

**THE KENYA RED CROSS SOCIETY AND PEACEBUILDING INITIATIVES  
AMONGST POKOT AND TUGEN COMMUNITIES IN BARINGO COUNTY,  
KENYA, 1978-2013**

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**DECLARATION**

This project is my original work and has not been presented for the award of a degree in any other university.

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## **DEDICATION**

I dedicate this piece of work to my sons Reagan, Raynold, and Rayden, who had to sacrifice time and pleasure for me to study. You have been the greatest motivation and memory in this process. May God continue blessing you!

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## **ABBREVIATIONS AND ACRONYMS**

<b>ACTED</b>	Agency for Technical Cooperation and Development
<b>ASAL</b>	Arid and Semi-Arid Lands
<b>CECOE</b>	Centre for Community Empowerment
<b>DRC</b>	Democratic Republic of Congo
<b>INGO</b>	International Non-Governmental Organizations
<b>KANU</b>	Kenya African National Union
<b>KHRC</b>	Kenya Human Rights Commission
<b>KRCS</b>	Kenya Red Cross Society
<b>NCCK</b>	National Council of Churches of Kenya
<b>NGO</b>	Non- Governmental Organization
<b>UN</b>	United Nations

## OPERATIONAL DEFINITION OF KEY TERMS

**Armed conflict:** A type of conflict that involves the use of weapons such as guns, swords, spears, bows, machetes, etc. It often includes acts of violence and aggression between individuals, groups, or communities.

**Cattle rustling:** The process of stealing livestock, typically involving cattle, which occurs when pastoralists try to take possession of cattle stolen from them and then attempt to reclaim them from the thieves.

**Conflict management:** Involves the actions taken to limit the negative outcomes of conflict without necessarily addressing the underlying issues or finding a long-term solution to the conflict. It focuses on reducing the intensity and impact of the conflict.

**Conflict transformation:** A deeper analysis of the root causes of conflicts, aimed at changing the relationships and dynamics that support the continuation of conflict. The goal is to find a lasting and sustainable solution to the conflict.

**Conflict:** Disputes or disagreements between two or more people, groups, or communities. Conflicts can arise due to various reasons, such as competition over natural resources like water, pasture, and grazing land, or disputes over ownership of livestock and land.

**Inter-ethnic conflict:** A type of intrastate conflict characterized by hostilities and violence between different ethnic groups, often fueled by ethnic hatred or prejudice.

**Inter-state conflict:** Violence and hostilities between two or more sovereign states.

**Intra-state conflicts:** Violence within a state, often driven by religious differences, ethnic hatred, political grievances, or other causes, involving actors from within the same country.

**Pastoral communities:** Communities whose primary livelihood is based on raising livestock. These communities often move their herds around open areas of land according to seasonal changes and the availability of water and pasture.

**Peacebuilding:** The process of strengthening peaceful relations between warring communities or groups by creating an environment that discourages the emergence or escalation of tensions that could lead to conflict. It involves efforts to address the root causes of conflicts and foster lasting peace.

**Structural violence:** A form of violence that refers to the systematic ways in which social, economic, and political structures harm or oppress individuals or groups by denying them basic human needs and rights. It may not involve direct physical violence but results in inequalities and injustices.

## **ABSTRACT**

The study focused on the peacebuilding initiatives of the Kenya Red Cross Society (KRCS) among the Pokot and Tugen communities in Baringo County, Kenya, from 1978 to 2013. Despite the efforts made by various stakeholders, conflicts in the region have persisted. The specific objectives of the study were to examine the social, economic, and political factors contributing to conflicts between the Tugen and Pokot communities, assess the effectiveness of the KRCS peacebuilding initiatives, and analyze the challenges faced by the KRCS in their peacebuilding efforts. The study adopted a transformative approach to peacebuilding, which emphasizes the importance of reflecting the interests, identities, and needs of local actors. The research was anchored within the structural violence theory, which explores how social, economic, and political structures can perpetuate harm and inequality. A qualitative descriptive survey design was employed for this study. The target population included KRCS officials, government officials (Chiefs and Assistant Chiefs), community leaders, religious leaders, and local community members who were beneficiaries of the peacebuilding initiatives. Purposive sampling was used to select key informants, while simple random sampling was employed to select specific respondents from the local community. Both questionnaires and interview guides were used as research instruments, and focus group discussions were utilized to gather data from secondary sources. Quantitative and qualitative data analysis techniques were employed for data analysis. The study found that conflicts between the Tugen and Pokot communities escalated during dry seasons when there was competition for grazing land and water resources. Additionally, the proliferation of small arms contributed to the conflict in the study area. Although the KRCS has made efforts towards peacebuilding, it has faced significant challenges from both the county and national governments, as well as infrastructural and logistical limitations. Based on these findings, the study concludes that there is a need for equal distribution of food and non-food items, as well as the establishment of boreholes, dams, and irrigation schemes within the areas occupied by the two warring communities. These measures would contribute to long-term peacebuilding efforts and address the underlying causes of the conflicts.

## CHAPTER ONE

### 1.1 Introduction

The post-Cold War period has been marked by a change in the type of conflicts experienced before, from inter-state conflict to intra-state conflict. The intra-state conflicts are manifested by an upsurge in stirred skirmishes. According to Bloomfield and Reilly (1998), such types of emerging conflicts are characterized by identity and distribution. In this case, identity encompasses grouping of people into collective distinct groups that are defined by religion, colour, language and race. On the other hand, distribution includes the sharing of economic, social and political resources within the society. Consequently, such discrepancies in the dispersal of resources on grounds of identity differences are inclined to trigger and escalate conflicts.

Similarly, Duffield (1999), describes intra-state conflicts as internal fights with no clear interests. As a result, people are dislodged from their countries hence forced to search for refuge in the neighbouring countries. Shibu (2009), looks at such conflict as the cause for cultural proportions geared towards seeking independence, rivalry for land, money and power. Intra-state disputes, according to certain academics like Lake and Rothschild (1996), are an indication of a weak state or one mired in old allegiances. Inter-state disputes can be stoked when a state displays prejudice in favour of one ethnic group or geographic area.

Conflicts have extended to many parts of the world's continents. For instance, in Africa, unstable nations like Sierra Leone, the Ivory Coast, Liberia, as well as the Democratic Republic of Congo have emerged as a result of governmental corruption, insecurity, and

instability. According to Marshall (2003), colonialism, which exacerbated intra-state conflict by taking advantage of ethnic isolation, is to blame for the majority of these intra-state disputes. Competition for limited resources has also been identified as a significant contributor to inter-state conflicts in Africa; in this continent, ethnic communities engage in violent conflict over things like property rights, employment opportunities, educational opportunities, language use, and social amenities like healthcare facilities. For example, there has been conflict between the Hausa and Fulani as well as Eastern Ibos and the Yoruba in Nigeria. Moreover, the Zulu and the Xhosa speakers in South Africa have also been embroiled in serious ethnic conflicts (Irobi 2005).

Over the last decades of the 20<sup>th</sup> C, the Horn of Africa has been going through intra-state conflicts. Characterized by constant movement of pastoralist resulting to unending rivalries within the region and recurrent involuntary relocation (Befekadu et al 2005). Hussein (1998), perceives competition for land resources such as pasture, water and farming land as the major cause of intra-state conflicts especially in the dry areas.

In Kenya, the ASAL in the North Rift and North Eastern regions frequently endure protracted wars in locations like Turkana, Samburu, West Pokot, Baringo, Marsabit, Moyale, and Wajir. Livestock including camels, sheep, cattle, as well as goats provide a living for the residents of the ASAL. The longevity of their animals depends greatly on their ability to obtain grass and water. These resources, however, are limited and must be distributed among the groups of pastoralists. Baringo County which falls under the ASAL in the North Rift region of Kenya is populated by pastoral communities amongst them

being the Pokot, Tugen and Njemps. Besides harsh weather conditions experienced in the County, this region has been marginalized since colonialism (Kaimba, etal.2011).

These harsh weather conditions are characterized by scarcity of water and grazing pastures for livestock. During such seasons, pastoralists move to the neighbouring areas in search of grazing lands hence competing for water and pasture amongst the pastoral communities. This competition for scarce resources has amplified insecurity amongst different ethnic groups in Baringo and the neighbouring counties such as Turkana, Laikipia, and West Pokot.

Historically, conflict amongst the Pokot and Tugen communities could be traced back to 1907. This conflict was over the use of Chepkasing river which the Tugen community denied their neighbours access to and utilization of the water resources from Chepkasing river. However, from 1977 onwards, there was a shift on the major cause of conflict between these two communities from not only sources of water but also to cattle rustling. Both the Pokot and Tugen belong to the Kalenjin ethnic and linguistic group (CISA, 2004; East African Standard, 2004) whose main economic activity is cattle keeping. The issue of cattle rustling has taken a local and international dimension and has distorted peaceful co-existence of communities especially in the Rift Valley province of Kenya where both the Pokot and Tugen are domiciled.

It should be noted that the concept of international peace has changed as a result of the rise in intra-state disputes. According to Kingham (2011), there are many causes of insecurity today and security can no longer be defined solely in terms of military threats from states while ignoring other factors such as political, social, and economic which have also contributed to insecurity. At present, states are no longer the only actors

involved in conflict resolution; non-state actors such as Intergovernmental Organizations (IGO) and Non-Governmental Organizations (NGOs) have taken on more responsibility as well. However, NGOs have started to explore transformational ways to conflict while working to promote peace between opposing populations. Preventing violent outbursts, changing armed conflicts, and establishing the essential socio-economic and political pre-conditions for sustained growth all fall under the purview of this strategy. For example, the UN Security Council changed its ground operations from customary missions including military soldiers performing responsibilities (Rupesinghe, 1995). Building durable institutions of governance, ensuring the execution of comprehensive peace accords, and other criteria are necessary to help set the groundwork for a lasting peace. Human rights monitoring, security sector reform and disarmament, demobilization and reintegration are designed to ensure lasting peace in post-conflict countries. According to Fischer (2006), multi-dimensional approaches to peace building have contributed to overcoming cultures of violence.

To achieve their goals, NGOs have worked on peace-building initiatives at grassroots level. For example, a London-based NGO called International Alert has been involved in peace activities to foster a sense of inter-community partnership in Rwanda. In Mozambique, a Rome-based Catholic foundation known as Santo Egidio played an important part in reconciling warring factions. Church-based development as well as peace groups were actively lobbied on behalf of Sudan, helping to raise exposure of armed conflict on a global scale. NGOs played a significant role in the formal peace processes in Guatemala and Afghanistan by hosting conferences to discuss peace process-related topics and by offering humanitarian aid to provide relief services in crisis

circumstances (Armon et al. 1998). The Swedish Life and Peace Institute has been promoting a people-based peace process, women's participation in peacebuilding, and people finance peace initiatives in the ongoing crises in Somalia. Numerous groups, including the Netherlands Development Organization (SNV), Oxfam GB, the Catholic Peace and Justice Commission, Action Aid, and others have also carried out a number of initiatives aimed at resolving disputes among pastoralist communities in North-western Kenya.

For instance, since 1997, World Vision has been implementing an all-inclusive strategy to peace building among communities in the North Rift through a programme known as Area Development Programme (ADP). This strategy includes providing water services, sanitation, food security, environmental projects, and support for Christian impact groups. Accordingly, the Kenya Red Cross Society (KRCS) has been stepping in during times of conflict by offering First Aid services, medical health outreaches, psychosocial support, evacuating the affected victims among the displaced populations, and assisting in the provision of scarce resources like water, which has been the main cause of conflict, as well as supplying food to the locals who are suffering from drought.

In 2009, for instance, KRCS and I&M Bank Limited created a greenhouse programme in four schools within Baringo, Malindi, and Kwale. The objectives of this initiative were to develop community resilience to drought, improve community livelihoods, and increase food security (Weiss, 2004). Since 1989, the Catholic Justice and Peace Commission has been actively involved in peace-building efforts in the Lelan division of West Pokot County through peace training workshops, exposure tours, and the provision of psychosocial assistance (Philista,2013). Through a project supported by Japan, the IOM

worked to avoid conflicts, protect conflict victims, develop and improve laws that support peaceful coexistence, and foster collaborations with both formal and informal organizations (IOM, 2011).

However, studies have shown that even while NGOs embrace transformational methods to peace building, which centre on initiatives meant to foster change toward a peaceful future, they still end up managing, controlling, or settling the disputes. This is due to the lack of clarity on the tasks and responsibilities that NGOs are supposed to do in relation to conflict resolution. Tongaren (1996) asserts that, especially in conflict areas where they operate, NGOs have devoted relatively little attention to addressing the true root causes of violence. In light of this, this research examines the contribution of the KRCS in efforts to promote peace among the Pokot and Tugen populations in Baringo County.

## **1.2 Statement of the problem**

In the arid and semi-arid lands (ASAL) of Baringo County, conflicts between the Pokot and Tugen communities had escalated to alarming levels, causing devastating consequences. Despite the efforts of various peace-building NGOs, including the Kenya Red Cross Society (KRCS), to address these long-standing disputes, lasting resolutions proved elusive. Instead, interethnic tensions worsened, making it increasingly challenging to control the conflicts. The escalating conflicts could be attributed to increased cattle rustling, facilitated by the proliferation of illegal weapons, competition for access to critical resources such as pasture, water, and land, and other underlying challenges. These confrontations persisted despite numerous interventions by both the government and NGOs aiming to promote peace in the region. The ongoing conflict resulted in loss of lives, disruption of educational programs, and the impairment of essential social services.

The recurrence of these hostilities indicated that a sustainable solution to the problem remained elusive. Although various NGOs attempted to reconcile the Pokot and Tugen communities without success, the entrance of the KRCS in recent times showed promising developments towards achieving peace among these warring groups. This study sought to delve deeper into the peace-building approaches employed by the KRCS in this region where other NGOs faced challenges. The research aimed to identify the factors that hindered previous initiatives and explored the specific strategies and interventions utilized by the KRCS that appeared to gain traction. The primary focus of this study was to address the scholarly gap created by the persistence of conflicts between the Pokot and Tugen communities, despite the involvement of multiple peace-building organizations. By examining the approaches undertaken by the KRCS, this research aimed to contribute valuable insights into effective peace-building strategies and potentially identify new avenues for sustainable conflict resolution in Baringo County.

### **1.3 Purpose of the Study**

The study examined the role of the Kenya red cross society in peace building initiatives amongst the warring Pokot and Tugen communities in Baringo County of Kenya.

### **1.4 Objectives of the study**

- i) To interrogate the social-economic and political factors contributing to conflict between the Pokot and Tugen communities in Baringo County.
- ii) To assess the strategies and impact of the KRCS peace building initiatives between the Pokot and Tugen communities in Baringo County

- iii) To analyse the challenges faced by the KRCS in their initiative towards addressing conflict amongst the Pokot and Tugen communities in Baringo County.

### **1.5 Research questions**

The following inquiry served as the basis for this study's questions:

- i) What are the social-economic and political factors contributing to conflict between the Pokot and Tugen communities in Baringo County?
- ii) How effective are the peacebuilding initiatives by the KRCS in addressing conflict between the Pokot and Tugen communities in Baringo County?
- iii) What are the challenges faced by KRCS in their peace-building initiative towards addressing conflict between the Pokot and Tugen communities in Baringo County?

### **1.6 Research Premises**

The study set to test the following premises

- i) There are social-economic and political factors that contribute to conflict between the Pokot and Tugen communities in Baringo County.
- ii) The peacebuilding initiatives by the KRCS play a role in addressing conflict between the Pokot and Tugen communities in Baringo County.
- iii) There are challenges faced by the KRCS in their peacebuilding initiative towards addressing conflict between the Pokot and Tugen communities in Baringo County.

## **1.7 Justification and significance of the study**

This study aims to examine the role of the Kenya Red Cross Society (KRCS) and its peace-building initiatives among the Pokot and Tugen communities in Baringo County, Kenya. The research is justified due to the prolonged conflict in the arid regions of the Kenyan Northern Rift Valley, which are predominantly inhabited by pastoralist communities. Additionally, the presence of numerous NGOs actively promoting peace-building efforts among the warring communities in the area further supports the significance of this study.

The choice of the Pokot and Tugen conflict as a case study is driven by the recent escalation of tensions between these sub-tribes of the Kalenjin tribe. Furthermore, unlike other conflicting communities in neighboring areas, both the Pokot and Tugen communities are located within the same administrative county. These unique dynamic warrants a closer examination of the underlying causes and implications of the conflict.

The selected time period for the study, spanning from 1978 to 2013, holds historical significance in understanding the causes and dynamics of ethnic conflicts. This period encompasses a transition in political leadership, as President Daniel Arap Moi, a Tugen himself, assumed office in 1978 following the end of the tenure of President Jomo Kenyatta. By ending the study in 2013, the research provides a comparative analysis of how different regimes addressed the conflict between the Pokot and Tugen communities. Furthermore, this study holds significance in assessing the effectiveness and potential of both state and non-state actors, such as the KRCS, in peace-building efforts aimed at resolving the conflict. It sheds light on the historical and contemporary causes of the conflict, offering valuable insights for understanding intra-state conflicts in other arid and

semi-arid areas of Kenya. The findings contribute to the exploration of transformative approaches to sustainable peace-building, which may serve as alternatives to existing ineffective strategies. Moreover, the study findings have implications for policymaking and operational procedures within the state's internal security framework.

Overall, this research provides a comprehensive analysis of the role of the KRCS and the broader context of peace-building initiatives in addressing the Pokot and Tugen conflict. The findings offer insights into the causes of conflict, effective approaches to peace-building, and potential policy implications for resolving intra-state conflicts in other similar regions of Kenya.

### **1.8 Scope of the study**

By focusing on the years 1978 to 2013, the research aims to provide a thorough understanding of the peacebuilding initiatives and their impact on the Pokot and Tugen communities in Baringo County. This timeframe allows for a comprehensive examination of the subject matter, taking into account historical context, data availability, practical considerations, and the tangible outcomes of the peacebuilding efforts.

### **1.9 Limitations of the study**

Due to poor infrastructure such as bad road networks that affected quick and easy access to some areas covered by the study, the researcher facilitated transportation of the interviewees through local means of transport. This allowed respondents to converge in a central point at the market centres which were found to be central and accessible to all participants. To gather information to address the research topics, the study included those regions which were prone to clashes pitying the Pokot and Tugen communities.

Most of the participants were illiterate, so while some of them could recall events in detail as they happened, several other respondents had trouble recalling the precise dates when those events took place. As a result, the study used relative events chronologies whenever feasible in places where exact dating was not available. The researcher also used research assistants from the two communities under study in cases where language was a barrier and people were not ready to divulge information.

### **1.10 Theoretical framework**

This study adopted Galtung's theory on structural violence to understand the social-economic and political structures among other causes contributing to the Pokot and Tugen conflict in Baringo and the possible conditions of preventing such conflicts.

Inequities that have their roots in social and institutional structures inside communities and eventually hurt the people who live there are referred to as structural violence, as per Galtung (1969), Structural violence can occur in the form of unequal distribution of resources and social services like hospitals and schools that result in glaring financial disparities among a particular group of people. Galtung (1996) makes the further observation that altering the mechanisms that fuel conflict is the only way to achieve peace in a community. Galtung says that for him, peace encompasses both the eradication of structural violence and not just the absence of violence (positive peace). By modifying the very societal institutions that are to blame for the agony and conflict, positive peace aims to comprehend the conflict's underlying roots. In this explanation, violence erupts because of the structure of the society where actors carry out the violence. This study utilized Galtung's theory on structural violence in order to understand how the Pokot-Tugen war was structured, whether it was purely a societal issue or state instigated issue.

By understanding the structure of this war, the study attempts to dismantle such structure through a non-state actor (KRCS) approach with a view to solving the recurring conflict among the warring Pokot and Tugen communities of Baringo county. Such understanding will also be useful in interrogating some of the challenges faced by the KRCS in its effort towards peace initiatives between the Pokot and the Tugen communities under study.

Galtung (1996) asserts that peacebuilding should concentrate on comprehending the conditions that could result in violence being averted as well as ending peace or reducing violence on a direct or structural level. So, at all levels of human organizations, it is crucial to take both peace and violence into account holistically. Structural violence is characterized as unfair and uneven distribution of power, privilege, wealth, and other societal advantages as well as inequities in education, health, and other spheres of life. This form of violence could also be prevalent in a society where the institutions and laws are constructed in a way that gives certain people unfair access to a range of goods and services while denying it to others. Based on the above observations power relations and cultural issues between the Pokot and Tugen communities are some of the dynamics that this study has interrogated.

## **1.11 Literature review**

### **1.11.1 An overview of conflict and peace building initiatives**

Conflict occurs when people with divergent wants, views, and values disagree with one another, according to Kumssa et al. (2011). Conflict is defined by Wallensteen (2007) as a social scenario in which two or more individuals compete for resources simultaneously. According to Burton, disputes may be viewed through the prism of a person's wants and

interests. Human interests include values, beliefs, and customs, whereas human necessities include recognition, security, food, shelter, and involvement. According to Pettersson (2011), disputes may occur on many different levels, including at interpersonal level (two individuals argue), intrapersonal level; two people have strong views about a problem), and at organizational level; two organizations need to negotiate over how to allocate resources. This study employed views by Kumssa, Wallensteen, and Petterson as they helped the researcher in understanding the context under which conflict between the Pokot and Tugen communities occurred.

According to Huho (2012), conflict can be caused by unfair distribution of structures within the society and unequal distribution of power. In this case the affected groups consciously oppose each other for purposes of pursuing the mismatched goals. The author goes on to say that conflicts between communities are frequently caused by rivalry over ownership of and access to natural resources like water and pasture. On the same note, Mulu (2008) observes that unequal distribution of land and other natural resources could lead to greed and criticisms hence cause conflict. This study utilizes Huho and Mulu's explanations of conflict to lay the foundation upon which the causes of conflict between the Pokot and Tugen was investigated.

The rising demand for resources, according to Hassan (2014), is a result of both population growth and global environmental changes. Conflicts, according to Mathew et al. (2009), can be brought on by resource shortages brought on by environmental deterioration and overuse of natural resources. Other reasons of war include historical rivalries, ingrained cultural norms, land disputes, political incitements, young idleness, and more recently, the spread of illegal weapons. Although Hassan's research did not

specifically address how environmental changes around the world have led to armed conflict among particular communities, it did offer a useful benchmark for assessing whether conflict between the Pokot and Tugen communities in Baringo County, where both live, might have been brought about by changes in the local weather patterns.

According to Mazrui (2008), conflicts in Somalia and Sudan have been significantly fuelled by the ownership of and access to natural resources. There are pockets of bountiful natural resources in certain locations where scarcity is prevalent, and a structure of natural resources in the regions is unevenly distributed. Wakhungu et al. (2008) note that in Kenya, disputes over land ownership, control, and access to resources like pasture and water have led to violent tribal confrontations in the Rift Valley and other portions of the country's north, among other places.

Mworia and Ndiku (2012) agree by the position taken by Hassan's (2014) work by stating that harsh climatic conditions play a critical role in enhancing ethnic conflict. Nevertheless, they go beyond environmental issues and bring on board the issue of political marginalization of pastoral communities which drives and blocks these communities from the main stream development agenda of the state. Apart from marginalization, politics has also triggered serious ethnic conflicts. For instance, in Kenya, the 1992, politically instigated conflicts/violence ignited underlying historical issues and injustices based on who belong and who doesn't belong, who is rightfully owning land where. Such kind of dynamics informed by the politics of the day saw many people losing their lives and destruction of properties especially in the Nyanza, Rift Valley, Western and Coastal Provinces of Kenya (Asaka 2012).

Nevertheless, the International Alert's (1998) does not agree with a universal definition of peace building based on the fact that different societies have unique historical, political, social and religious contextual explanations of conflict and peace. Nevertheless, different scholars have given out several explanations of peace building. Peacebuilding is the combination of actions that consider peaceful relationships and social institutions in order to create a peaceful environment that does not allow for tensions, which may ultimately result in violent conflicts. In order to prevent the escalation and recurrence of conflicts, disarming warring groups and reconstructing political, economic, legal, and civil society institutions are only a few of the many multifaceted activities that make up peace building, according to Knight (2003).

According to Schirch (2005), peace building should aim at preventing reducing and transforming the situation and should help people to establish relationships that sustain them in their environment and support them to recover from violence in all forms. Even if academics disagree on the justifications for peacebuilding, they neglect to mention that peacebuilding is a procedure that ought to be carried out before to, during, and after wars. Ideally, it should involve the creation of socioeconomic and political conditions that are favourable to sustained growth and peace rather than taking place during conflicts or in situations that are viewed as conflicts. The above explanations of peace building by Centre for conflict and Knight was used in this study in understanding the peace building initiatives carried by the KRCS in addressing conflicts between the Pokot and Tugen communities.

### **1.11.2. Causes of intra -state conflicts**

Wolff (2006) notes that conflict results from an interchange of several factors and can therefore not be explained by a single source. For instance, dominance by a majority ethnic group in a state may not necessarily lead to conflict but the nature interactions between the ethnic groups in the context of political, social and cultural aspects tend to shape the relationships amongst the different ethnic groups. According to Markakis (1994), while competition for natural resources can be described as the cause of conflict in the Horn of Africa, discrimination by government policies and institutions in distribution of resources makes certain groups marginalized and as a result this instigates conflicts amongst the ethnic groups. The Pokot and Tugen conflict was, therefore, investigated within the framework of power relations between the two communities.

Natural resource exploitation and environmental concerns are significant contributors to wars in Liberia, Angola, and the Democratic Republic of the Congo, (Kingham, 2011). According to a UNDP assessment of causes of conflict in Sudan from 2010, it was observed that severe droughts were to blame for 40% of wars in Sudan. These findings were valuable to our research because they provided further information about whether dispute over natural resources between the Tugen and Pokot groups would have occurred. According to Harris (1998), cultural dominance is one of the factors that contribute to conflicts, particularly when a minority group becomes afraid of being stifled by the dominant group and starts to struggle for its own cultural independence. The aspect of cultural relations was useful in understanding how conflict developed between Pokot and Tugen communities in Baringo County

Cilliers (2014), argues that since 1991 and 1998, there have been more non-state wars in Africa. Intense non-state conflicts, according to Cilliers, characterised the years 1991 to 1993, and 1998 to 2004. This was due to a lack of an efficient administration, insufficient governmental control over the country's territory, and tiny or ineffectual security services that are incapable of maintain ppeace and order across vast territories with inadequate infrastructure and challenging terrain. Additionally, African boundaries were established during the colonial era and may not necessarily reflect the kind of allegiances that exist now. In some cases, among African states, post-colonial African governments have not been able to address this issue. Moreover, increased competition for water, food, energy, land and rapid increase in population has increased local conflict over livelihoods. Cilliers observations above were used to explore the causes of conflict between Pokot and Tugen communities in Baringo County of Kenya.

### **1.11.3 Inter- ethnic conflicts in Baringo County**

According to Mwaniki et al. (2007), among other things, resource depletion, political agitation, and gun culture are the main drivers of conflict. Conflicts between pastoral communities are sometimes brought on by rivalry for limited natural resources, such as water and pasture, or by the pastoralists' greedy desire to buy more sheep at any price. According to customary regulations, either young people or paid soldiers can plunder cattle (Gitau 2013). Chopra (2008) observes that historically, the death of women and children during raids was not expected to have a negative cultural impact. However, in many wars, it is women and children who always suffer the most.

Greiner (2013) further observes a change of tact to cattle rustling in the North Rift in which the raiders have shifted to the use of modern weapons and extreme violence.

Moreover, several factors behind the cause of violence are entangled to political claims of administrative boundaries, cultural and political dominance within the electoral sites.

Long dry seasons that affect the ASAL of the North Rift lead to a shortage of animals and little grazing land. Because they are left with no other choice. Consequently, pastoralists are forced to transfer their livestock to distant fields, which leads to inter-ethnic conflicts and rivalry over water supplies. This movement by pastoralists in search of pasture according to Makumi (2000) leads to encroachment of territorial borders which ultimately trigger conflicts between pastoral communities. Besides, Mutsotso (2013), notes that conflict in Baringo are greatly experienced during the dry seasons compared to the wet seasons when there is scarcity of water and pasture. In such dry seasons, pastoralists involuntarily cross border to areas where water and pasture can be accessed. This movement intensifies competition for water and grazing lands amongst the pastoral communities. Accordingly, these communities aggressively look for ways of surviving and to live in such volatile hostile environment and eventually start attacking each other.

According to Wario et al. (2012), peaceful coexistence is preferred by pastoralists in such arid conditions, hence violent confrontation amongst pastoralist communities does not happen during rainy seasons. Though it is logical to infer that during wet seasons pastoralists move seldom due to the availability of water and pasture, this finding does not support the idea that competition for limited resources is the root of interethnic violence.

Eaton (2010) asserts that increased commercialised cattle raiding is a result of traders, business people, and politicians having financial incentives to do so. The livelihoods of pastoralists have also been hampered by this. Cattle rustling is now a lucrative and

satisfying industry as a result of the act (Mburu, 2002). According to the Kenya Human Rights Commission (2010), this commercialised type of cattle raids involves middlemen who engage young raiders to utilise violence for market supply of beef products to urban populations, based on the aforementioned observation.

Insufficient government monitoring of pastoralist areas and leniency by the county and national security agencies in dealing with cattle rustlers are noted by Keter and Adan (2005). For more than a century, the Pokot as well as the Tugen have been at war. Government initiatives to reduce the negative impacts of cattle rustling have fallen short of the intended objectives. By establishing administrative systems that are independent of regional norms and traditions, traditional means of dispute resolution have been destroyed. USAID and FEWS NET (2005) note shortcomings in the government's response programmes. These non-state actors observe that the government agencies frequently arrived too late in cases of conflict between pastoral communities under study and whenever they law enforcement officers arrive in such conflict zones, they always don't fully meet the pastoral communities' longer-term security concerns.

#### **1.11.4 NGOs in peace building initiatives**

The nature of NGOs' engagement in providing humanitarian aid to address violent conflict among communities has changed as a result of contemporary security dynamics. This trend has been attributed by Paffenholz and Spurk (2006) to the failure of international intervention strategies to put an end to hostilities in Somalia, Rwanda, or the Balkans. For instance, the United Nations' (UN) primary peacekeeping tactics were lightly armed UN troops monitoring a cease-fire line. The conflict that caused the violence in those places was not resolved by this strategy; it merely succeeded in averting

it (Webel and Galtung 2007). Although, the above observations have given accounts of peacebuilding at state level, this study utilizes the works of the scholars above with a view to understanding how such initiative can work at a local level within communities living in a sub-state such as Baringo County in Kenya.

More so, NGOs have been noted as experienced non-state actors in peace building processes despite the fact that in some cases they have succeeded while in some cases they have failed. According to Kidombo (2013), the demonstrated ability and the attitude by the NGOs to give and take have led to their much attention and perception as one of the major actors in peacebuilding and reconciliation among communities in conflict. The NGOs too have been building the practice of mutual franchises, shared benefits, and cooperation among the communities in conflict in their initiatives of peacebuilding among the warring communities in Baringo.

Barnes (2005) avers that, NGOs are important agents in increasing societies' potential to create peace. This can occur to individuals in many groups, addressing various areas of their worries about issues of group identification, professional interests, leisure activities, social and political ideals, and local environment. Nevertheless, despite the strength and capability of NGOs to do so, Kidombo (2013) and Barnes (2005) do not explain why these non-state actors would not be successful in bringing peace to such conflicts. According to Hoffman's (2003) claim, peace workers must depart from conventional frameworks that place the State as the primary actor if peace building techniques are to be successful. This weakness of NGOs is justified by this claim. Hoffman contends that non-state actors must work toward the restoration and reconstruction of connections, particularly those between contested groups.

The study by Kidombo (2013), Barnes (2005), and Hoffman (2003) was utilized and enhanced the understanding of the various challenges associated with peace building initiatives, and more so between the Pokot and Tugen communities who are the two main subjects of the study. Moreover, Bah (2013) notes the reliance on donor funding by NGOs as a limitation to them having comprehensive efforts to post conflict rebuilding efforts. In addition, the donor funding compromises the NGOs independence in favour of donor policies and funding trends. According to Wachira (2001), this dependence on government funding can eventually endanger the sustainability of some peace-building initiatives. The above observation laid the foundation for mitigating approaches to conflict between the Pokot and Tugen communities. This study attempts to understand how KRCS could help mitigate those challenges. NGOs depend on state security to be capable of functioning in crisis zones because they are autonomous groups from the state. For instance, NGOs rely on the state to implement legal and political measures, like disarmament to assist their efforts to promote peace.

Moreover, Kjellman and Harpviken (2010), note that weak government institutions and poor provision of social services subjects NGOs to undertaking functions of the state such as provision of health and education services in areas where conflict has disrupted these functions. Poor development in areas where NGOs operate hinder their performance since in many cases NGOs can only operate in areas which are accessible. The challenges faced by the KRCS in their peace building initiatives while addressing conflict amongst the Pokot and Tugen communities were analysed based on these observations. Likewise, Fischer (2004) looks at radicalization within the society as one of the confines to effective peace keeping. To him, some peace building initiatives are

short term and uneven. Nevertheless, it is important to note that other peacebuilding initiatives programs normally do not target the entire society but specific individuals.

By employing a soft approach to peacebuilding, NGOs are well positioned to support the work of governmental actors. They are flexible in their decision-making and strongly appreciate the security and growth of all people, as well as the preservation of cultural and social capital. These NGOs are able to work in war-torn nations because they make use of a range of talents through non-military intervention strategies include humanitarian aid, preventative action, development assistance, conflict resolution, as well as institutional development (Vakil 1997; Aall 2009). The four crucial responsibilities that NGOs perform are highlighted by Bratton (1989) as advance warning activities, human rights monitoring, relief and rehabilitation, and conflict resolution services. The study therefore looked at the role of the KRCS in peacebuilding initiatives between Pokot and Tugen along these lines. Augustine (2012) underscores the importance of contextual understanding when carrying out peacebuilding initiatives. Since conflicts destroy social relations between people and groups of people in a society, contextual understanding helps evaluate causes of divisions and tensions within society as well as capacities for sustainable peace within that society.

Nevertheless, the NGOs engage in a variety of peacebuilding activities, such as mediating, fostering communication and engagement, advocating for a "culture of peace," mending rifts, and fortifying relationships between warring groups. NGOs also contribute to this by promoting peace, particularly between groups that have been at war. In spite of strong support for peacebuilding initiatives on paper, Barnett et al. (2007) determined that it pales in comparison to the costs of a resurgence of hostilities. Cultural insensitivity by

NGOs when implementing projects can yield negative effects on peace building. Since NGOs mainly operate under the expectations of donors, their increased focus on funding may have risk of overlooking local needs. Likewise, to support peace as in due course weaken the support to local grassroots movements (World Bank 2007).

### **1.11.5 The KRCS in peace building initiatives**

Conflict and natural catastrophes have always been closely related in Kenya. A number of scholars have attempted to comprehend this connection (Kibirige et al 2014). The causes of violence and a lack of resources might be inter-related. As a kind of conflict management in these situations, KRCS Disaster and Risk Response programmes are implemented in a conflict-sensitive manner. These have been achieved through better provision of water services, better and more transparent resource management, and the establishment of well-articulated resource sharing and management systems. These peace-building projects contribute to a reduction in conflict over natural resources.

Based on the programmes of KRCS above, this study examines the effectiveness of KRCS's implementation of these peacebuilding efforts between the Pokot and Tugen conflicts.

According to Basanta (2014), Disaster Risk and Response (DRR) has a significant opportunity to link relief and development as well as to establish a bridge from vulnerability to resilience owing to the emphasis on prevention, mitigation, and preparedness. In communities that are highly susceptible to drought and where drought is perceived as the primary cause of or trigger for conflict between neighbouring communities, the KRCS has carried out numerous peace initiatives in the context of

development programmes, such as drilling boreholes, irrigation schemes, and relief food distribution.

In other cases, KRCS has collaborated with regional groups to offer conflict-affected areas with development projects in an attempt to bring prosperity and peace to these areas. For instance, the Mt. Elgon Peace Run and Football tournament, held by KRCS in collaboration with the Mt. Elgon Residents Association (MERA) in February 2009 and February 2012, brought together the Bukusu and Saboat communities in an effort to pacify them and as a means of advancing the establishment of a long-lasting peace in the Mount Elgon region. The festivities were successful in attracting players and spectators from the nearby small settlements of Bukusu and Saboat. Additionally, the KRCS started a cash-for-work initiative in the communities that were negatively impacted by the violence in Mt. Elgon between 2008 and 2013. The Emergency Preparedness and Response (EPR) unit of the KRCS organisation launched programmes in schools and healthcare institutions in Sirisia, Cheptais Chwele, Tuikut, Kimabole, Namwela, Lwandayi, and Mayanja areas, so as to achieve long-term solutions to conflict. For instance, a road linking the two settlements was built as part of the peacebuilding initiative with a view to promoting peace in the area (Simiyu, 2008). Such initiatives are key to finding a lasting solution to conflict. The Mount Elgon experience was thus used as a yardstick in gauging how such practices would be applied and their success or failure when applied to the Baringo context where Pokot and Tugen have been embroiled in conflict.

As part of its mandate in peacebuilding, the KRCS also carry out contact tracing of missing persons during conflict, demobilization of armed warriors, or whenever a disaster

occurs. This is always meant to restore family links within communities. Moreover, the KRCS also has initiatives for achieving long term goals in peacebuilding. The KRCS for instance has managed to achieve this through the EPR unit. Through this unit, the KRCS has managed to initiate projects in schools and health facilities with a view to enhancing cooperation between warring groups. This is because such amenities are important to all people regardless of which community one is coming from. For instance, in order to divert the Pokot and Marakwet communities from fighting and motivate them to engage in development activities, in 2013, KRCS launched initiatives in Pokot's and Marakwet school and healthcare facilities such as, Cheptule, Chesegon, and Arpollo primary schools.

To support efforts to promote peace, KRCS created an irrigation project for a group of 1,000 homes. Members of the Marakwet as well as Pokot communities were to be brought together in order to share water from a shared source. As a result of this campaign, local security has substantially improved, and antiquated behaviours like cow rustling have decreased (Kibor 2015 Standard Digital news). The aforementioned details were helpful in the study since they aided in finding further strategies for reducing confrontation between the Pokot and Tugen groups in Baringo county.

KRCS has employed the use of popular culture as a peace building initiative in other places stricken with conflict with much success. For instance, before Kenya's 2013 general elections, the KRCS and top local music artists arranged a Peace Concert "Chagua Peace Initiative" at Uhuru Park Nairobi on Thursday 28 February 2013. The purpose of this concert was to sensitize Kenyans on the need to maintain peace during and after the elections. Over 19,000 signatures were collected including those of all

aspiring presidential candidates as a sign of commitment that these people will maintain peace (KRCS, 2013). Within the same year, KRCS conducted peace initiatives among the warring communities during inter-ethnic conflicts in North Eastern part of Kenya that affected the Samburu, Rendille, Boran, Gabbra, Turkana, Pokot, and Somali communities. More initiatives like these have also been implemented in South Turkana region bordering West Pokot where through the participation of community, KRCS undertook construction of Riting, Sarmach, Kanyerus, and Katikomor primary schools. Although KRCS applied popular culture as a tool for peacebuilding in Nairobi, it was interesting for this study to interrogate how popular culture could be effective in a different setting such as that of Pokot and Tugen communities which were already in conflict.

In a similar way, the KRCS and some 23 local celebrities held a three-day peace initiative visit known as “Chagua Peace Tana Delta” in Tana River with a view to sustaining peace following August 2012 clashes between the Orma and Pokomo communities. The team visited Witu, Kilelegwani and Kileleni Clinic, where they assisted families and residents displaced by the conflict. This peace journey was the start of the Kenya Red Cross “Chagua Peace “Campaign that sought to get 10 million signatures of Kenyans pledging for peace before, during and after the 2013 General Elections (KRCS 2012). The Tana River approach therefore laid the foundation upon which the use of different approaches to peace building initiatives among the Pokot and Tugen in Baringo County was based.

## **1.12 RESEARCH METHODOLOGY**

### **1.12.1 Introduction**

The methodology for the research is described in the chapter. It outlines the study's strategy, including the methodology, sample demographic, sample size, and data collecting and analysis strategies.

### **1.12.2 Research Design**

In order to learn more about the state of KRCS's peacebuilding activities and the difficulties the organizations face, the researcher employed a qualitative descriptive survey approach. Qualitative descriptive study accurately depicts the characteristics of people, groups, occasions, or circumstances. This approach was favoured by the researcher because it provides a report of the situation as it is (Mugenda and Mugenda 2003). Deputy County Commissioners (DCC), Assistant County Commissioners (ACC), Chiefs, Non-Governmental Organizations (NGOs), Community Based Organizations (CBOs), and community and religious leaders were selected to represent a cross-section of the people between 1978 and 2013.

### **1.12.3 Target Population**

The study's target population included officials from KRCS in Baringo County, government administrative officials like area chiefs and their assistants, local leaders such as community and religious leaders and members of community drawn from Pokot and Tugen communities—all of whom were beneficiaries of the peace building initiatives. Other stakeholders involved in peace initiatives such as church pastors, teachers, and clan elders were also targeted.

#### **1.12.4 Sample technique and Sampling size**

The researcher used a purposive sampling technique to select specific respondents for the research. Purposive sampling was also used to select key informants among KRCS officials, government officials, and local leaders. The choice of statistically significant sample size for this study was informed by a number of factors. These factors included, the population size of the study area, the composition of the study in terms of age, ethnicity and level of education, precision in terms of the expected outcome of the study as well as time and the amount of funds. Based on these considerations, the study came up with a sample size of about 46 people considered as representative of the total population of both the Pokot and Tugen living in Baringo county.

Male and female respondents aged 14 years or older were targeted; 46 people were interviewed in total. These included 10 women, 12 men, 9 youths, 5 chiefs and Assistant chiefs, 1 Assistant County Commissioner, 5 religious leaders and 4 officials from KRCS.

#### **1.12.7 Data collection instruments**

The major data collection instruments in this study comprised of questionnaires, interview schedule/guides and observation schedule. The study collected data from both primary and secondary sources. In order to gather first-hand information on the issues under study, primary sources of data comprised of in-person interviews, observations, and focused group discussions with KRCS Baringo County officials, government administrators, local leaders, and community members. Secondary data was gathered from academic works that have been published in books, unpublished theses, periodicals, seminar papers, and dissertations primarily from sources like the Kenya National

Archives, Catholic University library, University of Nairobi library, and Kenyatta University library. It was also gathered from police reports from 1995 to 2013 and other secondary sources. Surveys were used for data collection and interpretation because they allowed participants to freely reply by offering their own responses to the questions posed. The survey was successful because it offered participants time to reflect and formulate thoughtful responses, the questionnaires which were given to Assistant chiefs and the youth in Baringo proved successful. It also made it easier to gather sizable data samples that were anticipated to be trustworthy and reliable in addressing the three objectives of the study. More so, interview guides were useful in guiding the researcher on the questions to ask religious leaders and KRCS officials during oral interviews.

#### **1.12.8 Data processing and analysis methods**

For purposes of data analysis, the researcher classified and divided the information into groups. The study used qualitative data analysis methods to examine and analyse the responses from open-ended questionnaires. The researcher categorized the data, labelled them in categories of questionnaires for DCCs, Chiefs, ACCs, NGOs, ACCs, CBOs, religious leaders, and youth leaders, and held focus group discussions for groups of men, women, and youth to discuss the data. Data that had been sorted and classified had responses to certain questions programmed into it. Descriptive stories and pictures provided as tables and graphs were used to interpret the data. Similarly, data from oral interviews were compared and corroborated with data obtained from secondary sources and questionnaires. Analysis was also done using the Galtung's theoretical framework on structural violence.

### **1.12.9 Ethical Considerations**

A research permit was sought from the National Commission for Science, Technology and Innovation (NACOSTI). The respondents were accessed through the county government and local administration protocols. Informed consent was sought through informing the respondents on the purpose of the study prior to data collection. Confidentiality was maintained in data collection, analysis and dissemination of the results. Respondents were also treated with confidentiality, and asked to remain anonymous in this study.

## **CHAPTER TWO**

### **SOCIAL-ECONOMIC AND POLITICAL FACTORS CONTRIBUTING TO CONFLICT BETWEEN THE POKOT AND TUGEN COMMUNITIES IN BARINGO COUNTY.**

#### **2.1 Introduction**

Examining the social, economic, and political variables influencing disputes between the Pokot and Tugen groups in Baringo County was the study's primary goal. Ten statements were used to test the elements, and the standard deviation and mean were used to describe the study participants' opinions, as shown in table 2.4.

#### **2.2 Background information**

The following section represents background information of the participants for the study

##### **2.2.1 Age Classification**

The research respondents were required to state their age classification by ticking in the box which represented their age and class after which their responses were reported as shown in Table 2.1.

**Table 2.1: Ages Classification**

<b>Number of years</b>	<b>Frequency</b>	<b>Percentage %</b>
18-30 years	12	26.09
31-40 years	16	34.78
41-50 years	8	17.39
51-60 years	6	13.04
61-71 years	2	4.35
71 years and above	2	4.35
<b>Total</b>	<b>46</b>	<b>100</b>

The study results showed that 34.78 percent of the research participants were aged between 31 and 40 years while 26 percent of the research participants were aged between 18 and 30 years. This showed that over 60 percent of the participants were below 40 years. On the other hand, 17.39 percent of the respondents were within the age bracket between 41 and 50 years while 13.04 were aged between 51 and 60 years and those aged between 61 to 70 years and those above 70 years were 4.35 percent of the research participants.

### 2.2.2 Marital status

The research respondents were required to state their marital status by ticking in the box which represented their status and their responses were reported in Table 2.2

**Table 2.2 Marital Status**

	<b>Frequency</b>	<b>Percentage %</b>
Single	12	26.08
Married	22	47.83
Separated	2	4.35
Divorced	6	8.7
Widowed	4	13.04
<b>Total</b>	<b>46</b>	<b>100</b>

The study results indicated that 47.83 percent of the research participants were married therefore accounting for the highest percentage and was followed by the unmarried (singles) participants who accounted for 26.08 percent. The research participants who were widowed occupied the third position at 13.04 percent while the divorced were at 8.7 percent. The study result has the implication that majority of the research participants were either married or single with 47.83 and 26.08 percent respectively.

### 2.2.3 Level of Education

In order to determine the level of education of the research participants, the respondents were requested to state the highest level of education attained and their responses were reported as shown on ton Table 5.3 below.

**Table 2.3: Literacy level**

	<b>Frequency</b>	<b>Percentage %</b>
Never been to school	12	26.18
Primary level	13	28.26
Secondary	14	30.43
Tertiary	4	8.78
Others	3	6.35
<b>Total</b>	<b>46</b>	<b>100</b>

The study results indicated that the research participants with secondary education level were the majority at 30.43 percent followed by those with the primary level of education at 28.26 percent. It is worth noting that 26.18 percent of the research participants have never been to school and only 8.78 percent of the research participants had tertiary education while those with other level of education were the least at 6.35. The study results had the meaning that there is low level of literacy in Baringo County despite several learning institutions.

**Table 2.4: Descriptive Statistics Results for Social-economic and Political Factors**

<b>Statements</b>	<b>N</b>	<b>Mean</b>
Conflicts in Baringo most likely happen during dry seasons when pastoralists start sharing grazing lands and water for their cattle	46	4.267
Most youth engage in cattle rustling to accumulate wealth to pay for bride prices	46	3.941
The rising economic value of cattle and availability of ready market for stolen cattle has led to increase of cattle raids	46	4.143
The availability and use of small arms by the pastoralists and members of the community has led to increased cases of cattle raids between the Pokot and Tugen communities	46	3.913
There have been incitements by the local politicians before and after elections which has been fuelling enmity between the Tugen and Pokot communities	46	3.641
Poor roads and communication networks have been limiting the Police and security services from chasing bandits and responding to conflict incidents	46	3.582
Conflict in Baringo mostly happens across the unmarked boundaries between the Tugen and Pokot communities	46	3.916
Uneven distribution of government resources such as roads infrastructures, schools and hospitals in Baringo County has led to increase in conflict between the Pokot and Tugen communities	46	3.106
There has been historical hatred and enmity between the Pokot and Tugen communities which has been fuelling conflict between the two communities	46	3.109
Prolonged drought and poor rainfall which has resulted to scarcity of water and pasture has been a source of conflict between the Tugen and Pokot communities	46	3.829

## **2.3 Economic factors contributing to conflict between the Pokot and Tugen communities in Baringo County.**

### **2.3.1 Competition over resources**

The descriptive analysis results showed that the statements with the highest mean was ‘conflicts in Baringo which most likely happened during dry seasons when pastoralists start sharing grazing lands and water for their cattle’ with a mean score of 4.267. This implies that most of the research participants felt that conflicts in Baringo happen during dry seasons when pastoralists start sharing grazing lands and water for their cattle. The findings concur with a report by the KHRC (2000), indicating that, pastoralists in the Northern Kenya cross borders to the nearby counties in search of water and pasture. This results to competition amongst the communities hence conflicts.

Baringo County experiences unpredictable climate and in some instances, long dry seasons experienced within the year make water and pasture for the livestock scarce. According to one of the area chief’s from Mukutani, high levels of conflict are experienced during dry seasons as pastoralists are forced to move for longer distances away from their homes grazing their livestock. The pastoralists from both the Pokot and Tugen communities are not willing to share and in the process of searching for water and pasture, the two communities’ clash thus eliciting violent conflict. A village elder from the Tugen community observed that pastoralists from the Pokot community encroach their farms and even graze on their crops. On the other hand, the Pokot pastoralists accused the Tugen of being selfish people who will not like to share and have as well encroached their boundaries. Shared grazing fields like Lonyek, Amaya and Kurkur were named as conflict zones. This finding supports Markakis' (2004) assertion that one of the

main sources of conflict between pastoralist groups is the latter's tendency to migrate. Their need to migrate in order to find water and grazing grounds for their animals is the explanation for their movement.

Correspondingly, Adan and Pkalya (2006) argue that competition over limited and dwindling natural resources that include water and pasture particularly in areas inhabited by pastoralists is a significant component that causes disputes. Particularly in Northern Kenya, rivalry and resource depletion have led to fatal confrontations. At least 5 people were killed and over 7,000 people were displaced by violence in the Tugen and Pokot villages in May 2012, as per Baringo South Deputy County Commissioner, which also resulted in the closure of more than 10 schools.

### **2.3.2 Ready markets for stolen livestock**

The descriptive analysis results showed that the statements with the second highest mean was 'The rising economic value of cattle and availability of ready market for stolen cattle has led to increase of cattle raids, with a mean score of 4.143. According to the respondents, creation of ready markets for livestock has increased cattle rustling. Although stealing of cattle, a cultural practice known as cattle rustling may have enhanced conflict between the Tugen and the Pokot, this act could as well been informed by other cultural norms such as the age-sets, the feeling of being a moran and lineage system which instilled a warrior culture among the two communities.

Periodic markets for livestock selling, explains the continued escalation of hostility between The Pokot and the Tugen (Obudho, 1978). For instance, in Marigat, livestock auctioning takes place after every Thursday, and this market serves majority of the

traders from the Tugen community. In Nginyang, Tiaty and Churo auctioning is done on Mondays which mostly serves the Pokot traders as it borders the Pokot community and Laikipia Counties. The ready livestock markets have made it difficult to trace the stolen cattle. This is consistent with the claims made by Kratli and Swift (1999) that since the early 1990s, commercialised livestock raiding—in which wealthy individuals, politicians, traders, and locals pursue economic goals—has tampered with pastoral livelihoods and fuelled dispute among pastoral communities.

In one of the FGDs, the respondents cited that the purpose of livestock has changed from traditional to commercialization as in the recent past, stolen livestock used to be redistributed to the community members or used for purposes of paying bride prices. In the recent past, cattle rustling has been carried out by organized criminals who steal livestock and take them to the markets for sale. It is important to note that, local officials and business people have supported such raids for purposes of selling livestock through illegal markets to countries like South Africa and Saudi Arabia. Additionally, major towns with a growing population due to rural-to-urban migration are also part of the supply chain where they are supplied with stolen livestock (Mkutu, 2003:45-49).

### **2.3.3 Proliferation of fire arms**

The descriptive analysis results showed that the statements with the fifth highest mean was ‘The availability and use of small arms by the pastoralists and members of the community has led to increased cases of cattle raids between the Pokot and Tugen communities’ with a mean score of 3.913.

Increased proliferation and availability of small arms especially AK-47 was described by the respondents as one of the major causes of conflicts in Baringo. The respondents from the Tugen community criticized the government for their failure to control the spread of firearms in Baringo County. According to an area chief from the Tugen community, amongst the Pokot community, pastoralists walk with firearms in broad daylight. Women and young boys have known how to use firearms and they carry them when grazing. It is evident from the study that the local people in the area have more guns than the police and other security teams and there is no way the police can protect people who are more armed than the police.

This study revealed that bandits just like cattle rustlers use sophisticated automatic weapons which are more powerful than the ones used by government security agents. Women respondents in the study criticized the introduction of Kenya Police Reservists (KPR) as a mitigation against cattle rustling. They saw the KPR as a threat and as a group that also assist cattle rustlers to access weapons. This observation concurs with Mkutu's (2008) observation over conflicts in the Rift Valley area where he argues that the KPR has created cartels and a syndicate where they rent out guns to perpetuate crime and inter-ethnic conflicts. The KPR has, therefore, legitimized the use of both legal and illegal arms by colluding with ethnic vigilante police/security outfits to heighten inter-ethnic conflicts as has been seen between the Pokot and the Tugen communities in Baringo County.

Based on the high level of proliferation of firearms in the area of study, most of the KRCS officers interviewed argued that the government has failed to find out the source of these illegal firearms. Similarly, the argument of these KRCS officers were opined that

the government has been reluctant to crack down on people who deal in and sell firearms. Besides, the respondents, agreed that those who sell firearms are known within the community but there is laxity by those in authority to take a decisive measure in order to solve this problem. The study also established that Somali traders who come to buy cattle at the markets within the study area also engage in the sale of firearms in the town of Rumuruti bordering Laikipia County. In this case, the chiefs from Rumuruti area stated that despite the fact that they have knowledge of the people dealing in firearms, they have no powers to stop them for fear of being attacked and probably being killed. The pastoralists interviewed from both the Pokot and Tugen communities said that they are tired of waiting for the government to disarm their opponents and therefore they have resolved to get guns to protect their families and livestock. The sale of livestock, is therefore driven by the need to get money to buy guns.

## **2.4 Social factors contributing to conflict between the Pokot and Tugen communities in Baringo County.**

### **2.4.1 Cultural belief and Commercialization of bride price**

The descriptive analysis shows that 'most youth engage in cattle rustling to accumulate wealth to pay for bride prices. This response accounted for the third highest with a mean of 3.941. Attributed to that is the response by the respondents on recent commercialization and high value for bride price as most of the young boys whose families cannot afford to pay their dowry go out of their ways to raid cattle in order to pay for dowry. According to one of the Assistant County Commissioner's from Marigat, the Tugen and the Pokot communities are still tied by negative traditions and cultural beliefs that when other communities steal their cattle, they must also raid them to recover

and restock their livestock. This finding concurs with Michelle's (2003) contention that culture plays a critical role in conflict as well as conflict resolution. The signals that cultures provide to individuals impact their perceptions, attributions, judgements, and notions about both themselves and other people. Cultures are like subterranean rivers that flow through people's lives and interactions. Although cultures are strong, they are frequently unconscious and have an indirect impact on conflict and efforts to overcome it.

The KRCS has been integrating traditional conflict management practices from the community into conflict resolutions. This has been through sensitizing the community on harmful cultural practices that promote violent conflicts, providing alternative ways of appreciating each other, and promoting peaceful coexistence with one another with activities such as sports. Nevertheless, officials from the KRCS acknowledged the declining power of the community elders due to the breakup of close family ties, and cited situations where the youth undermine the role of elders in sanctioning conflicts. As a result, this has led to challenges in adopting the traditional conflict management practices hence providing a better opportunity for conflicts to thrive.

Meier et-al (2007), noted that people living in the Northern parts of Kenya view cattle rustling as a cultural practice and do not perceive it as a crime but rather as a way of life. Conflicts emerge in human connections; hence cultures are ingrained in every dispute. For instance, the Pokot community places higher emphasis on virgin females who can be recognised by particular traditional garb. For instance, a family would demand 50 cows as the bride price in exchange for the right to wed a virgin girl. The custom of bride

wealth payment, which is typically made in the form of cattle, has continued to encourage raids and associated disputes among the local groups.

#### **2.4.2 Low literacy levels**

The significance of education in the Tugen as well as Pokot conflict is also highlighted by the study. Respondents from the Tugen village criticised the Pokot of being ignorant and accused them of prioritising caring for the family animals above attending school. The County's peaceful nature has been disrupted by the same illiterate teenagers carrying out livestock raids and vengeance assaults. Additionally, the teenagers have not been able to find jobs owing to their low literacy levels while also lacking the additional skills necessary to diversify their income. Consequently, the only option available to them has been using cattle rustling as a means of subsistence. Because of low literacy level, it is difficult for the people involved in cattle rustling to rationalize on their behaviours.

#### **2.4.3 Historic hatred and enmity**

The descriptive analysis results showed that the statements with the seventh highest mean was that 'There has been historical hatred and enmity between the Pokot and Tugen communities which has been fuelling conflict between the two communities. This statement has a response rate with a mean of 3.109.

According to Mutsotso (2013: 6), the rivalry between the Tugen and Pokot populations dates back to 1907, when East Pokot and Tugen warriors clashed for access to the Chepkasing River, which the Tugen had previously blocked the Pokot from accessing. Due to the failure of the peace negotiations, the Pokot used spears and arrows to slay the Tugen warriors. The Tugen warriors were attacked and slaughtered by the Pokot warriors

as they knelt, and their blood flowed to the River Chepkesin, earning it the moniker "the river of blood" ever since (Kandagor and Moindi 2019:429). The ongoing conflictual relationship between the Tugen and the Pokot can be described as a conflict that is historical in nature based on the fact these two communities perceive each other as a perennial enemy.

Respondents from both the Pokot and Tugen communities ascertained that there has been enmity amongst these communities. These respondents have also observed that a simple misunderstanding between any two individual members of Tugen and Pokot communities can spur the entire villages into prolonged fighting as the Tugen perceives the Pokot as enemies and vice versa. According to the study, retaliatory raids are always started by one group against another after the latter has raided the former. In many cases this would lead to loss of life and cattle. The confrontations would normally start out at a very low level, according to a chief from the Tugen village, and then they intensify via vengeance and retribution because neither of the two communities would always want to give up the fight for fear of being seen as the loser. Particularly, the assassinations of prominent leaders have led to escalation and protracted strife between the groups. Consequently, offensive assaults would be launched, followed by retaliatory deaths. The Pokot community was accused by the village elders from the Tugen community of only signing peace treaties during dry seasons to get access to pasture and water in the neighbouring communities, then breaking them during the rainy season. Nevertheless, as much as there has been protracted conflict between these two communities, community leaders from the Pokot and Tugen communities have been working together to find a mutually agreeable

solution to their conflict through mediation meetings that the KRCS has been organising as a mitigation measure.

#### **2.4.4 Poor communication and transport network**

The descriptive analysis results showed that the statements with the seventh highest mean was ‘Poor roads and communication networks has been limiting the police and security agents from chasing bandits and responding to conflict incidents’ with a mean of 3.582.

According to a KRCS official, poor communication and transport network is one of the possible causes of increased conflict in Baringo County. This has been a hindrance to maintaining and responding to security incidents, and tracing the bandits during attacks as the police have been experiencing challenges in running after the bandits. The communication networks are very low in some areas, and this has hampered communication especially when passing information on a possible attack.

According to a Tugen chief, poor terrain in Tiaty provides better hideouts for Pokot bandits during and after attacks. The place is hilly with valleys where the bandits hide their firearms in caves. As a result, the cops are terrified of the bandits, but they lack the desire to carry out their duties due to their remote location and poor working environment. Staff members of the KRCS are dependent on the Police for protection; thus, they can only react in locations where their safety is ensured. In this case, the hostile terrain and poor communication network in Tiaty has worked against the KRCS response to the affected people. Both the Pokot and the Tugen respondents alluded to the fact that many of the police officers deployed to deal with this situation are always junior and

inexperienced and have not been able to master how, when and where the Pokot and Tugen cattle raiders operate from.

## **2.5 Political factors contributing to conflict between the Pokot and Tugen communities in Baringo County.**

### **2.5.1 Administrative boundaries**

The descriptive analysis results showed that the statements with the fourth highest mean was ‘Conflict in Baringo mostly happen across the unmarked boundaries between the Tugen and Pokot communities’ with a mean score of 3.916.

This study found out that the Pokot and Tugen communities have been fighting over areas that have no clear boundaries. In Baringo East, which is mostly populated by the Pokot community, the Tugen community is located near Loruk Village, where three other sub counties converge, according to Mutsotso (2013). There have been confrontations and disagreements in this region between the two groups, particularly inside Loruk and the nearby villages, because it is unclear where the border lines are. For instance, the Kenya African National Union (KANU) government's administratively preferred Tugen village moved the boundary line 15 kilometres (Km) out from the lakefront to Loruk, despite the East Pokot elders' claims that their boundary lies at Kampi ya Samaki on the beaches of Lake Baringo. Additionally, it is claimed by the Tugen that East Pokot territory extends all the way up to the Chesirimioni region, 15 kilometres from the already contested line at the Loruk Market centre. Currently, Mukutani Centre is divided into two sub counties: East Pokot Sub-County of Baringo County and Mukutani Division of Baringo South Sub-County (GoK, 2013).

The Baringo North Deputy County Commissioner cited that between the years 2002-2008, the Pokot and Tugen communities consistently attacked one another especially for livestock until late 2008 when the county administration organized peace meetings between the elders of the two communities to resolve the matter. Up until November 2012, when the exact problems returned and numerous people were killed and displaced in the Marigat area, the two communities lived in peace following the peace sessions.

The respondents named Bartabwa division and Kipsaraman division in Baringo North, Nginyang division, and Mondri division as the most impacted locations in Baringo. The following regions, according to the Sibilo location area chief, are conflict hotspots: Kalabata sub-location in Baringo North, Kaborion, Kamwetio, Terenin, Kinyach sub-location in Bartabwa division, Kuikui, Baringo North, and Yatya in Kaboskei Kerio location of Barwessa division of Baringo North, Chemoe, Chepkesin, Katuro in Kabarnet division, Baruyo, and Sibilo location in Kipsaraman division of Baringo.

The results of this study support the claims made by Greiner (2013:216), who contends that attempts to establish or maintain an ethnically homogeneous electoral base are increasingly entwined with politicised claims over administrative boundaries, battles for exclusive access to land, and livestock raiding. These disputes must be considered in the context of broader political events in Kenya since they are a part of that nation's complicated decentralisation politics.

### **2.5.2 Political incitement**

Responding to the statement that “There has been incitements by local politicians before and after elections which has been fuelling conflict between the Tugen and Pokot

communities', it was noted that this response had the sixth highest mean with a score of 3.641.

Conflict between the Pokot and Tugen groups was unmistakably attributed to incitement by political but also opinion leaders. According to the report, there have been significant and violent conflicts between the Pokot and Tugen populations as a result of divergent political preferences during general elections. Since Kenya transitioned from a state with one party to a multiparty democracy in 1991, Ruteere (2001) claims that ethnic conflicts fostered by politicians have appeared in every election cycle. Known politicians who planned the assaults were never prosecuted, senior government workers who did nothing to halt the violence received no reprimands, and security personnel who did nothing to stop the attacks were allowed to keep their jobs.

Both the Pokot and Tugen research participants affirmed that nothing much has changed since 1991. The youths interviewed cited that political leader compromise security by protecting their supporters from being prosecuted, for fear that they may not be voted back and lose their political seats. During electoral campaigns, politicians consistently vow to liberate members of their individual communities, which according to the respondents are never fulfilled. Politicians keep a list of their proposals in reserve for future elections, which they might utilise to their advantage. Due to this, prejudiced political structures that exacerbated conflict were created (ITDG, 2003).

In a similar vein, Mbugua (2013) concurs that conflicts between various groups within the society over profits from devolution account contribute to a large portion of the violence that has lately erupted in the nation. Conflicts between ethnic and regional

groups vying for control of resources such as natural resources, economic resources, and political power usually result from political agendas and ideological disagreements between different leaders. Mkutu (2007b:53) adds that rash comments made by certain politicians might also incite violence. Some politicians may gain financially from raids and thefts and use their increased material well-being to increase their political power. In general, political repression and coercive governmental interventions are frequently morally justified by conflict.

### **2.5.3 Marginalization and uneven distribution of natural resources**

The descriptive analysis results showed that the statements with the second lowest mean was ‘Uneven distribution of government resources such as roads infrastructures, schools and hospitals in Baringo County has led to increase in conflict between the Pokot and Tugen’ with a mean of 3.106.

One of the factors contributing to inter-ethnic violence in Baringo County, according to the KRCS officer, was community marginalisation including lack of access to basic infrastructure as well as natural resources. Most essential services, including food, hospitals, schools, and other facilities, are lacking in the Pokot and Tugen villages. Both the Pokot and the Tugen respondents said that the government had not been doing its fair share to provide services like roads, health, and education. The resources available are not equally distributed and therefore communities from Tugen and Pokot have to share.

The respondents from Pokot, stated that lack of a tarmac road was the cause of their frustrations. The closest tarmac road terminates at Loruk (the boundary of Tugen and East Pokot). Other complaints from the Pokot also centred on the paucity of hospitals in

East Pokot, few schools, and electricity power, which only came during president Moi's administration. This research supports Mulu's (2008) assertion that a fundamental driver of armed conflict has been the exploitation and control of resources driven by greed and complaints over the uneven distribution of land and other natural resources.

### **Summary**

This chapter aimed at looking at the social- economic and political factors contributing to conflict between the Pokot and Tugen communities.

The statement with the second highest mean score was 'the raising economic value of cattle and availability of ready market for stolen cattle's has led to increase of cattle raids' with a mean score of 4.143. The implication of this is that the research participants were of the opinion that the economic value of cattle and availability of ready market for stolen cattle has led to increase of cattle raids hence the conflict. Nevertheless, the statement that 'uneven distribution of government resources such as roads infrastructures, schools and hospitals in Baringo County has led to the increase of conflict between the Pokot and Tugen communities reported the lowest mean score with a mean of 3.106 followed by the statement that there has been historical hatred and enmity between the Pokot and Tugen communities which has been fuelling conflict between the two communities with a mean score of 3.109.

This study found out that creation of ready markets for livestock has increased cattle rustling, poor communication and transport network, poor terrain in Tiaty, marginalization in access to basic infrastructure and natural resources, competition for grazing fields and water for the livestock among others. More so, cultural beliefs and the

fact the two communities under study highly value livestock and would go an extra mile to steal from the other in order to increase and accumulate wealth despite low rainfall patterns within the study area were some of the factors that contributed to conflicts between the Tugen and Pokot communities in Baringo. Conflict and violence were also sparked when communities trespassed onto the grazing and/or watering grounds of the other community since there aren't enough resources available there due to ecological deterioration of the area under study.

## **CHAPTER THREE**

### **STRATEGIES AND IMPACTS OF THE KRCS IN PEACE BUILDING INITIATIVES BETWEEN THE POKOT AND TUGEN COMMUNITIES IN BARINGO COUNTY.**

#### **3.1 Introduction**

The second objective under this study was to assess the impact and effectiveness of the KRCS peace building initiatives between the Pokot and Tugen communities in Baringo County. The factors were measured using ten statements and the participants were defined using means and standard deviation as shown on table 3.1 below.

**Table 3.1: Descriptive Statistics Results for KRCS Peace Building Initiatives**

<b>Statements</b>	<b>N</b>	<b>Mean</b>
The KRCS has been carrying out activities that help in preventing eruption of conflicts between the Tugen and Pokot communities	46	3.252
The KRCS peace meeting initiatives involves the members and community leaders such as the chiefs from both the Pokot and Tugen community in carrying out peace meetings	46	3.890
The peace building activities by the KRCS address the problems faced by the community such as water, poor hospitals and schools.	46	3.625
The KRCS peace building activities has been helping the Pokot and Tugen communities come together and agree to solve their problems peacefully	46	3.231
The relief aid and donations that the KRCS provides to people during and after conflicts has been helpful to the members of the Pokot and Tugen communities in recovering from the effects of conflict	46	3.936
The officials of the KRCS listens to views of the community and respects our cultural practices in doing every development in the County	46	3.232
The KRCS has been drilling boreholes and dams and irrigation schemes and giving out food which has been helping the Pokot and Tugen communities during dry seasons	46	3.822
Social activities such as football matches and peace run organized by the KRCS which brings participants from the Tugen and Pokot communities' have been helpful in bringing the communities together	46	3.651
The KRCS has been helping people unite with their loved ones and provide counselling to them and this has been helping the community heal from the effects of conflict	46	3.538
The activities provided by the KRCS does not last for long after the end of conflicts and this is why the conflicts keep on recurring	46	3.215

The KRCS Act (the "Act"), which took effect on December 21st, 1965, created the KRCS. The 1949 Geneva Conventions serve as its foundation. In accordance with the 1949 Geneva Conventions, the National Society is the only National Red Cross Society in Kenya that conducts its operations within Kenyan territory. This recognition is made official by the KRCS Act (Chapter 256 of the Laws of Kenya), which establishes the National Society as an associate to the national and county governments in the humanitarian field. The National Society preserves a degree of autonomy in its dealings with public authorities that enables it to always operate in line with the Movement's guiding principles.

Acting in the event of armed conflict and preparing to do so in times of peace in all aspects mentioned by the Geneva Conventions and their Additional Protocols, as well as on behalf of all war victims, whether civilian and military, is one of the KRCS's goals (KRCS constitution 2015). The research was conducted after KRCS activities in Baringo County with this goal in mind. This study explored the major peacebuilding initiatives carried by the KRCS in Baringo County in efforts to end conflict between the Tugen and Pokot conflicts as discussed below.

### **3.2 Distribution of food and non-food items**

The descriptive analysis results showed that the statement that ‘the relief, help and donations that the KRCS provides to people during and after conflicts has been helpful to the members of the Pokot and Tugen communities in recovering from the effects of conflict’ recorded the highest mean score with 3.936. This had the implication that research participants agreed that relief help and donations that the KRCS provides to people during and after conflicts has been helpful to the members of both communities.

On the other hand, most of the study participants agreed that distribution of food and non-food items by the KRCS was a major initiative towards addressing conflict. During and after conflicts, KRCS play a crucial role by providing basic needs such as food, clothing and shelter to the affected population. This was attributed to the fact that basic needs are important for human survival. For instance, during the 2012 conflict between the Pokot and Tugen communities, families were displaced, which according to the KRCS officials caused frustrations amongst the community members. KRCS responded by airlifting food, health care supplies and sanitation equipment's to the displaced families who according to the Baringo South ACC had camped in Mukutani and Lobo primary schools. Deprivation of basic needs cause frustrations to the affected population and if not immediately responded to can lead to aggression and subsequent conflicts.

### **3.3 Cash transfer programs**

Long periods of drought in Baringo County cause massive losses to the pastoralists as a result of loss of livestock and struggle for livelihoods. Water and grazing pasture become scarce and this results into conflict between the pastoralists as they struggle over the remaining resources. In response to drought, the KRCS has been giving cash support to families and victims of conflicts. This initiative goes a long way in helping the Pokot and Tugen communities to look for alternative sources of livelihood and help victims recover some of their lost animals and other properties thus reducing retaliatory attacks by the pastoralists to recover the lost cattle. In a press statement issued by Abbas Gullet, the former Secretary General of KRCS (2017), in its drought response in the Baringo County, KRCS started the Cash Transfer initiative in Tangelbei was meant to help the families impacted by the hostilities. In three distinct sub-counties that were the hardest

hit by the drought, a total of 1,546 households were targeted for monthly cash transfers of 3,000 Kenyan Shillings per household over a period of four months. Consequently, 210 households were expected to gain in the Barwesa regions of Kaptilomwo & Kuikui in Baringo North. Tangulbei, Komolion/Loyeya, Kadokoi, Kokwototo, Chepkalacha, Naudo, Chesakam, and Kapao regions were targeted with an additional 805 HH in Tiaty. In Baringo South, notably Mukutani, Kiserian, Chemongirion, and Kasiela/Arabal, another 531 households benefited.

### **3.4 Tracing family members and psychosocial support activities**

Violent incidents in Baringo County result to loss of life, destruction of properties, reduced economic activities, collapse of education and health facilities, displacement and separation of family members. This causes distress to the affected population increases their vulnerability to social and economic suffering such as, loss of livelihoods, poor health and vulnerability to diseases, malnutrition, death of children and the aged. As part of its mandate in peacebuilding, the KRCS in Baringo carry out contact tracing of missing persons during conflict, giving psycho social support to the affected members after the conflict, and demobilization of armed warriors whenever a disaster occurs. This is always meant to restore family links within communities. According to the KRCS officials, displaced members undergo a lot of psychological problems hence tracing and uniting family members, and giving psycho social support after the conflict has been very helpful initiative as it has been helping the victims to develop coping skills on the effects of conflicts.

### **3.5 Peace meeting and mediation talks**

Holding peace meeting and mediation talks with the leaders from the Pokot and Tugen communities is another peace building initiative by KRCS towards addressing conflict. KRCS officials cited that they have been organizing capacity building workshops and safe spaces for Tugen and Pokot communities to facilitate them to open up on their strained relations. This study also found out that KRCS has been incorporating traditional methods to peace interventions by involving the elders in the mediation talks. According to the Deputy County Commissioner, the role of elders in peacebuilding remain respected by members of the Tugen and Pokot communities. When fighting or conflict arise between the two groups, the traditional elders play a crucial role in facilitating peace talks and directing ceremonies and customary vows that force the warriors to put down their weapons. However, the KRCS officials noted an increasing shift by younger generations towards downplaying the advice and instructions from the elders.

There have been instances where young people form their own cliques and gather for meetings to plot and carry out neighbourhood assaults. This study agrees with Jason Switzer and Simon Mason (2006) that many organisations and institutions focused on promoting peace do not include a cultural component, and that many government programmes do not view culture as a crucial instrument for promoting peace and conflict resolution. Additionally, Perullo (2005) argued that culture continues to be marginalised within the field of peacebuilding. This may be due to the perception that these approaches are "soft" (within an already "soft" field) to the "hard" issues of conflict and violence, the fact that practitioners of peacebuilding frequently come from the social and political

sciences rather than the arts and humanities fields, or the fact that the methodologies used are not as rigorous as other approaches.

### **3.6 Livelihood activities**

Baringo County saw protracted drought between late 2010 and early 2011. In an effort to build community resilience to upcoming droughts via the strengthening, diversification, and preservation of livelihoods and assets, the KRCS responded by launching three Disaster Risk Reduction (DRR) food security projects. The initiatives that were carried out aimed to provide food security for at least 7,000 families, 2,400 of which were in East Pokot. Food security and livelihood, better health and nutrition, water and sanitation infrastructure services were among the mid-to long-term interventions of the integrated strategy.

The organisation assisted over 2,000 families who had been uprooted due to livestock rustling occurrences in 2012, according to the KRCS Program Officer in Baringo North. The Arid Lands Management Programme, financed by the World Bank, includes the County. With the completion of the Chesirimion Dam in East Pokot and the 2013 rains, the dam began to produce part of the water it was intended to hold—321,000 cubic metres, or 321,000,000 litres—of water. This dam was built with the intention of greatly lowering the risk of drought for both humans and animals in the ASAL of the Chesirimioni division, East Pokot district. Dr. Abbas Gullet, the secretary general of the KRCS, gave inhabitants of Pokot East advice during the handover ceremony to embrace peace, make use of the dam, and stop fighting with one another (KRCS, 2011).

## **Summary**

Despite the fact that civil society cannot perform all the tasks that a state does in a post-conflict environment, civil society leaders and organisations offer a crucial viewpoint that illuminates a specific community's needs and cultural traits. According to studies, one of the key elements deciding whether post-conflict projects would be effective and long-lasting is the participation of the civil society (Kidombo, 2013).

This study found out that the KRCS has been carrying out peace building initiatives that are useful to the Tugen and Pokot communities. The respondents appreciated the initiatives of the KRCS and were of the opinion that these initiatives are effective in addressing conflict between the Pokot and Tugen communities. Activities such as provision of cash transfer programs, building of dams, livelihood and social activities enhance resilience amongst the Pokot and Tugen communities to withstand long periods of drought and consequently reduce drought crisis attacks amongst the communities. However, the research participants felt that more long-term programs that directly address the causes of conflict such as construction of similar dams in other areas should be initiated and the government through its relevant agencies should be part of those programs.

## CHAPTER FOUR

### CHALLENGES FACED BY THE KRCS IN THEIR INITIATIVE TOWARDS ADDRESSING CONFLICT BETWEEN THE POKOT AND TUGEN COMMUNITIES IN BARINGO COUNTY.

#### 4.1 Introduction

The third objective of this study was to assess the challenges faced by KRCS in their initiative towards addressing conflict between the Tugen and Pokot communities. This variable of study was measured using six statements and the research participants' opinions were defined using means and standard deviation as shown in table 4.1.

**Table 4.1: Descriptive Statistics Results for Challenges Faced by KRCS in their Initiative**

Statements	N	Mean
The KRCS receive support from the National and County governments in carrying out peace building initiatives in Baringo County	46	2.535
During conflicts the KCRS staff are free to move without fear while helping the community and they receive security escorts from the community and police while doing their work in Baringo	46	3.832
Poor communication networks and bad roads in Baringo prevent the KRCS from reaching out to all areas of Baringo during provision of services	46	3.951
KRCS alone cannot provide all the needs of the Tugen and Pokot communities which make them fight	46	3.136
Peacebuilding between the Pokot and Tugen communities can be achieved even when the community has access to weapons	46	3.025
The KRCS can help retain peace in Baringo without the support from the area politicians and the government	46	3.637

#### **4.2 Declining influence of traditional conflict management**

Both respondents from the Pokot and the Tugen communities cited the broken authority and the role of elders in resolving disputes. The youth in particular have weakened this position. The Pokot as well as Tugen have adopted age-old mediation and conflict resolution techniques that engaged local mediators and community elders. The KRCS has been working to incorporate conventional conflict management techniques into dispute resolution. However, the KRCS officials claim that the establishment of state-based ascribed authority, market economies, the emergence of military conflicts, and the expansion of urban centers have all compromised the elders' ability to maintain peace in Baringo County. The collapse of indigenous customs and traditions has outweighed the culturally accepted dispute resolution procedures.

Several actors in conflict resolution such as the local administration, government agencies and, NGOs have emerged, thereby bringing contrast between formal and traditional institutions and making it challenging to reach a peaceful resolution to the majority of issues. As the youth conduct raids without getting permission from elders, the leadership of the raids has been distributed, and the Pokot and Tugen elders are no longer in charge of managing inter-ethnic raids. Knowing the raid commanders with whom to conduct peace negotiations has become exceedingly difficult for conflict management purposes. The KRCS stated the difficulty that the older people and peacemakers find themselves in with regards to acknowledging the potential contribution that young people may bring locally towards the peace building processes.

### **4.3 Poor roads and communication networks**

The study results showed that the statement with the highest mean was ‘poor communication networks and bad roads in Baringo prevent the KRCS from reaching out to all areas of Baringo during provision of services.’ with a mean score of 3.951. This had the implication that research participants were of the opinion that poor communication networks and bad roads in Bartabwa in Baringo North and Tiaty East prevent the KRCS from reaching out to all areas of Baringo County during provision of services. The poor roads and communication networks have been limiting the police and security services from chasing bandits and responding to conflict incidents. This inspires confidence to inter-ethnic conflicts to go on relentlessly.

Baringo County, according to KRCS authorities, exhibits chronic underdevelopment due to lack of public and private investment in economic and infrastructure development, as well as insufficient policy support, as well as extension services. In the broad planning of national development, the particular needs, interests, and ambitions of the Tugen and Pokot groups have been disregarded. Conflicts between ethnic groups are brought on by environmental conditions that place strain on scarce socioeconomic resources.

According to Kipturu, Kapai, and Nabuya (2010), conflicts primarily take place in lowland regions that are primarily populated by pastoral populations. Due to their geographic conditions (large size, difficult terrain, and severe climate), they lack a significant government presence and have underdeveloped communication infrastructure.

#### **4.4 Community access to weapons**

The study also wanted to understand whether peacebuilding between the Pokot and Tugen communities could be achieved even when the community had access to weapons. Response to this question had a mean score of 3.025 response. This was attributed to the access of fire arms by the community which poses a security threat to nearly every one including the police.

The KRCS authorities argue that the communities' access to guns has undermined the ability of the Pokot as well as Tugen groups to live in peace with one another. The fact that there are so many unlicensed guns in civilian hands is a significant obstacle in the management of conflicts and the fight against crime. Initiatives for promoting peace, like disarmament, need considerable government action.

A research by the Security Research and Information Centre, *Terrorized Citizens: Profiling Small Arms and Insecurity in North Rift*, over 200,000 illegal guns were discovered in the North Rift of Kenya. According to Adan and Pkalya (2006), the government of Kenya has been taking a position or behaving in a way to be seen to be acting to limit or restrict the spread of small guns not just in Kenya but also within the surrounding nations. The development of a national focal point on arms and ammunition, which aims to lay out a framework for policy toward limiting the proliferation of small arms not just in Kenya but also throughout the region as a whole, is of critical importance. Kenya is also serving as a regional hub for the Nairobi Declaration on Small Arms' secretariat. It is challenging to implement effective development initiatives and infrastructure development due to the ongoing violence between the Pokot and the Tugen.

#### **4.5 Inadequate support from the National and County governments**

The statement that ‘during conflicts the KCRS staff are free to move without fear while helping the community and they receive security escorts from the community and police while doing their work in Baringo’ got the second highest mean score of 3.832 from the respondents. The lowest mean score was reported by the statement ‘The KRCS receive support from the National and County governments in carrying out peace building initiatives in Baringo County’ with a mean of 3.235. This has the implication that research participants strongly felt that the National and County governments give little support to KRCS in carrying out peace building initiatives.

The research participants were of the opinion that KRCS does not receive enough support from the National and County governments in carrying out peace building initiatives in Baringo County. The KRCS officials cited weak governance where the national and county governments have failed to guarantee security and safety to the people of Baringo and this has been a major challenge to KRCS in carrying out their operations in the hostile areas in Baringo County hence giving advantage to cattle rustlers. Both respondents from the Pokot and Tugen communities accused the government of failure to carry disarmament activities and deploying adequate security agents as a way of making Baringo safe. According to Kaimba et al. (2011), strategies implemented by successive administrations have failed to control the cattle rustling scourge, possibly because administrative structures which are not susceptible to traditional institutions have eroded the traditional institutions for resolving disputes. But also, the populations of Pokot and Tugen live in the outlying locations where the government has done a terrible job of providing essential amenities like water, education, and health care. In this sense the

Pokot and Tugen Communities have always continued to arm themselves, as they blame the government for not being able to provide security with a view of solving conflict between these two communities under study.

This study has therefore, discovered that ownership and access to natural resources such as pasture and water are major drivers of conflict between the Pokot and Tugen communities.

#### **4.6 Political interference**

Response to the statement that KRCS can help to restore peace in Baringo without the support from the area politicians and the government was the third highest with a mean of 3.637. It has been noted that some of the local leaders failed to support and cooperate with the government and KRCS by giving relevant information and tracing the culprits of cattle rustling. Respondents from the Tugen and Pokot communities cited misuse of the youth by politicians for political gains. During conflict between the Pokot and Tugen communities, politicians avoided peace negotiation meetings in their areas of political interest for fear that the decisions they would take might not favour the interests of the voters and this would consequently lead to these politicians losing the parliamentary or civic seat. They are vying for. Such interests and lack of support by politicians to the KRCS peacebuilding initiatives therefore continue to pose some challenges in their work towards achieving solutions and finding ways of ending conflict between the Pokot and Tugen communities.

#### **4.7 Lack of development funding**

KRCS is a non-profit organization which depends on funding from other charitable organization and international donors who may have conditions attached to their sources of funding. Sometimes they find it difficult in finding sufficient and appropriate funding to continue supporting conflict related projects in Baringo County. This hinders them from attaining their goals and specific objectives in running peace building initiatives. In addition, reliance on donor funds makes KRCS to shift its attention to interventions that match the donor priority and this makes the organization not to achieve its long-term objective due to lack of funds and sustainability.

#### **4.8 Climate change**

Climate change sweeping across the world has come with its risks and challenges. These challenges have also been felt locally within Baringo county of study. For instance long droughts, which is attributed to climate change has consequently triggered acute water shortages, shortage of pasture and water for animals, and enormous livestock losses, all of which have a direct influence on household finances and the security of one's livelihood. The Pokot and Tugen communities' coping strategies contribute to the ongoing, violent disputes. According to this study, pastoral communities are extremely concerned about their future as droughts become more frequent, natural resources are depleted, and livelihoods disappear.

Long periods of drought subject the communities to chronic food shortage and frequent famines. According to KRCS officials, the widespread food scarcity and insecurity escalates the poverty levels and vulnerabilities of the members of the Tugen and Pokot

communities. KRCS's difficulty allocating resources in response to these activities, and the lack of alternative livelihoods as well as an adaptation strategy, violent outbursts frequently emerge.

### **Summary**

The KRCS peace building initiatives has been helpful in ending conflict between the Pokot and Tugen communities. However, there has been notable challenges that has hindered the KRCS in achieving its objective of ensuring that peacebuilding cessation of conflict between the Pokot and Tugen is realized within Baringo County. Poor transport and communication networks and inadequate support from the National and County governments has been found as some of the major challenges faced by the KRCS. This study supports Mwangi's (2012) assertion that nongovernmental organisations (NGOs) depend on the state for security so that they may be able to work in conflict zones. The NGOs such as KRCS also depends on the state for legal and a conducive political environment and goodwill as they carry out their activities with a view to supporting their agenda of promoting peace. The activities of the non-state actors are normally jeopardised when there are no security officers around. The KRCS for instance, rely on the government to take particular initiatives, including disarming armed members of the Tugen and Pokot communities especially in Baringo County, where members of the Tugen and Pokot populations have access to guns.

Underprivileged development initiatives by the government which has led to marginalization of Baringo County demonstrated by poor road and transport networks, inadequate education and health facilities forced the KRCS to usurp the role of the government on development matters. However, KRCS's capacity to carry out

development activities in areas affected by conflict in Baringo County is low, and one 's initiatives are dispersed and consequently constrained. KRCS effectiveness in terms of peacebuilding has been hampered as a result of r its focus only on those areas which are accessible while neglecting inaccessible areas.

It is therefore, important to note that the Kenyan government and its people must bear the major responsibility for establishing and executing the programmes. For conflict prevention to be successful, both local and international players must take an active role. Kjellman and Harpviken (2010) assert that the state institutions are frequently weakened and undermined by war, which limits NGOs' opportunities to communicate, interact, and demand change from dysfunctional institutions and, consequently, reduces their ability to influence politics and exert pressure on politicians.

## **CHAPTER FIVE**

### **SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

The study's findings, conclusions, and suggested actions are discussed in brief in this chapter. The chapter also discusses the study's shortcomings and offers ideas for more investigation.

#### **5.2 Summary of the findings**

This study sought to examine the social-economic and political factors contributing to conflict between the Pokot and Tugen communities, to assess the effectiveness of the KRCS peace building initiatives amongst the Pokot and Tugen communities and lastly to analyse the challenges faced by the KRCS in peace building initiatives amongst the Pokot and Tugen communities.

##### **5.2.1 Response rate**

The study had a response rate of 46 out of 50 respondents who included Assistant County Commissioners, Deputy County Commissioner, chiefs, youths, women, men, KRCS officials and religious leaders. This was a response rate of 92 percent which the study considered adequate. This boosted the aspect of reliability of information as the groups interviewed had vast information in conflict amongst the Pokot and Tugen communities.

### **5.2.2 Social-economic and Political Factors Contributing to Conflict**

The first objective of the study was to examine the social-economic and political factors contributing to conflict between the Pokot and Tugen communities. This study found out that there are forms of inequalities in Baringo County that are deeply rooted in social, political and economic institutions. From the study, social and political factors such as competition over resources, ready markets for stolen cattle, proliferation of fire arms, unclear administrative boundaries, political incitements, marginalization and uneven distribution of natural resources are the factors contributing to conflict in Baringo County. This study agrees with Galtung (1969) theory on structural violence that the forms of inequalities that are rooted in social and institutional structures within societies ultimately harm the people living in that society. In Baringo County, the unfairness in the distribution of structures across the county has been causing anxiety and agitation within the Pokot and Tugen communities as they feel that the government has side lined them. For instance, this study found out that conflicts in Baringo County happen during dry seasons when pastoralists start competing for grazing lands and water for their cattle. The inability of the community to have adequate sources of water such as bores holes and dams make them vulnerable as pastoralists have to encroach boundaries in search of water for their cattle. The communities lack basic structures such as schools, hospitals, transport and communication networks which have made them more susceptible to conflicts since the available amenities are unevenly distributed, and both the Pokot and Tugen communities have to share. The aggression in the process of sharing causes conflict amongst the communities as they both want to claim ownership of the scarce resources.

### **5.1.3 Kenya Red Cross Society Peace Building Initiatives between the Pokot and Tugen communities in Baringo County**

The second objective was to assess the effectiveness of the KRCS peace building initiatives between the Pokot and Tugen communities in Baringo County. The study found out the KRCS has been carrying out peace building initiatives during and after conflicts which the Pokot and Tugen communities found helpful. For instance, building of schools, hospitals and construction of dams and boreholes make the services accessible to both members of Pokot and Tugen communities thus reducing their susceptibility. In addition, the provision of water, education and medical facilities reduces the chances of sharing and competition by the communities which the study found as a source of conflict amongst the Tugen and the Pokot communities.

During conflict amongst the Pokot and Tugen communities, family members are separated from each other and they also undergo a lot of psychological problems. This study found out that KRCS has been helping the communities by tracing family members and giving psychosocial support which both the Pokot and Tugen communities found very helpful. The stabilization of the mental conditions of community members yields to understanding and the acceptance of the situation and this reduces the chances of blame games and retaliation attacks.

The study established that conflicts between the Pokot and Tugen communities results to destruction and loss of properties. The KRCS has been responding by giving cash support to families and victims of conflicts from both the Pokot and Tugen communities. This initiative goes a long way in helping the victims recover some of their lost animals and other properties. The study found that cash programs are more helpful in preventing

conflict as it brings peace by providing a source of livelihood to the victims of the Pokot and Tugen communities. This in addition prevents retaliatory attacks by the two communities as a means to sourcing for economic survival and recovering their lost livestock.

Before, during and after the conflicts, the KRCS has been holding peace meeting and mediation talks with the leaders from the Pokot and the Tugen communities. The study found out that KRCS has been facilitating inter-community dialogues and peace meetings which have incorporated traditional methods of peace building by involving elders from the Pokot and Tugen communities as mediators. Local peace committee have been formed at the grass root levels to strengthen peace agreement talks. This mediations talks have been found to yield positive results in the prevention of conflict as the leaders of the two communities agree on the plan of actions to maintaining peace by developing sharing agreements based on the available resources. Furthermore, KRCS has been building local capacities of the community members, local community-based organizations, chiefs, government administration, police and the youth in the form of skills and processes addressing triggers and causes of conflict for purposes of finding a long-term solution of conflict within Baringo County. This has developed constructive players in peacebuilding who have been engaged in problem solving and conflict resolutions in Baringo County.

#### **5.1.4 Challenges faced by KRCS in their initiative towards addressing conflict**

The third and final objective was to analyse the challenges faced by the KRCS in their initiative towards addressing conflict between the Pokot and Tugen communities in Baringo County. This study found out a number of challenges faced by the KRCS in its initiatives towards addressing conflict amongst the Pokot and Tugen communities. With

the highest challenge was poor communication networks and bad roads in Baringo. For instance, in Bartabwa in Baringo North and Tiaty East. Tiaty was mentioned by the respondents as one of the hideouts by the Pokot bandits due to its inaccessibility by the security agents. The hostile nature of Tiaty worked against the initiatives of the KRCS to the advantage of cattle raiders. It is important to note that KRCS can only respond adequately in areas where their safety is guaranteed as they rely on the government for security.

Access of weapons by the community members in Pokot and Tugen has been a hindrance to KRCS in responding to peacebuilding. Even though KRCS is an independent organization, it depends on the security provided by the government to work in conflict zones such as Baringo. It is evident that KRCS normally tends to avoid engaging in peacebuilding initiatives in areas where there are no security agents. This study established a security incident where KRCS officials were confronted by residents at Kampi Samaki who were looting relief food while at the same time harassed KRCS staff. In response to this security threat, the KRCS decided to temporarily pull out their operations from Baringo County. This was a stop gap measure as a way of monitoring security situation before resuming its operation in the same area.

Additionally, the study found out that KRCS has not been getting enough support from the government in carrying out peacebuilding initiatives in Baringo County. This comes against the backdrop that KRCS needs support from the National and County governments in order to ensure along lasting solution over conflict amongst the Pokot and Tugen communities. The government needs to develop policies that can be able to contain cattle rustling menace, develop transport and communication networks, build

enough educations and health facilities and ensure the government services are evenly distributed. This is because, the work of KRCS is only to compliment what the government does. in the study is therefore of the view that, in order to effectively avert conflicts and to build peace between the Pokot and Tugen communities of Baringo county, both local and international players must actively participate. International donors for instance should be able to play a secondary facilitative function by providing external technical and economic aid (Mkutu, 2001). This will go a long way in helping to resolve conflict between the Pokot and Tugen communities

## **5.2 Conclusion**

Based on the findings of this study the following conclusions were made:

With respect from the first objective, it was concluded that sharing grazing lands and water for cattle during dry seasons is the major cause of conflict amongst the Pokot and Tugen communities. The statement ‘Conflicts in Baringo most likely happens during the dry seasons when pastoralists start sharing grazing lands and water for their cattle’ was highly ranked with a mean score of 4.267.

With regards to the second objective, it was concluded that the KRCS has been playing a key role in their peacebuilding initiatives in Baringo County. The statement that ‘the relief, help and donations that the KRCS provides to people during and after conflicts has been helpful to the members of the Pokot and Tugen communities in recovering from the effects of conflict’ recorded the highest mean score with 3.936. The KRCS has been providing development projects such as construction of boreholes, education and health facilities. Other support system such as psychosocial support services and provision of

cash transfer programs done through the KRCS have been helpful in maintaining and building peace in Baringo County. These initiatives have been instrumental in resilience building amongst the Pokot and Tugen communities in harsh environmental conditions.

Similarly, peace meeting and mediation talks initiated by the KRCS have been successful in bringing the warriors from the Pokot and Tugen communities together in finding solutions to peaceful existence in Baringo County.

Based on the findings of the third objective, the study concludes that poor communication networks and bad roads in Baringo County and lack of support from the National and County governments in carrying out peace building initiatives in Baringo County are the major challenges faced by the KRCS in their initiative towards addressing conflict between the Tugen and the Pokot communities.

Finally, the statement with the highest mean under objective three was 'poor communication networks and bad roads in Baringo prevent the KRCS from reaching out to all areas of Baringo during provision of services. This response had a mean score of 3.951 the lowest mean score was reported by the statement 'The KRCS receive support from the National and County governments in carrying out peace building initiatives in Baringo County' with a mean of 3.235. This suggests that there is a compelling need for both state and non-state actors to combine effort in building peace and resolving conflict amongst the Tugen and Pokot communities in Baringo county of Kenya.

### **5.3 Recommendations**

Based on the findings and conclusions of the study, the following recommendations were made;

1. Creation of alternative livelihood to achieve food security such as introducing income generating activities like crop farming and fishing, and instituting water harvesting and irrigation for improving natural resource condition. Key focus should be on the youths as they are mostly involved in cattle raiding to help them have other sources of income besides pastoralism.
2. Both the national and county governments should offer more support to KRCS and increase the level of development in Baringo County, including the growth of security agencies, the judicial system, civil society, and informal sector community-based services, as well as the building of vital infrastructure like roads, telephones, and additional schools to help raise literacy levels in Pokot and Tugen communities. This would assist in mainstreaming the underrepresented group and encourage inclusion.
3. The government to take the primary responsibility for developing and implementing development and peace building programmes in Baringo County. The KRCS may play a secondary role in facilitating technical and financial support to complement government programmes in Baringo.
4. A multi sectoral approach to peace building should be adopted with the national and Baringo County governments being the lead. All significant players from the Tugen and Pokot communities including traditional and religious leaders, civil society organizations, police, local and political leaders should be included in this approach. In order to understand and evaluate conflicts, and develop cooperative measures to reduce conflicts, such interventions should promote inter community discussion.

5. The government of Kenya should establish additional security facilities and deploy more security officers in Baringo County. The government should also begin significant disarmament initiatives targeted at removing firearms from Baringo County.

### **5.5 Areas for Further Research**

The study suggests that more research should be done on other non-Governmental groups working in Baringo County to promote peace between the Pokot and Tugen people.

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## APPENDICES

### Appendix I: Questionnaire

#### SECTION A: Background Information

##### 1. Demographic Characteristics

a. Age classification

- 18 – 30 years       31-40years       41- 50 years  
 51 - 60 years       61- 70 years       71 years and above

d. Marital status

- Single    Married    Separated    Divorced    Widowed

e. Highest level of education attainment

- Never been to school       Primary       Secondary       Tertiary  
 Others

#### SECTION B: SOCIAL-ECONOMIC AND POLITICAL FACTORS

Please use the key provided to indicate (use tick) your extent of agreement or disagreement with the following aspects of social-economic and political factors contributing to conflict in Baringo County where: 5 = *strongly agree*      4=*Agree*

3=*Not sure*      2=*Disagree* 1=*Strongly disagree*

	<b>5</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
1) Conflicts in Baringo most likely happen during dry seasons when pastoralists start					

sharing grazing lands and water for their cattle					
2) Most youth engage in cattle rustling to accumulate wealth to pay for bride prices					
3) The raising economic value of cattle and availability of ready market for stolen cattle's has led to increase of cattle raids					
4) The availability and use of small arms by the pastoralists and members of the community and led to increased cases of cattle raids between the Pokot and Tugen communities					
5) There has been incitements by the local politicians before and after elections which has been fueling enmity between the Tugen and Pokot communities					
6) Poor roads and communication networks has been limiting the Police and security services from chasing bandits and responding to conflict incidents					
7) Conflict in Baringo mostly happen across the unmarked boundaries between the Tugen and Pokot communities					

<p>8) Uneven distribution of government resources such as roads infrastructures, schools and hospitals in Baringo County has led the increase conflict between the Pokot and Tugen communities</p>					
<p>9) There has been historical hatred and enmity between the Pokot and Tugen communities which has been fueling conflict between the two communities</p>					
<p>10) Prolonged droughts and poor rainfalls which has resulted to scarcity of water and pasture has been a source of conflict between the Pokot and Tugen communities</p>					

**SECTION C: KRCS PEACE BUILDING INITIATIVES**

Please use the key provided to indicate (use tick) your extent of agreement or disagreement with the following aspects of Kenya Red Cross Society peace building initiatives in Baringo County where: 5= *Strongly agree* 4=*Agree* 3=*Not sure* 2=*Disagree* 1=*Strongly disagree*

	<b>5</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
1) The KRCS has been carrying out activities that help in preventing eruption of conflicts between the Tugen and Pokot communities					
2) The KRCS peace meeting initiatives involves the members and community leaders such as the chiefs from both the Pokot and Tugen community in carrying out peace meetings					
3) The peacebuilding activities by the KRCS address the problems faced by the community such as water, poor hospitals and schools					
4) The KRCS peacebuilding activities has been helping the Pokot and Tugen communities come together and agree to solve their problems peacefully					

<p>5) The relief, help and donations that the KRCS provides to people during and conflicts has been helpful to the members of the Pokot and Tugen communities in recovering from the effects of conflict</p>					
<p>6) The officials of the KRCS listens to views of the community and respects our cultural in doing every development in the County</p>					
<p>7) The KRCS has been drilling boreholes and dams and irrigations schemes and giving out food which has been bringing peace between the Pokot and Tugen communities</p>					
<p>8) The Social activities such football matches and peace runs organized by the KRCS which brings participants from the Tugen and Pokot communities has been helpful in bringing the communities together</p>					
<p>9) The KRCS has been helping people unite with their loved ones and provide counselling to them and this has been helping the community heal from the effects of conflict</p>					

10) The activities provided by the KRCS does not last for long after the end of conflicts and this is why the conflicts keep on reoccurring					
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**SECTION D: CHALLENGES FACED BY THE KRCS**

Please use the key provided to indicate (use tick) your extent of agreement or disagreement with the following aspects of challenges faced by the Kenya Red Cross Society in Baringo County where; 5= *Strongly agree* 4=*Agree* 3=*Not sure* 2=*Disagree* 1=*Strongly disagree*

	<b>5</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
1) The KRCS receive support from the National and County governments in carrying out peace building initiatives in Baringo County					
2) During conflicts the KCRS staff are free to move without fear while helping the community and they receive security escorts from the community and police while doing their work in Baringo					
3) Poor communication networks and bad roads in Baringo prevent the KRCS from reaching out to all areas of Baringo during provision of					

services					
4) KRCS alone cannot provide all the needs of the Tugen and Pokot communities which make them fight					
5) Peacebuilding between the Pokot and Tugen communities can be achieved even when the community has access to weapons					
6) The KRCS can help retain peace in Baringo without the support from the area politicians and the government					

### SECTION E: PEACE BUILDING INITIATIVES

Please use the key provided to indicate (use tick) your extent of agreement or disagreement with the following aspects of peace building initiatives in Baringo County where; 5= *Strongly agree* 4=*Agree* 3=*Not sure* 2=*Disagree* 1=*Strongly disagree*

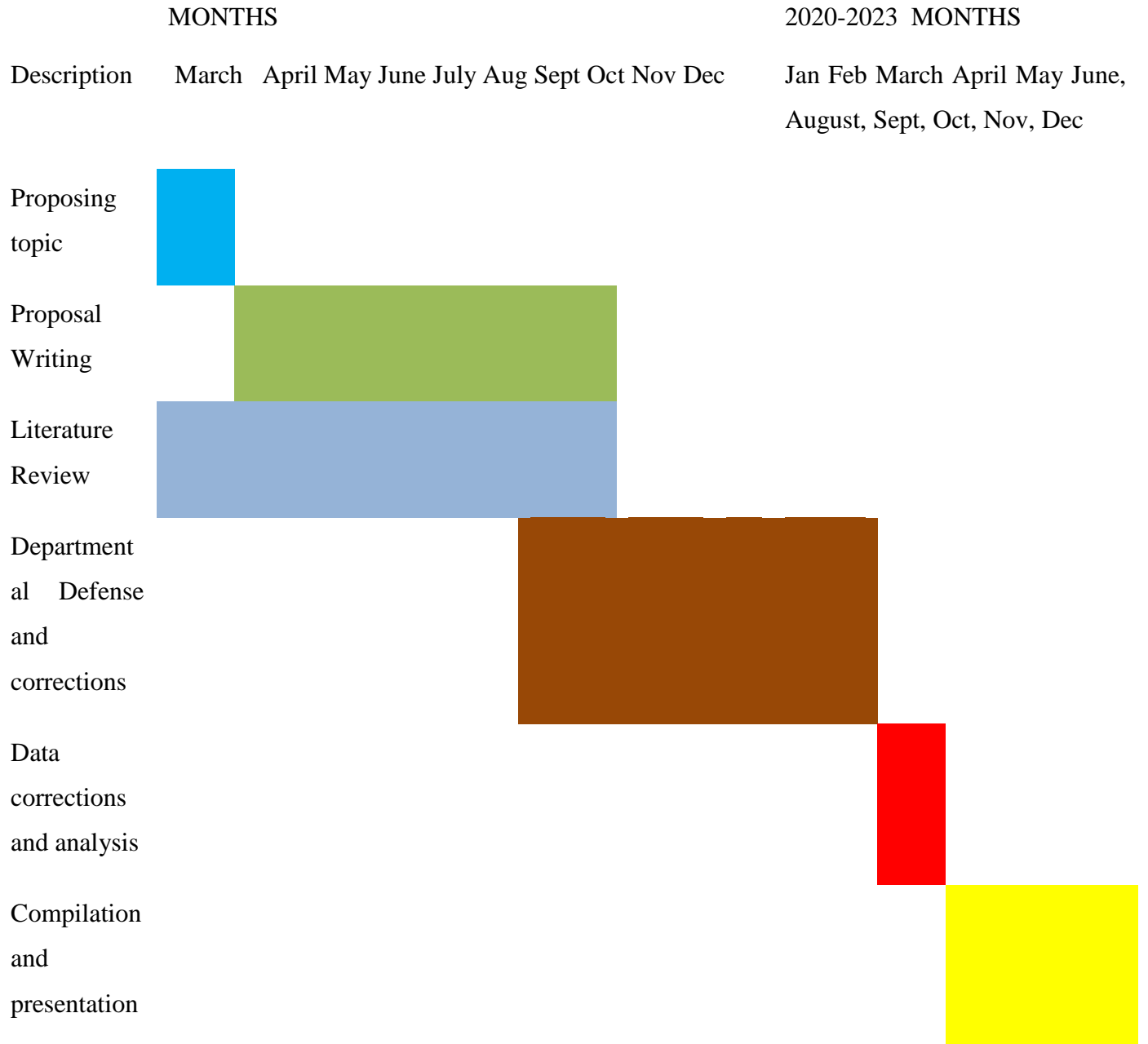
	5	4	3	2	1
1) Distribution of food and non food items					
2) Drilling of boreholes, dams and irrigation schemes					
3) Building of schools					

4) Building of hospitals					
5) Tracing family members and giving psychosocial support					
6) Giving cash support to families and victims of conflicts					
7) Holding peace meeting and mediation talks					
8) Conducting social activities such as games and sports					
9) Proving livelihood services and alternatives means of livelihood such as farming					
10) Building goods roads and communication infrastructures					

## **Appendix II: Interview Schedule**

1. Explain the social-economic and political factors contributing to conflict between the Pokot and Tugen communities in Baringo County.
2. What is the effectiveness of the KRCS peace building initiatives between the Pokot and Tugen communities in Baringo county.
3. Explain the challenges faced by the KRCS in their initiative towards addressing conflict between the Pokot and Tugen communities in Baringo County.

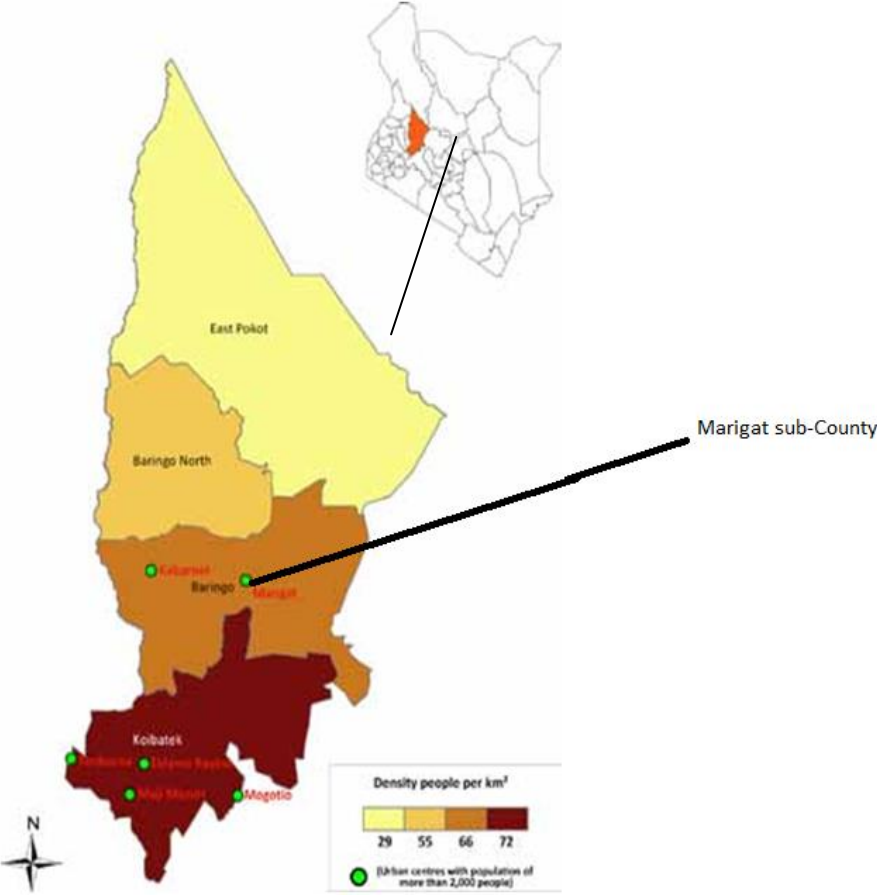
**Appendix III: Work Plan**



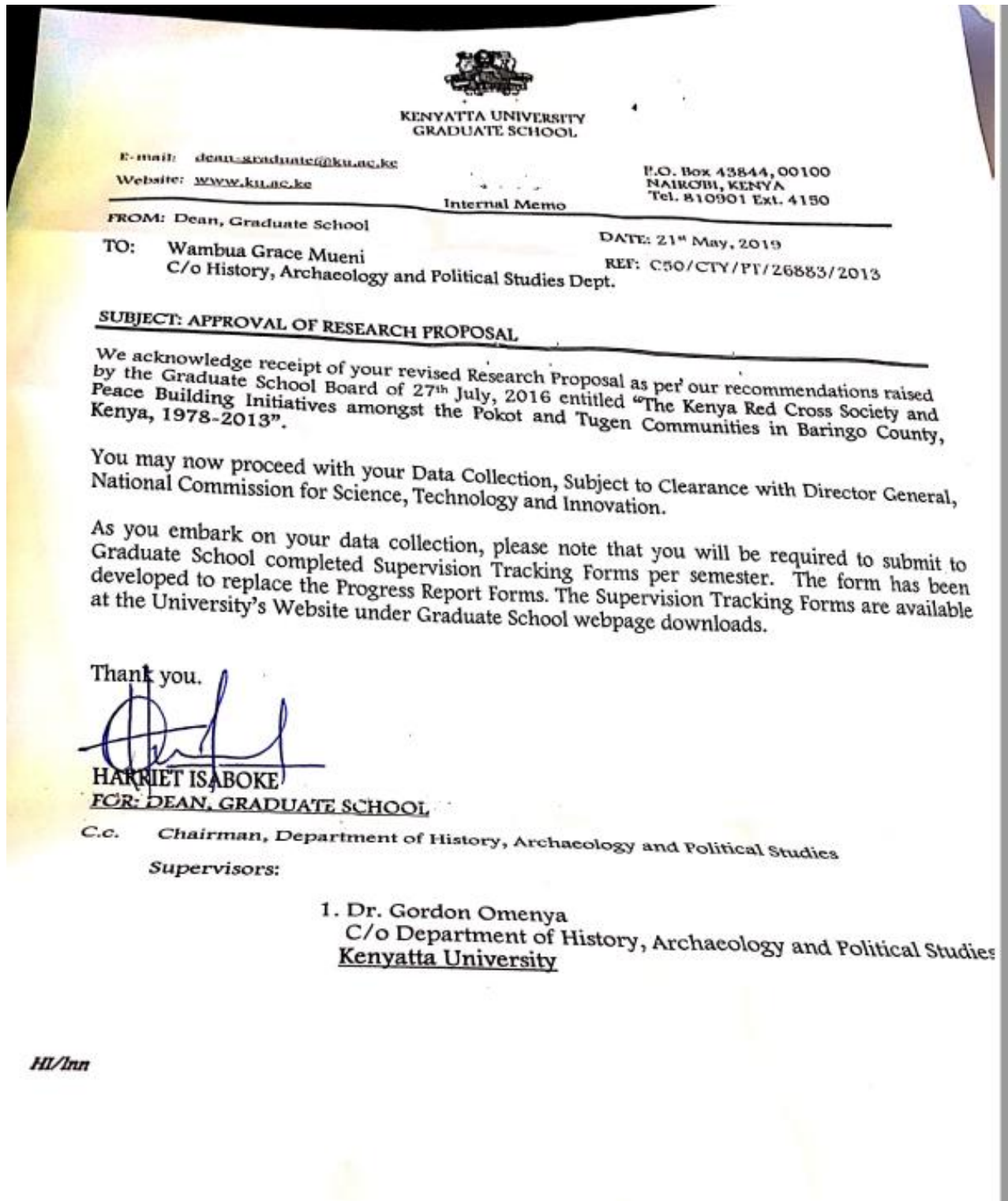
**Appendix IV: Budget**

Food and drink	Sh. 26,000
Transport	Sh. 20,000
Printing and photocopying	Sh. 35,000
Airtime	Sh. 30000
Library	Sh. 25,000
Research assistants	Sh.40,000
<b>TOTAL</b>	<b>200,000</b>


**Appendix V: Map of the Study Area**



Appendix VI: Research Authorization




**Appendix VII: Research Permit**



**REPUBLIC OF KENYA**

**NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION**


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**Date of Issue: 17/October/2019**

**RESEARCH LICENSE**



**This is to Certify that Ms. Grace Wambua of Kenyatta University, has been licensed to conduct research in Baringo on the topic: THE KENYA RED CROSS SOCIETY AND PEACE BUILDING INITIATIVES AMONGST THE POKOT AND TUGEN COMMUNITIES IN BARINGO COUNTY, KENYA, 1978-2013 for the period ending : 17/October/2020.**

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