to the attention for those organizations funded by donors. Affirmative action should be demanded by donors, for it is not good enough to support institutions that are stalking horses for particular ethnicities, as was the case in Rwanda and Burundi. This only increases conflict in the long term.

Popular Violence

Popular violence is defined as spontaneous violence which is unleashed upon some people be they perceived thieves, security persons guarding private plots contested by squatters, or perceived deviants, witches etc. Mass media reports that in all parts there are mob justice killings. This is a relatively new phenomenon, which is found both in rural and urban areas. Bjorg (1997). General sociological theory argues that such violence increases as populations stressed by economic or social pressures displace their aggression. No wonder then such violence has increased given the shrinking resource bases and the attendant decline of economic performance and therefore hope for a better life. Perhaps mob justice incorporates some aspects of social banditry for Kenya has evolved to be one of the most unequal societies. Close to 50% of the population live

below the poverty line. Mob justice is undemocratic over and above being criminal.

A sub-set of popular violence is violence on women. This is an insidious problem for it is primarily trapped in cultural patterns. It is not well documented since the normal social and state institutions that should document it are trapped in the cultural milieu that keeps it in the closet. Occasionally media reports on female battering. Nobody seems to collect the data on it systematically. Courts report on it rarely. Chiefs do not even consider it worthy of recording. In the rural areas, taboos keep it from the public area. Research on it is problematic. Bjorg (1997). Value changes are necessary if issues of popular violence are to be addressed. Institutions that can play a role are the educational system, mass media, community institutions and religious organizations. All need to be networked. Such networks could become major sources of information on the extent of popular violence and what the state and communities are doing about it. Over and above educating the public it is also important that the police and court systems act against perpetrators of mob justice and violence on women by prosecuting the perpetrators. This may call for special police and family courts.

The challenges faced by Peace committees in preventing, managing and resolving community conflicts.

During one of their district meetings, the Mwingi District Peace Committee noted with concern that Domestic violence, Animal tress pass, stock theft, Land disputes and religious differences have become some of the common conflicts which they handle quite often (District Peace committee report, Feb 2009). In his article, the resolution of African conflicts (Nhema A. and Zeleza P. eds 2008, p.1) points out that it has increasingly been accepted that poverty has become the major cause of conflicts in Africa. Poverty and the diminishing resources coupled with hard economic times have been prime to causing some of the conflicts in Mwingi. The free movement and liberalization has made people enjoy their freedoms and settle in different parts of the country leading to different faiths to mix freely while they do not have tolerance skills which could help them to co-exist.

Mwingi district being part of the Arid and Semi Arid lands have continued to suffer Conflicts, especially cattle related and resource use jostling which defines the better part of the historicity of Eastern Africa drylands communities. “These intra state and cross-border conflicts have been caused by a number of variables including but not limited to grazing resource scarcity, socio-cultural factors, economic and political marginalization of these rangelands, unresponsive policy and governance environment, diminishing role of traditional conflict resolution mechanisms, environmental vagaries such as drought, narrow livelihood base and the emerging acts of criminal profiteering (commercialization of cattle raids)”, Ruto Pkalya and Mohamud Adan observes in their paper titled “The Concept Peace Committees” (Pkalya and Mohamud, 2006 p.2)

Pkalya and Mohamud (2006 p.8) have pointed out that Peace committees approaches and methodology of managing conflicts are modeled on the customary institutions of conflict management of the communities in question. They further noted that traditional approaches use conflict management methodologies that are indigenous to the particular community involved in conflicts. The traditional approaches emphasize local values and customs, and are more accessible to local communities because they cost less than the formal methods such as using the courts. They are also more flexible in terms of their scheduling and procedures and they are more accessible because they use local languages and symbols.

The Kamba community, like Borana community (ibid p.9), typically handle their conflicts under the traditional setting where the conflicting parties and the mediators assemble under a large tree used as a ‘court room’. The Peace committees who are mediators assess the situation and require the parties involved in a dispute to abide to the decision reached. If the matter is not resolved at the local level, the committee makes a written submission for the matter to be forwarded to the District peace committee which is chaired by the District Commissioner as the chairman of security committee with powers. This is a typical reflection of how disputes are handled in traditional settings in the Kenyan traditional communities such as the Borana, Somali, Turkana and Samburu communities.

In their discussion paper, Pact Sudan has pointed out that peace committees also use conflict awareness raising and facilitating dialogue and reconciliation forums as mechanisms of handling community conflicts (Pact Sudan, 2007, pp. 27-29). The coordination of peace initiatives within and outside the borders has been key to creating an enabling environment of peace as well as gathering information concerning conflict and movement of groups which is usually used for early warning purposes for any impending dangers to the community.

The formation of Peace Committees has been one of the commendable community efforts to promote peaceful co-existence. These Peace Committees are largely hybrid structure borrowing heavily from traditional conflict resolution mechanisms but also from the modern formal dispute arbitration processes (Practical Action 2006). However, the Peace Committees as an institution has faced innumerable challenges ranging from legality and policy to gender and age sensitivity. In their discussion paper, pact Sudan have pointed out some of the challenges faced by Peace Committees in Sudan to be lack of legal and policy framework that secures the work of Peace Committees across the country yet they are a very important institution which intervenes in the event of conflicts where government mechanisms cannot be reached (Pact 2007, p.30). Peace committees are thus regarded as illegitimate ad hoc arrangements to prevent communal conflicts. Any clever criminal or person can successfully challenge the existence and ruling of peace committees in a court of law.

Ethnicity and political interferences has equally constrained the work of peace committees especially in cosmopolitan districts where different communities/ethnic groups find it difficult to accept a member from a given ethnic group to chair the committee for fear that such chair might pursue the interests of his/her ethnic group at the expense of the other ethnic groups.

In their publication, The Concept Peace Committees, Ruto Pkalya and Adan Mohamud points out that the various districts in Kenya have different institutional structures of

peace committees since they were formed by different actors and at different times. This lack of standard structure for the committee's country wide compounds its problem. The problem of structure differs in its membership, roles, responsibilities, accountability and level of engagement with various peace actors. The names given to the committees also differs from district peace and development committees to district peace committees while others are known as constituency peace committees. (Pkalya and Mohamud, 2006 p.22)

The work of peace committees, like that of traditional approaches of preventing and managing conflicts, is anchored on volunteerism. Members of the peace committees are not salaried or offered any kind of remuneration. It is, or rather was, believed that those who have been assigned the task of building peace have accepted the same voluntarily and had volunteered their skills, experiences and time to peace building interventions. However, capitalistic and materialistic urges have of late crept into peace committees. Members of peace committees have been demanding 'allowances' in order to go and broker or prevent conflict (ibid, p.19).

Another noticeable challenge confronting peace committees is the politics of leadership, representation and funding. Politicians have invaded peace committee membership for they perceive this structure as capable of either solidifying their support or shattering it. And where the potential for increasing their support exists in a peace committee, the political class has influenced the membership of such committees. In such situation, the political classes have lobbied for the inclusion of their supporters in the committee so that they can propagate their ideals and keep an eye on those who are likely to shatter support base of their masters. The committees established and or supported by external actors have become so dependent on external funding and facilitation that they cannot operate on their own. Most of their activities are dependent on donor support and this has posed a major threat to the committee in terms of its independence (neutrality, objectivity) and its very activeness and existence. Many peace committees are active when there is funding but disappears to the horizon the sooner the funding stops. Such committees have become mouthpieces and proxy of the funding institutions, a practice that has completely eroded

the philosophy behind the establishment of peace committees in conflict prone areas in Kenya (ibid. p.21).

Conflict Resolution Mechanisms Undertaken By the Peace Committees in Handling Community Conflicts

There is no single solution for the issue of ethnic conflicts and the challenge of nationhood. However, Nyukuri (1992) says this does not preclude us from making suggestions of strategies and policy options towards the process of conflict resolution and management in Kenya. These among others include the following: The various institutions reviewed, lack the capacity to resolve conflicts using the strategy of political socialization and dialogue. The process of acquiring social learning is known as socialization. It is through the process of socialization that individuals or groups acquire knowledge, skills and dispositions that enable them to participate as responsible members of ethnic groups and the entire society. The process of creating social order is essentially one of devising means whereby man's innate drives can be controlled for the sake of harmony in the society. This process should help the Kenyan society like any other society to curb potentially disruptive drives by channeling them in socially acceptable directions. The various institutions involved in conflict resolution and management should empower citizen for political participation as and national integration which are essential indicators of nationhood and stability.

Unfortunately, the leadership in Kenya which is supposed to champion for the course have abandoned this crucial responsibility of socializing the youth. Instead, they have resorted to political indoctrination which is the anti-thesis of political socialization. The various institutions reviewed should create a forum for political participation from the grass roots to national and regional levels. Political participation as a virtue of its own right is a fairly recent phenomenon among the Kenyan citizens. It may be difficult to sustain a proposition to the effect that in Kenya people actually do display high rates of political participation and interest, even general elections. The leadership should provide the opportunity for voluntary activities by which members of this country share in, the

election of leaders and directly or indirectly, in the formation of public policy.

Nyukuri (1992) urges that in Kenya like in other states in the Great Horn of Africa, political participation is determined by the economic status of its citizens as well as the level of exposure. The general trend has been that people seek to advance their economic or material well-being through political means, and again it is the people who already have economic resources that often participate in politics. The other factors that affect political participation are; social characteristics such as sex, age, occupation, education, religion and the like. There is need for mass political participation in to resolve political conflicts through non-violent methods.

There is need to enhance equitable distribution of national resources. Zartman (1985) says that Kenya like other plural societies has multi-ethnic and multi-cultural characteristics which pose a great challenge in the articulation of public interest. Each ethnic group has its own basic interests or expectations which may or may not conflict with those of other ethnic communities. For the sake of nationhood, the leadership organizes resources and rewards in such a way that each ethnic group has increasing expectations of gains. The basic needs of each group should be identified and harmonized within the national needs. This should be taken as affirmative actions to equitably re distribute the resources. The land laws should be amended to give a limit to the number of acres one should own even if he/she has the purchasing power. There is need for countries in the Great Horn of Africa to work out strategies for enhancing national language policies as medium of political communication for all ethnic communities in the respective countries. Although it is difficult to have a single language cutting across all the ethnic boundaries in respective states of Africa, there is potential of enhancing a civil society of multi-lingual citizens.

The leaders should encourage the formation of national parties based on ideologies and policies that transcend the ethnic conglomeration. Such political parties should be instruments of public education as opposed to being instruments of political propaganda and mouthpiece of accusations and counter-accusations. The leaders must be open-minded, nationalistic and committed to the democratization process in Kenya which is

both a responsibility and an obligation. There must be an equitable and transparent approach to recruitment into the civil service and in all sectors dealing with the public. It is also the duty of every citizen in this country to put up a national frontage to minimize the negative consequences of ethnicity.

Ethnic or cultural diversity is not a barrier to national unity and peaceful co-existence. As Mboya (1963) once observed; "we are born of different tribes we cannot change, but I refuse to believe that because our tribes have different backgrounds, culture and customs, we cannot create an African community or a nation". The various civil organisations in the region should implement civic education programmes within the school system and outside. There can be no meaningful development and any sustainable nationhood unless fundamental issues which affect the essence of interdependence and peaceful co-existence between different ethnic communities in Kenya are addressed. Public awareness or civic education is necessary for the re-orientation of human resource development efforts. This type of education should include the following special programmes: peace education, human rights education, environmental education, multi-cultural education, among others.

The proposed form of education places emphasis on the need for individuals to acquire technical knowledge and skills as well as develop the attitudes which would conscientise and empower them to appreciate and cope with social and cultural diversities, without conflicts. We recognize that knowledge alone is not enough for good citizenship, it must be combined with: attitudes which promote justice, peaceful co-existence and the inevitable concept of interdependence between different ethnic groups. It should be an education that equips the recipients with skills in such areas as critical thinking, informed decision-making and developing mutually responsible and supportive social ties. This kind of education should provide the recipients with a commitment to becoming involved personally and communally in promotion of the above virtues of public education.

There must be civic education campaign programmes to avert the potential danger of inter-ethnic animosity as a consequence of the introduction of multi-party political system and the differentials in access to national resources. This campaign should

address the issues of inter-ethnic harmony and peaceful co-existence among Kenya's plural ethnic society.

The various concepts such as interdependence, social justice, equality, equitable distribution, conflicts and conflict resolution, ethnicity, democracy, human rights, to mention a few, should form the agenda for the campaign programmes of both politicians and educators. The citizens should be taught the sources and causes of conflicts as well as the skills of conflict resolution and how to promote peace at all levels. For instance, at local community school level, to national and international levels.

Leaders should take the initiative of organizing seminars and conferences to sensitize the public in general and opinion leaders in particular, the need for inter-ethnic harmony, peaceful co-existence and the need to promote a sustainable nationhood.

CHAPTER THREE

RESEARCH METHODOLOGY

Chapter Overview

This section presents methodological aspects in which data collection and analysis was carried out for the study. It describes the research design, study area and population, sample selection and design. It also explains the research procedures and instruments of data collection and analysis including ethical considerations and research constraints.

Research Design

The research study employed a descriptive research design which is a scientific method that involves observing and describing the behavior of a subject without influencing it in any way. Descriptive research is often used as a precursor to more quantitatively research designs, the general overview giving some valuable pointers as to what variables are worth testing quantitatively. Quantitative approach was used to collect and analyze quantifiable data whereas the qualitative approach was also used to complement quantitative methods as a way of obtaining “insider knowledge” beyond what an ordinary survey could elicit.

Sample Population and Sampling Procedures

The study population comprised of 50 respondents but targeting specific category of respondents who included ordinary residents of Mwingi district, Peace committee members, Government officials including the provincial administration, Community representatives including chair persons at all levels, ordinary community people involved in the local community activities and business persons in the area. This population was selected from the chosen divisions of Nguni and Ngomeni. The variety of respondents gave the researcher an opportunity to get different views and opinions from different people; people defined in those particular communities as adults.

With the help of Krejcie and Morgan (1970), determining Sample size for research activities and using Slovenes’ formula (1978) below, the sample of respondents was arrived at:

$$n = \frac{N}{1 + Ne^2}$$

Where n= the sample size, N= Population of the respondents in Ukasi and Ikime locations, e= the level of significance that is 0.05

Research Instruments

The study employed a range of data collection methods. The use of a combination of methods was intended to help improve on the validity of results as well as allow for complementarity in data collection for purposes of attaining high levels of completeness. Broadly, qualitative and quantitative methods were used. The qualitative tools were to help to analyze the dynamics in the communities and record certain historical aspects and life experiences of women and men. Quantitative methods were used to collect quantifiable data such as socio-economic characteristics of the respondents. In general qualitative tools were used to capture and understand the complexity of relations and seek differences rather than generalizations.

Questionnaires

Structured questionnaires were administered by the researcher and research assistants to the sampled respondents that consisted of open ended and closed ended questions. This type of formal interview was useful mainly for comparative purposes since all the respondents answered the same set of questions, which supported a comparative analysis of the research variable of relevance to the research.

Focus Group Discussions (FGD)

Focus Group Discussions (FGDs) were conducted for various groups of women and men and mixed groups to help clarify some contentious issues emerging as well as to generate additional information from different locations within the study area.

Interviews and interview guide

The focus group interviews using an interview guide (appendix 2) was conducted, which consisted of outlined questions. This ensured the flow of the interview exercise in systematic and consistent manner. The interview guide served as the basic checklist

during the interviews to make sure that all relevant topics were covered. This helped the researcher to come up with satisfactory answers needed for research. The respondents were encouraged to talk freely and give responses based on the research questions designed. This facilitated the process of capturing the data both in-depth and detailed.

Document review

Relevant documents were collected from the Ministry of Internal Security and Provincial Administration, libraries (British Council library, Kampala International University, University of Nairobi library, and arid lands Resource Management office in Mwingi) and reviewed to bring out related secondary data. The documents reviewed included the National Peace Building and Reconciliation Policy and Ministry of Internal Security and Provincial Administration Conflict Management Framework. Information from this source was used to supplement data obtained from the field (primary sources).

Reliability and Validity

The reliability of any questionnaire is the consistency with which the same results are achieved. This always depends on the questionnaire and the person answering. Then the validity of a questionnaire relies on its reliability. If a questionnaire cannot be shown to be reliable, then there is no element of validity to be discussed. However validity and reliability are related in such a manner that a valid instrument is reliable but not vice versa. This was scrutinized by expert judges including the supervisors. Content Validity Index (CVI) of a questionnaire focused on the extent to which the instrument corresponds to the theoretical content as designed to measure. Content validity refers to the degree to which the text actually measures the traits for which it was designed. The split half reliability or sub divided test was calculated to further ascertain the coefficient of internal consistency. The test scores were split into two subsets, placing odd numbered items in one sub set and the even items in the other sub set. The scores were then computed for each individually using the Pearson product moment formula.

Research Procedure

Before going to the field the researcher obtained an introduction letter from office of the director Postgraduate Studies. This introduced the researcher as a student attempting to carry out an academic research. The researcher sought permission from the concerned authorities to access the respondents and to be introduced to other areas of Mwingi district. To ensure promptness and accuracy some of the questionnaires were administered by the researcher and others administered by the researcher assistant that the researcher employed.

Data Analysis

The data filled in the questionnaires was copied and analyzed by tallying it and tabling it in frequency tables identifying how often certain responses occurred and later evaluation was done. The information was later recorded in terms of percentages. The recorded data was edited and interpreted which ensured uniformity, legibility and consistence. Also, interview results were coded on frequency tables and calculated in terms of percentages and presented in this study.

Limitations of the Study

In the process of carrying out this study, a number of constraints were encountered. These constraints may have hindered the validity of the study. These included; The Provincial Administration officials did not feel free to give the required information because of the secrecy oath associated with civil servants in Kenya especially on security matters. Usually before one is deployed into service he/she is obliged to take an oath never to reveal any inside information regarding any government institution in which they serve. However, the researcher managed to explain to those respondents that the purpose of the study was purely academic.

The study should have been conducted over a wide geographical area and a very big sample to capture how different areas resolve their conflicts and find out whether the challenges are similar. However, due to lack of resources (man power and money), it was not possible, and a small frame was selected.

The respondents were worried of change and many of them feared the researcher and looked at the researcher as a spy or a government agent. Thus, they became unwilling to give information required by the researcher since the researcher did not share a persisting sense of common interest and identity that is based on some combination of shared historical experience and valued cultural traits - beliefs, culture and religion, language, ways of life, a common homeland.

Ethical Considerations

During data collection, the researcher observed confidentiality and ensured that the rights of the participants were respected. For example, their consent was sought before involving them in the research exercise and also before taking any of their photographs which they declined. The researcher assured respondents that data collected would not be revealed to a third party. The authorizing letter from the institution was sought as well as permission from the District Commissioner before the commencement of data collection. Keeping time in case of some appointments with respondents was considered as the first priority by the researcher during the field study. The language used by the researcher was understandable to the participants. For easy capturing of the first hand information, the researcher used both English and the local language (Kikamba)

CHAPTER FOUR

PRESENTATION, ANALYSIS AND DISCUSSION OF RESEARCH FINDINGS

Chapter Overview

This chapter presents analysis and discussion of research findings. The presentation begins with a brief description of demographic characteristics with respect to gender, age, household size, occupation, responsibility held in society and the level of education. This is followed by the research objectives whose variables include existing conflicts in Mwingi district and their causes, methods used by Peace committees to resolve the conflicts and the challenges faced by peace committees in resolving the conflicts. The results are presented using frequencies and percentages.

Demographic Characteristics of the Respondents

Gender issues

The researcher sampled 50 respondents in the study area, the majority of whom happened to be men (68%) and the rest were women as indicated in the table 1.

Table 1 Gender Representation

Sex	Frequency	Percentage
male	34	68%
female	16	32%
Total	50	100%

Source: Data collected by the researcher (2010)

This gender consideration did not affect the outcome of the study since the sampling unit was a household and the head was the main target. This therefore led to a big percentage of interviewed men compared to that of women. However, this has conformed to the government policy on leadership representation where the number of women in leadership position should meet the 30% requirement in composition (ALRMP II report May 2009).

Age of Respondents

The respondent's minimum age bracket was between 20 and 30 years and the maximum age bracket was 70 and 80 years. About 34% of the respondents fell within 31-40 age categories, followed by 20% who fell between 41-50 age categories. 18% were between 51-60 years, while 10% fell in the 61-70 years category.

Table 2. Age of Respondents

Age group	Frequency	Percentage
20 to 30	5	10%
31 to 40	17	34%
41 to 50	10	20%
51 to 60	9	18%
61 to 70	5	10%
71 to 80	4	8%
Total	50	100%

Source: Data collected by the researcher (2010)

The 20 to 30 years category formed 10% while the 71 to 80 years category was 8%.

The 31 to 40 age categories had the majority of respondents and were the readily available people in the community. This is probably because they are always most active in the Peace Committees responsibilities since they are energetic and assume some status in the community.

Marital Status of Respondents

About 88% of the respondents were married and stayed with their husbands, while 6% were Single, 4% Widowed, and 2% divorced. Table 3 shows the marital status of respondents in the study area.

Table 3 Marital status of Respondents

Marital status	Frequency	Percentage
single	3	6%
married	44	88%
widowed	2	4%
Divorced	1	2%
Total	50	100%

Source: Data collected by the Researcher (2010)

Family forms the basic unit in the community. Married status formed biggest category of the respondents owing to the fact that marriage institution in Africa is fairly strong and more so in rural areas like Mwingi.

Occupational Activity

The functioning of Peace Committees is in such way that office bearers are voluntary workers. It was of interest to find out respondents' occupations in order to determine how they earn their living. Income stability brings respect in the community and which is crucial for decision making. Table 4 and figure 6 shows the occupation of respondents in the study area.

Table 4 Occupation of Respondents

Occupation	Frequency	Percentage
Business Person	7	14%
Farmer	25	50%
Government officer	3	6%
Religious leader	4	8%
Student	4	8%
Teacher	7	14%
Total	50	100%

Source: Data collected by the researcher (2010)

About 50% of the respondents in the table 4 were farmers who lived in the villages and depended mainly on farming, whereas 14% of the respondents were Teachers and Business people respectively who had some income. Students and Religious leaders each had 8% and they represent a class of people who have some status in the community. Religious leaders are respected for their role in preaching peace to the community as a religious requirement while the students could help the illiterate community to understand some government policies and their implications on peace. 6% of the respondents were government officers who included the village headmen, Assistant chiefs, Chiefs, and police officers. These are very important in the community as they also handle conflicts though they are marred by corruption. The majority here were farmers with 50% justified by the fact that they were based in rural areas and also experienced conflicts and important to mention is that they had first hand information for this study.

Household size

The number of people depending on the resources sometimes results into conflict. The higher the number of people in the household, the higher the chances that conflicts will arise due to scarcity of resources. This usually causes family conflicts related to land sharing especially for male children. The table5 show the household composition in the study area.

Table 5 Household size

Household size	Frequency	Percentage
1 to 3	10	20%
4 to 6	18	36%
7 to 9	14	28%
More than 10	8	16%
Total	50	100%

Source: Data collected by the Researcher (2010)

About 36% fell in the category 4-6, 28% fell in 7-9, and 20% fell in category of 1-3 household size.16% belonged to more than ten people in the house.

Respondents Responsibility Held In Society

Table 6 shows the responsibility of the respondents in the study area. The majority of the respondents did not have responsibilities in the community.

Table 6 Responsibility of Respondents

Responsibility	Frequency	Percentage
Peace committee member	10	20%
Community representative	6	12%
Government officer	9	18%
Business person	5	10%
Ordinary person	20	40%
Total	50	100%

Source: Data collected by the Researcher (2010)

The responsibility held in the society plays a big role for any person while resolving conflicts in community. This is true if the responsibility is backed by the authority. Of the 50 people who responded to this question (40%) were ordinary persons, 20% were Peace committee members, 18% were Government officers, 12% community representatives who included religious leaders, Women group leaders and youth representatives while 10% were business people.

Respondents' Education Level

The education level of respondents helps to find out the level of understanding and it improves knowledge of the laws and regulations related to conflict resolution. Table 7 shows the frequency of education level of respondents.

Table 7 Educational Level of Respondents

Education Level	Frequency	Percentage
Primary	22	44%
Secondary	11	22%
College	6	12%
Never been to school	11	22%
Total	50	100%

Source: Data collected by the Researcher (2010)

Among the respondents 44% had attained primary level, 22% had never been to school, and 12% had college education while 22% had secondary education too. This shows that some respondents were literate and others semiliterate which eases decision making.

The level of education helps to understand why some Peace committees judge cases beyond their jurisdiction. Most of the respondents had attained primary level hence simplifying the work of Peace committees. Peace committees' work involves interpretation of laws, sensitisation and creation of awareness to the people in society.

Existence of Conflicts and their Causes in Mwingi District

According to Fisher *et al* (2000:4), conflict refers to the pursuit of incompatible goals. Conflicts are a fact of life, inevitable, and often creative. However, the potential for conflict exists whenever and wherever people have contact. Conflicts can be resolved without violence and they often work to improve the situation of those who are involved. This basically depends on the type of conflict being experienced by an individual or a group.

Experience of Conflicts in Mwingi District

Respondents were asked whether they experienced any conflicts in the community. The biggest percentage 90% agreed that the community was facing different conflicts. This question seemed to be obvious. 10% however, felt they did not experience conflict or were ignorant of the conflict experience. Table 8 shows the conflicts that existed in the study area of Mwingi district.

Table 8: Experience of Conflicts in Mwingi District

Existence of Conflicts	Frequency	Percentage
Yes	45	90%
No	5	10%
Total	50	100%

Source: Data collected by the Researcher (2010)

Conflicts Identified in Mwingi District

The respondents identified a range of conflicts facing the community in Mwingi District which is inhabited by the Kamba community who borders the Somali community from the North eastern province. The kamba community are Agro-pastoralists who compete for pasture land with the Somali community who migrate to Kamba land in search of pasture and water crossing the government game reserve whose boundaries are contested by both communities.

Table 9: Conflicts identified in Mwingi District

Conflicts	Frequency	Percentage
Agro-Pastoralist Conflict	5	10%
Banditry/Thuggery	8	16%
Domestic Violence	6	12%
Leadership Wrangles	3	6%
Land Disputes	13	26%
Resource competition	7	14%
Tribal clashes	8	16%
	50	100%

Source: Data collected by the Researcher (2010)

Land related disputes were the highest (26 %) in the study area as indicated in Table 9 above. Mwingi district being a predominantly Agro-pastoralist area and being semi-arid land, disputes are bound to happen. These land conflicts arise in relation to either boundary disputes or succession disputes and grabbing of land by other family members.

This is confirmed by the fact that only 9% of land owners in Mwingi district have title deeds (ALRMP II report, May 2009.P 21). Uncontrolled land disputes create insecurity of individuals involved in such conflicts.

Clashes between the Kamba community and Somali community formed 16%. Both tribes' clashes as they look for pasture and water for their animals as Kamba community are Agro-pastoralists while the Somali community are purely pastoralists. Cases of cattle theft and Banditry including thuggery formed 16% where thugs from both the Somali and Kamba community steal livestock from either side pitting the community against the other as they trade accusations that people from either community has stolen from the other. Since either party may not produce the suspects, the accusation trading turns violent. Domestic Violence consisted of 12% which included quarrels, polygamy and extra marital affairs. When these conflicts escalate, they destabilise families and affect society at large. A family represents the smallest unit of the society, if that unit is not at peace, then the society as whole is affected. Family conflict can escalate into divorce, murder and neglect of families. Resource competition (14%) was catapulted by different factors bearing in mind that this is a community with high prevalence of poverty. The people compete for water and food and when these needs are not met deep rivalries often arise over their pursuit.

Agro-Pastoralist conflicts and Leadership Wrangles formed the least type of conflicts in Mwingi district both 10% and 6% respectively. Since most people practice Agro-pastoralism, there has been evidence of animal trespass that destroys the crops in the farms leading to conflicts both intra- and inter as the Kamba and Somali communities keep livestock. These conflicts are common and take long to be solved in the area especially if it is a dry season where animals do not have enough grass to feed on.

Lack of strong government machinery responsible for managing conflicts has led to corrupt leaders pit the Kamba and Somali communities against each other leading to bloody conflicts. It's not clear who is responsible for the people living at the peripheries boundaries of Mwingi District especially Ukasi and Ikime locations. Whenever a conflict

arises, there is confusion as to whether they should report to the authorities in North Eastern or Mwingi District.

Causes of conflicts in the community

In order to understand conflicts better and address them, their causes must be identified so that when a solution is sought, it addresses the root causes of the conflict. This helps in eliminating the conflict. Table 10 shows the causes of conflicts in Mwingi District.

Table 10: Causes of conflicts in Mwingi District

Causes of Conflict	Frequency	Percentage
Poverty	9	18%
Draught	5	10%
Prevalence of SALW	2	4%
Land Tenure system	11	22%
Corruption	4	8%
Poor Governance	6	12%
Resource Competition	7	14%
Cultural differences	6	12%
Totals	50	100%

Source: Data collected by the Researcher (2010)

From table 10; land tenure system was considered the major factor in causing conflicts in Mwingi district with 22%. Land tenure is the name given, particularly in common law systems, to the legal regime in which land is owned by an individual, who is said to "hold" the land. The term "tenure" is used to signify the relationship between tenant and lord, not the relationship between tenant and land (http://en.wikipedia.org/wiki/Land_tenure). Free hold land tenure system exists in this region and this is prone to land fragmentation. Because the demand for land for cultivation is high and its supply is constant, conflicts are likely to erupt due to people's desire to extend the land holding beyond their boundaries.

Resource competition and culture followed land tenure system both with 14% and 12% respectively. The competition for meagre resources such as water and pasture contributed to conflicts among the Kamba and Somali communities as well as among the kamba community. Those who do not have posed threat to the community as many a times would steal from those who have leading to conflicts. The cultural practices bring conflicts where men belief women are only to be seen but not to be heard. However, current crop of women demand their position in the society for their views to be heard but men would object to them leading to violence. The same happens where the elders feel that the youths should not contribute ideas on how the community affairs are run. As the youths assert their positions, there are disagreements based on culture as the youths are commanded to wait for their turn when they reach a certain age.

Poverty is defined as lack of means to satisfy basic social needs, as well as a feeling of powerlessness to break the cycle of poverty, insecurity of person and property. 18% of the respondents felt that poverty was contributing to conflicts in the area. The belief that poor people are not supposed to contribute ideas on the development of the area, there has been eminent clash between the haves and have-nots since majority of the inhabitants are poor owing to the fact that Mwingi District falls under Arid and Semi-arid area.

The existence of poverty among people creates the need for some people wanting to steal or cheat which results into community conflicts. Therefore ways of combating community poverty through promoting profitable, agriculture and creation of farms, income may be handy in fighting poverty. Poverty in itself contributed to almost all conflicts mentioned in the proceeding section. People are forced to engage in banditry and thuggery because they do not have food and money in their houses.

Poor governance, Corruption and prevalence of Small Arms and Light Weapons (SALW) formed 12%, 8% and 4% respectively. Poor government policy framework on conflict management brought confusion which led to intra and inter community conflicts. There was a confusion as to which institution among the Peace committees, Provincial administration and traditional elders are supposed to manage conflicts in this community.

Each of the parties claimed stake and authenticity of managing conflicts in the area where most of the conflicts managed by the provincial administration recurred due to corruption. Confusion and claim for legitimacy left the community in dilemma leading them to break into violence whenever there was misunderstanding since it was not clear who was to handle what. There were claims of corruption where conflicts were handled depending on how much one contributed to the parties managing the conflict. This was rampant from the provincial administration which almost guaranteed a recurrence of a conflict if they resolved one. The corrupt practices were reported to have infiltrated to some of the peace committee members who were not giving fair judgement to conflicts. Wide spread presence of illegal fire arms from the Somali community made it insecure for conflicts to be handled since the party possessing the arms would retaliate by using the fire arms against the other party including those involved in the resolution of the conflict.

Using Focus Group Discussion (FGD), held in Ukasi and Ikime locations to cross check some of the responses from respondents, the community accepted that conflicts existed in the community. The FGD participants confirmed that there were both inter and intra community conflicts that included religious differences with cultural dimension among the Somali and Kamba community as the Somali community believed that they should not be led by Women as most of the administrators in this area are women. There have been sharp differences among community groups on how group resources are being used where some members have been accused of misusing group funds in total disregard of the groups' by-laws. Land disputes featured prominently among the conflicts that affect intra community relationships including the family set up. The FGD participants pointed out that most of these conflicts were being caused by unmet needs for safety and participation coupled by a perception of unjust relationship among the community and provincial administration. They felt that the economic resources are not distributed fairly owing to governance and policy deficiencies. These are similar to what was identified by individual respondents in the previous section. The preceding discussion explored community conflicts and their causes and thus addresses objective one of this study.

Involvements of Peace Committees in Resolving Community Conflicts in Mwingi District.

Existing Methods of Resolving Community Conflicts

Local communities are constantly faced by conflicts and unmanaged conflicts become a threat to survival of the people. Conflicts tend to make people less effective in managing their welfare. Local community institutions promote order through resolving community conflicts expeditiously, fairly and cheaply since these institutions know their localities very well. In local communities of Mwingi district several avenues are used to resolve conflicts in communities. Table 11 shows the different methods of managing conflicts.

Table 11; Existing Methods of resolving community conflicts

Method	Frequency	Percentage
Clan Councils	3	6%
Provincial Administration	18	36%
Community Elders Mediation	27	54%
Peace committees	2	4%
Totals	50	100%

Source: Data collected by Researcher (2010)

From table 11, community elders are used to solve the highest number of conflicts, 54% in the community. However it is not the only option available in Mwingi district. Other methods include; Provincial Administration 36%, Peace committees 4% and Clan councils 6%. This study however concentrated on how Peace committees manage conflicts.

The Community Elders mediation, Clan councils and Peace committees only solve civil cases while Conflicts of criminal nature are sent to Provincial Administration who recommends the matter to be forwarded to the police and magistrate courts.

When respondents were asked whether Peace committees help in resolving conflicts, 42% agreed while 58% disagreed. Peace committees were thus considered not effective

because of low community awareness and competition between them and the provincial administration as well as unclear government policy on conflict management framework which is not clear to the conflicting parties. Peace committees use varying methods in resolving conflicts depending on the nature of conflicts and the parties involved. Table 12 14 shows the community perception on Peace committee's importance in resolving conflicts in the community.

Table 12 Peace committees help in Resolving Community conflicts in Mwingi district

Support	Frequency	Percentage
No	29	58%
Yes	21	42%
Total	50	100%

Source: Data collected by Researcher (2010)

Methods used by peace committees in Resolving Community Conflicts

Peace Committees courts charge fines on conflicting parties as a way to show repentance and to deter other people from doing or causing conflicts again. This therefore serves as a mechanism used by Peace committees to resolve conflicts in communities. These courts are expected to hear cases without fear or favour. For any Peace committee court to hear a conflict, at least seven members of the committee of twelve must be present. The chairperson heads the court and secretary notes the proceedings as other members are listening and discussing accordingly. Peace committee courts are the important tools in solving conflicts in communities. The Peace committee courts use Mediation 36%, Arbitration 24%, Reconciliation 24% and Facilitation 16% to resolve community conflicts. The method to be used depends on the conflict issue and the parties involved. This has been largely due to the fact that the Peace committees resolve Intra and Inter community conflicts. There are conflicts happening among the Kamba community members while there are others which involve the Kamba and Somali community who co-exist due to the shared boundaries where both interact through Kamba community

practicing Agro-pastoralism and Somali community practicing pastoralism. Table 13 shows percentage distribution on the methods used by Peace committees.

Table 13: Methods used by Peace Committees in Resolving Community Conflicts

Method	Frequency	Percentage
Facilitation	8	16%
Reconciliation	12	24%
Mediation	18	36%
Arbitration	12	24%
Totals	50	100%

Source: Data collected by Researcher (2010)

In order to triangulate the information received from the respondents, the FGD confirmed that peace committees are involved in handling community conflicts. The FGD confirmed that the peace committees mediated conflicts involving different parties while there are other conflict resolution actors who are also used to resolve conflicts in the community such as the provincial administration, clan councils and respected community elders. It was confirmed that the peace committees organize *barazas* to create awareness on how to co-exist peacefully and also reconcile the conflicting parties through the use of elders appointed by each of the conflicting parties where the peace committees facilitate the process.

Challenges Faced by Peace committees in Resolving Conflicts in Mwingi

As discussed in the preceding section, Peace Committees faced problems especially while dealing with conflicts in communities.

Table 14: Challenges Faced by Peace Committees in Resolving Conflicts

Challenge	Frequency	Percentage
Poor Govt. Policy framework	9	18%
Corruption	10	20%
Poor Communication	12	24%
Inadequate resources	5	10%
Uncontrolled SALW	2	4%
Inadequate Capacity	12	24%
Totals	50	100%

Source: Data collected by Researcher (2010)

From table 14, the major challenge to Peace Committees' functioning in conflicts management was inadequate capacity to discharge their responsibilities (24%). The Peace committees are ill equipped in terms of knowledge and skills for conflict management. Most of them do not have formal education which enables them to have skills and knowledge due to their low literacy levels. Most of them received very little training by Arid Land Resource management project which supported them as a local conflict management framework so as to reduce conflicts to their project areas.

Poor communication (24%) hindered the peace committee's work mainly through language barriers between the Somali and Kamba community as most of the members are from the Kamba community while Somali community do not understand Kiswahili which is a National language in Kenya. There have been delays to communicate the information whenever a conflict issue takes place in a certain location while there is no defined method on how information can reach the peace committees who in turn mobilize their members who go to the affected area. Due to fastness of the area and no developed infrastructure such as roads, it has been difficulty for the peace committees to reach the conflicts area in time especially during the rainy season.

Poor government policy framework (18%) and Corruption (20%) has undermined the efforts of Peace committees in the management of conflicts in Mwingi district. There is no clear government policy that recognizes and legitimizes peace committees as a

framework for conflict management in the local community. The ad hoc policies in existence leaves a room for legitimacy competition with provincial administration that are tainted with corruption as well as lack of proper laid down referral systems in case the peace committees are not able to resolve a conflict issue. Since there is a working relationship with Provincial administration that smells corruption especially dealing with criminal cases, some of the peace committees have been accused of corruption and favouritism. The fact that peace committee work is voluntary, there is high temptation to judge a case in favour of the party that gives them fat fees as there is no fixed amount that is supposed to be paid to them though they are only given a token to take care of their meals and transport.

On the other hand corruption of Peace committee members makes people lose confidence in the Peace committee system. This discourages them from respecting and participating in the activities of Peace committees. Corruption entails giving an inducement by an individual to gain favours from another person who is considered to have influence. Respondents felt that Peace committees were not impartial while solving the conflicts.

Corruption in Kenya is mainly a problem of the ethical standards of public officials and the members of the public. It impairs leadership and economic development in the society. Corruption generates administrative inefficiency and ineffectiveness by creating an atmosphere of distrust through all levels of public administration (<http://www.softkenya.com/law-kenya/corruption-kenya.htm>). This reduces productivity and delegation of authority is hindered. Corruption leads to dispensation of government services and distortion of the economy. Therefore corrupt leaders should be punished or else corruption will become uncontrollable at all levels of local leadership.

Uncontrolled Small Arms and Light Weapons (SALW) (4%) has posed a threat to human security due to the presence of illegal firearms along the Tana River basin which has its impact in Mwingi district. These arms are concentrated in Ukasi and Ikime locations as well as in the hands of the Somali pastoralist's community from Tana River and Garissa district.

Proposed Suggestions to Challenges Faced By Peace Committees

Given the challenges faced by Peace committees, it is important to identify solutions that may help to improve their performance. Suggestions from the community will prove viable alternatives since problems affect them directly. In table 15; are some of the suggestions to address the challenges.

Table 15: Peace Committees Overcoming Challenges

Description	Frequency	Percentage
Improve communication	4	8%
Avoid Corruption	5	10%
Promote public awareness	11	22%
Control of SALW	3	6%
Resource Mobilization to Support Peace Committee Activities	6	12%
Capacity Building	12	24%
Improve Policy Framework	9	18%
Total	50	100%

Source: Data collected by Researcher (2010)

The respondents made suggestions on how the Peace committees could overcome the challenges. 24% of the respondents suggested that the Peace committees could perform better if their technical capacity was improved. The peace committees needed more professional trainings to better equip them with knowledge and skills on how to manage community conflicts. There is need to improve on the Policy framework (18%) that will enable peace committees to function effectively and efficiently. There should be clear mandate and legitimacy given to peace committees that will give them a free hand to function as a local framework that manages conflicts expeditiously as they are drawn

from the local community and understands the local conflicts and dynamics. There should be clear divide between the peace committee's work and that of the provincial administration which has been tainted with corruption while managing conflicts as well as using their muscle and ignoring the local community wishes for fair management of local conflicts.

Promotion of public awareness (22%) that makes the community to understand who peace committees are and their functions will desist the community reliance on the provincial administration while managing their conflicts and focus on peace committees for support in managing their conflicts without favour or corrupt tendencies. Community training and sensitisation are important in improving Peace committees work. This probably is the most crucial factor to reduce problem of peace committees in managing community conflicts as it will create the knowledgeable critical mass needed. It eliminates ignorance among leaders and community members and creates awareness about laws and policies governing the function of peace committees as well as the law of the land. This will address the challenge of lack of knowledge of peace committee officials and the general public by increasing their participation in decision making.

Since peace committees work is based on voluntary services, there is need to mobilize resources(12%) to support peace committees activities to enable them reach the community and serve them better. The community mobilization for peace building initiatives should be both supported by the government and Non-governmental agencies to ensure the community benefit from the good intentions of the peace committees as a localized conflict management framework with a traditional touch that people are proud of. There is need to provide financial incentives to Peace committee officials. It is hoped that financial support would improve peace committee performance and reduce corruption. In case of availability of funds, Peace committees should be considered for payment since they perform tremendous work in communities.

Avoiding Corruption (10%) among the peace committees and handling conflicts transparently and honesty would tremendously improve their work and institute

confidence and lost glory for their much needed service to the community. The few corrupt leaders should also be censured from leadership. Censuring of corrupt Peace committee officials would address the problem of corruption in Mwingi District. Censuring involves removal from public office an incumbent who is considered a disgrace. This would be necessary and welcomed however, it needs sensitisation of masses on how to go about it. Failure to follow agreed procedure might lead to escalation of conflict in the community. Thus sensitisation of leaders and masses would help to educate them about the right procedures to follow in managing community affairs.

Improving Communication means (8%) among the Peace committees themselves, peace committees and government officials and ability to access their area of operation will be a key milestone in actualizing the peace committee dream. Communication is defined as a process by which we assign and convey meaning in an attempt to create shared understanding. This process requires a vast repertoire of skills in intrapersonal and interpersonal processing, listening, observing, speaking, questioning, analyzing, and evaluating. Use of these processes is developmental and transfers to all areas of life: home, school, community, work, and beyond. It is through communication that collaboration and cooperation occur (<http://www.k12.wa.us>). For the work of Peace committees to succeed and the community reap its fruits, they have to improve on how they communicate their work among different stakeholders. Their activities should be carried out transparently and conflicts handled by them made known to the community and even the procedure they follow should be known to the community so that the community may cultivate confidence in them and see them differently from the provincial administration. There is then a need for the peace committees to receive training in communication skills so as to improve their knowledge and skills.

The government should control the proliferation of small arms and light weapons (6%) as it has made the work of the Peace committees difficult since possessing illegal firearms is a criminal act punishable by a penal code in Kenya. Peace committees find themselves handling cases of Somali community who traditionally possess firearms and may want to use them against the Kamba community whenever there is a misunderstanding. The

biggest objective of the peace committees is to maintain community peace which becomes difficulty to attain when there are loose firearms in circulation which may be used at will by those who possess them posing danger to the entire community especially the Kamba community who do not possess these firearms as they are outlawed.

The FGDs concurred with the respondents that peace committees do face challenges in resolving community conflicts. The work of peace committees have been marred by political interference where politicians wish to influence the outcome of the verdict to be given on a conflict matter. This hinders the peace committees from giving a truthful and faithful judgement for fear of political attacks jeopardizing their already fluid legitimacy of handling community conflicts. Since the work of peace committees is voluntary, most of the peace committee members are illiterate which hinders them from producing a standard work especially producing reports for the conflicts handled. The literacy level also hampers their capacity of knowledge and skills in conflict resolution and management leaving them with deficiency in handling complex conflicts. The peace committees have faced economic challenges since most of their work is voluntary while they have personal and family needs. This has been a constraint to their performance of their duties efficiently and effectively. These challenges can be overcome through mass community mobilization for peace building and increasing the capacity of the peace committees that responds to both political and literacy levels.

CHAPTER FIVE

SUMMARY OF THE MAJOR FINDINGS, CONCLUSION AND RECOMMENDATIONS

Summary of the Major Findings

Community conflicts and their causes

Conflict is the pursuit of incompatible goals. The study revealed that conflicts existed in Mwingi district. This is true in that conflicts are bound to happen whenever people are living in an area. The identified conflicts included Agro-pastoralist conflicts which included animal trespass, Domestic violence, land disputes; Bandiry/Thuggery which included theft and murder, Leadership wrangles by political leaders and government officers, Resource competition as well as Tribal clashes between the Somali and Kamba communities. These conflicts were mainly caused by poverty, Draught, proliferation of SALW, Land Tenure system, Corruption, Poor Governance, Resource competition and cultural differences. It was found out that Peace committees play an important role in managing conflicts because they live with the people whom they serve in the same community. Certainly when the root causes of the conflicts are addressed, then conflicts can be easily settled.

Intervention of Peace Committees in Conflicts

It was found out from the study that peace committees employ various methods in resolving conflicts in their respective communities. This particularly depends on the type of the conflict and its intensity in the area. For example peace committees in Mwingi District have adhoc courts where they handle community conflicts from. They also help to reconcile conflicting parties; they can fine the defendant and compensate the victim, or forward the conflict to provincial administration or magistrate courts depending on the conflict nature.

Challenges Faced By Peace Committees in Conflict Management.

According to the research findings, it was found out that peace committees face a number of challenges in managing conflicts in communities. The challenges found out include Poor government policy framework which does not recognize and legitimize peace

committees as conflict management institutions, Corruption among peace committee members, poor means of communication, inadequate resources to conduct peace committee work as well as paying them incentives, proliferation of small arms and light weapons and inadequate capacity which involves inadequate skills and knowledge about conflict resolution.

Proposed Solution to the Challenges

From the study findings, it was noticed that in order for peace committees to perform better in conflict resolution, corrupt members among peace committees should be censured from duty and other people be recruited to work for the people. Corruption avoidance can only be eliminated when both peace committee members and the community make concerted efforts not to tolerate it any more (<http://www.softkenya.com/law-kenya/corruption-kenya.htm>). Promotion of public awareness, mass sensitizations and trainings about conflict management skills and peace building would work to improve peace committees' effectiveness in conflict management. Important to mention is that there is need to mobilize resources to support peace committee activities where they are fully equipped with resources which can facilitate them to access and respond to any emergence of a conflict. This can facilitate their transport to the conflict area as well as communication and mass campaigns. The court fines are hardly enough to provide stationary yet peace committees are expected to keep minutes for their meetings and to keep records for any reported conflicts and managed. Therefore peace committees should be financed by the government or supported by NGOs as they can not engage into income generation activities to support their services as they are busy handling conflicts within a big area. In order to improve communication, the peace committees are encouraged to learn the Somali language so as to be able to manage conflicts involving the Somali community where language becomes a barrier. There is also need for the Government or NGOs to support the peace committees with transport to ease their communication to different place where there are conflicts. Mechanisms should also be put in place on how the peace committees should communicate with the government institutions who handle conflicts of criminal nature. The government policy on curbing proliferation of small arms and light weapons should

be enforced in the areas of Ukasi and Ikime locations as the Somali community has flooded these areas with illegal firearms. To improve the capacity of the peace committees, there is a need to train the peace committees on peace building and conflict management to enhance their skills and knowledge on how to manage community conflicts. There has been a cry in Kenya to formulate a policy framework which recognizes the local community conflict management systems. The fragmented policies and acts do not give sufficient ground for peace committees to be legitimately recognized as a conflict management framework which is embedded in law and can receive government or NGO support to enhance their effectiveness and efficiency in managing community conflicts.

Conclusion

From the foregoing discussion, we can infer that conflict in the ASALs if well harmonized is a lone strategy for promoting a sense of sustainable nationhood in Kenya. Although Kenya has started the roadmap to a national policy on conflict management and peace building, more still is to be done to ensure that the aspirations and needs of the communities are addressed, however the Kenyan government has largely failed to manage conflicts in the ASALs as well as in other areas of Kenya. The presence of the state is utmost wanting especially when it is unable to prevent one community from fleeing and killing the other community. It is a classical retreat and absence of the state at most crucial moments. Conflict thus remains the single biggest obstacle to the development of ASALs in the Arid regions. This phenomenon behooves the respective governments, civil society, communities and international community to intervene by coming up with practical and sustainable peace building interventions. The realization of the Millennium Development Goal of halving the number of people living under poverty by year 2015 will remain a pipe dream if such security issues that spans national borders and affect a significant number of people are not addressed.

Recommendations

1. Establishment of Inter-faith Dialogue; It has been noted with considerable dismay that disputes arising between the religious faith groups of the Somalis who are Muslims and Kamba community who are pre-dominantly Christians often tend to degenerate into violence. In order to build longer relationships and co-existence in the two communities, there is need for the community to form a mechanism that will ensure inter-faith dialogue that will enhance Christian Muslim relationships in Mwingi district.

2. Establishment of Psychosocial and trauma healing programs; though this community has suffered from banditry and stock theft from both sides (Somali and Kamba), there are no healing and reconciliation initiatives which will address their psychosocial and trauma needs. Many victims and survivors of cattle rustling and banditry in different parts of Mwingi district are still living with trauma of losing loved ones, injuries, loss of property and livelihoods. Many cannot experience healing unless efforts are put to uncover the truth and effect reparations. There is need therefore, to institute measures to address these issues so that genuine reconciliation and healing can take place, which is critical for sustainable peace in Mwingi district.

3. Build Trust and Confidence among the Peace committees and the Community; Peace committees in Mwingi district should deliberately work to improve their relationship with the local community. This can be done through openness and honest cooperation about any issues arising in the community. Community members should also be ready to openly report their conflicts to the peace committees and be judged for any mistakes committed and accept the verdict given. In addition, the peace committees should also work on confidence building among the local populations whom they serve and should be given the necessary authority and facilitation to do their work.

4. Address the underlying causes of conflicts in the community; there is need to urgently address the conditions that cause or breed conflicts in Mwingi district as well as arid areas in general. These include poverty, corruption, land tenure systems, poor governance and policy frameworks, There is urgent need to efficiently manage well the recently

introduced Economic Stimulus Programme so as to reduce poverty to a meaningful levels as well as enhancing the Economic and Crimes policies to reach the grass roots to assist on alleviating corruption. People of Mwingi urgently need the hastening of land demarcation and adjudication to spread to the entire district to sort the question of land ownership which will enable people to respect land boundaries and reduce land related conflicts. Paradigm shift is need to revolutionalize our governance and popularly embrace democratic governance which will ensure the community participate in affairs that affect their lives including conflict management as it affects their performance in livelihoods. There is need to adopt and improve on the Proposed National Policy on Peace Building and Conflict Management that recognizes peace committees as local level conflict management framework.

5. Enactment of the legal and Policy framework for traditional conflict management mechanism; There have been disjointed policies on conflict management at the local levels where local communities are supposed to be involved in managing their own conflicts. The Provincial Administration Act and Arid Lands Resource Management project has a provision to form local mechanisms for conflict management to ensure smooth project implementation. The provincial administration uses their staffs that are employed from the community but are not well accepted by the community due to corruption allegations. The draft National Peace Building and Conflict Management policy is not very clear on peace committee's issues though they are mentioned as local level conflict management framework. There is need to have a code of conduct that define Peace committee's work and engagement criteria as well as giving them powers and avoid confusion with the provincial administration. It should be clear how their operations will be supported and financed and their reporting relationships with other government law enforcement arms.

Suggestions for Further Research

While in the field for data collection, the following area was noticed for further research.

- The impact of Small Arms and Light Weapons (SALW) on the conflict along the Tana River Basin.

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APPENDIX A; QUESTIONNAIRE

Dear respondent, I am Alex Musembi Musili; a student of Kampala International University pursuing a masters degree in Conflict Resolution and Peace building. I am carrying out a study on Conflicts in Arid and Semi- Arid Lands (Asals); A case study of Mwingi district in Kenya. I therefore kindly request for your cooperation and sincere assistance by filling this questionnaire so as to enable me complete the study successfully.

N.B;

- The exercise is purely for academic purposes. Therefore, any information given shall be treated with due confidence.
- The researcher will maintain anonymity in quoting specific statements unless permitted otherwise by the person(s) concerned.
- Information provided in this exercise will be treated with utmost confidentiality and will be solely used for the purpose of this research

Section A: Background Information:

1. Name.....

i) Sex

(a) Male ☐ (b) Female ☐

ii) Age

(a) 20-30 ☐ (b) 31-40 ☐ (c) 41-50 ☐ (d) 51-60 ☐
(e) 61-70 ☐ (f) 71-80 ☐

iii) Marital status,

(a) Single ☐ (b) married ☐ (c) widowed ☐ (d) divorced ☐

iv) Occupation.....

v). Household size

(a) 1-3 ☐ (b) 4-6 ☐ (c) 7-9 ☐
(d) More than 10 ☐

2. Responsibility held in society

- (a) Peace Committee member ☐
- (b) Community Representative ☐
- (c) Government officer ☐
- (d) Business person ☐
- (e) Community member ☐

3. Level of education

- (a) Primary ☐
- (b) Secondary ☐
- (c) College ☐
- (d) Never been to School ☐

Section B: Community Conflicts

4. Does this community experience conflicts? (a) Yes ☐ (b) No ☐

5. If yes, what are the conflicts in this community?.....

.....

.....

.....

6. What are the causes of these conflicts?.....

.....

.....

.....

.....

7. How do you resolve conflicts in this community?

.....

.....

.....

.....

8. Do Peace Committees help in resolving conflicts in this community?

(a) Yes ☐ (b) No ☐

i) If yes, how do Peace Committees help to resolve these conflicts?.....

.....

.....

.....

ii) If no, what do you do to resolve these conflicts?.....

.....

.....

.....

9. What methods do Peace Committees use to solve conflicts in the community?

.....

.....

.....

10. What challenges do Peace Committees face in resolving conflicts in the community?.....

.....

.....

.....

11. How are the above-mentioned challenges overcome?.....

.....

.....

12. What can you suggest to help PC to perform their duty of resolving conflicts in this communities?.....

.....

.....

Thank you Very Much

APPENDIX B: FOCUS GROUP DISCUSSIONS INTERVIEW GUIDE

- i) Have you witnessed any conflicts in this village?
- ii) What types of conflicts occur in this area?
- iii) What are the main causes of those conflicts?
- iv) How are those conflicts mentioned above handled?
- v) Are there any interventions of Peace committees in such conflicts?
- vi) What measures are employed by Peace committees to resolve conflicts?
- vii) What challenges are faced by Peace committees in resolving community conflicts?
- viii) What can be done to increase Peace committee's performance in conflict resolution?

Appendix C: Budget

ITEM	QUANTITY REQUIRED	UNIT COST	TOTAL COST OF ITEM	GRAND TOTAL
TRAVEL COSTS	3	\$50	\$150	\$150
RESEARCH ASSISTANT ALLOWANCES	2	\$100	\$200	\$200
STATIONARY	Assorted	\$100	\$100	\$100
SECRETARIAL SERVICES	Assorted	\$200	\$200	\$200
DATA TREATMENT & ANALYSIS	Assorted	\$500	\$500	\$500
PRODUCTION OF RESEARCH REPORTS	3 copies	\$50	\$150	\$150
	GRAND TOTAL			\$1,300

Appendix D: Time Frame

Activity	Nov 2009	Dec 2009	Jan 2010	Feb 2010	Mar 2010	Apr 2010	May 2010	June 2010	July 2010	Aug 2010
Recruitment of Research Assistants & Training	X									
Data Collection		X	X							
Data Analysis				X	X					
Writing of Thesis draft						X	X			
Submission of draft Thesis to KIU								X		
Defending of Thesis									X	
Submission of Final Thesis										X

ALEX MUSEMBI MUSILI, MCR (kiu), B.A. (Hons) Egerton

P.O. Box 477 – 90400- Mwingi, Kenya

Cell: +254-733-514315/ 720-858030 (Kenya) +252-2-4056678/+252-1-5821746

(Somalia)

Email: Alex_Musili@wvi.org/ musili.alex@gmail.com

Skype: musili.alex

Date of Birth: 5th November 1972

Nationality: Kenyan

EDUCATION

Masters Conflict Resolution and Peace Building- Kampala International University,
Uganda (May 2008 to May 2010)

Institute of Open and Distance Learning

Kampala, Uganda

Bachelor of Arts – Egerton University- Kenya

Faculty of Social Sciences, 1994 – 1998

Specializations: **History** (Major), Sociology and Literature.

Other Professional studies taken

Monitoring and Evaluation- AMREF International Training Centre, Nairobi (2010)

Specialization: M&E framework design, PME&L programming, Result Based Management (RBM), Program Assessments and Evaluations, Research and knowledge management.

Policy Advocacy- MS-TCDC, Arusha, Tanzania (2007)

Specialization: Design, Development of Advocacy strategies and civil Society engagement.

Post Conflict Development- MS-TCDC, Arusha Tanzania (2005)

Specialization: Conflict Sensitive Programming.

Advanced Project cycle management: Training with British Council affiliated centre in Nairobi in July 2004.

Conflict sensitivity training and Programming: ToT skills for Local Capacities for Peace/Do No Harm methodologies by AmaNet, WV Peace Network for Eastern Africa.

Child Protection and Participation training facilitated by World Vision International Team from Africa Region and Global Centre (July 2009) and Child Trafficking by ANNPCAN Regional Office.

Cost Reduction Strategies to sustain competitiveness in Recession training by CIAR Africa (August 2009)

Safe and Secure Approaches to Field Environment (SSAFE) training (June 2009) By United Nations Department of Safety and Security at the Humanitarian Peace Support School, Nairobi.

Environmental Impact Assessment/Audit training (April 2009) by Africa Nazarene University, Kenya (Registered as Associate Expert in EAI/EA).

Emergency Preparedness and Disaster Management: Attended training by Presbyterian Church of USA Disaster Preparedness training in February 2002.

Micro-Computer Application Packages

Department of Computer Science, Egerton University (1995)

Specializations: Micro Computer Application Packages and now Proficient in MS Word, Excel, PowerPoint, Internet Explorer, Lotus Notes, Power Point and SPSS for data analysis.

PROFESSIONAL EXPERIENCE

World Vision International- Somalia Program

Peace Building and Child Protection Project Manager- Expatriate.

Various locations (Bay, Bakool, Middle Juba and Somaliland Regions of Somalia and Somaliland)

October, 2006 – To date.

Program Strategy and Implementation:

- Provide leadership in the development and design of Peace Building and Child Protection Project strategies, project proposals, their appraisal, implementation, monitoring and evaluation.
- Ensure the cross-cutting issues of Child Protection, Peace building and youth involvement are addressed within the program context and institutionally.
- Keep the project apprised of program and country wide trends in relation to peace building and Child Protection.
- Oversee Coordination between projects in order to ensure conflict sensitivity and Child Well Being Outcomes adherence and identify lessons learned from ex-post evaluations into the structure of new programs.
- Initiate the development and management of Child Friendly Space (CFS) to address the psychosocial needs of children affected by war.
- Initiate and implement conflict management frameworks which include formation of peace committees, Peace centers and early warning for early action conflict monitoring systems.
- Ensure establishment of Child protection referral systems are put in place for community and organizational protection standards and reporting as per the three levels.

Operations Management:

- Develop and supervise project budgets and spending.
- Support the Regional Coordinator to offer oversight of project's field operations including operations, administration, logistics, procurement, budgeting, financial accounting and project monitoring.
- Oversee project staff recruitment in cooperation with the human resources manager and program management team, ensuring that program operations comply with Somaliland labor laws.
- Ensure compliance with administrative requirements in cooperation with the grants, finance and procurement department.
- In Liaison with the Regional Coordinator ensure the safety and well-being of project staff, being the focal point for project staff based in the field and liaising with the technical teams for the smooth running of the project.

Monitoring, Evaluation, Reporting, and Learning (MERL):

- Supervise planning, implementation, monitoring and evaluation of the project in close cooperation with the Regional Coordinator, other Project Managers, and the Technical Unit.
- Monitor spending and provide Project financial management of donor grants including variance explanations.
- Develop a strategic monitoring and evaluation system and action plan to achieve maximum results at project level, and initiate and oversee its implementation in collaboration with the Ministry Quality Department and the Regional Program Officer.
- Ensure World Vision Somalia conflict Sensitivity and peace analysis is regularly documented and circulated as appropriate through carrying out Making Sense of Turbulent Contexts (*MSTC*) and Local Capacities for Peace/Do No Harm (*LCP/DNH*).
- Remain informed of new developments in the wider peace building and Child Protection fields through linkages with AmaNet (WVI East Africa Peace Building Network) and PAXNeT (WVI global Peace Network) and Child Well Being Outcomes Communities of Practice.

Managing people:

World Vision International- Somalia Program

Peace Building and Child Protection Project Manager- Expatriate.

Various locations (Bay, Bakool, Middle Juba and Somaliland Regions of Somalia and Somaliland)

October, 2006 – To date.

Program Strategy and Implementation:

- Provide leadership in the development and design of Peace Building and Child Protection Project strategies, project proposals, their appraisal, implementation, monitoring and evaluation.
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- Ensure World Vision Somalia conflict Sensitivity and peace analysis is regularly documented and circulated as appropriate through carrying out Making Sense of Turbulent Contexts (*MSTC*) and Local Capacities for Peace/Do No Harm (*LCP/DNH*).
- Remain informed of new developments in the wider peace building and Child Protection fields through linkages with AmaNet (WVI East Africa Peace Building Network) and PAXNeT (WVI global Peace Network) and Child Well Being Outcomes Communities of Practice.

Managing people:

- Provide coaching, mentoring and supervision to the Project Staffs and build their capacity and skills in independent project management with an emphasis on financial management.
- Staff capacity building in relevant fields related to project planning and management as well as partners collaborating with World Vision Somalia.
- Support the Regional Coordinator to manage staff and oversee the management of field offices.
- Lead on the recruitment of consultants to deliver specific components of the project.
- Promote good communication and sharing of information among the staff team in the field offices, and the main office in Nairobi.

Program delivery:

- Coordinate with other World Vision Somalia/Somaliland programs to maximize overall impact and mutual learning.
- Develop program/project management tools for the effective delivery of the scheme.

External liaison:

- Represent World Vision Somalia/Somaliland at relevant meetings with, government, donors, UN and peace and Child Protection actors and WVI regional teams and promote through Advocacy a healthy work relationship with all stakeholders.
- Undertake regular Advocacy, communication and consultation with World Vision partners, relevant donors and other stakeholders as relevant.
- Oversee quality of programmatic financial and program reports to Nairobi office and the donors.
- Participated in developing the Child Protection and Peace Building Regional Learning centers strategies in Tanzania and Rwanda respectively.
- Liaise with UNDP and other Peace Building Organizations in ensuring the Community Safety Framework initiatives are implemented to ensure violence reduction and safety of the citizens.

UNHCR/ NCKK (National Council of Churches of Kenya)

Field Officer- Peace Education

Dadaab Refugee Camps

July, 2003 – September 2006

- Responsible for designing and implementing Peace education and Conflict resolution Program to the eight different Nationalities living in the camps.
- Developing Peace Education curriculum for use by Refugee community and local host community on behalf of UNHCR.
- Co-ordination of project activities in the three Dadaab camps of Ifo, Dagahaley and Hagadera.
- Planning, organising and Facilitating Peace building training programmes, seminars and Advocacy awareness campaigns for the Refugees Children, Community and Local host Community.
- Liaising with the Kenyan Ministry of Education officials and other Like Minded Education organizations in Developing Primary and Secondary Peace Education Curriculum for use by Refugee children.
- Monitoring and Evaluation of community and school programme activities.
- Recruitment, Administration and training of Peace Education Teachers and Facilitators.
- Keeping close collaboration with our sister programmes of reproductive Health and HIV/AIDS.
- Acting as Liaison officer between our organization, UNHCR Community Services and other operating Agencies and the donors and carrying out the duties and responsibilities of Logistics and Transport officer for NCKK Field office.
- Preparation of Monthly, Special and Sub Project Monitoring Report (SPMR), Budget preparation presentation and Fund Raising through proposal writing, negotiation and defending.

National Council of Churches of Kenya (NCCCK)

Interfaith Community Advocacy facilitator (National Agenda for Peace Program)

Lower Eastern Region: April, 2002 – June, 2003

- District co-ordinator, **National Agenda for Peace (NAP)** programme responsible for Inter-faith Community mobilization, Initiation of District Peace Forums, Negotiations and Reconciliation, Programme Activities Co-ordination, Community Conflict Management trainings, monitoring, Coordination with other Civil Society Organizations, technical Report Writing and Presentation.
- **Constituency Monitor for PRE-ELECTION violence Monitoring** programme responsible for district programme Activities Co-ordination, Coordination with other Civil Society Organizations, monitoring campaign rallies, technical Report Writing.
- **Constituency Organizer for Kenya Domestic Observation Programme (K-DoP)** responsible for Community mobilization, programme Activities Co-ordination, Recruitment of Poll Watchers, training, monitoring Campaign events, technical Report Writing and Payment to poll watchers.
- Accredited Observer for the year 2002 General Elections in Kenya.

WFP/GoK/ACTION AID INTERNATIONAL

Emergency Project Officer

Emergency Operations- Mwingi June, 2001 – March 2002

- Coordination of Food distribution and reporting in Mwingi District.
- Receive food from Gok, WFP and other Donors.
- Organize transportation of food to the distribution sites.
- Training of Partner Agencies Food Monitors.
- Supporting training for Community relief committees.
- Monitoring of food movement and distribution.
- Managing conflicts within the community arising from Resource allocation.
- Support the WFP Food Monitors while monitoring the whole Food Aid and Food Security monitoring.
- Giving weekly, Monthly, Quarterly and Annual reports to the DSG and WFP.
- Co-ordinator for FFW Activities to three Divisions with a population of 162,000 people.
- Staff supervision, liaison and Coordination with other partner Agencies and Collection, Collation and writing Technical Reports.

WFP/GoK/ACTION AID INTERNATIONAL

Emergency Food Monitor

Emergency Operations- Mwingi February, 2001 – June 2001

- Community and local Administration Mobilization.
- Oversee food distribution in the area of operation.
- Train community relief committees.
- Ensure adequate and secure food storage.
- Monitor food distribution, food basket and food usage.
- Facilitation of community based activities connected to food Aid.
- Conflict Management and Collection and collation of Food distribution reports and writing District monthly reports.

CLARION/CHRECE- Centre for Law and Research International/ Centre for Human Rights and Civic Education

Advocacy Program Officer

Human Rights Advocacy- Mwingi December, 1999 – January 2001

- Research and investigations on Human Rights abuses and Corruption allegations.
- Initiating Peace Forums for Peace Advocacy.
- Human Rights Advocacy Program activity co-ordination,

- General programme/ project administration and community training on Human Rights Advocacy.
- Liaison with GoK, Police Departments and other Civil Society partners.
- Project Proposal writing for fund raising and Financial Management.

GENESIS DEVELOPMENT ASSISTANCE

Field Officer (Volunteer)

Nguutani Location- Mwingi

March, 1999 – August, 1999

- Trainee on Community Development matters
- Community / group organisation and Mobilization.
- Initiation of IGA activities to the vulnerable community groups.
- Preparation and evaluation of I.G.A's (Income Generation Activities) efficiency and impact.
- Liaison with Civil Society Organizations dealing with I.G.As for resource mobilization and support.

CHRISTIAN CHILDREN'S FUND

Community Development Facilitator (Trainee- while on Field Attachment)

Migwani Family and Child Helper Program- Mwingi March, 1997 - October, 1997

- Introduction to principles of project cycle management and mandates, strategies as well as policies and regulations of humanitarian donor institutions.
- Support design and financial/programmatic monitoring of Food for Work projects in Migwani Division, Mwingi District.
- Child Sponsorship Identification for support, Group mobilization and organisation.
- Preparation of group food requests, quantification of work done, distribution of food for work.
- Preparation of community development monthly reports.

CONSULTANCY SERVICES UNDERTAKEN

Genesis Development Assistance, Migwani Division

February 1999

- Carried out a social Economic Survey in Migwani Division Commissioned by GENESIS community Development Assistance.

National Council of Churches of Kenya, Lower Eastern Region

June 2002

- Trained Regional Disaster Management Team for NCCCK's Lower Eastern Church Leaders, District Co-ordinating Committees at Machakos funded by Presbyterian Church of USA.

August 2002

- Carried out a Nation wide end of project evaluation for National Agenda for Peace Program commissioned by National Council of Churches of Kenya.

Tharaka integrated development Assistance (TIDA), Muumoni Division

August 2002

- Trained Board and Inter- C.B.O. members on **Project Planning and Management**

Kajiado Youths Peace Initiative, Kajiado District

September 2002

- Trained Kajiado Peace Initiative Youths on Community Peace Building & Conflict Management.

World Vision International- Somalia Program (In house assignments)

- **April 2007-** Carried out LCP assessment for the Food Security Project in Waajid District, Bakool region.
- **February 2008-** Carried out MSTC (Making Sense of turbulent Context) Assessment for Somalia and Somaliland.

- **June 2008-** Carried out LCP training and Assessment for World Vision Kenya staffs at Winam ADP in Kisumu, Kenya.
- **July 2008-** Carried out LCP Assessment for HEA program within Bakool Region culminating to increased funding for the sector.
- **November 2009-** Carried out LCP/DNH assessment for Somaliland Program in AWDAL region resulting in potential Peace Building funding by different donors.

RELATED SKILLS AND EXPERTISE

- **Extensive international travel:** Tanzania (2005), Somalia (2006), Ethiopia (2007), Uganda (2008), South Africa (2008), Brazil (2008), Rwanda (2010).
Intercultural activities: Enrolled for French language classes in 2005- 2006 but have not perfected the art since I discontinued the classes when I left my former employment.
- **Member of Editorial Board-** Peace Seeker, WVI East Africa Peace Network (AmaNet) Quarterly Newsletter and World Vision Somalia Child Protection Newsletter, **News Vision**.
- **Member of World Vision Somalia Job Evaluation Committee for all National Job Positions.**
- **Board of Governors Chairman for Masavi Girls High School appointed by Minister for Education, GoK for a period of three years starting 2006.**

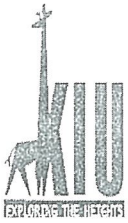
LANGUAGES

Kamba	Mother Tongue
English	Excellent
French	Not sure
Kiswahili	Excellent

REFEREES

Simon Nzioka	Stephen Munyiri Maina
Box 1160-00621 Nairobi	Regional Coordinator
Cell: +254722307125	World Vision International
Email: simonzioka@yahoo.com	Box 56527-00200 Nairobi
	Tel. +254-733-536088/ +254-729-863729
	Email: Stephen_Munyiri@wvi.org

Paulaw Kitheka
P.o. Box 521 KNH, Nairobi- Kenya
Cell: +254720-874025/ +254733-879197 (Kenya)
Cell: +243-990514475 (Eastern DRC) Email- kpime@yahoo.com



Kampala International University
PO Box 20000
Kampala

Institute of Open and Distance Learning

10.09.2009

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE : MUSILI ALEX MUSEMBI (MCR/22573/72/DF)

This is to introduce to you the above named who is a student in the Institute of Open and Distance Learning pursuing a Master of Arts in Conflict Resolution and Peace Building.

He would like to carry out research in your organization entitled: **The Challenges of Resolving Community Conflicts: A Case Study of Mwingi District Peace Committee, Kenya.**

Any assistance rendered to him regarding his research will be highly appreciated.

Yours truly,

Kute Julius Warren

Deputy Director,

Institute of Open and Distance Learning

+256782654429

+254710141914

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