

**THE INFLUENCE OF FOUR SELECTED MUSLIM NON-GOVERNMENTAL
ORGANIZATIONS ON EDUCATION AND HUMANITARIAN WORK IN
MANDERA COUNTY, KENYA (1991-2018)**

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DECLARATION

I declare that this thesis is my original work and has not been presented for a degree or academic award in any other university/institution.

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DEDICATION

This thesis is dedicated to my family: My dear wife Halima, and my three children, Zaid, Suheila and Mohamed.

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LIST OF ABBREVIATIONS AND ACRONYMS

AMA:	Africa Muslim Agency
AEDT:	Africa Education & Development Trust
AS:	<i>(Aleihi ssalam)</i> Peace be unto him
IET:	Islamic Education Trust
IR:	Islamic Relief
ITN:	Islamic Trust of Nigeria
KCPE:	Kenya Certificate of Primary Education
KCSE:	Kenya Certificate of Secondary Education
KNBS:	Kenya National Bureau of Statistics
KNEC:	Kenya National Examination Council
MCA:	Member of County Assembly
MCG:	Mandera County Government
MEDS:	Mandera Educational Development Society
MESC:	Mandera East Sub-County
MIT:	Mandera Islamic Trust
MWL:	Muslim world League
NAMIS:	Nigeria Association of Model Islamic Schools
NGOs:	Non-Governmental Organizations
PBUH:	Peace Be upon Him
SPSS:	Statistical Package for Social Sciences
SWT:	<i>(Subhanahu Wa Taalla)</i> Glory be to Him. The most exalted

- TVET:** Technical and Vocational Education and Training
- UNICEF:** United Nation International Children' s Emergency Fund
- WAMY:** World Assembly of Muslim Youth

OPERATIONAL DEFINITION OF TERMS

Bottom-up approach: A development approach where locals participate in the decision-making process by initiating projects.

Capacity Building: The skills acquisition process that the community must undergo in the process of their empowerment.

Community Empowerment: The process of creating opportunities for marginalized people through the development of skills for self-sufficiency with the focus of eliminating the future need for charity.

Community: A group of people who belong to the same ethnic group or culture. In this study it refers to the Somali clans that live in Mandera East.

Corner tribes: A name given by the colonial British Government to refer to minority sub-clans that live in North Eastern region. In Mandera the clans that form the Corner tribes include Shirmoge, Leisan, Sheghal, Warabeye, Shabele and Gababein.

Education Development: Activities carried out in order to enhance learning and teaching in educational institutions such as teacher training and enhancing school facilities.

Education: Formal and non-formal processes of acquisition of knowledge, skills and attitudes which are aimed at developing a person.

Humanitarian needs: These are needs such as food, water, shelter, healthcare and education needed to sustain life.

Humanitarian work: Activities geared towards saving lives, alleviating suffering, maintaining dignity through the provision of relief food, healthcare, education and other livelihood support to people affected by droughts, conflicts, poverty or other emergencies.

Local community: The clans living in Mandera County which are: Dogodia, Gare, Murule and Corner tribes.

Muslim NGOs: Non-profit organizations that operate independently of the government and carry out aid work on the basis of their Islamic faith, while using charitable funds from Islamic organizations.

Poverty: A condition characterized by deprivation of basic human needs such as food, water, shelter, health and education.

Top-down approach: A development approach where decision making is centralized and projects are planned and controlled by the top officials of an organization, while the local people have little say or control in the kind of development projects to be carried out.

GLOSSARY

- Adl:*** Social justice
- Al-tatawwu:*** Acts of voluntarism which encompasses whatever one does willingly for the benefit of others for the sake of Allah.
- Amana:*** Guardianship or having custody
- Da' awa:*** The propagation and teaching of Islamic beliefs and practices.
- Dhul-Hijjah:*** The twelfth month of Islamic calendar when Muslims perform pilgrimage in Makkah.
- Eid-ul-Adh haa:*** Islamic festival of sacrifice marked on the 10th day of *Dhul-Hijjah* in remembrance of prophet Ibrahim (AS) who showed willingness to sacrifice his son Ismail (AS) but Allah (S.W.T) gave him a ram to sacrifice.
- Falah:*** Success
- Fiqh:*** Islamic Jurisprudence
- Hadith:*** Sayings and records of the traditions of Prophet Muhammad (Peace be upon him)
- Iftar:*** The evening meals used to break the fast during the month of *Ramadhan*
- Ihsan:*** Pursuit of excellence
- Ikhlas:*** Purity, devotion, sincerity, loyalty and faithfulness to Allah (SWT) .

- Khilafah:*** Man' s role as God' s vicegerent on earth or it can also mean Islamic ruler
- Kharaj:*** A specific percentage of income levied on land or property.
- Khums:*** *It means one fifth.* It refers to obligatory charity given out by someone who acquires wealth from treasures, spoils of war, minerals, irrigated land etc.
- Maalim:*** A Muslim teacher who teaches the noble Qur'an and basic Islamic principles
- Madrasa:*** An Islamic school where students learn Islamic subjects such as the Qur'an, sayings and traditions of prophet Mohamed (peace be upon him), tawhid (the oneness of Allah) etc.
- Murtad:*** A person who renounced Islam and converted to another religion or atheism after being a Muslim.
- Ramadhan:*** The ninth month of the Islamic calendar when Muslims observe fasting from dawn to sunset.
- Rahma:*** Compassion or kindness
- Riba:*** Usury (Excess which results from predetermined interest which a lender receives over and above the principle.)

Sadaqa: A voluntary charitable act towards another being as a result of generosity, compassion or faith.

Sadaqatul Jariyah: Charitable acts that continue to bring good deeds even after the death of the person who carries out as far as the charity exists e.g. construction of wells

Sheikh: A Muslim scholar, one qualified in the religion of Islam and settles disputes among Muslims

Tafsir: Qur'anic exegesis

Tawheed: Belief in the oneness of Allah (S.W.T) in the sense that He is one, unique and has no partner in His essence and attributes.

Tawheed Al-Rubuubiyah: Oneness of Divine Lordship, meaning believing in Allah as one and unique with regard to his actions such as creation, sovereignty, control, giving life and death etc

Tazkiyah: Cleansing and purification from undesired effects and qualities and the development of desired qualities

Udhiya (Qurbani): Sacrificial animals offered for the sake of Allah (S.W.T) during Eid-ul-Adh haa.

Ushr: It means one tenth which is an obligatory charity levied on the products obtained from non-irrigated land.

Waqf: A charitable endowment under Islamic law which involves donation of property such as land building or other assets for charitable purposes with no intention of reclaiming the asset.

Zakat: An obligatory charity given once a year by those who are able to the poor, the needy and other deserving categories of recipients.

Zakatul - fitr: Alms paid at the end of the month of *Ramadhan*

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ABSTRACT

This thesis is entitled the influence of four selected Muslim non-governmental organizations on education and humanitarian work in Mandera East Sub-County (MESOC), Kenya (1991-2018). The study was specifically aimed at exploring the involvement of Muslim NGOs in education and other humanitarian sectors in MESOC, finding out the challenges facing them while carrying out education and other humanitarian activities, and establishing the involvement of the local community in the education and other humanitarian activities. The data of this study was obtained from primary and secondary sources. The study population was 220 participants. 202 beneficiaries of the Muslim NGOs' activities, 30% from each NGO, were randomly selected from a list given by the Muslim NGOs. The other participants were four representatives of the Muslim NGOs, seven school principals and three elected Members of the County Assembly representing the areas in MESOC where the NGOs operate. The study was guided by the Islamic State Welfare Theory and the Alternative Development Theory. The study was also guided by the principle of altruism as championed by the Islamic State Welfare Theory. Alternative development is development from 'below' and below refers to both community and NGOs. The study used purposive sampling method in selecting the representatives of the four Muslim NGOs, the seven school principals and the three MCAs. The data was collected using questionnaires and interviews. SPSS method was used to analyse the questionnaires and coding categories was used to analyse the interviews. The collected data was presented using tables, graphs and figures. The study found out that sponsoring students in secondary schools and provision of relief food are the main activities carried out by the Muslim NGOs in Mandera East Sub-County. However, AMA engages in construction of classrooms and provides other limited facilities to schools such as books and furniture. AMA also engages in construction of wells and dams. Islamic Relief provides healthcare services such as training of medical staff, organizing medical camps, and immunization. The local community is not involved in the design and planning of the projects and selection of the educational beneficiaries of the Muslim NGOs. The Main challenges the NGOs face are lack of funds, insecurity, clanism, government restrictions and overdependence on donor. The study generally found out that few of the Muslim NGOs are engaged in capacity building measures and hence the methods they use in solving the humanitarian and educational needs of the local community lack sustainability.

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background to the Study

The main goals of Muslim non-governmental organizations (NGOs) include provision of humanitarian assistance to the poor and needy Muslims affected by poverty, drought or other natural calamities; provision of educational assistance; peace building and reconciliation initiatives; human rights advocacy, among others. Helping the needy and giving charity are obligations in Islam. Some of the charities given out by Muslims are optional while others are obligatory. Optional charities (*sadaqa*) can be given out by a Muslim at any time to any person in need, while an obligatory charity called *Zakah* is given out once a year by those who are able. The following verse in the Qur'an outlines people who are supposed to be given *Zakah*:

The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise. (Qur'an, 9:60).

Muslim NGOs play the role of coordinating humanitarian activities funded through charities given out by Muslims and other international donors. According to Hawthorne (2004:88) the establishment of Muslim NGOs dates back to the 1970s, in countries such as Qatar, Saudi Arabia, Oman, Syria and United Arab Emirates.

Today international Muslim NGOs operating around the globe include, Islamic Relief (IR) which is based in Britain, World assembly of Muslim Youth (WAMY) based in

Saudi Arabia, Africa Muslim Agency (AMA) based in Kuwait and Qatar Charity based in Qatar, among others. Most of the international Muslim NGOs are based in countries in the Arabian Peninsula; Saudi Arabia, Kuwait, Qatar and United Arab Emirates. There are a number of international Muslim NGOs that operate in Africa and Asia. This can be attributed to the fact that most of the Muslim populations are found in these two continents. Similarly, Africa and Asia are both characterized by civil wars, poverty and natural catastrophes that require charitable assistance.

According to Saggiomo (2012:2) civil wars and natural catastrophes led to significance increase of humanitarian aid among the affected population in Africa. In Africa, Muslim NGOs operate in countries such as Nigeria, Somalia, Sudan, Senegal and Kenya. According to Adebayo (2005:48) Nigeria experienced the emergence of Muslim NGOs that offer education for the disadvantaged orphaned Muslim children. Prominent among them are Islamic Trust Nigeria (ITN), Nigeria Association of Model Islamic School (NAMIS) and Islamic Education Trust (IET) in Minna, Niger State of Nigeria.

Somalia is another African country that has been affected by civil wars since the fall of the government of Siyad Bare in 1991. The country experienced an unprecedented humanitarian crisis which led to emergence of Muslim NGOs. According to Saggiomo (2012:7), the intervention of the United Nations in Somalia in 1992 encouraged Muslim NGOs to participate and contribute to education development and humanitarian assistance. The humanitarian activities carried out by the Muslim NGOs in Somalia include provision of food, water, education assistance and healthcare services. NGOs in

Somalia have replaced the role of the central government since there is no functioning government. NGOs that support the education sector in Somalia include Zamzam Foundation, AMA and WAMY.

Muslim NGOs are also active in Kenya. After the collapse of the government of Somalia in 1991, there was an influx of refugees from Somalia into Kenya. These refugees brought a major challenge to the Kenyan government in providing education opportunities and other forms of humanitarian services to the large number of refugees. These challenges faced by the country called for intervention and it is at this point that a lot of Muslim NGOs emerged in order to respond to the humanitarian crisis. (Saggiomo, 2014:7).

Muslim NGOs operating in Kenya can be categorized into international and national NGOs. The international Muslim NGOs include Africa Muslim Agency (AMA), World Assembly of Muslim Youth (WAMY), Islamic Relief (IR) and Muslim World League (MWL). AMA carries out humanitarian activities which include, helping the orphans and the vulnerable by providing relief and emergency aid. According to Agolla (2014:6), WAMY provides humanitarian services to the vulnerable groups and sponsors needy children in various parts of Kenya which include Nairobi, the Coastal region, and the Northern regions in Mandera, Garissa and Wajir. Also included is the upper Eastern part of Kenya- Isiolo, Moyale and Marsabit.

The international Muslim organizations that carry out educational activities in Kenya include Africa Muslim Agency (AMA), World assembly of Muslim Youth (WAMY),

and Islamic Relief. WAMY operates a number of schools in Kenya which include WAMY Boys High School and WAMY Girls in Nairobi.

The educational institutions operated by Africa Muslim Agency include Ghanima Girls Secondary School in Kajiado and Umma University which has its main campus in Kajiado. The students at Umma University get interest free loans from Africa Education Development Trust.

The national Muslim NGOs that operate in Kenya include Africa Education and Development Trust (AEDT), Supreme Council of Kenya Muslims (SUPKEM), Umaa Foundation, Haki Africa, and the Islamic Foundation of Kenya.

Supreme Council of Kenya Muslims (SUPKEM) is an umbrella body representing all Muslim societies and mosque committees in Kenya. SUPKEM is the leading Muslim organization that provides united Muslim leadership in Kenya. The organization was formed in 1973. (<https://www.supkem.org/>) SUPKEM operates educational institutions at Jamia Mosque in Nairobi. The courses offered include vocational training for women, computer training and Arabic language classes.

Africa Education & Development Trust (AEDT) is a national Muslim NGO that is based in Nairobi, Kenya, which was established in 2012. This NGO gives interest-free loans to Muslim students from marginalized areas (Mombasa, Moyale, Mandera, Garissa and Wajir) who want to pursue undergraduate and post-graduate studies. Since its establishment, AEDT has sponsored 350 students (www.elimishatrufund.or.ke).

Nine Muslim NGOs operate in Mandera East Sub-County. These are Africa Muslim Agency (AMA), World Assembly of Muslim Youth (WAMY), Africa Education and Development Trust (AEDT), Mandera Islamic Trust (MIT), Mandera Education Development Society (MEDS), Recida, Najda Foundation, Islamic Relief and Al-Muntada Al-Islam.

Out of the nine, the study mainly assessed the activities of four of them, which are: Africa Muslim Agency (AMA), Islamic Relief (IR), Mandera Educational Development Society (MEDS) and Najda Foundation. AMA and IR are international Muslim NGOs while MEDS and Najda Foundation are local. AMA, MEDS and Islamic Relief carry out educational and humanitarian activities, while Najda Foundation confines itself to humanitarian activities.

Africa Muslim Agency (AMA) was established by Abdurahman Al-Sumait in Kuwait in 1982. The primary vision of Africa Muslim Agency is to uplift the standards of living, uphold morality, and improve the levels of education of the neediest and deserving cases in the continent of Africa. The main objective of the organization is to provide food, water, shelter, medical care and education (Kinyua, 2012).

Islamic Relief was established by Dr. Hany Al-Banna and the students from the University of Birmingham in the UK in response to the famine that was being experienced in Africa (www.islamic-relief.org). Islamic Relief envisions a world where communities are empowered, social obligations are fulfilled, and people respond as one to the suffering of others. Its main objective is to enable communities to prepare for

occurrence of such disasters, be able to mitigate their effects if and when they occur, and on its part, respond by providing relief, protection and recovery mechanisms when the marginalized and the vulnerable, and to voice their needs and address root the causes of poverty (www.islamic-relief.org).

Mandera Educational Development Society was established in 1986 by Sheikh Ahmed Mursal, popularly known as Sheikh Sudan, in Mandera, Kenya. The main objective of MEDS is to provide financial assistance and humanitarian aid to orphans and poor children in order to safeguard their dignity and honour. Najda Foundation is a local NGO in Mandera County, established by Muhudeen Maalim in 2014. The main objective of Najda Foundation is to carry out development projects that will bring relief to the poor and starving people in Mandera County.

The Muslim NGOs operating in Mandera East Sub-County have been engaged in the provision of educational assistance and humanitarian aid in Mandera County for a number of years, and have been given millions of shillings collected through *Zakah* and other forms of charities.

It is from this backdrop that this research intended to examine whether or not the Muslim NGOs have helped improve the quality of education, and alleviated suffering among the marginalized and vulnerable populations through their humanitarian activities in Mandera East Sub-County. The research as well intended to find out the challenges facing the NGOs in their attempts to carry out their activities in the same area and establish whether

the design and implementation of the Muslim NGOs' activities involve participation of the local communities.

1.2 Statement of the Problem

The overriding objective of the Muslim NGOs operating in Mandera East Sub-County is to transform people' s lives by helping the poor and needy members of the society, and to bring about development. However, the practices of the Muslim NGOs on the ground are different. Kihara (2013), states that Muslim NGO officials receive inducements from needy persons in order to consider them for humanitarian assistance. The idea of creating social justice through equitable distribution of resources is a core principal in Islam. Muslim NGOs in Mandera East Sub-County have been striving to meet the needs of the local community in education, and other forms of humanitarian wants, for more than 30 years but still the demand on the ground is high. Khaulah Bint `Amir (May Allah be pleased with her) reported that the Messenger of Allah said, "Some men abuse Allah' s Property (that is, public money and funds). They will go to Hell on the Day of Resurrection" . (*Al- Bukhari*).

Kihara (2013), further asserted that Muslim NGOs have created artificial dependency syndrome among the beneficiaries rather than making them self-reliant and independent. In the long run, the Muslim NGOs are not seen to bring about development. On the other hand, some scholars such as Addo (2017) are of the view that Muslim NGOs are greatly contributing to the development of the Muslim community.

It is the contradictions in the statements of different scholars, such as Kihara (2013) and Addo (2017) that motivated the researcher to undertake this study in order to assess the educational activities and other forms of humanitarian interventions of the Muslim NGOs in Mandera East Sub-County.

1.3 Objectives of the Study

The study set out to:

1. Assess the involvement of the Muslim NGOs in education and other forms of humanitarian assistance in Mandera East Sub-County from 1991 to 2018
2. Find out the challenges facing Muslim NGOs while carrying out education and other forms of humanitarian activities in Mandera East Sub-County.
3. Establish the involvement of the local communities in education and other forms of humanitarian activities carried out by the Muslim NGOs in Mandera East Sub-County.

1.4 Research Questions

1. What are the educational and other forms of humanitarian activities carried out by Muslim NGOs in Mandera East Sub-County?
2. What are the challenges faced by the Muslim NGOs while carrying out their educational support and other humanitarian activities in Mandera East Sub-County?

3. To what extent are the local communities of Mandera East Sub-County involved in the educational support programmes and other humanitarian assistance activities of the Muslim NGOs?

1.5 Research Premises

The study was based on the following research premises:

1. The main activities carried out by the Muslim NGOs in Mandera East Sub-County are sponsoring students in secondary schools and provision of relief food.
2. The main challenges faced by the Muslim NGOs operating in Mandera East Sub-County are limited resources and insecurity.
3. The local communities in Mandera East Sub-county are involved in the design of educational and other forms of humanitarian assistance activities of the Muslim NGOs.

1.6 Justification and Significance of the Study

The rationale of the study was that the Muslim NGOs operating in Mandera East Sub-County fill in the gaps in educational and other humanitarian needs not met by the central and county governments. Since Islam emphasizes long-lasting, humanitarian interventions that change people' s lives, this study assessed the impacts of the Muslim NGOs' interventions so far in Mandera East Sub-County.

The findings of this research revealed the challenges that the Muslim NGOs face in their attempts to improve the standards of living, quality of education and nutritional values in the foods eaten by the marginalized and hungry populations in MESC. The identification

of the challenges would assist in determining mitigation measures that can be undertaken to ensure that the educational assistance programmes and other charitable, humanitarian activities of the Muslim NGOs become successful in future. These challenges will also guide policy makers in making decisions related to eradication of extreme poverty, hunger and malnutrition in MESC. The study will also guide policy makers on issues related to universal primary education for all in line with Millennium Development Goals that the Kenyan Government is aiming to achieve.

The findings of the research are useful to all sectors as it adds to the existing literature on Muslim NGOs. This research can also be used to understand the role of Muslim NGOs in offering educational assistance and other forms of humanitarian support in the study area. The people of MESC would also benefit from the findings of this research because it creates awareness about education and other humanitarian work carried out by the Muslim NGOs and enlightens them on ways in which they can participate and own part of the activities of the Muslim NGOs. This study is also significant to the stakeholders such as the county and national governments in making sound policies with regard to Muslim NGOs' activities in the study area, such as resource mobilization and strategies for developing self-reliance.

1.7 Scope and Limitation

The study was carried out in Mandera East Sub-County and it mainly focused on the extent to which the four selected Muslim NGOs try to provide educational support and

other forms of charitable, humanitarian assistance to the people in the study area from 1991 to 2018.

The study was specifically aimed at finding out the activities of the four Muslim NGOs in providing educational support and other forms of charitable, humanitarian assistance in MESC, the extent to which the local community is involved in the activities of the Muslim NGOs, and the challenges faced by the Muslim NGOs. There are nine Muslim NGOs that operate in Mandera East sub-county but the study mainly assessed the activities of four selected Muslim NGOs which are: Islamic Relief, Mandera Education Development Society, Najda Foundation and Africa Muslim Agency. The four Muslim NGOs were selected because they are the major ones in the study area in provision of educational support and humanitarian assistance to the local people. Mandera East Sub-County was chosen because out of the twelve Muslim NGOs operating in Mandera County, nine of them operate in MESC and all the Muslim NGOs operating in Mandera County have their offices in this area since it is the headquarters of Mandera County government.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

This chapter has reviewed literature related to the three main objectives of the study. These include literature related to: Muslim NGOs' activities in providing educational support and other forms of humanitarian assistance, challenges facing the Muslim NGOs, and community involvement in Muslim NGOs' activities. Finally, theoretical and conceptual framework of the study are discussed.

2.2 Muslim NGOs' Activities on Educational Support & other Forms of Charitable, Humanitarian Assistance

Addo (2017) stated that the significant increase of the role of NGOs gained in poverty reduction is a reflection of their capacities to reach the minority in society, and respond to their needs. NGOs as compared to States/governments are flexible and receptive both in their approaches and implementation, which makes them more relatable, especially when it comes to projects that deal with grassroots levels. The approaches to poverty reduction used by the NGOs entail pro-poor growth, microfinance, asset accumulation, basic service provision, and advocacy strategies that define the direct and indirect operations of NGOs in their efforts to reduce poverty.

Saengouthay (2015) discusses the Influence of Non-Governmental Organizations (NGOs) on Primary Education Policy in Laos. According to him the fact that NGOs have limited influence on policy outcomes is attributed partly to their limited financial capacity and

partly the limits of their specialised expertise to support and convince the government for policy change. The deciding factor, nevertheless, is the government's reluctance to integrate NGOs' advice and recommendations into Lao primary education policy due to its wariness of NGOs' influence, particularly on politically sensitive issues.

According to Saggiomo (2014) many Muslim NGOs have combined their efforts to establish centres of learning. He further shares that many Muslim NGOs in Somalia such as Al-Islah, Zamzam, Imam Shafii and SADDO have combined their efforts and established many centres of learning in various parts of Somalia. His ideas were significant to this study because he highlighted the education activities carried out by the various Muslim NGOs.

Duh (2014) states that the main objectives of Muslim NGOs such as WAMY and Muslim Aid in education development are sponsoring Muslim students, publishing and distributing of Islamic literature, establishing Muslim Youth Camps to build their capacity in both spiritual and financial support to the families of the needy Muslim student. Duh's ideas enriched this study because he discussed the education activities of the Muslim NGOs which include sponsoring students whose parents are poor and cannot afford to educate their children. However, Duh's study did not suggest approaches that can be used by the Muslim NGOs to empower the local communities in areas that they operate so that they can effectively tackle the issue of poverty. However, this study suggests approaches that Muslim NGOs can use to empower the local community.

Alaa (2012), states that the intervention of foreign donors in the agriculture sector is not enough to achieve effective development. He states that foreign assistance creates a culture of dependency and laziness economy that enforced people to be trapped into a cycle of poverty. Furthermore, aid only postpones the basic solutions to crucial development problems by tentatively ameliorating their manifestations without tackling their root causes.

Some scholars argue that the interventions of NGOs do not alleviate poverty. Dama, (2009) states that there is overwhelming evidence that poverty has not been alleviated by amongst majority of those poor people that Perrnaculture Trust of Botswana (PTB), a development NGO, set out to assist. Despite the organization having embarked on running some projects for poor people, such as backyard gardens, its beneficiaries are still languishing in poverty. The conditions of those that received chickens, houses and backward gardens did improve, albeit momentarily. Dama' s analysis of the PTB project cannot be used to generalize the impacts of all projects carried out by the NGOs.

Ahmed (2009) states that, both Al-Haramayn and AMA support education of the poor in Africa. He states that both of them could easily adapt the legal system of the host country, in particular with the regard to national education programme. He argues that the two Muslim organizations' agenda is to pursue *da' awa* through education and thus compete with the missionary institutions which give both secular and religious education. He further argues that, their main objective is to improve the living conditions of the Muslims and offers them skills to improve chances of employment.

According to Sarof (2007), Muslim NGOs have undertaken a wide range of functions around the globe. These include, provision of medical care, clean water, sanitary facilities and management of emergencies (such as injuries from disasters). He further states that all the Muslim NGOs are faith based organizations and select the community for assistance. He explains further that the main factor of the selection criteria used in offering humanitarian services include, the competency of the Muslim NGOs to respond to a given situation, the safety of the aid worker and feasibility. This reviewed work was important to this study because it helped in understanding the criteria used by the Muslim NGOs in selecting the beneficiaries of the humanitarian needs.

Krafess (2005) discusses ways in which Muslim NGOs can mobilize human and financial resources for a variety of humanitarian programmes which include *Zakah*, *waqf*, alms, *Ramadhan* campaign and *qurbani*. He also mentions activities which Muslim NGOs can engage in which include relief food, sponsorship of orphans, micro credit and development of projects such as construction of canals, wells and *Qurbani* operation. Krafess' article was important to this study because it highlights the major humanitarian activities carried out by the Muslim NGOs and mentions ways in which the Muslim NGOs can fund their projects.

According to Salih (2002), Muslim NGOs provide humanitarian assistance to communities affected by natural disasters, famine and epidemics and other community development projects such as drilling of boreholes and construction of canals for irrigation. He argues that Muslim NGOs offering humanitarian services on the African

continent use their service as the vehicle of spreading political agenda. He states that they combine both faith and material rewards among the disenfranchised poor Muslim countries. His study was important to this research because he examines the various humanitarian activities carried out by the Muslim NGOs. However his study is limited in the sense that he looks at the Muslim NGOs from subjective perspectives by stating that the Muslim NGOs play a role in the proliferation of violence, shifting the democratic process and monopolizing aspects of economic operation without providing evidence of equal measures. His work was important to this study since he discusses the humanitarian activities of the Muslim NGOs.

Mwakimako (1995), states that the Muslim population is in deep and extensive poverty which is likely to create high pressure in the operation of the Muslim NGOs. A higher percentage of the expenditure of most Muslim NGOs is used in helping the parents of poor Muslims pay for their children' s education. He further states that Muslim NGOs have not outlined job creation as part of their objectives nor have they outlined provision of shelter, credit facilities and food production. The main objective of Mwakimako' s article was to stress on the fact that Muslim NGOs are not solving the root cause of the problems faced by the Muslim communities.

2.3 Challenges Facing Muslim NGOs

Kihara (2013), states that natural and human instigated factors cause food insecurity in Isiolo County. Some of the challenges he mentioned include inadequacy of rainfall, soil infertility, poor infrastructure, and insecurity as a result of civil conflicts. Kihara' s thesis

was useful to this study because the climatic conditions of Isiolo are similar to Mandera and both counties face threats of insecurity.

Mwanza (2013) argues that the challenges facing the Muslim NGOs are limited to financial resources especially among the national NGOs. He shares that, because of financial difficulties, the Muslim NGOs cannot employ adequate staff and most of their projects both education and humanitarian work depend on foreign aid which lacks self-sustainability. He further argued that, duplication of work among the Muslim NGOs due to poor networking or mistrust and lack of co-operation greatly affected their operation in general. In his thesis, he ascertains that most NGOs are fragmented because they do not share information on their activities. As a result most of the NGOs are literally doing the same programme as others even when they do not have the capacity of doing. Mwanza's study was important to this study because he mentioned challenges facing the Muslim NGOs in general. In his study, Mwanza did not mention methods of solving these challenges and he has not used a theoretical approach in his analysis. This study proposes measures to the challenges facing the Muslim NGOs in MESC in their attempt to sponsor education and provide humanitarian aid to the community.

Ali (2012) discussed inter-clan feuds in Mandera East in his MA thesis. He states that inter-clan fighting in Mandera East has been instigated by poorly defined grazing land tenure rights. Ali's thesis was important to this study because it was used to highlight the challenges facing Muslim NGOs while operating in MESC.

Kinyua (2012) mentions some of the Islamic leadership challenges that are realized in Kenya which include power struggles among the Islamic leadership institutions. He Discusses strategies used by SUPKEM to avoid leadership crisis which include strict accounting leadership practices and rules aimed at improving SUPKEM governance, separation of religion from politics activities, more attention for leadership ethics and corporate social responsibility, rules for executive remuneration, protection of members' interests, attention for affiliate members' needs, interests and a long term view towards value creation.

Chakawarika (2011), states that, there is tension between the government and NGOs operating in Zimbabwe which affected the work of the NGOs. In his thesis, he argues that the government accuses the NGOs of regime change advocacy, engaging in violence and monopolizing aspects of economic operations. Chakawarika' s study was significant because similar tension exists between some Muslim NGOs and the government of Kenya because of the issue of global terrorism. Chakarawika' s study was too brief and did not provide solution to the tension between the NGOs and the government of Zimbabwe.

Lynch (2011) states that the 1998 bombing of the United States Embassy in Nairobi followed by the attacks of 11 September 2001 and the subsequent ' war on terror' caused significant problems for Islamic non-governmental organizations (NGOs) in Kenya. Many Muslim groups were forced out of the country. Christian and Muslim collaboration on peace building was also strongly affected in sometimes contradictory

ways: while suspicion grew among some groups. She further adds that the new constitution, approved in August 2010, continues to produce shifting allegiances among groups in Kenya that affect the goals, alliances and work of Islamic NGOs in the country.

Petersen (2011) argues that Muslim population in marginalized areas is in deep poverty which could cause challenges to the operation of Muslim NGOs. He states that many Muslim NGOs are involved in the process of sponsoring education, for instance, International Islamic Charitable Organization sponsors hundreds of schools in Africa and Asia in order to overcome the darkness of ignorance. He shares that most parents whose children are under the care of Muslim NGOs also rely on the same NGO for financial support for poverty alleviation. Although Petersen's idea of over-reliance on NGO is true he does not suggest ways in which this cycle of overreliance can be broken. Peterson's ideas of over-reliance of the Muslim NGOs were useful in the understanding educational development in MESC. This study therefore helped in revealing the cause on over-reliance of the Muslim NGOs and suggested methods that can be employed by the Muslim NGOs and stakeholders to mitigate such over-reliance.

Bahmad (2007) discusses the challenges facing Palestinian Muslim NGOs. Some of the challenges she mentions include financial dependency on foreign donors, rivalry between Muslim NGOs and application procedures, and conditions linked with foreign funding with particular agenda. Her dissertation was important to this study because Muslim NGOs in Kenya, MESC in particular face similar challenges. Foreign donors dictate to

the local NGOs and give specific mandate (such as relief food) to run. This study unveiled the challenges Muslim NGOs face as a result of dependency on foreign aid.

2.4 Communities Involvement in Muslim NGOs' Activities

Brown (2009) state that NGOs are accountable often times to beneficiaries who may be unable to meet the whole cost of what they receive. He quotes Michael Szporluk who states that a Framework for Understanding Accountability of International NGOs and Global Good Governance, NGOs must be obligated to the principle of "democratic accountability." Large international organizations must be accountable to those who are affected by their actions or decisions. The Charter serves as a mid-point between community-based organizations (CBOs) and INGOs that have sway over what decisions are made and how they are executed-all in a method of transparency.

The issue of communities' participation in NGOs was extensively discussed by several scholars. Godana (2014), argues that communities participation in NGOs in Ethiopia include negotiations with local government to get land for projects such as construction of schools, holding discussion with the community leaders on various projects such as implementation of programs and contribution of money and labour. He argues that communities are rarely involved in policy and human right issues. Godana' s research was important to this study because he discusses ways in which communities can be involved in the activities of Muslim NGOs.

In the developing world, international and national NGOs play an important role in development. Fraser (2013) states that NGOs offer services national governments are

unable to offer to their citizens. During the famine crisis of 1970s and 1980s in Ethiopia, NGOs provided hundreds of thousands of people with the means of survival and the regime also tried to keep the NGOs under the tight control since they reflected western values and economic abundance. He further states that Ethiopia is highly dependent on external assistance and a large majority of funds are channeled through NGOs. Fraser's thesis confirms the fact that NGOs operating in many countries in Africa are in response to issues that governments have failed to tackle.

Moyo (2012) discussed the issue of community participation in non-governmental organizations in Zimbabwe. He states that the purpose of the community participation in the NGOs is to create opportunities for local people, to participate in planning, decision making, implementation, allocation and distribution of resources. In his findings, he states that, the communities do not have a choice on the type of project they want, because the NGOs fear that wider involvement of the local people in various projects would slow down their planning and make them lose control of the communities and the projects. In his thesis, he highlighted other factors that might inhibit community participation in NGOs which include poverty, illiteracy, cultural factors and gender biases. Moyo's research was significant to this study because he discusses factors that might hinder community participation in NGOs. Moyo's study does not provide effective methods of mitigating these factors that hinder community participation.

Salehin (2011), states that women in Bangladesh do not join any NGOs' activities due to the perception that Muslim NGOs encourage women to be outside their homes. He states

that Muslim NGOs provide the opportunity for women to discuss, share, learn and teach each other about Islam. He concludes that provision of interest free loans motivates women to participate in Muslim NGOs in Bangladesh. Salehin' s study was significant to this study because it highlights the participation of women in Muslim NGOs. However Salehin' s article was mainly focused on how Muslim NGOs have changed the lives of rural women in Bangladesh.

Ndiaye' s (2007), states that Islam has made charity obligation for those who have means. According to him charitable activities that a Muslim can engage in include payment of *Zakat* which is paid once a year, *Zakatul-fitr*, *Sadaqa* and *Waqf*. Muslim NGOs have a responsibility of collecting and distributing these charities to the needy Muslims. Ndiaye' s research was significant to this study because it discussed the strategies used by Muslim NGOs in resource mobilization in order to help communities develop self-reliance.

2.5 Research Gaps

In view of the literature reviewed in this chapter (2.0), it is quite evident to the best of my knowledge that there is a knowledge gap that needs to be filled in order to address effectively the issue of Muslim NGOs' activities in educational support and other forms of humanitarian assistance in Mandera East Sub-County, Kenya.

Kihara (2013) and Ali (2012) were the very few studies that discussed Muslim NGOs operating in North Eastern Province of Kenya particularly in Mandera East Sub-County.

These reviewed studies address specific aspects of NGOs such as challenges facing NGOs, those facing communities' participation in NGOs' activities or humanitarian activities of NGOs. The gap is that there is a need for a comprehensive study that tackles and addresses all these issues effectively. This study, therefore, addressed these research need in an attempt to fill the knowledge gap.

2.6 Theoretical Framework

The study used the Islamic State Welfare Theory and the Alternative Development Theory as explained here below:

2.6.1 Islamic State Welfare Theory

The Islamic State Welfare Theory was developed by Khurshid in 1955 and it is based on the Islamic standards derived from the Qur'an and *Hadith*. Khurshid Ahmad (1980:178-179; 1994:19-20) outlined four philosophical foundations of the Islamic approach to development, as follows:

1. *Tawhid*, which refers to God' s unity and sovereignty which lays down the rules of God-man and man-man relationships.
2. *Rububiyah*, which refers to Divine arrangements for nourishment, sustenance and directing things towards their perfection. To Khurshid Ahmad, this is the fundamental law of universe which throws light on the Divine model for the useful development of resources and their mutual support and sharing. It is in the context of this Divine arrangement, he says, that human efforts take place.
3. *Khilafah*, which refers to man' s role as God' s vicegerent on earth. It defines the status and role of man, and specifies the responsibilities of man as a Muslim and as the

Muslim ummah. It is from this, Khurshid Ahmad says, that entails with the unique Islamic concept of man' s trusteeship, moral, political and economic, and the principles of social organization

4. *Tazkiyah*, which refers to “ purification plus growth” . Khurshid Ahmad says it is the mission of all the Prophets of God to perform the *tazkiyah* of man in all his relationships – with God, with man, with the natural environment and with society and the state.

Ul Hassan (2010:234) states that Khurshid' s concept of development is based on the notion of *Tazkiyah*, which directs man to *Falah* - success in this world and the Hereafter.

(Bhat, 2016: 6) stated that according to Kurshid, *Zakat* is regarded as the most significant tool in the Islamic economy for equal income distribution and the elimination of poverty and economic exploitation from society. It creates awareness in the individual of his responsibility towards the upholding of justice and the welfare of his fellow men. *Zakat* is a broad term of which *Zakat* al-Mal is one component. *Ushr* (one tenth levied on agricultural produce), *Khums* (one fifth levied on spils of war), *Kharaj* (an agricultural tax levied on non-Muslims) and other levies are also an integral part of this Islamic fiscal tool.

2.6.2 The Alternative Development Theory

According to Petersen (2010:346), the theory was developed in the early 1970s as a result of dissatisfaction with mainstream development theory. Development Theory is a combination of four main theories: Modernization, dependency, world system and globalization.

The Alternative Development Theory is a post development one and it is mainly aimed at interpreting development efforts carried out in developed countries. It introduced alternative practices and redefined the goal of development (Petersen, 2010: 84).

Masullo-Jiménez & Ospina (2017: 101) also state that “ In terms of the appearance of specific alternative development concepts, some of those that have gained room in the global agenda have included: local development (Pecqueur, 1989: European Commission, 2010: The Countryside Agency - UK, 2013), participatory development (World Bank, 1992), human development (UNDP, 1990) among others.”

Alternative development is the development from ‘ below’ , and ‘ below’ refers to both community and NGOs. In alternative development theory, development must be undertaken from within and geared towards local needs. (Petersen, 2010: 86). Alternative development theory is directly opposite to globalization approach of development theory which has basically a top down process in which local communities play less. The theory introduced new understanding of development focused on social and community development and human flourishing (Petersen, 2010: 6).

Dag Hammarskjold foundation’ s report of 1975 outlined three principles of the alternative development theory. These principles are as follows:

1. **Need oriented:** responding to both material and non-material human needs. This means that development should be geared towards the satisfaction of needs, beginning with it the eradication of poverty. The basic needs include food, water, shelter, health and education

2. Endogenous: It is derived from locally determined priorities, self-reliant, emphasizing on maximizing community strengths and resources. Dag Hammarskjold foundation (1975:7) states “ Development is endogenous: it springs from the heart of each society which relies first on its own strengths and resources, and defines in sovereignty the vision of its future”

3. Ecologically sound: attention to sustainable and equitable resources use.

Based on structural transformation in social, economic and spatial relationships, in order to fasten the participative decision making required, the above three principles are important concepts of alternative development theory (Ekini, 1992: 99-100).

The study applied some of the concepts of Alternative Development Theory which were deemed relevant to the objectives of the study. These included basic needs, empowerment and community participation.

According to Alternative Development Theory, development should be geared to the satisfaction of needs, endogenous and self-reliant in harmony with the environment (Petersen, 2000: 346). This means that the goals and objectives of the NGOs should be geared towards the basic needs of the local community.

The study assessed the basic needs that the Muslim NGOs in Mandera East Sub-County (MESCC) aim to satisfy which were mainly educational and other humanitarian needs of the local communities and the challenges they face while carrying out their activities.

The study assessed whether the Muslim NGOs in MESCC engage in the empowerment of the local community in order to enable them to become self-reliant. In alternative

development theory, community empowerment is achieved through bottom-up approach. According to World Bank (2002), empowerment is the process of enhancing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes.

Another key concept of the theory that was used in this study is community participation. The Alternative Development theory champions a bottom up approach to development where the community is the agent of the alternative development. Petersen, (2000: 344) states, “ It is widely accepted that development efforts are more successful where there is participation from the community as the NGOs play key roles on the ground in developing co-operation” . Specific and practical measures to facilitate participation include the creation of open access citizen forum, activities meeting to increase awareness of rights and responsibilities, training of women etc. The study assessed the involvement of the local community in decision making, planning, implementation and monitoring of projects.

Inclusion refers to involvement of communities in decision making, planning, implementation and monitoring of projects. The communities should work together, organize themselves, and mobilize resources to solve problems of common interest. Communities should also have the ability to call service providers to account in terms of their policies, actions and use of funds.

The study was also guided by the principle of altruism as championed by the Islamic State Welfare theory. Altruism refers to helping others without expecting something in

return. The Qur'an states, " We feed you for the sake of Allah only. We wish for no rewards nor thanks from you." The Qur'an (59:9) also states, " They give preference to them over themselves – even concerning the thing that they themselves urgently need." The study assessed how charitable organizations in Mandera East Sub-County operate within the value of altruism as encouraged by Islam in the provision of humanitarian and education to the needy and the poor.

2.7 Conceptual Framework

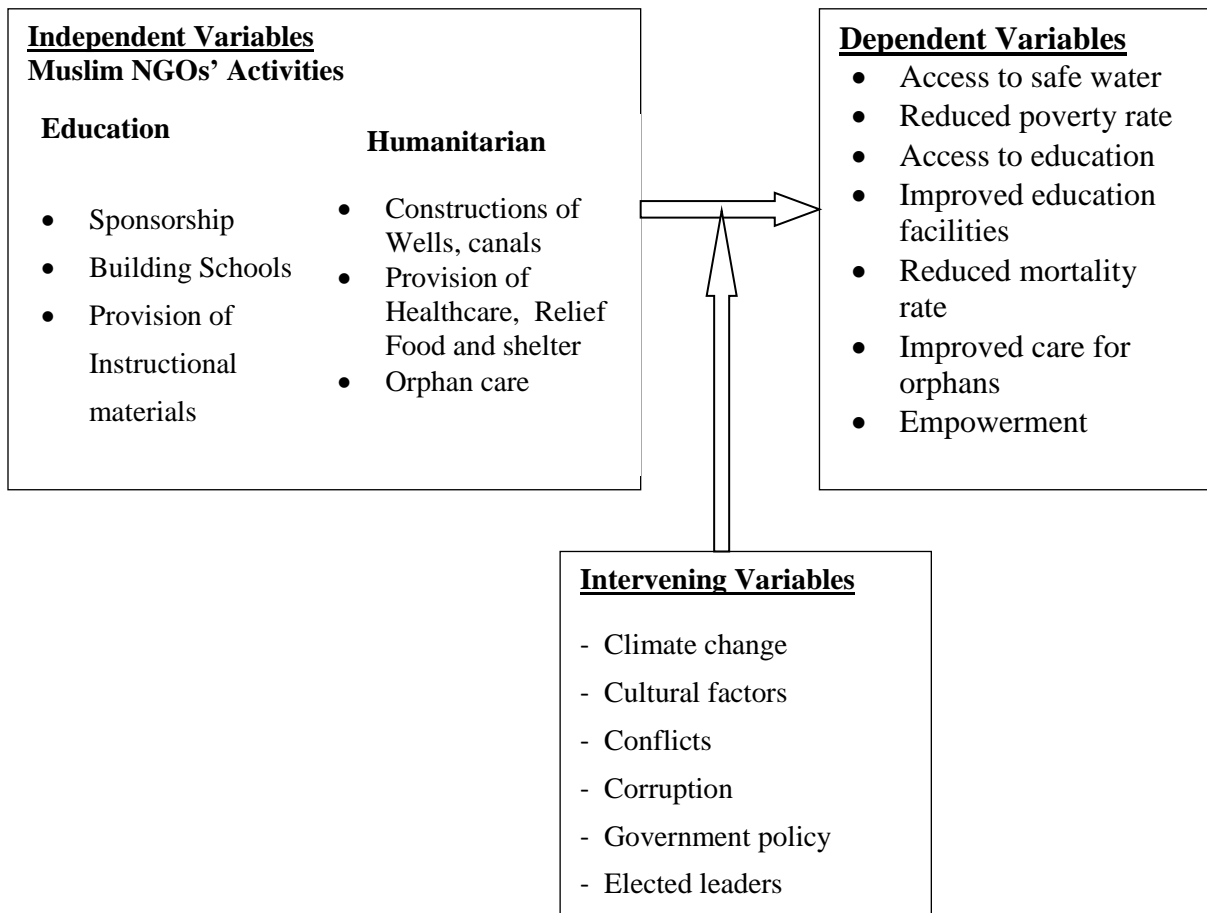


Figure 2.1: A Conceptual Framework of NGOs' Activities on Education and Humanitarian Work

Figure 2.1 is a conceptual framework which is based on the basic needs of Alternative Development Theory. When communities are unable to meet their basic needs such as food, water, health and education, then the government or the NGOs intervene to provide those needs. These activities the NGOs carry out form the independent variable. The outcome of the NGOs' interventions may include access to safe water, empowerment, poverty eradication and access to education. These outcomes form the dependent variables. There are other factors that may modify the outcome of the NGOs' activities which include climatic condition, conflicts, government policy regarding NGOs' operation in the area among others. These factors form the intervening variables.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on the research methodology that was used in carrying out this study. It gives a clear description of the research design, sampling methods, target population, data collection techniques and methods of data analysis. It also explains the ethical consideration of the study.

3.2 Research Design

The research design used in this study was field survey which was both qualitative and quantitative. Quantitative data was collected through questionnaires while qualitative data was collected through interviews. Interviews were conducted with four representatives of the Muslim NGOs operating in Mandera East Sub-county (MESC) in order to assess the types of educational support and other forms of humanitarian interventions the Muslim NGOs carry out. Quantitative data was collected through questionnaires from the beneficiaries of the Muslim NGOs' activities in order to find out the level of community involvement in the NGOs' activities.

Three elected members of the County Assembly representing the areas in which the Muslim NGOs operate were interviewed because they are opinion leaders and stakeholders in the community, and understand the rate at which the locals in the area of study get involved. Seven principals of the schools where beneficiaries of educational support of the Muslim NGOs study were also interviewed.

3.3 Variables

In this study, different variables were considered: dependent variables were the outcome of educational support and other forms of charitable humanitarian interventions of the NGOs, while independent variables were the activities of the Muslim NGOs to influence education and carry out humanitarian work in MESC.

3.4 Study Area

The study was carried out in Mandera East Sub-County (MESC) which borders the Republic of Somalia to the East and Ethiopia to the North. (*See the map overleaf*). The rationale for choosing Mandera East Sub-County is that out of the twelve Muslim NGOs operating in Mandera County, nine of them operate in MESC and all the Muslim NGOs operating in Mandera County have their offices in this area since it is the headquarters of Mandera County government. The sub-county has five wards which include Khalalio, Neboi, Township, Arabia and Libehia. Three out of the five wards were selected. These were Khalalio, Township and Arabia. Khalalio ward is inhabited by the Corner tribes who are the minority in the sub-county and they mainly consist of minority clans which include Shirmoge, Leisan, Gababein, Shabele, Warabeye and Shegaal. Arabia is inhabited by Murulle clan while Township Ward is a cosmopolitan area where different clans live. The three wards were selected to ensure that the sample selected represent all the clans living in MESC.

MAP OF MANDERA EAST SUB-COUNTY

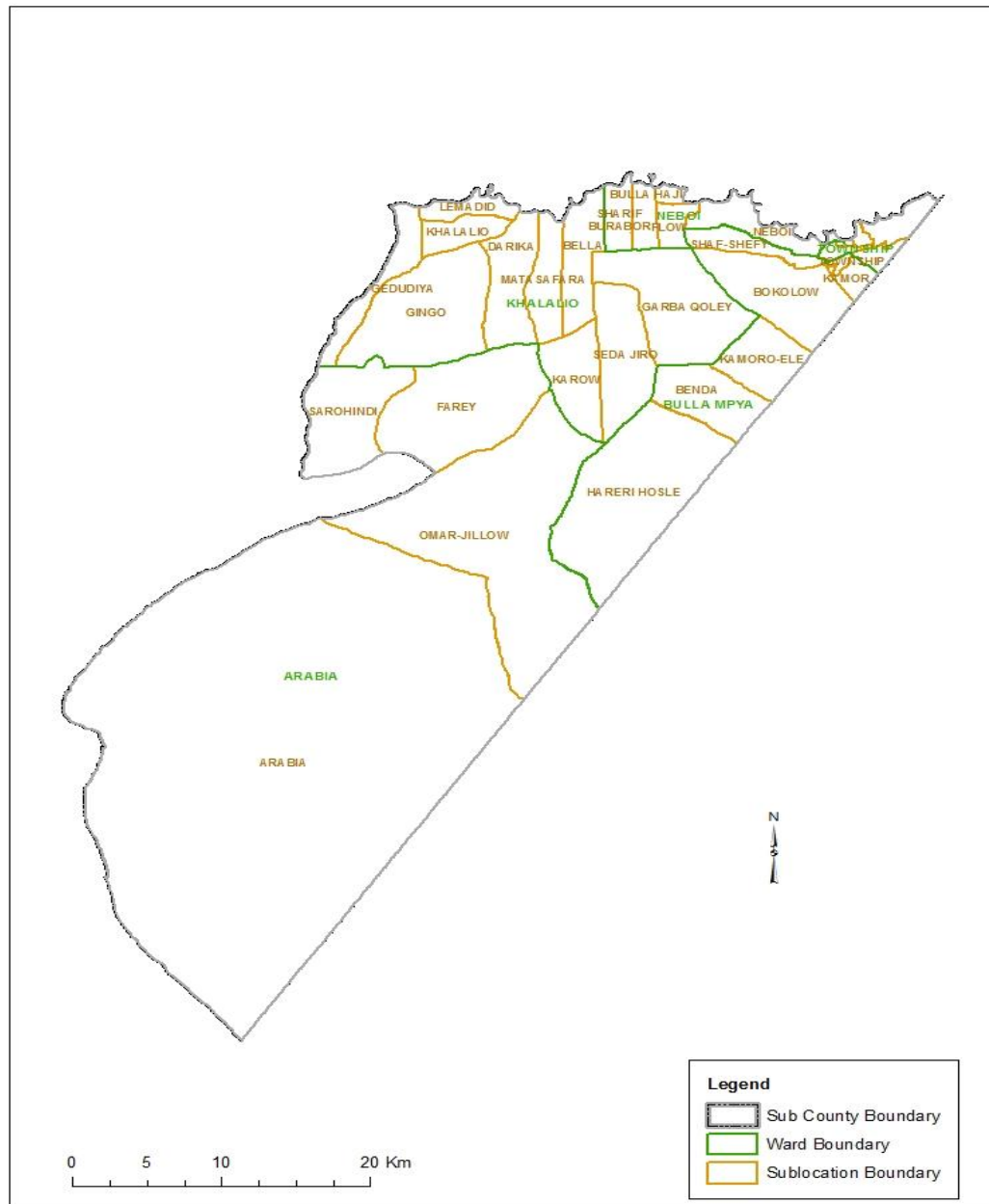


Figure 3.1: Map of Mandera East Sub-County

Source: Kenya Bureau of Statistics

3.5 Target Population

The target populations of this study include 9 Muslim NGOs operating in MESC which were; Africa Muslim Agency (AMA), World Assembly of Muslim Youth (WAMY), Al-Muntada, Najda Foundation, Africa Education & Development Trust (AEDT), Mandera Islamic Trust (MIT), Mandera Education Development Society (MEDS), Islamic Relief (IR) and Recida.

Another target population was all the educational and humanitarian beneficiaries of the Muslim NGOs operating in the three wards of MESC, namely: Khalalio, Township and Arabia. Other target populations were all the 20 principals of secondary schools in Mandera East Sub-County and all the 5 elected Members of Mandera County Assembly representing the 5 wards of MESC.

3.6 Sampling Techniques

The sampling techniques used in this study were the purposive and the random. Each technique was used as explained here below.

3.6.1 Purposive Sampling

Purposive sampling was used in the selection of four Muslim NGOs, four officials representing Muslim NGOs, seven school principals, and three wards.

There are nine Muslim NGOs operating in Mandera East Sub-County. Four out of the nine Muslim NGOs were selected purposively in order to find out the type of humanitarian and education activities they carry out. These were: Islamic Relief which mainly operates in Arabia Ward, MEDS which mainly operates in Township, Najda

Foundation which operates in Khalalio and AMA which operates in Arabia and Township Wards. The four Muslim NGOs were chosen because they are the major ones in the study area in the provision of education and humanitarian needs to the local people since they have the largest budget for education and humanitarian activities.

An official representative from each of the four Muslim NGOs who held administrative position was purposively selected. The four administrators were selected as respondents because they had verifiable information about the NGOs' activities. The aim of selecting the four representatives was to obtain data on the humanitarian and educational activities of the Muslim NGOs.

There are twenty secondary schools in Mandera East Sub-County. Out of these twenty schools, the principals of seven secondary schools were purposively selected. These schools were Mandera Secondary school, Arabia Boys Secondary School, Arabia Girls, Moi Girls, Khadija Girls, Neboi Secondary School and Barwaqo Boys Day School. The reason for selecting these schools was that they benefited most from the educational activities of the Muslim NGOs and all the students sponsored by the Muslim NGOs study in one of these schools.

The aim of selecting the principals was to obtain data on the assistance their schools receive from the NGOs and to find out their role in the selection process of the beneficiaries of the educational activities.

There are five wards in Mandera East Sub-County (MESC) namely: Khalalio, Township, Neboi, Lebihiya and Arabia. The study purposively selected three out of the five wards: Khalalio, Township and Arabia. The rationale for selecting the three wards was to ensure that all the clans living in MESC are covered in this study. The three elected MCAs representing the area of study were purposively selected in order to get data on the involvement of the local people in the NGOs' activities. The rationale for the selection of the three MCAs was that they were stakeholders and opinion leaders within the communities and they were selected in order to obtain data on the involvement of the local communities in the activities of the Muslim NGOs.

3.6.2 Random Sampling

This technique was used to select respondents who are beneficiaries of educational support and other forms of humanitarian assistance.

From 2015 to 2018, the total number of educational support beneficiaries are 118 while the number of humanitarian assistance beneficiaries of the four selected Muslim NGOs were 550. Stratified random sampling was used to select the beneficiaries from the list given by the four selected Muslim NGOs. Each of the four Muslim NGOs represented a stratum. To obtain a representative sample from each stratum, 30% of the total educational support beneficiaries and those of humanitarian assistance were selected from each NGO. Each name on the list was given a digit number and written on slips of papers. The digits representing the names of the beneficiaries of each NGO were put in a different bowl and randomly selected by conducting a lottery. The following table

summarizes the samples that were selected from the educational support and humanitarian assistance beneficiaries of each NGO.

Table 3.1: Sampling of total educational support and other humanitarian assistance beneficiaries of the Muslim NGOs

Muslim NGOs	Total Humanitarian beneficiaries	Selected humanitarian beneficiaries (30%)	Total education beneficiaries	Selected education beneficiaries (30%)
AMA	172	52	40	12
MEDS	145	44	32	10
Islamic Relief	155	47	46	14
Najda Foundation	78	23	0	0
Total	550	166	118	36

Source: Sample from the lists given by Muslim NGOs

Table 3.1 illustrates that 166 humanitarian beneficiaries and 36 educational beneficiaries were selected through stratified random sampling which adds to a total of 202 beneficiaries. The aim of sampling the educational support beneficiaries was to establish the effectiveness of the sponsorship program while the aim of sampling the humanitarian assistance beneficiaries of the NGOs was to get data on the benefits they receive from the NGOs and to find out their involvement in the activities of Muslim NGOs' activities.

3.7 Sample Size

The sample size was 220 respondents who included 4 Muslim NGOs operating in the study area, 202 beneficiaries, 4 representatives of the Muslim NGOs, 7 school principals and 3 MCAs. Table 3.2 illustrates the sample size.

Table 3.2: Sample size

No	Name	Size
1.	Muslim Ngos	4
2.	Beneficiaries of the Muslim Ngos	202
3.	Representatives of the Muslim Ngos	4
4.	School Principals	7
5.	Members of County Assembly	3
Total		220

Source: Researcher

3.8 Research Instruments

The research instruments used were the questionnaire and interview guides

3.8.1 Questionnaires

The researcher used questionnaires which consisted of close-ended and open-ended questions. With the help of three research assistants, 202 questionnaires were administered to 202 beneficiaries of the Muslim NGOs' activities living in the three wards of the study area which were Khalalio, Township and Arabia. The questionnaires were aimed at assessing the influence of the Muslim NGOs' activities and the level of participation of the local community in the Muslim NGOs' activities.

3.8.2 Interviews

The study also used structured interview schedule with four official representatives of the Muslim NGOs and the principals of seven secondary schools which were, Mandra

Secondary school, Arabia Boys Secondary School, Arabia Girls, Moi Girls, Khadija Girls, Neboi Secondary School and Barwaqo Boys Day School. The interview with the four representatives of the Muslim NGOs aimed at getting information on the Muslim NGOs' activities on educational support and humanitarian assistance work. The interview with the school principals was to obtain data on the assistance the schools receive from the Muslim NGOs and to find out their role in the selection process of the beneficiaries of the educational activities. Interview schedule was also conducted with selected MCAs on their opinion regarding the participation of the local community in the activities of the Muslim NGOs.

3.9 Pilot Study

A pilot study was conducted with a Muslim NGO called Mandera Islamic Trust which operates in MESC. This Muslim NGO was not included in the main study. An interview was held with a representative of the NGO and sample questionnaires were distributed to ten beneficiaries of the NGO. The aim of the pilot study was to assess the reliability of the research instruments. After the pilot study, the researcher changed the format of some questions which were not clear.

3.10 Reliability and Validity

To test how reliable and valid these research instruments were, the study employed test-retest method which helps in removing the ambiguity and hence determine the consistency of the instruments (Ritchie & Lewis, 2005).

The study employed validity examination with the help of peers and experts such as lecturers from Philosophy and Religious Department of Kenyatta University. This helped the researcher to ensure the instruments of data collection are tested to verify both external and internal validity.

3.11 Data Collection Procedures

The data used in this study was collected through library and field research.

3.11.1 Library Research

Secondary data was collected through library research. The researcher gathered information from secondary sources which included books, journals, internet, published theses and dissertations and brochures given by the Muslim NGOs. The secondary data was used to complement the primary data.

3.11.2 Field Research

The study collected primary data through questionnaires and interviews. Questionnaires were administered to 202 beneficiaries of the Muslim NGOs' activities on 23rd July, 2018 to 15th August, 2018 with the help of three trained research assistants namely Abdibasir Ali, Mohamed Koriyow and Hafsa Sharif who were familiar with the geographical area of study. The research assistants were trained on the data collection tools and ethical procedures required in collecting the data. They were purposely selected because of their ability to reach to the local population with ease.

3.12 Data Analysis

The primary data used in this study was obtained from the completed questionnaires and interviews with the participants while the secondary data was obtained from books, journals and other research works guided by the study objectives and premises.

Statistical Package for Social Science research (SPSS) software was used to analyse the data collected through questionnaires which was then presented using tables, graphs and figures. The data collected through structured interviews was analysed through coding categories where materials were categorized and interpreted according to the objectives of the study. The researcher then cross examined the data to ensure that it was accurate and authentic.

3.13 Ethical Consideration

The researcher was given a permit to conduct a research by Kenyatta University, Ethical Review Committee and the National Council for Science and Technology (refer to appendix IV). The permits received facilitated access to various institutions and organizations. Permission was also sought from Mandera County Commissioner and other important government officials in the study area such as area chiefs.

The following ethical considerations were followed: All the participants of the study were informed about the confidentiality and anonymity of the participants. The participants were also informed about the study procedures, and potential risks and benefits.

The collected information was not shared with anyone who was not involved in the research. Pseudonyms were used for the beneficiaries of the Muslim NGOs activities in order to protect the confidentiality of their information. Participants were given the opportunity to choose time and place that was convenient to them.

CHAPTER FOUR

4.0 PRESENTATION OF FINDINGS, INTERPRETATIONS AND DISCUSSION

4.1 Introduction

This chapter presents data analysis, findings, interpretations and discussions. The analysis is presented according to the set objectives of the study. The study assessed four Muslim NGOs operating in Mandera East Sub-County (MESC) which are, Mandera Educational Development Society (MEDS), Islamic Relief (IR), Africa Muslim Agency (AMA) and Najda Foundation. The major themes discussed in this chapter are according to the objectives of the study which are: to assess the involvement of Muslim NGOs in educational support and other forms of humanitarian assistance in Mandera East Sub-County, to find out the challenges facing Muslim NGOs while carrying out educational support and other forms of humanitarian assistance activities in Mandera East Sub-county and to assess the involvement of the local communities in the design of educational support and other forms of humanitarian activities of the Muslim NGOs in Mandera East Sub-County. The data was analysed using SPSS method where graphs, tables and figures were used to analyze the collected data. The analysis was guided by the Alternative Development Theory and the Islamic Welfare State Theory.

4.2 Socio-Cultural and Economic Status of Mandera County

Mandera County is located in the North Eastern part of Kenya and borders Somalia to the east, Ethiopia to the north and Wajir County to the South. The county has an area of 26,470 square kilometers with a total population of 1,025,786 persons (KNBS, 2009).

The county has six sub-counties which are: Mandera East, Mandera West, Mandera North, Mandera South, Banisa and Lafey. The county is mainly inhabited by the Somalis who are predominantly Muslims.

Temperatures in Mandera County are generally high with a minimum of 24°C in July and a maximum of 42° C in February. The county gets an average rainfall of 255mm with the long rains occur in April and May, while the short rains fall in October and November (Mandera County Steering Group technical working group, 2014:9).

Mandera County has suffered ravages of inter-clan conflicts, attacks from Al-Shabab and other terrorist groups, droughts and outbreak of diseases. The residents of Mandera County are mainly pastoralists who depend on livestock. Whenever there is a prolonged drought, the pastoralists lose their animals because of lack of pasture and water. Periods of prolonged droughts, high mortality rates and insecurity have precipitated a climate for various players to come in in attempts to mitigate humanitarian crises that emerge. Key players in educational support and humanitarian assistance are the Muslim NGOs, the county and central governments.

The county experiences food insecurity as a result of drought and instability in food production. A report by the World Food Programme entitled 'Comprehensive Food Security & Vulnerability Survey in Kenya: Summary Report' (2016: 6) states that there is a link between high levels of poverty and low levels of education in the northern part of Kenya. According to the report, in Wajir and Mandera more than 80% have no education and there is high level of poverty. The report indicates that the rural households

are more vulnerable than urban households because of their dependency on livestock production and their low level of education.

4.3 Nature of Muslim NGOS

Faruki et al (2000) states that Islamic NGOs have increased in numbers in their efforts to solve, within an Islamic framework, the socio-economic problems within the counties. He further adds that Islamists utilize these institutions to prevent the spread of Western cultural values among the predominantly Islamic communities.

One of the main characteristic of Islam, in effect Islamic NGOs, is conducting “*da’ wa*”, which means calling upon Muslims to adhere to the faith and inviting non-Muslims to convert. As such, while giving support to those in need, Muslim NGOs actively participate in the spread of Islam. However, there are those that are more intent on charity work, propagation of the faith coming second, or not featuring at all in their activities.

In carrying out their activities, the Muslim NGOs are guided by the Islamic faith and traditions. For instance, Islamic Relief, in its website (<https://www.islamic-relief.org/about-us/>) states that it is guided by values and teachings of the Qur’ an and the prophetic example (*Sunnah*), most specifically, as reported in the excerpts below:

Sincerity (Ikhlas) – In responding to poverty and suffering, efforts of the Muslim NGOs are driven by sincerity to God and the need to fulfill their obligations to humanity.

Excellence (Ihsan) – The actions of the Muslim NGOs in tackling poverty are marked by seeking to attain excellence in their operations, and the conduct through which they help the deserving people they serve.

Compassion (Rahma) – **The Muslim NGOs** believe the protection and well-being of every life is of paramount importance and endeavour to join with other humanitarian actors to act as one in responding to suffering brought on by disasters, poverty and injustice.

Social Justice (Adl) – Their work is founded on enabling people and institutions to fulfill the rights of the poor and vulnerable. They work to empower the dispossessed towards realizing their God-given human potential and develop their capabilities and resources.

Custodianship (Amana) – They uphold the duty of custodianship over Earth and its resources, and are trusted by people as transparent and accountable humanitarian and development practitioners. (<https://www.islamic-relief.org/about-us/>)

All in all, the Muslim NGOs use Islamic religious norms and values as a guide for acceptable ethical behavior.

4.4 Demographic Data of the Respondents

The study interviewed four informants orally representing the Muslim NGOs and three elected members of the County Assembly of Mandera representing the wards where the

Muslim NGOs operate which were Arabia, Township and Khalalio Wards. The principals of seven public secondary schools were also interviewed. These schools were Arabia Boys, Arabia Girls, Mandera Secondary School, Neboi Secondary, Barwaqo Boys, Moi Girls and Khadija Girls. Questionnaires were distributed to 202 beneficiaries of the Muslim NGOs' activities where 166 humanitarian beneficiaries and 36 educational beneficiaries were randomly selected. Table 4.1 and 4.2 illustrate the demographic data of the beneficiaries.

Table 4.1: Demographic data of the educational beneficiaries of the NGOs

Education Beneficiaries of the Muslim NGOs' activities from 2014 to 2018			
Age group	Gender		Total
	Male	Female	
< 18	21	15	36

Source: Field survey on July/August, 2018

Table 4.2: Demographic data of the humanitarian beneficiaries of the NGOs

Humanitarian Beneficiaries of the Muslim NGOs' activities from 2014 to 2018				
Age group	Gender		Total	%
	Male	Female		
18- 28	3	3	6	3.6
29 -39	14	11	25	15
40 – 50	20	41	61	36.7
51 and above	38	36	74	44.6
Total	96	106	202	100

Source: Field survey on July/August, 2018

The data from the field study on table 4.1 shows that out of the 36 educational beneficiaries 15 were female and 21 were male. Table 4.2 also shows that 44.6% of the humanitarian beneficiaries were above the age of 51 while 36.7% were between 40 and 50 years of age.

Table 4.3: Demographic data of the oral informants

Oral informants (OI)	Entities they represent	Male	Female	Total
NGO representatives	MEDS, AMA, IR, Najda Foundation	4	0	4
MCAs	Arabia, Khalalio & Township Wards	3	0	3
School principals	Manders Sec, Arabia Girls, Arabia Boys, Neboi Sec, Khadija Girls, Moi Girls, Barwaqo Boys,	6	1	7
Total		13	1	14

Source: Field survey on July, 2018

Table 4.3 shows that the study used a total of 14 oral informants (OI) which included four oral informants representing the Muslim NGOs, three elected Members of the County Assembly (MCAs) and seven school principals. Each Muslim NGO was represented by one key oral informant. The oral informants representing the NGOs held administrative positions (refer to appendix 1) and they were used in order to find out the kind of humanitarian and educational activities carried out by the Muslim NGOs in MESC. Table 4.4 below indicates the year the NGOs started operating in Mandera County and the areas in MESC where they operate.

Table 4.4: Areas where Muslim NGOs operate in Mandera East

Names of Muslim NGOs	Area of operation in Mandera	Dominant clans in the area	Year started operating in Mandera East
Africa Muslim Agency (AMA)	Arabia	Murule	2006
	Township Ward	Murule, Gare, Dogodia & corner tribes	
MEDS	Township Ward	Murule, Gare, Dogodia & corner tribes	1986
Islamic Relief	Arabia, Libehiya	Murule	2006
Najda Foundation	Khalalio	Corner tribes	2014

Source: Field survey on July, 2018

Table 4.4 shows that the four Muslim NGOs operate in Township, Arabia, Libehiya and Khalalio Wards. Arabia and Libehiya Wards are mainly inhabited by the Murule clan while Township is inhabited by all the clans living in Mandera County. Table 4.4 also indicates that MEDS is the first Muslim NGO that started operating in MESC. The organization has been operating in this area for about 32 years. Islamic Relief and Africa Muslim Agency have been operating in Mandera County for 13 years. On the other hand, Najda Foundation is a new local Muslim NGO that has been operating in Khalalio Ward for 5 years and it is the only Muslim NGO that operates in this area. Khalalio area is mainly inhabited by minority sub-groups known as Corner tribes which are the Leisan, Shirmoge, Shabele, Gababein, Warabeye and Shegal.

4.5 Educational Activities of the Muslim NGOs in Mandera East Sub-County

Teaching other people knowledge or sponsoring their educational activities is classified as *sadaqatul jariyah* (continuous charity) in Islam. A continuous charity is a charity where the doer will continue getting rewards from Allah even after his death as far as the charity exists. Abu Huraira states that the prophet (PBUH) said, “ When a man dies, his acts come to end, but three: Continuous charity, knowledge by which people benefit and a pious child who prays for him (for the deceased)” (Sahih Muslim, Book 13, *Hadith* 4005) (Sunnah.com). It is clear from this *hadith* that as far as the person you have taught or sponsored is benefitting from the knowledge is alive, you will continue getting rewards even after death.

The representatives of the Muslim NGOs were asked the amount of money they allocated for educational activities in 2018. Table 4.5 summarizes their responses.

Table 4.5: Educational budget of the Muslim NGOs in 2018

Name of NGO	Educational Budget in KES.	Year
AMA	11,538,755	2016-2018
IR	9,383,487	2015-2018
MEDS	8,760,000	2016-2018
Total	29,682,242	

Source: Data from the financial records of the NGOs on July, 2018

Table 4.5 shows that the three NGOs allocated a total amount of KES 29,682,242 for educational activities from 2015 to 2018. AMA allocated the highest amount of money

for education in 3 years when compared to the other two NGOs. MEDS on the other hand allocated the least amount of money to educational activities during this period.

The main educational objectives of Islamic Relief and Africa Muslim Agency is to promote education by sponsoring the needy, as to as well contribute to infrastructural development of institutions. Similarly, the main educational objective of Mandera Educational Development Society is to provide educational assistance to needy orphans by paying fees and providing other essentials, in order to safeguard their dignity and honour.

As would be expected, the educational objectives of Mandera County Government are broad and encompassing. They include: enhance access to education, equity, retention, transition and completion levels at the Early Childhood Education, Non-Formal and Technical and Vocational Education & Training (TVET) in Mandera County; creation of infrastructure at Early Childhood Education, Non-Formal and TVET institutions; to create efficient awareness, mobilization and capacity building mechanisms for effective management and delivery of Early Childhood Education,, Non-Formal, TVET Institutions, Culture, Tourism and Sports services in Mandera County.

Hence, it can be said that the educational objectives of the Muslim NGOs are in harmony with those of the Mandera County Government. However, the educational objectives of the County Government are broader and more expansive.

The study sought to find out the kind of educational activities carried out by the four Muslim NGOs. The following is a summary of the educational activities of the Muslim NGOs investigated;

4.5.1 Sponsorship of Students

A report by WFP (2018:6) states that there is a link between lack of education and a family' s ability to afford food. According to the report, by a family member attaining secondary school level or above, this improves a household' s chances of being able to get food. The Muslim NGOs sponsor students in secondary schools by paying school fees for them. The sponsorship programme of the Muslim NGOs usually covers the 4 years of learning at secondary level. Hence the students are sponsored from form 1 to form 4. Table 4.6 illustrates the number of students that were sponsored (form 1 to form 4) by the NGOs from 2015 to 2018.

Table 4.6: Sponsorship of students in Secondary schools

Name of NGO	Secondary schools & number of sponsored students from 2015 to 2018							
	Mandera Sec. (Boys)	Arabia Sec. (Boys)	Neboi Sec. (Boys)	Barwaqo Boys	Arabia Girls	Moi Girls	Khadija Girls	TOTAL
AMA	3	8	15	0	9	5	0	40
IR	5	9	0	12	9	11	0	46
MEDS	8	0	13	0	0	5	6	32
Najda	0	0	0	0	0	0	0	0
TOTAL	16	17	28	12	18	21	6	118

Source: Data from the sponsorship files Muslim NGOs on July, 2018

Table 4.6 shows that Islamic Relief, MEDS and AMA sponsored a total of 118 students in public secondary schools from 2015 to 2018, 73 males and 45 females. AMA sponsored 40, Islamic Relief sponsored 46 while MEDS sponsored 32 students who were mainly orphans. Table 4.6 also shows that most of the sponsored students are enrolled in Neboi Secondary School while Khadija Girls has the least number of beneficiaries compared to the other schools.

The study found out that MEDS receives applications from families or guardians of orphaned children, and then sends the applications to sponsors in the gulf countries, Kuwait, Qatar and Saudi Arabia. Successful applicants are given sponsorship that covers upkeep and when the child is admitted to a secondary school, he or she is given sponsorship that covers school fees, and the cash grants for the upkeep is cancelled. According to MEDS, the orphans they sponsor continue receiving the cash grants intended for upkeep purposes until the orphan reaches the age of 15. However, the orphans are sponsored for the four years educational programme in secondary schools once they are enrolled regardless of their age and gender.

4.5.1.1 The Selection Process of Sponsored Students

The study sought to identify the selection process used by the Muslim NGOs in identifying the needy and the less privileged students in the areas in which they operate. Table 4.7 summarizes the responses given by the representatives of the three Muslim NGOs since the fourth NGO (Najda Foundation) does not sponsor students.

Table 4.7: The selection process used by Muslim NGOs in identifying needy students

Names of Muslim NGOs	Selection criteria	Selection process
AMA	The student should be from poor background	Students are selected by the NGO officials
MEDS	The student should be an orphan	Children of families that receive the humanitarian aid receive the sponsorship
Islamic Relief	A student who is: <ul style="list-style-type: none"> - an orphan or from poor background - Is HIV-positive - Stigmatized, discriminated or lives on the streets 	Students that fulfill the required criteria are selected by the NGO officials

Source: Data from the records Muslim NGOs on July, 2018

The study interviewed seven school principals where students sponsored by the Muslim NGOs study. The principals were asked their role in the selection process and all the seven principals said that they are not involved in the selection process. The principal of Khadija Girls Secondary School, Mr. Ali, stated that he is given a list of the sponsored students by the NGOs and sometimes he learns about the sponsored students through their parents. The principal of Neboi Secondary School, Mr. Yussuf, stated that some deserving students are left out while students whose parents are able are sponsored. The academic performance of the beneficiaries is not used as a selection criterion by the three Muslim NGOs.

Table 4.8 illustrates the marks scored by the students sponsored by the Muslim NGOs in Kenya Certificate of Primary Education (KCPE).

Table 4.8: Marks scored by the sponsored students in KCPE

Marks scored in KCPE (2014 – 2017)	Number of students sponsored				
	MEDS	AMA	Islamic Relief	TOTAL	%
400 & above	0	0	0	0	0
350 – 399	0	1	1	2	5.55
300 -349	6	4	4	14	38.9
250 – 299	1	2	3	6	16.7
200 – 249	2	0	1	3	8.3
199 and below	1	5	5	11	30.55
Total	10	12	14	36	100

Source: Field survey on July, 2018

Table 4.8 shows that 30.55% of the students sponsored by the Muslims NGOs in MESC have scored a mean score of 199 and below. Approximately, 39% of the students sponsored by the Muslim NGOs are below average since they have a mean score of less than 250 marks. Out of the 36 sponsored students only 2 students scored a mean grade of between 350 to 399.

The representatives of the three Muslim NGOs were asked whether the NGOs announce their scholarship programmes to the intended recipients at the beginning of the academic year so that needy students can apply. All the three informants representing the Muslim NGOs stated that they do not. As a result of lack of information on the scholarship programmes, some deserving students may end up not applying. Withholding information from the local community indicates lack of transparency on the part of the Muslim NGOs in MESC.

4.5.1.2 Provision of Incentives

The performance of students in exams can be improved through motivation which can either be intrinsic or extrinsic. Baranek (1996:5) quoting Festinger and Carlsmith, (1959: White, 1959) states that man is motivated by sources both inside the body and outside the world. He further argues that it is extremely important to promote students' motivation especially in today' s educational climate where students are under pressure to improve test scores. Extrinsic motivation includes giving students rewards and recognizing their achievements while intrinsic motivation is an inherent desire to pursue a topic.

The study sought to find out the kind of incentives given by the three Muslim NGOs to the students they sponsor. The key informants representing the three Muslim NGOs indicated that the Muslim NGOs do not provide any rewards to students in recognition of their good performance. The provision of incentives to students will enhance the students' emotional development and self-esteem.

4.5.2 Provision of Islamic Education

MEDS is the only Muslim NGO in Mandera East Sub-county (MESCC) that runs Madrasas (Islamic schools). In MESCC, the organization has a Madrasa called Umul Faruq School. MEDS mainly sponsors orphans who are housed in orphanages. The orphans sponsored by MEDS are accommodated in Mandera Boys Town Primary School, located in Mandera town.

The operations' manager of MEDS, Mohamed Sheikh Ahmed, (OI, 4/7/2018) stated that the orphans in the orphanages attend the Madrasa where they are taught the recitation of

the holy Qur'an and undertake other Islamic teachings such as *tafsir* (Islamic exegesis), *hadith* (sayings of the prophet), *fiqh* (Islamic jurisprudence), *tawhid* (Oneness of Allah) among others. The curriculum of the 'Madrassa' combines Qur'an recitation with various fields of Islamic knowledge.

The study found out that the learners in the orphanages attend the Madrassa during the weekends and attend schools that offer secular education during weekdays. The Islamic education system operates parallel to the secular education system. The Islamic education system is intended to inculcate children with the Islamic culture and values. Mohamed Sheikh, (OI, 4/7/2018), stated that the organization has influenced the education of orphans and physically disabled children who cannot afford to pay school fees. He further stated that students who were sponsored by the organization were able to find work and became bread earners for their families.

4.5.3 Provision of School Facilities

Khalid Salat, social welfare's manager of AMA in MESC (OI, 1/7/2018) stated that the organization provides infrastructural support such as books and furniture to schools. The organization provided 300 textbooks to Arabia Secondary School, located in Arabia town in 2014. In addition, desks, lockers and chairs were provided to various schools in Arabia Ward.

Table 4.9 below summarizes the infrastructural support provided by Africa Muslim Agency (AMA).

Table 4.9: Infrastructural support provided by Africa Muslim Agency

Name of NGO	Infrastructural support	Number	Beneficiary schools	Location	Year
AMA	Text books	300	Arabia Girls Secondary School	Arabia	2014
	Furniture: desks, lockers and chairs		Oda Primary School, Arabia Girls Secondary School, Arabia Boys Secondary School	Arabia	2014

Source: Data from the records of Muslim NGOs on July, 2018

MEDS and Islamic Relief provide uniforms and books to students they sponsor. In MESC, the orphans sponsored by MEDS are accommodated in Mandera Boys Town Primary School, located in Mandera town. The orphans are provided with food and accommodation. Only male orphans get admission to the orphanages. This may be attributed to cultural factors, because the guardians of female orphans do not allow the female child below 15 years to sleep outside the house.

4.5.4 Construction of Classrooms

Africa Muslim Agency engages in construction of classrooms. The following table illustrates the number of classrooms built by AMA and the beneficiary schools.

Table 4.10: Construction of classrooms by AMA

Name of NGO	Educational activities	Number of classrooms	Beneficiary schools	Location	Year
AMA	Construction of classrooms	3	Arabia Girls Secondary School	Arabia Ward	2014 & 2015
		3	Arabia Boys Secondary School	Arabia Ward	2013 & 2015

Source: Data from records of the Muslim NGOs on July, 2018

Table 4.10 shows that from 2013 to 2015 AMA built three classrooms for Arabia Boys and three classrooms for Arabia Girls. Other than sponsoring students, the educational activities of the three organizations are minimal. As indicated by table 4.10, AMA built six classrooms in Mandera East Sub-County.

The educational activities of the Muslim NGOs are focused on enabling poor students access secondary education. If poor students are given the opportunity to get education, they are likely to find jobs and improve the living standards of their families.

4.6 Humanitarian Activities of the Muslim NGO' s in Mandera East Sub-County

Kiefer (2015:11) defines humanitarian activity as “ An altruistic, motivated desire to protect lives and provide relief adhering to the principles of humanity, neutrality, impartiality and independence and do more good than harm.”

Mandera County generally experiences food insecurity as a result of droughts, diseases, poverty and instability in food production. Alinoor et al (2018:72) stated that on household food security in Mandera County, a large number of the population still lack adequate food supplies and are constantly worried of their household food security. They

further state that most households do not get to eat nutritious food that meets dietary value for a healthy and productive lifestyle.

Islam encourages its followers to feed the hungry, the poor and the orphans and Allah (SW) has promised great rewards for those who engage in such humanitarian activities.

Helping the poor and the needy is a core principle in Islam. The Qur'an states:

And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful. (Qur'an, 4:16).

Similarly, the prophet (peace be upon him) encouraged Muslims to feed the hungry. Ibn Abas told Ibn Az-Zubeyr “ I heard the prophet. May Allah bless him and grant him peace, say, “ A man is not a believer who fills his stomach while his neighbor is hungry.” (Sahih) (Al-Bani, Book 6, *hadith* 112) (Sunnah.com). Righteous Muslim whom Allah endowed them with wealth pay their *Zakah* (charity) to Muslim NGOs in order to fulfill their religious obligation.

Table 4.11 indicates the amount of money allocated by the NGOs for humanitarian activities in MESC.

Table 4.11: Humanitarian budget of the Muslim NGOs for MESC

Name of NGO	Humanitarian Budget for MESC KES	Year
Islamic Relief	37,682,693	2015 - 2018
Africa Muslim Agency	21,875,000	2016-2018
MEDS	3,443,890	2016 - 2018
Najda Foundation	9,862,550	2015 – 2018
Total	72,864,133	

Source: Data from the financial records of the Muslim NGOs on July, 2018

Table 4.11 shows that the four NGOs allocated a total of Ksh. 72,864,133 for humanitarian activities from 2015 to 2018. Islamic Relief allocated the highest amount of money for humanitarian activities while MEDS allocated the least amount of money when compared to the other Muslim NGOs.

4.6.1 Humanitarian Activities of Islamic Relief

The humanitarian programs of Islamic Relief are tailored towards emergency response, recovery, and livelihood support. Islamic Relief carries out various humanitarian programs in MESC particularly in Arabia Ward, it provides relief food and healthcare services to its beneficiaries (islamicreliefkenya.org).

Table 4.12 summarizes the type of relief food given by Islamic Relief to its beneficiaries:

Table 4.12: Type of relief food given by Islamic Relief

Type of Relief food	Amount given to each household	Duration
Rice	30kg	Usually given after every month or two.
Beans	10kg	
Oil	15 liters	
Porridge flour	10kg	Given to malnourished children after every month
Dates	1 carton	Given during the month of <i>Ramadhan</i>
Sacrificial animals during <i>Eid-ul- Adh haa (Udhiya)</i>	1 goat	Eid-ul-Adh haa

Source: Data from the files of the Muslim NGOs on July, 2018

The field data on table 4.12 illustrates the various types of relief food provided by Islamic Relief to poor families in MESC. The relief foods include rice, beans, maize, oil and porridge flour. The porridge flour is mainly given to children suffering from acute or severe malnourishment. The relief food is given to the same beneficiaries after every month or two depending on availability of funds. The organization also distributes a carton of dates to each household during the month of *Ramadhan*. It is the *sunnah* (tradition) of Prophet Mohamed (peace be upon him) to break the fast with dates. In a *hadith* reported by Anas Bin Malik states: The messenger of Allah (peace be upon him) used to break his fast with fresh dates before going to prayer. If fresh dates were not available, he would break his fast with dried dates. If dried dates were not available, he would take a few sips of water (Sunan Abi Dawood & Tirmidhi) (islamqa.info).

Islamic Relief offers *Udhiya* (sacrificial animals) to its beneficiaries in MESC during *Eid-ul-Adh haa*. *Udhiya* refers to sacrificial animals offered for the sake of Allah (SW)

during *Eid-ul-Adha* (feast of sacrifice) which is marked on the 10th of *Dhull Hija* (the 12th month of the Islamic calendar). This tradition commemorates the sacrifice of Prophet Ibraheem (AS) and it is an important Rite of Hajj. Allah (SW) states in the Qur'an,

When his son was old enough to talk with him he said, “ Oh! My son I have seen you in a dream that I am slaughtering you. So what do you think?” He said, “ Oh my father! Do that which you are commanded. If Allah will, you will find me among the patient ones.” Then when they had both submitted themselves to the will of Allah, and he had laid him prostrate on his forehead, and We called out to him: Oh Abraham! You have fulfilled the dream. Verily! thus do we reward the good-doers. Verily, that indeed was a manifest trial. And we ransomed him with a great sacrifice. And we let for him a good remembrance among generations in later times. (Qur'an, 37:108-102)

The *Udhiya* is provided to poor families during *Eid-ul-Adh haa* to enable them enjoy and celebrate the *Eid* with their families. Islamic Relief receives from donors specific funds for *Udhiya* during the month of Dhul Hijjah. The organization usually conducts a survey referred to as Nutrition and Mortality Survey, aimed at finding out areas that are affected by extreme poverty and malnutrition especially among children. In its nutrition program, the organization carries out immunization and gives porridge flour to malnourished children.

Islamic Relief also provides healthcare services to the poor people in the areas in which it operates. Mohamed Ali, the operations' manager of Islamic Relief in MESC, (OI, 3/7/2018) stated:

Islamic Relief carries out child nutrition programme where malnourished children who are less than five years of age are given immunization and porridge. The programme is funded by international non-governmental organizations such as UNICEF and WFP (World

Food Programme). In partnership with the Ministry of Health, the organization organizes a medical camp once a year and holds workshops for Ministry of Health officials once in a while.

Other humanitarian activities IR carries out include provision of grants to orphans. Islamic Relief gives Ksh.5, 000 to the family or guardian of an orphaned child monthly until the child reaches the age of 15. The financial assistance is intended to help the family of the orphaned child with sustenance. Islamic Relief sponsored a total of 35 orphans from 2015 to 2018 (see Appendix III).

Caring for orphan is a righteous deed in Islam. A *Hadith* (sayings of the prophet) reported by Sahl bin Sa' ad stated that the prophet (P.B.U.H) said, “ I and the one who looks after orphans will be like this in paradise” showing his middle and the index fingers holding them together (Bukhari, *hadith* number, 4892) (Sunnah.com). It is a duty of those Muslims who are able to support orphans in order to attain the high reward of being the same status of the prophet during the day of judgement.

4.6.2 Humanitarian Activities of Africa Muslim Agency

The mission of Africa Muslim Agency (AMA) is to uplift the standard of life, reduce mortality rates, and improve education of the most deserving Muslims through the provision of relief food, water, shelter, healthcare and education (africamuslimsagency.co.za). AMA carries out these humanitarian activities in MESC. Construction of wells is *sadaqatul Jariya* (continuous charity) in Islam. When a man dies, all his deeds come to an end except the continuous charity. It was reported that

Sa' d Bin Ubadah said, “ I said O Messenger of Allah, what charity is the best?” He said, “ Giving water to drink.” (Sunan An-Nasai, Book 30) (sunnah.com).

Khalid Salat, social welfare' s manager of AMA in MESC (OI, 1/7/2018) stated that AMA carries out humanitarian activities such as construction of wells and dams in MESC.

Table 4.13 summarizes the humanitarian activities of AMA.

Table 4.13: Humanitarian activities of Africa Muslim Agency

Type of activities	Number	Location	Year
Construction of wells	6	Arabia	2015
	2	Omar Jilaow in Arabia Ward	2015
	6	Mandera town	2012
Dams	2	Lethi in Arabia Ward	2010
	1	Bulla Mpya – Mandera town	2011

Source: Data from the records of the Muslim NGOs on July 2018

Table 4.13 shows that AMA constructed a total of 8 wells in Arabia Ward in 2015, six in Arabia town and two in Lethi village in Arabia. The area of Arabia normally experiences scarcity of water due to the recurrence of drought. The organization digs wells in areas that are severely affected by lack of water so that residents can have access to water supply. AMA also constructed 2 micro-dams for harvesting rain water in Lethi and one in Bulla Mpya. The dams enable residents of the area to store rain water for domestic use.

The digging of wells and dams has influenced the lives of the local people by making water available for them and for their animals.

4.6.3 Humanitarian Activities of Mandera Educational Development Society (MEDS)

Mandera Educational Development Society (MEDS) is a local Muslim NGO in Mandera County that provides assistance to needy orphans in the county. MEDS provides cash grants and healthcare services to the orphans it sponsors. The family or guardian of the orphaned child receives Ksh. 5000 per month until the child attains the age of 15. The orphaned child is considered to be mature enough at this age. However, the organization continues paying the child's school fees until he or she completes secondary school. The organization receives donations from well-wishers who want to sponsor orphans. MEDS sponsored a total of 25 orphans from 2015 to 2018 (See Appendix III).

The main criteria used by MEDS in the selection of children for the grant is that the child should be a needy orphan below the age of 15. MEDS also provides relief food to the poor and needy locals. The organization gives 25 kg of rice, 10 litres of oil and 10kg of beans per month to its beneficiaries.

4.6.4 Humanitarian Activities of Najda Foundation

Najda Foundation is a local Muslim NGO that mainly operates in Khalalio Ward in MESC. This is the only Muslim organization that operates in Khalalio Ward which is mainly inhabited by minority sub-clans such as Shirmoge, Shabelle and Shegal. Nasrudeen Maalim, the operations' manager of Najda Foundation, (OI, 6/7/2018), stated

that the organization is new and has limited capabilities.

Najda Foundation is mainly active during the month of *Ramadhan* and provides dates to poor families during *Ramadhan*. The organization also provides *Udhiya* (sacrificial animals) during *Eid-ul-Adh haa* where every two households are given one goat to share after slaughter.

Helping the poor and the needy during the month of *Ramadhan* is in line with the principle of altruism which is emphasized during this month. Muslims are encouraged to help the poor breakfast during the month of *Ramadhan*. It was narrated by Zayd Bin Khalid Al-Juhani that, the prophet (peace be upon him) said, “Whoever feeds a fasting person has the same reward as him, except that the reward of the fasting will not be diminished,” (Narrated by Al-Tirmidhi, 807) (Islam QA). In another *hadith*, Ibn Abas said, “The prophet (peace be upon him) was the most generous among people and he was most generous during the month of *Ramadhan*” (Sahih Al-Bukhari, Book 61). (sunnah.com).

Many wealthy Muslims, particularly those in the gulf countries such as Kuwait, Qatar and Saudi Arabia, give donations to Muslim charitable organizations during the month of *Ramadhan*, which explains the reason why Najda Foundation is mostly active during this month.

4.6.5 Capacity Building Measures Carried out by the NGOs

Nikkhah & Redzuan (2010:86) quoting Korten (1990) state that NGOs are often created in order to improve peoples capacity in socio-economic matters They further state that NGOs' functions in community development are, among others, develop the local production and local markets, help the community to develop the social, capital and human resources, increase the knowledge and skills, encourage people to participate in activities and act as a network between community and systems.

When the representatives of the four Muslim NGOs were asked whether they engage in any capacity building measures, MEDS, AMA and Najda Foundation stated that they do not carry out any capacity building measures. On the other hand, Islamic Relief holds some training workshops for healthcare personnel. The medical training workshops are intended to enable county medical staff to adequately deliver healthcare service programmes.

The approaches of the various NGOs in addressing the humanitarian situations of the local communities in MESC do not focus on community empowerment. Community empowerment can be achieved through capacity building measures which involve leadership development programmes that will support the humanitarian or educational activities which include accountability, resource management and decision making, among others. Other capacity building approaches include empowering women through self-help groups, strengthening the skills and competencies of communities through technical training skills and empowering local communities to monitor and evaluate development projects. The NGOs need to give training to those students who do not

make to secondary schools. The prophet (Peace be upon him) said, “The good work which Allah likes best is the one which lasts, even if it is small.” This *hadith* emphasizes the importance of self-sustaining activities that we do to help others. Instead of giving relief food, the NGOs should focus on skills development, which can have a lasting impact on people’ s lives.

It can be inferred from the discussion on education and other humanitarian activities that the hypothesis as stated “ Sponsoring students in secondary schools and provision of relief food are the main activities carried out by the Muslim NGOs in Mandera East Sub-County” has been proved.

4.7 Challenges Facing Muslim NGOs

The study sought to investigate the challenges the four Muslim NGOs are facing. The key informants representing the Muslim NGOs were asked during the interview to explain the challenges the NGOs face in Mandera East Sub-County (MESC). Among the common challenges discussed include clanism, insecurity, lack of funds, government restrictions and overdependence on donors.

4.7.1 Clanism

The representatives of the four Muslim NGOs interviewed during the field study identified clanism as a major challenge. Mohamed Ali, the operations manager of Islamic Relief in MESC, (OI, 3/7/2018) stated:

Those entrusted in identifying the beneficiaries of the humanitarian aid usually select their relatives or individuals from their own

clans. Sometimes some of the selected beneficiaries may not be within the bracket of the needy group.

Inter-clan conflicts affect the operations of the Muslim NGOs. When conflicts arise, the NGOs withdraw their staff and suspend their operations until the conflicts are resolved or the situation stabilizes. The main Somali clans in Mandera County are the Garre, Murule and Degodia. The Degodia and Garre clans have a history of conflicts. The two clans jostle for the political control of Rhamu town which is 80kms from Mandera town. Similar conflicts also occur between the Garre and the Murule clans as a result of competition for pasture and water. According to Ali (2012:38), inter-clan conflicts in Mandera arise as a result of ownership of grazing land in the absence of clear land adjudication policies governing communally owned grazing lands. Additionally, cattle rustling or raiding has been a major cause of conflict among the pastoralist clans in Mandera.

Some of the beneficiaries of the Muslim NGOs' activities stated that clanism is manifested in the operations of the Muslim NGOs. Each NGO mainly serves the interest of a particular clan. If the senior officials of the NGO come from a particular clan, then the NGO focuses its operations in serving that particular clan.

The member of County Assembly of Township Ward, Ahmed Mohamd (OI, 19/7/2018), stated during the interview that official of Muslim NGOs give job opportunities plus preferential treatment to individuals based on clans they come from..

4.7.2 Insecurity

Insecurity greatly affects the ability of the NGOs in delivering aid to the locals affected by drought, diseases, inter-clan conflicts and terrorism in Mandera County. The area is generally prone to attacks from militant groups from Somalia such as Al-Shabab, who normally cross the border from Somalia and have become a constant security threat in the county. Mohamed Ali, the operations manager of Islamic Relief in MESC, (OI, 3/7/2018) stated that Islamic Relief has faced difficulties in transporting materials and personnel to Arabia Ward because of the threat posed by the Al-Shabab militant group along Mandera-Arabia road. He said that Al-Shabab targets Muslim NGOs because they consider them to be '*murtad*' (one who renounced Islam and converted to other religions or atheism). They also believe that the NGOs' workers are spies or agents of the Kenya Government. The attacks carried out by the Al-Shabab militant groups in various parts of Mandera County increased after the deployment of Kenyan forces in Somalia in 2011. In December 2014, the terrorist group attacked and killed 36 Christian quarry workers in Mandera. Also in November 2014, the Al-Shabab terrorist group killed 28 non-Muslims on a Nairobi-bound bus (www.theguardian.com).

Mandera County also experiences inter-clan conflicts as a result of political disagreements and competition over natural resources such as land and water. Khalid Salat, social welfare' s manager of AMA in MESC, (OI, 1/7/2018) said that sometimes the inter-clan conflicts make it difficult for Africa Muslim Agency to access some areas in Mandera County.

To overcome the challenges related to insecurity, the NGOs are normally given security staff by the government during their operations. Mohamed Ali, the operations' manager

of Islam Relief in MESC, (OI, 3/7/2018) stated that Islamic Relief was considering providing cash grants to the beneficiaries instead of relief food because of the security concerns associated with the logistics of transporting the relief food.

4.7.3 Inadequate Funds

The four Muslim NGOs investigated in this study indicated that insufficient resources have limited their activities. The representatives of the four Muslim NGOs stated that the organizations are unable to cope with the large number of people seeking humanitarian and educational assistance. For instance, Mohamed Ali, the operations' manager of Islamic Relief in MESC, (OI, 3/7/2018) stated that the amount given by the international donors is not sufficient enough to cater for all the needs of the community in the areas in which the NGOs operate.

Mandera Educational Development Society (MEDS) is one of the Muslim NGOs that has been greatly affected by lack of funds. MEDS has been greatly affected by accusations of the Kenyan Government that the NGO supports terrorism. Most of its donors have cut funding because of this accusation. To counter this challenge, MEDS now relies on donations from well-wishers through fund raising. The NGO also has rental premises in Nairobi that generates some income that is used to fund its activities. It has also drilled some boreholes in Mandera County and earns some revenue by selling the water.

Mwanza (2013:262) argues that the challenges facing the Muslim NGOs are limited to financial resources especially among the national NGOs. He shares that, because of financial difficulties, the Muslim NGOs cannot employ adequate staff and most of their

projects both education and humanitarian work depend on foreign aid which might not be sustainable into the future.

4.7.4 Government Restrictions

Because of the threats of global terrorism, Muslim NGOs all over the world have faced increased scrutiny and some of them have been accused of funding terrorism. In an article in the Washington Post, Levitt (2014) said,

We can make it more difficult for terrorists to raise, launder, and transfer funds, and that will make it more difficult for them to conduct attacks. Among the various means of raising, laundering and transferring funds employed by terrorists, the use of charities and other non-governmental organizations (NGOs) stand out for a variety of reasons.

Kenya has greatly suffered from terrorist attacks carried out by the terrorist group Al-Shabab. As a result of terrorist attacks in various parts of the country, such as the attack on the Westgate Shopping Mall, Nairobi in 2013; the killing of non- Muslims in a Nairobi bound bus from Mandera in 2014 and the massacre of students in Garissa University in 2015, the government imposed greater restrictions on Muslim NGOs in order to curb money laundering and financing of terrorism. Khalid salat, manager of social welfare of AMA in MESC, (OI, 1/7/2018) stated that there is increased supervision by the Central Government on the operations of Muslim NGOs. The organizations are required to share the programmes of their activities with government officials at the local level. They are also required to submit a list of the beneficiaries of their activities for verification. The Central Government also requires NGOs to submit audited accounts.

Mandera Educational Development Society (MEDS) is one of the Muslim NGOs in MESC that has been greatly affected by terrorism related accusations. Mohamed Sheikh, the operations' manager of MEDS, (OI, 4/7/2018) stated that the organization lost the support of most of its donors because of the terrorism related accusations against its founder, Sheikh Ahmed Mursal, also known as Sheikh Sudan. The Sheikh was arrested in 2001 in connection with the 1998 US embassy bombings in Kenya and Tanzania. He was later released for lack of evidence.

Sheikh Ahmed was also arrested in April 2015 in Mandera County and taken to Nairobi for further interrogation. In this arrest, the Sheikh was accused of supporting the Al-Shabab terrorist network. Mohamed Sheikh, the operations' manager of MEDS, (OI, 4/7/2018) stated that the organization mainly depends on funding from well-wishers and income generated through its rental premises in Nairobi.

4.7.5 Overdependence on Donors

The Muslim NGOs mainly depend on donor funds and hence most of their activities will come to a standstill if the donors withhold their funding. Mohamed Ali Harun, operations' manager of Islamic Relief (IR) in MESC, (OI, 3/7/2018) stated that IR only carries out projects that can be funded by the donors subject to certain conditions. Overdependence on donor funding is a major challenge to the four Muslim NGOs since it makes them susceptible to manipulation and hence makes them act according to the whims and interests of these donors. In addition, the NGOs will not be able to develop their own roadmap for development activities. Mwanza (2013:152) states that NGOs'

dependence on international aid agencies gives rise to important questions concerning NGO-state relations, and the ability of the NGOs to act independently in pursuing their goals.

The beneficiaries of the Muslim NGOs' activities have also become dependent on the NGOs. Islamic Relief and MEDS normally give their aid to the same beneficiaries. These recipients have become dependent on the aid and hence are less likely to function adequately without it. The challenge facing the Muslim NGOs in MESC is enabling their beneficiaries to become self-reliant.

It can be inferred from the above discussion that the hypothesis as stated, "The challenges faced by the Muslim NGOs in Mandera East Sub-County include limited resources and insecurity" has been proved.

4.8 Community Involvement in the Activities of the Muslim NGOs

Moyo (2012) stated that the purpose of community participation in the NGOs is to create opportunities for local people, to participate in planning, decision making, implementation, allocation and distribution of resources. Community participation can be distinguished by the involvement of the beneficiaries in the planning, implementation and monitoring of projects.

In Islam, the Qur'an emphasized the importance of *shoura* (consultations) as stated in (Qur'an, 3:159), "So pardon them and ask forgiveness for them and consult with them

upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).”

The study aimed to assess the involvement of the local community in education and other humanitarian activities of the Muslim NGOs in Mandera East Sub-County. A total of 202 questionnaires were administered to 202 participants in this study where 30% of the humanitarian and educational beneficiaries were randomly selected from each Muslim NGO. 64 beneficiaries were selected from Africa Muslim Agency (AMA), 54 were selected from Mandera Educational Development Trust (MEDS), 61 were selected from Islamic Relief (IR), and 23 beneficiaries were selected from Najda Foundation. The following sections analyze the involvement of the local people in policy making and planning, implementation, and monitoring and evaluation of the projects.

4.8.1 Involvement of the Local Community in the Policy Making and Planning of the NGOs’ Activities

The study sought to find out whether the local community participates in the policymaking and planning of the Muslim NGOs’ activities. The participants were asked if they had representatives in the NGOs’ boards. They were required to choose either yes, no or no response. Table 4.14 illustrates their responses:

Table 4.14: Responses of the local community on whether they have representatives in the NGOs’ board

Responses	MEDS	Africa Muslim Agency (AMA)	Islamic Relief	Najda Foundation	Total	%
Yes	6	1	1	1	9	4.45
No	48	62	59	22	191	94.55
No response	0	1	1	0	2	1
Total	54	64	61	23	202	100

Source: Field survey on July/August, 2018

Table 4.14 illustrates that 94.55% said ‘no’ while only 4.45% said ‘yes’. The representatives of the four Muslim NGOs interviewed during the field study stated that the local community is not represented in the NGOs’ boards. The few participants who said yes believed that the committees for the relief aid represent them in the NGOs’ boards.

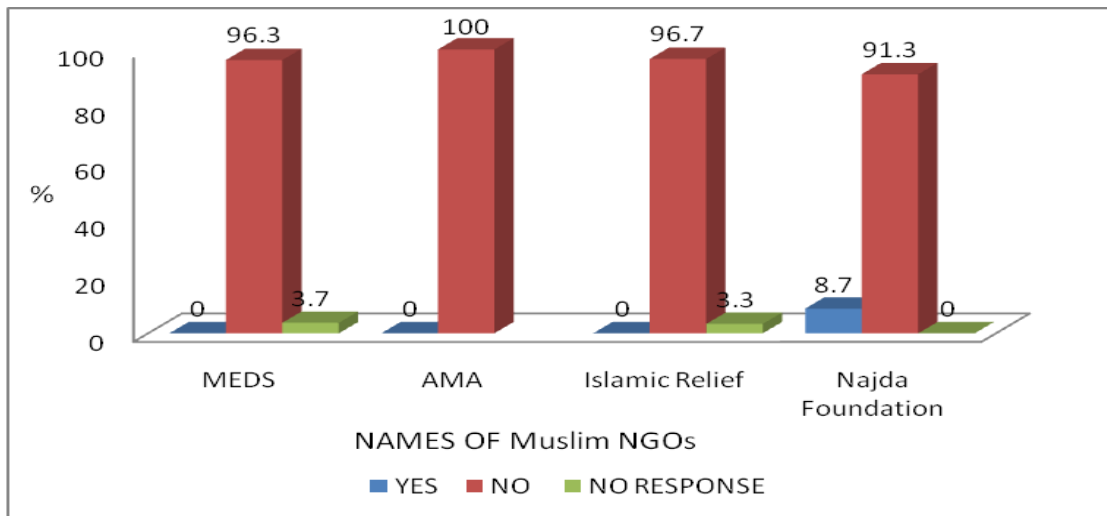
Narayan (2002:5) in a sourcebook that explains the World Bank approaches to empowerment for economic growth and poverty reduction states that community empowerment is achieved through bottom- up approach. The study wanted to find out whether the Muslim NGOs use top-down or bottom-up approach when starting a project. The respondents were asked whether they had ever proposed a project for the Muslim NGOs operating in their area. The diagrams 4.15 and 4.1 illustrate their responses:

Table 4.15: Responses of the local community on whether they had ever proposed a project for the Muslim NGOs

Responses	MEDS	Africa Muslim Agency	Islamic Relief	Najda Foundation	Total	%
Yes	0	0	0	2	2	1
No	52	64	59	21	196	97
No response	2	0	2	0	4	2
Total	54	64	61	23	202	100

Source: Field survey on July/August, 2018

Figure 4.1: Responses of the local community on whether they had ever proposed a project for the Muslim NGOs



Source: Field survey on July/August, 2018

Table 4.15 and the bar graph illustrate the responses of the participants on whether they had ever proposed a project for the Muslim NGOs. According to table 4.15, only 1% of the respondents said yes while 97% said no. Figure 4.1 shows that 100% of the beneficiaries of Africa Muslim Agency (AMA) said no, 96.3% of the beneficiaries of

Mandera Educational Development Society (MEDS) said no, 96.7% of the beneficiaries of Islamic Relief said no and 91.3% of the beneficiaries of Najda Foundation also said no.

The findings indicate that the approach adapted by the four Muslim NGOs with regard to empowerment for economic development and poverty reduction is top-down approach. Policies regarding the kind of projects to be undertaken are usually made at the top level and the local community is informed about the new policies through their committees or chiefs. Funding priorities from the international donors are communicated to the NGOs in a top-down approach.

4.8.2 Involvement of the Local Community in the Implementation of the NGOs’

Projects

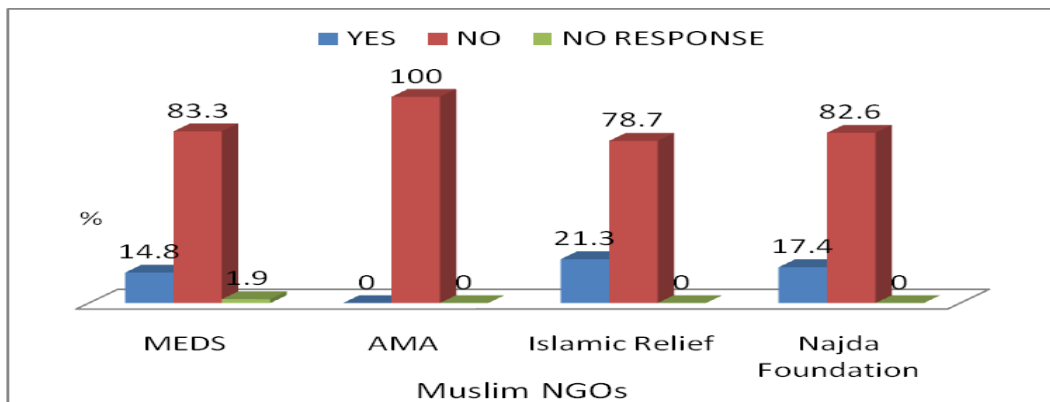
The study sought to find out whether the local community is involved in the implementation phase of the projects. The respondents were asked whether the Muslim NGOs seek their permission when initiating a project in their area. The following diagrams illustrate their responses.

Table 4.16: Responses of the local community on whether the Muslim NGOs seek their permission to start a project

Responses	MEDS	Africa Muslim Agency	Islamic Relief	Najda Foundation	Total	%
Yes	8	0	13	4	25	12.4
No	45	64	48	19	176	87.1
No response	1	0	0	0	1	0.5
Total	54	64	61	23	202	100%

Source: Field survey on July/August, 2018

Figure 4.2: Responses of the local community on whether the Muslim NGOs seek their permission when starting a project



Source: Field survey on July/August, 2018

Table 4.16 and figure 4.2 illustrate the responses of the participants on whether the Muslim NGOs seek their permission when starting a project. According to table 4.16, 12.4% of the respondents said yes, 87.1% said no and 1% did not give any response. Those who said yes stated that the NGOs consult with the elders or committees and hence the elders/committees inform them about the project. Figure 4.3 shows that 83.3% of the beneficiaries of MEDS said no, 100% of the beneficiaries of AMA said no while 78.7%

of the beneficiaries of Islamic Relief said no and 82.6% of the beneficiaries of Najda Foundation said no.

Al-tatawwu (Voluntary work) brings about solidarity in Islam and great reward. Sulaiman, (2011:5-6) states that volunteerism is a beautiful loan to Allah to which he promises a big reward. Allah says:

“ ... and establish regular prayer and give regular charity; and loan to Allah a beautiful loan. And whatever good ye send forth for your souls ye shall find it in Allah presence- yea, better and greater in reward and seek ye the Grace of Allah for Allah is Oft-Giving, Most Merciful” (Qur’an, 73:20)

The prophet (SAW) said “ Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother Allah will remove one of his troubles on the Day of Resurrection and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection” (Bukhari, Vol. 3 p168 No 2442).

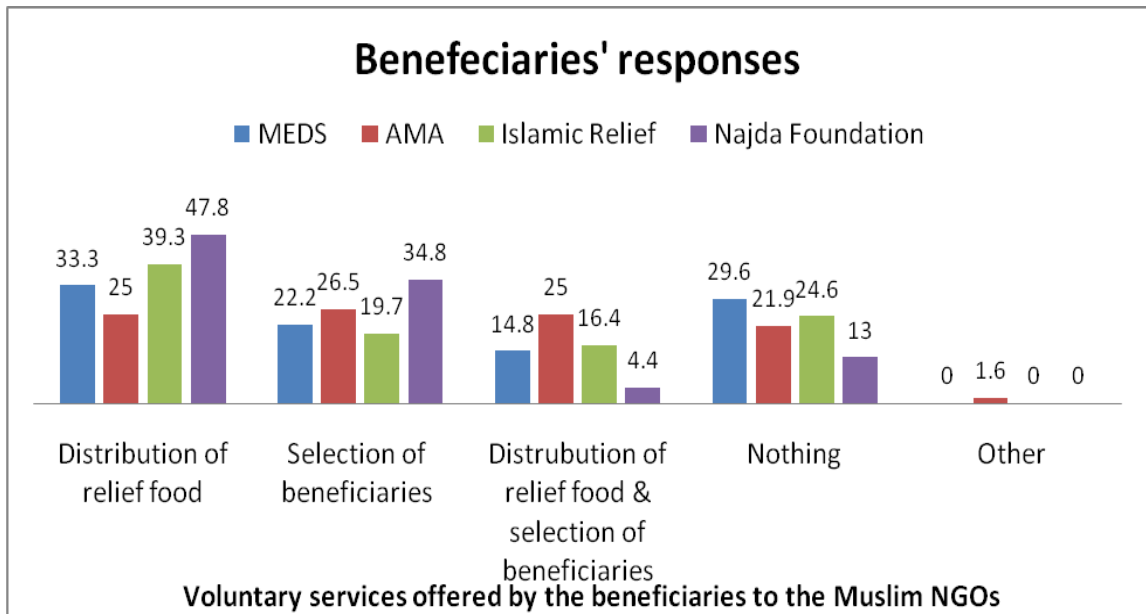
The study sought to find out whether the local community provides any voluntary services to the Muslim NGOs such as labour and *sadaqa* (charity) during the implementation of projects. The respondents were given 5 options and were asked to choose any appropriate choice or choices. The diagrams 4.17 and 4.4 illustrate their responses.

Table 4.17: The responses of the local community on the kind of voluntary services they provide to the Muslim NGOs

Responses	MEDS	Africa Muslim Agency	Islamic Relief	Najda Foundation	Total	%
Distribution of relief food	18	16	24	11	69	34.16
Selection of beneficiaries	12	17	12	8	49	24.26
Distribution of aid & selection of beneficiaries	8	16	10	1	35	17.33
Nothing	16	14	15	3	48	23.76
Other	0	1	0	0	1	0.5
Total	54	64	61	23	202	100

Source: Field survey on July/ August, 2018

Figure 4.3: Beneficiaries' responses on the kind of voluntary services they provide to the Muslim NGOs



Source: Field survey on July/August, 2018

Table 4.17 and figure 4.3 show the kind of voluntary services provided by the participants to Muslim NGOs. Table 4.17 shows that 34.16 % of the respondents said

they participate in the distribution of relief aid, 24.26% said they take part in the selection of the beneficiaries while 17.33% said they participate both in the selection of beneficiaries and the distribution of relief food. However, 23.76% of the respondents said they do not provide any voluntary services to the Muslim NGOs.

Figure 4.4 shows that 33.3% of the beneficiaries of MEDS said that they participate in the distribution of relief food while 47.8% of the beneficiaries of Najda Foundation expressed similar view. On the other hand, 39.3% of the beneficiaries of Islamic Relief stated that they participate in the distribution of relief food, 19.7% said they participate in the selection of beneficiaries, 16.4% said they participate both in the selection of beneficiaries and distribution of relief food while 24.6% said that they do not provide any voluntary services to the Muslim NGO. 25 % of the beneficiaries of AMA said they participate in the distribution of relief food, 26.5% said they participate in the selection of beneficiaries, 25% said they participate both in the selection of beneficiaries and the distribution of relief food, while 21.9% said they do not provide any voluntary services to the NGO. The findings indicate that the local community participates in the implementation of projects by providing voluntary services such as distribution of relief food and selection of beneficiaries.

The 154 participants who said they provide voluntary services to the Muslim NGOs were asked their motives for providing such services. The study sought to find out the motivation behind their actions. They respondents were required to choose from five options. Table 4.18 indicates their responses:

Table 4.18: Responses of the local community on their motivation for participating in the NGOs' activities

Responses	MEDS	Africa Muslim Agency	Islamic Relief	Najda Foundation	Total	%
To get extra ration	12	21	19	7	59	38.3
To get allowance	4	18	8	9	39	25.3
Out of goodwill	21	11	18	4	54	35.1
All the above	1	0	1	0	2	1.3
Other	0	0	0	0	0	0
Total	38	50	46	20	154	100

Source: Field survey on July/August, 2018

Table 4.18 illustrates that 38.3% of the respondents said that their main motivation for providing voluntary services to the Muslim NGOs is to get extra ration, while 25.3% said their motivation is to get some allowances. 35.1% of the respondents said they provide some voluntary services to the Muslim NGOs out of goodwill.

4.8.3 Involvement of the Local Community in the Monitoring and Evaluation of the NGOs' Projects

The study sought to find out whether the local community is involved in the monitoring and evaluation of the education projects. The participants were asked if they give feedback or information to the Muslim NGOs regarding their educational activities. They

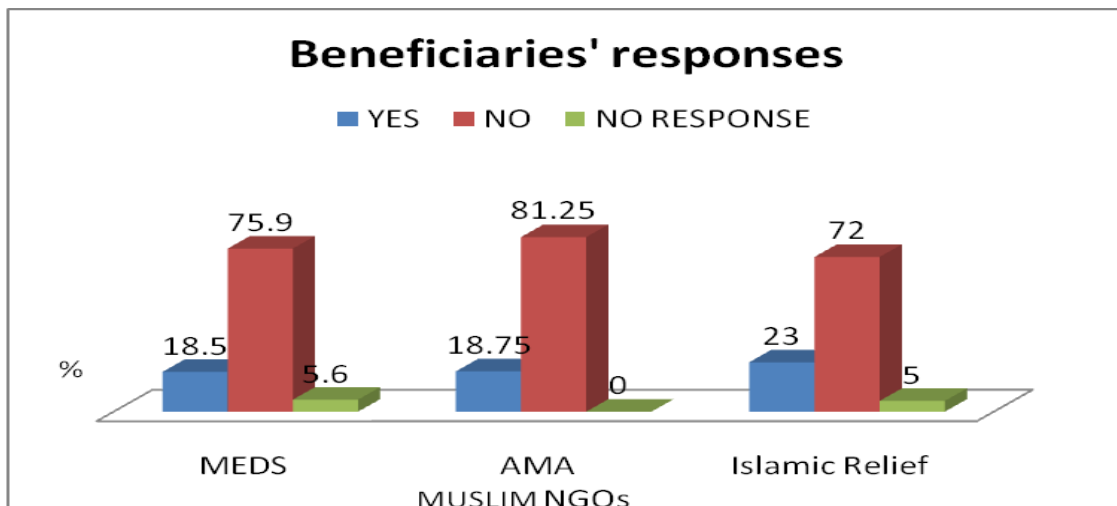
were required to choose either yes, no or no response. Table 4.19 and figure 4.5 illustrate their responses.

Table 4.19: Responses of the local community on whether they give feedback or information to the NGOs on their educational activities

Responses	MEDS	Africa Muslim Agency	Islamic Relief	Total	%
Yes	10	12	14	36	20.1
No	41	52	44	137	76.5
No response	3	0	3	6	3.4
Total	54	64	61	179	100

Source: Field survey on July/August, 2018

Figure 4.4: Responses of the local community on whether they give feedback or information to the Muslim NGOs on their educational activities



Source: Field survey on July/August, 2018

Table 4.19 shows that when the participants were asked whether they give feedback or information to the Muslim NGOs on their educational activities, 20.1% said yes while 76.5% said no. Figure 4.4 also shows that 18.5% of the beneficiaries of MEDS, 18.75% of the beneficiaries of AMA, and 23% of the beneficiaries of Islamic Relief said yes. The respondents who said that they provide feedback on the educational activities of the NGOs were mainly the beneficiaries of the educational activities. The educational beneficiaries indicated that they are required by the Muslim NGOs to submit their academic report forms at the end of the year.

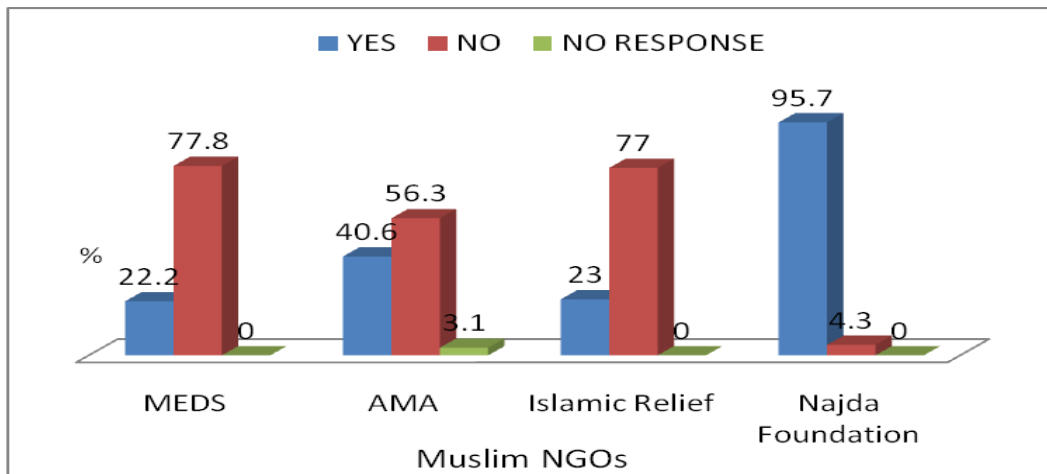
The participants were asked if they give feedback or information to the Muslim NGOs regarding their humanitarian activities. They were required to choose either yes, no or no response. Table 4.20 and figure 4.6 illustrate their responses:

Table 4.20: Responses of the local community on whether they give feedback or information to the NGOs on their humanitarian activities

Responses	MEDS	Africa Muslim Agency	Islamic Relief	Najda Foundation	Total	%
Yes	12	26	14	22	74	36.6
No	42	36	47	1	126	62.4
No response	0	2	0	0	2	1
Total	54	64	61	23	202	100

Source: Field survey on July/August, 2018

Figure 4.5: Responses of the local community on whether they give feedback or information to the NGOs on their humanitarian activities



Source: Field survey on July/August, 2018

Table 4.20 and figure 4.5 show the responses of the participants on whether they give feedback or information to the Muslim NGOs regarding their humanitarian activities. Table 4.20 shows that 36.6% of the respondents said yes while 62.4% said no.

Figure 4.5 shows that 77.8% of the beneficiaries of MEDS, 77% of the beneficiaries of Islamic Relief said no. However, 95.7% of the beneficiaries of Najda Foundation and 40.6% of the beneficiaries of AMA said yes.

The committees and area chiefs who oversee the distribution of relief aid, the selection of the humanitarian beneficiaries and the maintenance of dams and wells usually give some feedback to the Muslim NGOs on those activities.

It can be inferred from the discussion on the involvement of the local community in the activities of the Muslim NGOs that the hypothesis as stated, “ The local community of

Mandera East Sub-County is involved in the humanitarian and education activities of the Muslim NGOs” has been disproved. The local community is not involved in the planning and design of education and other humanitarian projects of the Muslim NGOs. They are not involved in the selection process of the beneficiaries of educational activities. Projects are imposed on the local community. The form of participation of the local community in the Muslim NGOs’ activities is at the level of consultation and implementation. The NGOs define the needs of the community and inform them the kind of projects to be undertaken. The Muslim NGOs make unilateral decision on the kind of project to be initiated and inform the village committees and area chiefs. The committees are mainly composed of men selected by the elders or area chiefs. The local people are mainly involved in the implementation and monitoring of the distribution of relief food and overseeing the maintenance of dams and wells.

4.9 Conclusion

The chapter has discussed the humanitarian and educational activities of the four Muslim NGOs investigated in this study. The Muslim NGOs have influenced the education of the poor and the orphans by providing them with scholarships. Orphans and needy students who were sponsored by the Muslim NGOs found work and became bread winners of their families after completing their education. The NGOs have also improved the facilities of some schools in MESC such as Arabia Boys. AMA engages in construction of classrooms and provision of books and furniture on a small scale. The main humanitarian activity carried out by the four Muslim NGOs is the provision of relief food and cash grant to orphans. However, AMA carries out other humanitarian activities

which include construction of wells and dams. The chapter has also discussed the challenges facing the Muslim NGOs which include insecurity, overdependence on donors, lack of funds, government restrictions, and clanism. The chapter has also discussed the involvement of the local community in the Muslim NGOs' activities. The community is little involved in the design and planning of the Muslim NGOs' activities.

CHAPTER FIVE

5.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary, conclusion and recommendations of the study. The chapter also presents suggestions for further studies. The main aim of the study was to assess the influence of four selected Muslim non-governmental organizations in educational support and humanitarian work in Mandera East Sub- County. The four Muslim NGOs that were studied include: Mandera Educational Development Society (MEDS), Africa Muslim Agency (AMA), Islamic Relief (IR) and Najda Foundation. Islamic Relief and AMA are international non-governmental organizations based in Britain and Kuwait respectively. On the other hand, MEDS and Najda Foundation are local NGOs based in Mandera County. The objectives of the study were: to explore the involvement of the Muslim NGOs in educational support and other forms of humanitarian assistance in Mandera East Sub-County, to find out the challenges facing the Muslim NGOs while carrying out their educational support programmes and other forms of humanitarian assistance activities in Mandera East Sub-County and to assess the involvement of the local communities in education and other humanitarian activities of the Muslim NGOs in Mandera East Sub-County.

The methodologies used in the collection of primary data were interviews and questionnaires. Interviews were conducted with four representatives of the four selected Muslim NGOs operating in Mandera East Sub-County (MESOC), three elected Members

of the County Assembly (MCAs) representing the wards in which the Muslim NGOs operate (Township, Arabia and Khalalio Wards) and seven secondary school principals. 202 questionnaires were administered to the beneficiaries of the Muslim NGOs' activities where 30% of the humanitarian and educational beneficiaries were randomly selected from each Muslim NGO. The questionnaires were intended to gather data on the involvement of the local community in the activities of the Muslim NGOs operating in MESC. The data was presented in tables and graphs, and simple descriptive statistics were used in the analysis of questionnaires while the analysis of the interviews was done orally.

5.2 Summary of the Main Findings

The following are the main findings of the study which are presented according to the objectives of the study:

5.2.1 The Educational Support and other Humanitarian Assistance Activities of the Muslim NGOs

The study found out that the main educational support activity carried out by the three Muslim NGOs - IR, MEDS and AMA - in MESC is sponsorship of needy students in secondary schools. MEDS mainly sponsors orphans while IR and AMA sponsor all needy students regardless whether they are orphaned or not. According to the data collected from the Muslim NGOs, the three Muslim NGOs sponsored a total of 118 students from 2015 to 2018 (See Appendix II).

The study established that MEDS provides an integrated system of education to the orphans it sponsors who are normally housed in an orphanage. The children in the orphanages are normally primary-school-age children. Apart from the formal form of education, the learners are also taught Islamic religious education which includes Qur'an recitation and other Islamic teachings such as the sayings of the prophet (*Hadith*), Qur'an exegesis (*tafseer*), and Islamic jurisprudence (*fiqh*) among others. When the learners get admission into secondary schools, the organization sponsors their fees.

Other than sponsoring students, AMA also built six classrooms for Arabia Boys and 3 classrooms for Arabia Girls Secondary School between 2012 and 2015. AMA also provided textbooks and furniture to some selected schools in MESC.

The study found out that the Muslim NGOs do not provide incentives such as rewards to the students they sponsor in order to motivate them to perform well in their academic studies.

The study found out that intellectual abilities of the would-be beneficiaries are not used as selection criteria. Some of the students sponsored by the Muslim NGOs performed below average in the Kenya Certificate of Primary Examination (KCPE) (See Table 4.6).

The study also found out that the school principals are not involved in the selection process of needy students for the sponsorship programme of the Muslim NGOs. The involvement of the school principals in the selection process of the educational beneficiaries would greatly help the Muslim NGOs identify the needy students.

The study also found out that the main humanitarian assistance carried out by the four selected Muslim NGOs is the provision of relief food stuffs such as rice, beans and oil. MEDS and Islamic Relief also provide cash grants to families or guardians of orphaned children. They give \$50 to each orphan after every one or two months. Islamic Relief also engages in healthcare activities such as child nutrition and holds workshops for health personnel in coordination with the county government. In its nutritional programme, the organization carries out immunization and gives porridge to malnourished children. (See section 4.5.1) The humanitarian activities carried out by AMA include construction of wells and dams in areas that face scarcity of water.

The study found out that Najda Foundation provides humanitarian aid to its beneficiaries during the month of *Ramadhan* and the two *Eids*, *Eid-ul-Adh haa* and *Eid-ul-fitr*. The organization mainly provides dates and *Udhiya*.

The study found out that although the Muslim NGOs carry out humanitarian activities that support the livelihood of poor families, their approach in tackling poverty does not focus on community empowerment and capacity building. MEDS and Najda Foundation stated that they are not engaged in any capacity building measures. As already mentioned, Islamic Relief holds training programmes for health officials who work for the county government.

Muslim NGOs in MESC engage in duplicative projects. The humanitarian activities of the four Muslim NGOs are almost similar in the sense that they all provide relief food to needy families.

5.2.2 Challenges Facing the Muslim NGOs

The NGOs in MESC face a lot of challenges which include insecurity, clanism, overdependence on foreign donors, lack of funds, and government restrictions. Mandera County is prone to insecurity as a result of clan conflicts and threats from militant terrorist groups in Somalia such as Al-Shabab. As a result of the threat of insecurity, it is very difficult for the NGOs to operate in certain areas fearing for the lives of their personnel.

The Muslim NGOs in MESC are also affected by the challenge of clanism and nepotism. The study found out that those entrusted in identifying the beneficiaries of the humanitarian or educational aid usually select their relatives or individuals from their own clans. The study also found out that the Muslim NGOs' activities are marred by clanism and nepotism. Each of the four Muslim NGOs investigated in this study mainly serves the interest of a particular clan. Consequently, minority sub-clans get little share from the humanitarian and educational activities of the Muslim NGOs.

The study found out that MEDS has been greatly affected by terrorism related accusations against its director. Most of its donors have stopped funding the organization due to these accusations. The organization mainly depends on donations from well-wishers and income generated through rental premises.

5.2.3 Communities Involvement in Muslim NGOs' Activities

The study found out that the local communities are not engaged much in the design and planning of the projects of the Muslim NGOs. The local community is only consulted when the NGOs have already decided the kind of project to be carried out. The Muslim NGOs mainly follow top-down approach when carrying out development activities where projects are initiated at the top-level. The local community participates in the implementation phase of projects such as distribution of food and selection of the beneficiaries of the relief food. The local people also participate in the construction and maintenance of wells and dams. They also provide voluntary services in the distribution of food and selection of beneficiaries for either altruistic purposes or for the purpose of gaining benefits such as allowances and extra rations.

5.3 Conclusion

The chapter presented the major findings of the study. The main educational activity carried out by the Muslim NGOs in Mandera East Sub-County (MESCC) is mainly sponsoring needy students in secondary schools. Hence, it can be inferred from this activity that the Muslim NGOs have influenced the education of orphans and student from poor families who would have had difficulty in enrolling in secondary schools due to lack of fees.

The main humanitarian activity carried out by the four Muslim NGOs in MESCC is provision of relief food to poor families and cash grants to orphans. These humanitarian activities have improved the livelihoods of some impoverished locals who have no source

of income. The NGOs give them the opportunity to meet their basic needs. Islamic Relief also carries out immunization and nutritional programmes to help malnourished children by providing porridge flour. The programmes influenced the lives of malnourished children in the rural areas of MESC who lack access to proper healthcare. Africa Muslim Agency also constructed a total of 8 wells in Arabia Ward and 6 wells in Manderu town between 2012 and 2015. The construction of these wells has influenced the lives of the local people by providing water for them and for their animals.

Although Muslim NGOs are engaged in various educational support and other humanitarian assistance activities that have influenced the lives of poor families in MESC, the approaches they use are inadequate. They use top-down approach in implementing their projects, which does not empower the local community. Community empowerment can be achieved when the locals are engaged and given the opportunity to propose projects that they are in need of, and their capacity to participate in design and implementation enhanced.

5.4 Recommendations

The following recommendations are presented according to the objectives of the study:

5.4.1 Recommendations on the Educational Support and other Humanitarian Assistance Activities of the Muslim NGOs

On educational support and other forms of humanitarian assistance activities of the Muslim NGOs, the following recommendations are made:

Muslim non-governmental organizations operating in MESC should diversify their educational support activities. Currently, their main educational support activity is providing fees sponsorship to needy students in secondary schools. The standard of education in MESC is poor despite their intervention. Therefore, their educational support activities should focus on improving the standards of education in the areas in which they operate through capacity building and improvement of infrastructure in schools. For instance, they need to provide regular in-service training to teachers and give them incentives to work harder. Improvement in the educational standards of MESC will eventually enable the learners to gain skills and competencies, hopefully get employment or engage in business. In these ways, they can support the community and help reduce the level of poverty.

To improve the performance of students and cultivate their sense of self-esteem, Muslim NGOs need to provide incentives for good performance particularly to students they sponsor. Examples of incentives that can be given to students include field trips, benchmarking trips to top performing schools, provision of electronic devices and providing internet connectivity. Rewards can be given when the learners meet certain performance standards. Such incentives will motivate students to work hard in order to achieve the required high standards.

The Muslim NGOs should publicize their sponsorship programmes for the intended recipients at the beginning of the academic year through local radio stations, and announcement made in mosques for needy students to apply. Applications should made

possible online, or forms can be made downloadable. This is keeping with modern practice. The Muslim NGOs should work in partnership with other stakeholders such as *Imams*, chiefs and other local leaders in order to identify needy students. Disseminating information about their welfare programmes will contribute to transparency and accountability of the Muslim NGOs.

The Muslim NGOs should avoid duplication of activities. The educational support activities of the Muslim NGOs are similar in the sense that most of them sponsor students in secondary schools. The Muslim NGOs should focus on sustainable areas of development and avoid duplicating each other's activities. This can be achieved through collaboration. Some can continue the sponsorship, while others can take up capacity building projects, others take up infrastructural development and others provision of internet connectivity, and so on.

Muslim NGOs should use the criterion of outstanding performance in K.C.P.E. when selecting students for sponsorship. When the Muslim NGOs select students who underperformed in the Kenya Certificate of Primary Education (KCPE) for their scholarship programmes, and those who performed well are left out, this promotes laxity and makes such children feel discouraged. Selection based not only on need but also on good performance will encourage the learners to work hard and eventually improve the standards of education in MESAC.

The Muslim NGOs should involve the school principals in the selection process of needy students. The principals are highly placed to know bright and needy students who deserve

to be sponsored by the NGOs. They should also engage other stakeholders such as *Imams*, chiefs and MCAs while selecting needy students for sponsorship.

Giving the beneficiaries relief food for long periods of time without teaching them skills makes them dependent on the aid. The Muslim NGOs in Mandera County need to empower the local community through vocational training programmes and micro-financing in order to free them from the shackles of extreme poverty and enable them to be self-reliant. The NGOs should phase out the feeding programme and instead focus on community empowerment. Women need to be taught skills such as tailoring, embroidery, confectionary and farming to enable them acquire skills for self-employment. This could be done through the establishment of *waqf*.

To improve the livelihood of the community and empower them, the Muslim NGOs should adopt bottom-up approach in their development projects. The community should be given the opportunity to initiate projects that are appropriate to their local needs. If the projects initiated by the local community are implemented, then the locals will feel they own the development projects.

To cater for the needs of the girl child, the Muslim NGOs need to establish orphanages for female orphans. Currently, the orphanages established by the Muslim NGOs such as MEDS only cater for the needs of male orphans. The female orphans also face similar challenges like the male orphans and hence equal attention should be given to all.

5.4.2 Recommendations on the Challenges Facing the Muslim NGOs

On the challenges facing the Muslim NGOs, the following recommendations are made:

To counter the challenge of clanism, nepotism, corruption and wad off accusations of supporting terrorism, the Non-Governmental Organizations Coordination' s Board (the organization that registers NGOs in Kenya) should have representatives that supervise the activities of the Muslim NGOs within the county. The projects the NGOs carry out should be evaluated in order to ensure accountability and transparency.

The Muslim NGOs should reduce their dependency on foreign aid by developing alternative sources of income. They should utilize *Zakah* (obligatory charity), Islamic model of *waqf* (trust) and *sadaqa* (optional charity). Overdependence on foreign aid will make the Muslim NGOs susceptible to manipulations. Some NGOs might collapse if and when funds are withheld by the donors.

5.4.3 Recommendations on the Involvement of the Local Communities in the Muslim NGO' s Activities

On the participation of local community in the Muslim NGOs' activities, the following recommendations are made:

The Muslim NGOs should involve the local communities in decision making. The local communities should be represented in the NGOs' boards so that the locals can influence the policies and the priorities of the Muslim NGOs. The representatives of the local community in the NGOs' boards should be appointed by the locals in a transparent

manner. Those selected should serve a specific period of time and when their time expires, they should be replaced.

The Muslim NGOs should encourage the local people to contribute towards NGOs' activities by giving donations such as *Zakah and sadaqa*. If the local community is involved in the funding of projects, they will develop a sense of ownership.

5.5 Suggestions for Further Studies

The study suggests the following topics for further research:

1. The influence of tribalism and corruption on the operations of Muslim NGOs
2. Some Muslim NGOs run orphanages and provide integrated form of Islamic and secular education to the students they sponsor. The integration of Islamic and secular education system could be a research topic.
3. A comparative study could be carried out in order to assess and compare the activities of faith based organizations and non-faith based organizations.
4. Ways in which Muslim NGOs can extend their acts of charity in aid of needy cases of people not necessarily of the Islamic faith.

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APPENDIX I: LIST OF ORAL INFORMANTS

The following are the oral informants (OI) interviewed during the field study.

Oral informants - NGO representatives

No.	Oral informant	Muslim NGO	Position held	Date of interview	Location
1.	Khalid Salat Abdinasir	Africa Muslim Agency (AMA)	Manager of social welfare	1/7/2018	Mandera East
2.	Mohamed Ali Harun	Islamic Relief	Operations' manager in Mandera East	3/7/2018	Mandera East
3.	Mohamed Sheikh Ahmed	MEDs	operations' manager	4/7/2018	Mandera East
4.	Nasrudeen Maalim Mohamed	Najda Foundation	operations' Manager	6/7/2018	Mandera East

Oral informants – School principals

S/No	Names of school principals	Schools	Date interviewed	Location of interview
1	Noor Sheikh	Mandera Secondary	9/7/2018	at school
2	Habiba Ali	Moi Girls	10/7/2018	School
3	Ali Hassan	Khadija Girls	11/7/2018	School
4	Ahmed Hassan	Barwaqo Secondary	12/7/2018	School
5	Yussuf M. Kassim	Neboi Sec. School	13/7/2018	School
6.	Abdi Ahmed	Arabia Boys Sec.	16/7/2018	School
7	Issa Yarow	Arabia Girls Sec.	17/7/2018	School

Oral informants – Members of County Assembly

No.	Oral informant	Ward	Date of interview	Location
1.	Abdiaziz Maalim	Arabia	18/7/2018	Mandera East
2.	Ahmed Mohamed	Township	19/7/2018	Mandera East
3.	Abdinoor Dakane Rafat	Khalalio	20/7/2018	Mandera East

**APPENDIX II: Questionnaire respondents - List of the beneficiaries of the four
Muslim NGOs**

Some of the names of the beneficiaries have been changed for the purpose of confidentiality.

1. Islamic Relief

a) Beneficiaries of Relief Food Provided by Islamic Relief

NO	NAME	SEX
1	HALIMA ABDIRAHMAN GUREY	F
2	ABDALLA SAMAY	M
3	ABDIA HAAJJI NOOR	F
4	ABDIA MATHOWE MAALIM	F
5	ABDIKANI HASSAN ALIOW	M
6	ABDIA HASSAN MOHAMED	F
7	ABDIRISACK HAJJI ATOSH	M
8	ABDIRISACK NOORKEY	M
9	ABDULLAHI MAOW FARAH	M
10	ADAN DIMBIL ALI	M
11	ADAN GABANOW BARIYOW	M
12	ADAN SAMOW ALI	M
13	ADEY OMOROW ADAN	F
14	AFEY OMOW ALI	M
15	AHADHA FARAH HASSAN	F
16	AHMED ABUKAR HASSAN	M
17	ALI MAALIM ABDIRAHMAN	M
18	ALI YUSSUF ALI	M
19	ALIYA ALIOW NUUR	F
20	AMRAN GARAD	F
21	ARABA NOORKEY	F
22	ASHA ALI AMIN	F
23	ASHA HUSSEIN IBRAHIM	F
24	ASMAN MADATHOWBA	M
25	ASLI SHEIKH GEDOW	F
26	ASMA IBRAHIM ADAN	F
27	BAREY HILLOWLE	F

28	BARRE ULOW ALI	M
29	BARWAQA DAKANE HASSAN	F
30	BARWAQA NUNOW	F
31	BARYARE AHMED	M
32	BISHARA AHMED	F
33	BUSHRA MOHAMED ALI	F
34	CAYURA DAUD MOHAMED	F
35	DARURA NOOR MOHAMED	F
36	DIISOW AHMED DAKANE	M
37	DUNIA BARRE OSMAN	F
38	DUNIA HASSANOW	F
39	FAHIYA DAKANE	F
40	FAIHIMA ABDIRAHMAN HASSAN	F
41	FARAH DIRIYE	M
42	FARAH NOOR ALI	M
43	FARDOWSA ABDIRAHMAN ALI	F
44	FARDOWSA BARE	F
45	FARDOWSA DUBANE ALI	F
46	FARDOWSA IDOW NOOR	F
47	FARHIYA HUSSEIN ADAN	F

b) Educational beneficiaries of Islamic Relief

NO	NAME	SCHOOL	CLASS
1	ABDI YUSUF ALI	MANDERA SEC SCHOOL	F I
2	SOMANE GEDI IBRAHIM	ARABIA SEC SCHOOL	F III
3	MAHAT ALI KORANE	BARWAQO BOYS DAY SEC	F II
4	FATUMA MOHAMMED ABDI	MOI GIRLS SEC SCHOOL	F I
5	YUSUF MUSA OMAR	ARABIA SEC SCHOOL	F IV
6	IFARAH ABDIRAHMAN ALI	MOI GIRLS SEC SCHOOL	F IV
7	FARDOSA FARAH YUSUF	ARABIA GIRLS SEC SCHOOL	F I
8	AMINA MOHAMMED YAROW	MOI GIRLS SEC SCHOOL	F III
9	FARHAN IBRAHIM ABDI	ARABIA SEC	F II

		SCHOOL	
10	HASSAN ABDI HUSSEIN	BARWAQO BOYS DAY SEC	F II
11	SUMEYA AHMED OSMAN	ARABIA SEC SCHOOL	F IV
12	KHALID ABDILLAH MAHAT	BARWAQO BOYS DAY SEC	F II
13	FAHIM AHMED ABDI	MOI GIRLS SEC SCHOOL	F II
14	ABDISALAM SHEIKH ALI	BARWAQO BOYS DAY SEC	F III

2. MEDS

a) Beneficiaries of Relief Food Provided by MEDS

NO	NAMES	SEX
1	ABDIAY IBRAHIM MOHAMED	F
2	ABDIAZIZ ABDIRAHMAN ADAN	M
3	ABDIAZIZ HASSAN MOHAMED	M
4	ABDIRAHIM ISSACK AHMED	M
5	HODAN ABDIRIZAK ABDULLAHI	F
6	ABSHIRA MALAK AMIIN	F
7	ADAN HUSSEIN ALI	M
8	AHMED DAKANE SHIEKH	M
9	ALI ABDIRAHMAN	M
10	ALIO ABDI MAALIM	M
11	AMINA ABDIRASHID	F
12	AMRAN HASSAN ALI	F
13	ARSHAD ALI MAALIM	M
14	ASHA ALI MANEY	F
15	ASHA HUSSEIN IBRAHIM	F
16	BAREY ABUKAR ALI	F
17	BAREY MOHAMED ALI	F
18	BARUD ABDIRAHMAN ALI	M
19	BILLOW ABDIRAHMAN	M
20	BISHAR NOORKEY ALI	M
21	BISHARA ABDI AHMED	F
22	BISHARA ABDIRAHMAN MOHAMED	F

23	BISHARA HUSSEIN ALI	F
24	BUKHARI ALI HASSAN	M
25	BURWAQA ALIO HASSAN	F
26	DAHABA MUHUMUD ALI	F
27	DUBOW ISMAIL ADAN	M
28	FAHIMA ADAN ISMAIL	F
29	FAIZA ABDI ADAN	F
30	FAIZA OLOW ALI	F
31	FALASTIN BISHAR SHEIKH	F
32	FARDOWSA ADAN ISSACK	F
33	FARHIYA HUSSEIN ALI	F
34	FARTUN ISMAIL ALIO	F
35	FATUMA ABDIRAHMAN ALI	F
36	FATUMA GARANE HASSAN	F
37	FATUMA HASSAN MAHAMUD	F
38	FATUMA NOOR KOSAR	F
39	FOUZIA SALAT SAMOW	F
40	GARANE HASSAN ELMI	M
41	GARMAMA ADAN ABDIRAHMAN	F
42	GERAD HUSSEIN HASSANOW	M
43	HABEY HASSANOW ADEN	F
44	HABIBA GERAD HASSAN	F

b) Educational Beneficiaries of MEDS in MESC

NO	NAME	SCHOOL	CLASS
1.	HASSAN ABDI ALI	MANDERA SECONDARY SCHOOL	F I
2.	HALIMA ABDIQANI	MOI GIRLS SECONDARY SCHOOL	F IV
3.	MOHAMED ABDILADIF	NEIBOI SECONDRY SCHOOL	F III
4.	HARUN ADAWA MUSA	NEIBOI SECONDRY SCHOOL	F II
5.	HILLOW DIRIYE MUMIN	MANDERA SECONDARY SCHOOL	F IV
6.	SAADIA IBRAHIM	KHADIJA GIRLS SECONDARY SCHOOL	F III
7.	SUBAN MOHAMED	KHADIJA GIRLS SECONDARY SCHOOL	F I
8.	FARHIYA ABDIKADIR ALI	MOI GIRLS SECONDARY SCHOOL	F I
9.	AHMED MUMIN MANEI	NEIBOI SECONDRY SCHOOL	F III

10.	HASHI DAIY AHMED	NEIBOI SECONDRY SCHOOL	F III
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3. AMA

a) Beneficiaries of Relief Food Provided by AMA

NO	NAMES	SEX
1)	ABDI WAHAB N	M
2)	ABDIA HASSAN ABDILLE	F
3)	ABDIFATAH DAQANE	M
4)	ABDIFATAH HUSSEIN MOHAMED	M
5)	ABDIHAKIM OSMAN AHMED	M
6)	ABDIKADIR KHALIF	M
7)	ABDINAJIB OMAR	M
8)	ABDINASIR AHMED	M
9)	ABDIQALAQ AHMED ALI	M
10)	ABDIRASHID ISSACK EDIN	M
11)	ABDIWAHID OSMAN	M
12)	ABSHIRA ABDIRIZAK SHIRE	F
13)	ADEY ISMAIL	F
14)	AHMED ADAN	M
15)	AISHA OSMAN	F
16)	AISMA OSMAN	F
17)	ALI ADAN MOHAMED	M
18)	ALI NOOR HASSAN	M
19)	AMIN ABDINASIR	F
20)	AMINA ISSACK ADAN	F
21)	AMINA MOHAMED ABDULLAHI	F
22)	AMINA SHACBAN	F

23)	ANAB ABDINOOR ADAN	F
24)	ANISA ABDIRIZACK	F
25)	ANISA MOHAMED	F
26)	ASHA AHMED DAKANE	F
27)	AYAN SHIRE ABDILATIF	F
28)	BAREY ABDINOOR	F
29)	BARWAQA MAALIM	F
30)	BILAD ABDIRAHIM	F
31)	BISHARA SUBOW	F
32)	BURALE HASSAN	M
33)	DAHABA MUMIN ABDI	F
34)	DAHIRA ALI ABDIKARIM	F
35)	DUUBA MOHAMED ALI	F
36)	EBLA SHIMOY	F
37)	ELIMI OMAR ABDULLAHI	M
38)	FAIZA SHIEKH BILLOW	F
39)	FARAH MALAK ADAN	M
40)	FARAH OSMAN ADAN	M
41)	FARDOWSA ADAN	F
42)	FARDOWSA ISSACK EDIN	F
43)	FARDOWSA MAALIM ROBLE	F
44)	FARHIYA ABDULLAHI	F
45)	FARHIYA GERAD HASSAN	F
46)	FARHIYA HUSSEIN ALI	F
47)	FARTUN OMAR	F
48)	FATUMA BILLOW	F
49)	FATUMA DAGANE	F
50)	FATUMA MAALIM M	F

51)	FATUMA NOOR	F
52)	FATUMA SAHARA MOHAMED	F

b) Beneficiaries of education Africa Muslim Agency

NO	NAME	SCHOOL	CLASS
1.	HARUN SHIEKH AHMED	ARABIA BOYS SEC SCHOOL	F IV
2.	MUSDAF MAALIM MUKTAR	MANDERA SEC SCHOOL	F III
3.	MOHAMED NOOR MAHAT	NEBOI SEC SCHOOL	F I
4.	UGAS UTHIOW	NEBOI SEC SCHOOL	F I
5.	AISHA ABIKAR ALI	ARABIA GIRLS SEC SCHOOL	F II
6.	HASSAN HUSSEIN MADEY	NEBOI SEC SCHOOL	F III
7.	BAKEY ALIO ADOW	ARABIA GIRLS SEC SCHOOL	F II
8.	ABDIMUHSIN MAALIM KEIROW	NEBOI SEC SCHOOL	F III
9.	ABDISAMD MALAK ABDINNOR	NEBOI SEC SCHOOL	F IV
10.	SHALEY MOHAMED	MOI GIRLS SEC SCHOLL	F IV
11.	SUGAI ABDI ALASOW	ARABIA GIRLS SEC SCHOOL	F III
12.	MUMINA ABDINOOR BALE	ARABIA GIRLS SEC SCHOOL	F I

4. Najda Foundation

Beneficiaries of relief food provided by Najda Foundation

NO	NAME	SEX
1)	ABDIHAKIM HASSAN HUSSEIN	MALE
2)	ABDIKANI ABDIWAHID HASSAN	MALE
3)	ABDINASIR HASSAN YUSSUF	MALE
4)	ABDIRAHMAN GARANE HASSAN	MALE
5)	ABDIRISACK MAALIM YUSSUF	MALE
6)	ABDIWAHAB HASSAN ABDIRAHMAN	MALE
7)	AMRAN HASSAN ALI	FEMALE
8)	ASHA HASSAN DAKANE	FEMALE
9)	ASMA IBRAHIM NOOR	MALE
10)	BASHIR SAMOW MAALIM	MALE

11)	DAHABA MAALIM ALI	FEMALE
12)	DEKA MOHAMED ABDI	FEMALE
13)	DUUNIA ALI GARAD	FEMALE
14)	FARAH ABDIRAHMAN ALI	MALE
15)	FARDOWSA MOHAMED ABDIHAKIM	FEMALE
16)	FARHIYA HUSSEIN ALI	FEMALE
17)	FARHIYA HUSSEIN ALI	FEMALE
18)	FARHIYA MAHAMED ABDIHAKIM	FEMALE
19)	FARTUN ABDI HUSSEIN	FEMALE
20)	FARTUN ABDIRAHMAN MOHAMED	FEMALE
21)	FARTUN ADAN IBRAHIM	FEMALE
22)	FARTUN HASSAN JIMAL	FEMALE
23)	FATUMA HASSAN GEDI	FEMALE

APPENDIX III: Orphans Sponsored by Islamic Relief and MEDS

a) Orphans Sponsored by Islamic Relief

NO	NAME	AMOUNT IN KSH
1.	ABD IRASHID ALI	5000
2.	ABDI WAHAB HASSAN	5000
3.	ADEY OLOW	5000
4.	ALI ABDULLAHI MOHAMED	5000
5.	ALIO ADEN ALAI	5000
6.	ASLI ABDI MALAK	5000
7.	DAUDI ABDI AHMED	5000
8.	FARAH ABDI	5000
9.	GELOW IBRAHIM ALLOW	5000
10.	GURAI ABDULLAHI MUSA	5000
11.	HABIBA HUSSEIN ABDI	5000
12.	HIBAY ABDI	5000
13.	HILOW ABDILADIF	5000
14.	HILOW MADEY ABASS	5000
15.	HUSSEIN HASSAN	5000
16.	IBRAHIM HAMZA NOOR	5000
17.	KHADIJA ABDIRAHMAN	5000
18.	KHLID MUSA ABDI	5000
19.	MANEY ASLOW ABDI	5000
20.	MOHAMUD HUSSEIN	5000
21.	MUMINA ABDI ALLOW	5000
22.	MUSA ABDI LAHOW	5000
23.	MUSA MOHAMED EBDI	5000
24.	NANEY MALAK	5000
25.	RAGAY ABDULLAH	5000
26.	RASHID ABDI MOHAMED	5000
27.	RUKIA GEDI IBRAHIM	5000
28.	SAADI A IBRAHIM MALAK	5000
29.	SAMIRA MOHAMED	5000
30.	SANEY AHMED ALI	5000
31.	SIMAN DAHIR ABDI	5000
32.	SIYAT ADAN GUREY	5000
33.	SIYAT SUBAN ABDI	5000
34.	SIYOW IBRAHIM ABDI	5000
35.	WALIOW MOHAMED ABDI	5000

a) Orphans Sponsored by MEDS

NO	NAME	AMOUNT IN KSH
1)	ABDULLAHI MUKTAR	5000
2)	ADEY MALAK NUR	5000
3)	AHEMED MUMIN MASHAEY	5000
4)	ALI ADAN MUKTAR	5000
5)	ALI ADEN HASHI	5000
6)	BAREY NOOR HIREY	5000
7)	BASHEY ALIO AHMED	5000
8)	GEDI JAMMA MOHAMED	5000
9)	GURAI ABEY MOHAMED	5000
10)	HALIMA MUMIM ABDOW	5000
11)	LULEY GULET ABDOW	5000
12)	MOHAMED HASSAN	5000
13)	MUHUMUD ADOW GARAD	5000
14)	MUMAT MADEY	5000
15)	MUMINA ABDI GULET	5000
16)	MUSA MALISHEY	5000
17)	MUSA MOHAMED LUHOW	5000
18)	MUUSA ALI ABDI	5000
19)	SAMEY ABDI	5000
20)	SHAMSA ABDI	5000
21)	SHILOW HASAN AHMED	5000
22)	SIROW UGAS ABDULLAHI	5000
23)	SUGAO DAHIR	5000
24)	SULEKA MOHAMED	5000
25)	UGAS ABDI MAALIM	5000

APPENDIX IV: LETTER OF INTRODUCTION

KENYATTA UNIVERSITY,

P.O Box 43844-00100, NAIROBI-KENYA.

Dear respondent,

I am a post graduate student at Kenyatta University doing a master' s degree in religious studies. As part of the requirements for the award of the degree, I am expected to carry out academic research. The study is on the influence of four selected Muslim NGOs on education and humanitarian work in Mandera East sub-county.

You have been identified to be among the respondent to fill in the questionnaire. I would humbly request you to fill in the questionnaire with honesty. All the information you will provide will be treated with confidentiality and will be used for research purpose only.

Your cooperation will be highly appreciated.

Thank you in advance.

Yours sincerely,

Roble Oyow Kosar

**APPENDIX V: INTERVIEW SCHEDULE FOR THE MUSLIM NGO
REPRESENTATIVES**

Name:

1. a) Name of the Muslim NGO

b) Which ward in Mandera East Sub-County (MESC) does your NGO operate?

.....

c) What is the main goal of your NGO?

.....

d) What are its core values?

e) What position do you hold in the NGO? _____

f) Which year did your organization start operating in Mandera East Sub-County?

.....

2. a) What type of humanitarian activities does your NGO carry out in MESC?

.....

b) Who are the beneficiaries of your humanitarian work in MESC? .

.....

c) If you give relief food, what is the total number of the beneficiaries of your relief food in 2018 in MESC?

d) How much relief food do you give to each beneficiary?

.....

e) How many were males?

f) How many were females?

g) Please state their age group.

< 18 (M.....F.....) 18 -20 .(M...../F.....) 21- 28 (M....F.....)

29 - 39 (M..... /F.....) 40 – 50 (M..... F.....) 51 and above

(M.....F.....)

h) If you give assistance to orphans, how many orphans have you sponsored in 2018 in MESC?

i) How many orphans were male?

.....

j) How many orphans were female?

.....

k) How much assistance do you give to each orphan?

.....

l) How much is your budget for humanitarian activities in 2018 for MESC?

.....

m) What are the results of your humanitarian intervention?

.....

n) What criteria do you use to select the beneficiaries of the humanitarian work?

.....

o) How do you ensure the self-sustainability of your humanitarian activities?

.....

3. a) What kind of educational activities do you carry out?

.....

b) If you sponsor students, how many students have you sponsored in 2018 in
MESC?

c) How many were male?

d) How many were female?

e) Which schools do they study?

f) What criteria do you use in identifying the students you sponsor?

.....

g) Do you announce your scholarship programme at the beginning of the new year?

.....

h) What kind of incentives do you give to the students you sponsor?

.....

i) Do you provide facilities to school in MESC? If yes, please explain

.....

j) Which schools in MESC have received the facilities?

.....

k) Do you build classrooms for schools in MESC?

.....

l) If yes, how many classrooms have you built?

.....

m) Which schools have benefited from the classroom construction?

.....

n) How much is your budget for education in 2018 for Mandera East Sub-County?

.....

o) What are the effects of your educational intervention in MESC?

.....

p) How do you ensure the self-sustainability of your educational activities? .

.....

4. a) How do you involve the local people in your humanitarian activities?

.....

b) How do you involve the local people in your education activities?

.....

c) Who participates in your education activities?

.....

d) Who participates in the humanitarian activities?

.....

e) Do you seek permission from the local people when starting a project?

.....

f) Who initiates the projects carried out by your organization in MESC?

.....

g) How do the local people of MESC contribute to the Muslim NGO?

.....

h) What do you give to beneficiaries who provide services to the NGO?

.....

i) Are the local people represented in the NGO board?

.....

5. What are the challenges that your organization faces in Mandera East Sub-County?

a) Education

.....
.....

b) Humanitarian

.....
.....

c) What are the methods used by your organization to address the challenges you face?

.....
.....

d) Are the methods used by your organization in addressing the challenges effective?

.....

6. Why is the educational standard in MESC poor despite your involvement?

.....
.....

7. Why is the poverty rate so high in Mandera East despite your involvement?

.....
.....

APPENDIX VI: INTERVIEW SCHEDULE FOR SCHOOL PRINCIPALS

Please answer the following questions

Name of the school: Location:

Name of the school principal:

1. a) Has your school ever received facilities from any Muslim NGO?

.....

b) If yes, please state the name of the NGO and the facilities the school received

.....

.....

2. a) Has any Muslim NGO ever constructed a classroom for the school?

.....

b) If yes, please state the Muslim NGO and the number of students they sponsored.

.....

.....

3. a) Who selects the beneficiaries of the sponsorship?

b) What criteria are used in the selection of the beneficiaries?

.....

.....

4. What kind of incentives do the sponsored students receive from the Muslim NGOs?

.....

.....

5. a) Do you think the Muslim NGOs are helping in improving the standard of education in Mandera East?

.....

b) If yes, please explain

.....

c) If no, how they can help in improving the standard of education in the area?

.....

.....

APPENDIX VII: INTERVIEW SCHEDULE FOR MEMBERS OF THE COUNTY

ASSEMBLY

1. Name the Muslim NGOs that are operating in your ward.

.....

2. What kind of activities do the Muslim NGOs carry out in your ward?

.....

.....

3. Are you a member of the Muslim NGOs' board?

Yes [] No []

If yes, were you selected by the Muslim NGOs or the members of your ward?

.....

.....

4. Does the community in your area have representatives in the NGO board?

a) Yes () b) No ()

If yes how are they selected and what are their powers?

.....

.....

5. Do you initiate projects for the Muslim NGOs in the area?

Yes [] No []

Explain

6. How are the beneficiaries of humanitarian or education activities of the Muslim NGOs selected in your area?

.....

7. Are the Muslim NGOs effectively solving the humanitarian and education needs of the local community in your ward?

Yes [] No []

Please explain

8. Are the activities of the Muslim NGOs self-sustainable?

a) Yes [] b) No [] please explain

.....

9. What are the ways in which Muslim NGOs' activities can be improved?

.....

10. Are the Muslim NGOs engaged in capacity building measures?

Yes [] No []

Please explain

11. Do you monitor the activities of the Muslim NGOs in your area?

.....
.....

**APPENDIX VIII: QUESTIONNAIRE FOR THE BENEFICIARIES OF MUSLIM
NGOs**

Instructions:

Please answer all the questions honestly and freely. Your responses will remain confidential and will only be used for the purpose of the study. Please read each question carefully and tick [] appropriate places or fill in the appropriate spaces.

1. a) Gender: Male [] Female []
 - b) Age (a) <18 [] (b) 18-28 [] (c) 29-39 [] (d) 40-50 [] (e) 51 and above []
 - c) Marital status: single [] Married []
 - d) Area of residence: Khalalio Ward [] Arabia Ward [] Township ward []
 - e) Profession
 - f) If student, state your school
2. Which Muslim NGOs operate in your area of residence?
 - a) Islamic Relief [] b) Najda Foundation [] c) Mandera Education Development Society [] d) Africa Muslim Agency [] e) Islamic Relief and Africa Muslim Agency [] f) Mandera Education Development Society & Islamic Relief []

g) All the above [] h) None of the above [] i) Other [] Please specify

.....

3. What kind of assistance do you get from the Muslim NGO?

a) Relief food [] b) Healthcare [] c) Education [] d) Relief food & education []

e) Cash [] f) All the above [] e) Construction of wells []

h) Other []

Please specify

.....

.....

4. Please specify the amount of assistance you receive from the Muslim NGO.

5. a) If you receive educational assistance, which Muslim NGO sponsors you?

.....

b) Please specify the period of your sponsorship

.....

c) How many marks did you get in your KCPE exams?

.....

d) How did you get the sponsorship? _____

e) Do you receive any motivation such as rewards from the Muslim NGO that sponsors you?

Yes [] No []

If yes please specify

6. a) Do the local people in your area have a representative in the Muslim NGOs' board?

Yes [] No []

b) If yes, please explain how you select your representatives

.....

c) Do the representatives of the local people in the Muslim NGOs have powers?

i) Yes [] ii) No [] iii) Not applicable []

d) If yes, please explain their powers.

.....

7. a) Have you ever initiated a project for the Muslim NGOs operating in the area?

Yes [] No []

b) If yes, please explain

8. a) Do the Muslim NGOs seek your permission to initiate a project?

Yes []

No []

b) If yes, please explain

.....

9. a) What kind of voluntary service do you provide to the Muslim NGO?

i) Distribution of humanitarian aid [] ii) Helping in the selection of beneficiaries []

iii) Distribution & selection of beneficiaries [] iv) Reporting of corruption

v) Nothing [] vi) Other [] Please explain your choice

.....

b) Why do you provide these services to the Muslim NGOs?

i) I get extra ration []

ii) get some allowances []

iii) Out of goodwill

iv) All the above []

v) Others []

Please explain your choice.

10. Do you give feedback or information to the Muslim NGOs regarding on the educational activities they carry out? Yes [] No []

Please specify

11. Do you give feedback or information to the Muslim NGOs regarding on the humanitarian activities they carry out? Yes [] No []

Please specify -----

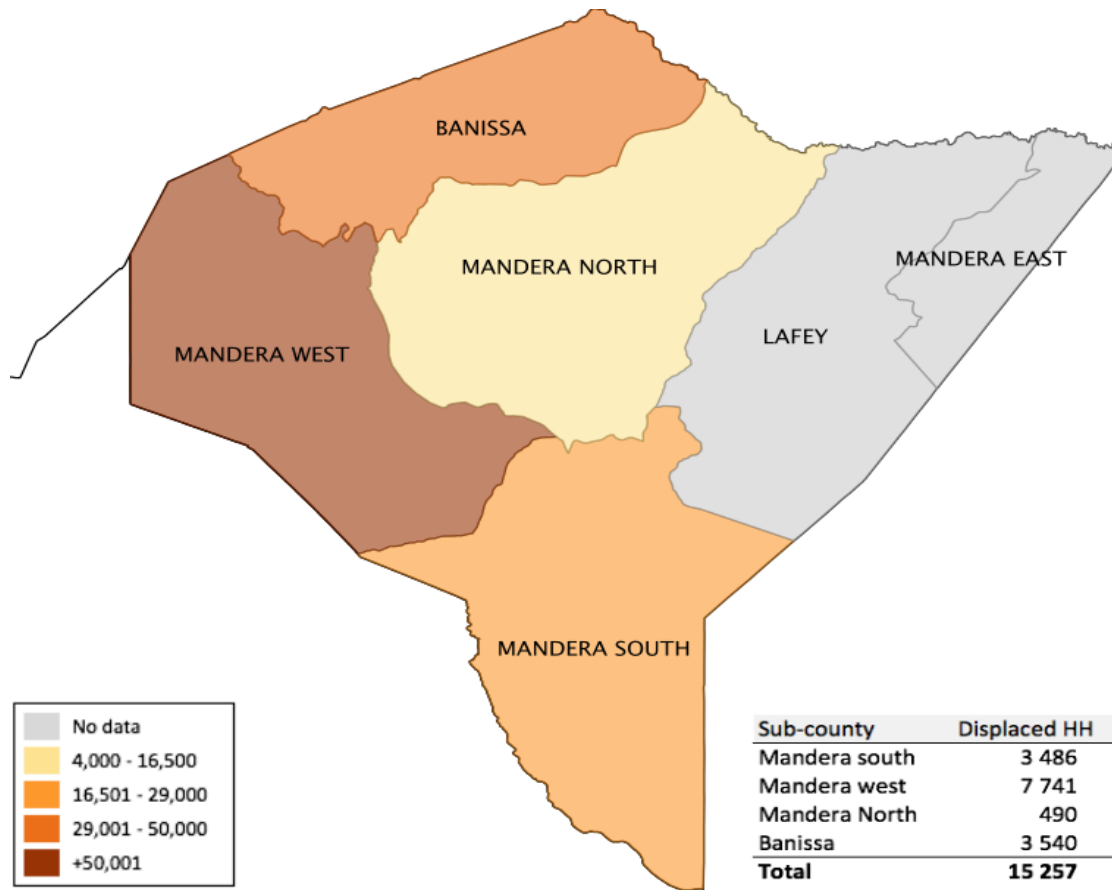
APPENDIX IX: MAPS

MAP 1: MAP OF KENYA SHOWING MANDERA COUNTY



Source: Kenya Bureau 2009 of Statistics

Map 2: Map showing the constituencies of Mandera County



Source: Kenya Interagency Rapid Assessment, 2014

APPENDIX X: Mean Score of schools in Mandera East Sub-County 2016

No	School	Entry	A	A-	B+	B	B-	C+	C	C-	D+	D	D-	E	X	W	Y	P	U	M/G	M/S 2016	M/S 2015	DEV.
1	MANDERA SEC SCHOOL	214	0	0	3	8	11	18	25	36	44	42	23	4	0	0	0	0	0	C-	4.6636		
2	BURUBURU DAY BOYS SEC	116	0	0	1	3	4	1	15	13	23	21	24	9	2	0	0	0	0	D+	3.8860		
3	KAMOR SEC SCHOOL	38	0	0	0	0	0	2	2	4	3	14	10	3	0	0	0	0	0	D	3.2368		
4	NEBOI SEC SCHOOL	62	0	0	0	0	1	2	1	5	9	17	22	5	0	0	0	0	0	D	3.0484		
5	ARABIA BOYS SEC SCHOOL	99	0	0	0	1	0	0	0	3	24	31	35	5	0	0	0	0	0	D	2.9091		
6	MOI GIRLS SEC SCHOOL	170	0	0	3	0	4	0	5	10	25	23	57	43	0	0	0	0	0	D	2.7529		
7	BORDER POINT SEC	147	0	0	0	0	1	1	2	8	19	33	63	20	0	0	0	0	0	D	2.6395		
8	TOWFIQ SEC SCHOOL	91	0	0	0	0	0	0	0	1	10	15	42	21	2	0	0	0	0	D-	2.1910		
9	HARERI MIX SEC SCHOOL	16	0	0	0	0	0	0	0	0	1	1	6	6	2	0	0	0	0	D-	1.7857		
10	BARWAQO BOYS DAY SEC	115	0	0	0	0	0	0	2	1	4	12	38	58	0	0	0	0	0	D-	1.7652		
11	TOWNSHIP SEC SCHOOL	109	0	0	0	0	0	0	1	0	1	12	40	54	0	0	0	0	1	D-	1.6514		
12	KHADIJA GIRLS DAY SEC	137	0	0	0	0	0	1	0	1	6	13	31	85	0	0	0	0	0	D-	1.6204		
13	KHALALIO SEC SCHOOL	31	0	0	0	0	0	0	0	0	1	2	12	16	0	0	0	0	0	D-	1.6129		
14	ARABIA GIRLS SEC SCHOOL	62	0	0	0	0	0	0	0	0	0	7	20	35	0	0	0	0	0	D-	1.5484		
15	MABROOK MIXED SEC	79	0	0	0	0	0	0	0	1	0	3	29	44	1	0	0	0	1	E	1.4872		
16	ALLIANCE MIXED SEC	61	0	0	0	0	0	0	0	0	0	3	21	37	0	0	0	0	0	E	1.4426		
17	MANDERA EAST PRIVATE	53	0	0	0	0	0	0	0	0	0	2	13	34	4	0	0	0	0	E	1.3469		
18	JOWHAR AL-ISLAM SEC	112	0	0	0	0	0	0	0	0	0	3	33	74	1	0	0	0	1	E	1.3423		
19	AL-SIDIQ MIXED SEC	48	0	0	0	0	0	0	0	0	1	0	11	36	0	0	0	0	0	E	1.2917		
20	MANDERA INTEGRATED SEC	38	0	0	0	0	0	0	0	0	0	0	8	29	1	0	0	0	0	E	1.2162		
		1798	0	0	7	12	21	25	53	83	171	254	538	618	13	0	0	0	3	D-	2.4658		


KCSE ANALYSIS FOR COUNTIES 2017

S/no	Sub-county	School	Entry	Grade Performed																	School Mean Index	
				A	A-	B+	B	B-	C+	C	C-	D+	D	D-	E	X	W	P	U	2017	2016	2015
1	MANDERA EAST	Mandera Sec	222	0	1	4	13	13	17	27	43	43	42	17	0	2	0	0	0	5	4.6636	7.2335
2	MANDERA EAST	Kamor Sec	56	0	0	0	0	1	1	2	10	15	20	7	0	0	0	0	0	3.7679	3.2368	
3	MANDERA EAST	Hareri Mixed	41	0	0	0	0	0	0	1	12	13	6	9	0	0	0	0	0	3.7561	1.7857	3.8684
4	MANDERA EAST	Moi Girls Sec	103	0	0	1	0	1	2	7	10	15	31	33	3	0	0	0	0	3.3592	2.7529	y
5	MANDERA EAST	Neboi Sec	67	0	0	0	0	0	0	1	8	17	25	15	0	1	0	0	0	3.3182	3.0484	4.442
6	MANDERA EAST	Buruburu Day	142	0	0	0	1	2	2	5	8	34	43	37	8	0	0	0	2	3.2113	3.886	6.0722
7	MANDERA EAST	Arabia Boys	117	0	0	0	0	0	0	0	6	33	34	31	11	2	0	0	0	2.9304	2.9091	4.8889
8	MANDERA EAST	Border PoInt	72	0	0	0	0	1	2	0	3	11	19	30	6	0	0	0	0	2.8333	2.6395	4.4364
9	MANDERA EAST	Barwaqo Boys	53	0	0	0	0	0	0	1	4	8	15	21	4	0	0	0	0	2.8113	1.7652	3.7276
10	MANDERA EAST	Duse Boys	36	0	0	0	0	0	0	0	1	2	8	21	4	0	0	0	0	2.3056		
11	MANDERA EAST	Khalalio Sec	20	0	0	0	0	0	0	0	2	0	2	11	5	0	0	0	0	2.15	1.6129	3.0444
12	MANDERA EAST	khalalio Girls	33	0	0	0	0	0	0	1	0	2	7	12	11	0	0	0	0	2.1212		
13	MANDERA EAST	Elimu Bora	40	0	0	0	0	0	0	0	0	0	7	23	9	1	0	0	0	1.9487		

APPENDIX XI: RESEARCH PRMIT

THIS IS TO CERTIFY THAT:
MR. ROBLE OYOW KOSAR
of KENYATTA UNIVERSITY, 0-100
NAIROBI, has been permitted to conduct
research in Mandera County
on the topic: THE INFLUENCE OF FOUR
SELECTED MUSLIM NON
GOVERNMENTAL ORGANIZATIONS ON
EDUCATION AND HUMANITARIAN WORK
IN MANDERA COUNTY KENYA
for the period ending:
6th July, 2018

Permit No : NACOSTI/P/17/42998/17939
Date Of Issue : 7th July, 2017
Fee Received : Ksh 1000




[Signature]
Director General
National Commission for Science,
Technology & Innovation

CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
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RESEARCH CLEARANCE
PERMIT

Serial No.A 14773
CONDITIONS: see back page