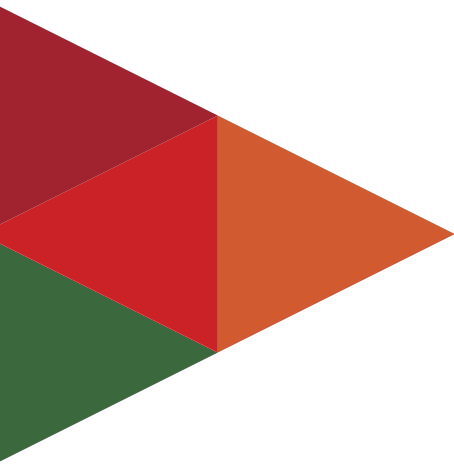




# EVALUATION REPORT

**NAROK PEACE PROJECT**  
**SEPTEMBER, 2022**



# TABLE OF CONTENTS

Acknowledgement .....	1
Abbreviations .....	2
1.0 EXECUTIVE SUMMARY .....	3
2.0 BACKGROUND .....	9
3.0 METHODOLOGY .....	10
3.1 APPROACH .....	10
3.1.1 Key Informant interviews .....	10
3.1.2 Focus group discussions .....	10
3.1.3 Household Interviews .....	10
3.1.4 Most Significant Change Stories .....	11
3.1.5 Document Review .....	11
3.2 QUALITY ASSURANCE .....	11
4.0 LIMITATIONS .....	12
5.0 FINDINGS .....	13
5.1 DEMOGRAPHICS .....	13
5.2 SOCIO-CULTURAL CONTEXT .....	13
5.2.1 Inter-communal Relations .....	13
5.2.2 Social Cohesion and Conflict Prevention .....	13
5.2.3 Peace and Security .....	14
5.2.4. Dispute Resolution .....	15
5.2.5 Barriers to Peace Building .....	16
5.3 PROJECT RELEVANCE .....	17
5.3.1 Problem and beneficiary targeting .....	17
5.3.2 Relevance to county, national and international strategic and legal instruments	18
5.4 OUTCOME I: CONFLICT EARLY WARNING AND EARLY RESPONSE .....	19
5.4.1 Level of monitoring Early Warning Indicators of Violence .....	19
5.4.2 Level of cooperation among local administrators, security agencies and community peace groups .....	23
5.4.3 Number of community social contracts for peace and conflict management ....	25
5.5 OUTCOME 2: CAPACITY OF LEADERS TO SUPPORT COMMUNITY MEMBERS IN COPING WITH STRESS AND TRAUMA .....	25
5.5.1 Level of psychosocial capacity among community leaders .....	25
5.5.2 Number of community leaders with adequate capacity to support target group in coping with stress and trauma .....	29
5.5.3 Number of Community leaders engaged in activities that support families and households to cope with stress and trauma .....	29
5.6 OUTCOME 3: DIVERSIFIED SOURCES OF LIVELIHOOD FOR VULNERABLE YOUTHS .....	29
5.6.1 Level of knowledge on entrepreneurship among vulnerable youths .....	29
5.6.2 Number of vulnerable youths adapting to new sources of livelihoods .....	30
6.0 PROJECT EFFICIENCY .....	31

6.1 RESOURCE UTILISATION .....	31
6.2 OPERATIONAL EFFICIENCY .....	31
6.3 FEASIBLE ALTERNATIVES .....	31
7.0 PROJECT MANAGEMENT .....	33
8.0 SUSTAINABILITY .....	33
9.0 LESSONS .....	34
9.1 LESSONS .....	34
9.2 BEST PRACTICE .....	34
10.0 CONCLUSION .....	35
11.0 RECOMMENDATIONS .....	36
11.1 NON – STATE ACTORS .....	36
11.2 STATE AND NON-STATE ACTORS .....	37
11.3 STATE ACTORS .....	38

## Table of figures

Figure 1: Interaction with early warning early response system .....	19
Figure 2: Sources of information on impending conflict .....	20
Figure 3: participation in peace initiatives .....	21
Figure 4: Number of people who attended training or sensitization forum on peace promotion .....	22
Figure 5: Causes of insecurity incidences .....	22
Figure 6: level of cooperation among local actors .....	24
Figure 7: Knowledge of someone who has had psychosocial support after violence	28
Figure 8: Who provided psychosocial support? .....	27
Figure 9: Knowledge of someone who has received paralegal support after violence .....	27
Figure 10: Who provided the paralegal services .....	28

# Acknowledgement

---

We extend our appreciation to Festus Mukoya, FPFK Social Ministry Coordinator, Miriam Nalinya, Monitoring and Evaluation Manager, and Joshua Kelele, Narok Peace Project Manager, for their tremendous support throughout the evaluation.

We also thank the community members, local leaders and other government officials that we met for sharing their perspective regarding the project, its achievements and shortcomings.

We also extend our appreciation to the field assistants who were immensely helpful in engaging with community members and gathering their feedback and reflections regarding the project.

Last but not least, we thank Emmily Misango, John Bulimo and Munaweza Muleji, the Upward Bound team which led in the delivery of the evaluation assignment.

**Upward Bound**  
September, 2022

# Abbreviations

---

CBO	Community Based Organisation
EWER	Early Warning and Early Response
EWIMs	Early Warning Indicator Monitor
FGD	Focus Group Discussion
FGM	Female Genital Mutilation
PPFK	Free Pentecostal Fellowship in Kenya
ICT	Information Communication Technology
KII	Key Informant Interview
NCIC	National Cohesion and Integration Commission
NGO	Non-governmental organisation
OCPD	Officer Commanding Police Division
SDG	Sustainable Development Goal
TOTs	Trainer of Trainers

# 1.0 EXECUTIVE SUMMARY

---

Narok Peace Project is a peace and conflict prevention project implemented for a period of two years in Narok County. It sought to integrate information and communication technology (ICT) in prevention and response to conflicts within the targeted areas. The overall project objective is to strengthen community resilience to violent conflicts among communities in Narok County. Its three outcomes were: (i) functioning community networks for violent conflict early warning and early response (ii) community organizations leaders have increased their capacity to support community members in coping with stress/trauma and (iii) diversified sources of livelihood for the vulnerable youths in the targeted areas.

## **Evaluation**

Methodology for the evaluation involved 14 key informant interviews, 62 participants in 6 focus group discussions and 345 household interviews. There was also secondary data collection which involved review of documents and reports related to the project.

## **Limitation**

The evaluation took place just after general elections, therefore there was some delay as the political atmosphere was given time to settle down. Consequently, the results of the evaluation were not in any way compromised.

## **Demographics**

Out of the total respondents, the majority (98.2%), had lived in the area for 36 months and more while only 1.8% had lived in the area between 12 and 35 months. A majority of the respondents, 71.0%, were the heads of their households.

## **Socio-cultural context**

Most respondents (95.9%) did not prefer socializing with other ethnic groups. A majority of 47.7% said that it was rare for people from all ethnic groups to work together on community issues while 28.7% thought that sometimes all ethnic groups worked together. Another section of 23.6% stated that people from all ethnic groups worked together frequently.

## **Social cohesion and conflict prevention**

There is still strong intra-communal cohesion and high mistrust of neighbouring communities. A large percentage (77.6 %) of respondents agreed that people readily helped each other in times of need. In addition, 60.1% of the respondents agreed that they trust one another while a majority (55.9%) of respondents disagreed with the statement that people in their community trust neighbouring communities. A notable 56.5 % of the respondents stated that people in their community do not actively take care of those from neighbouring communities who are poor, weak, marginalised or displaced.

## Peace and security

A majority of 54.1% disagreed with the statement that people in their community readily discuss with neighbouring communities in order to resolve differences while 36.6% agreed and 8.5% strongly disagreed.

Most of the respondent (96.7%) said that there had been recent intercommunity or intra-community insecurity incidences that have happened in their community over the year preceding the evaluation. Regarding the causes of the insecurity incidences, the majority of 85.9% said it was border disputes followed by 68.1% who mentioned land disputes. Other causes mentioned were those arising from competition over natural resources – water and pasture (19.7%), cattle raiding (15.9%) and political intolerance (10.6%). These findings underscore the relevance of the project in addressing a pressing need experienced by local community members. When asked if there was a peace committee that currently works with their village or community, 77.6% said yes and a notable 46.8% were comfortable when bringing insecurity issues to the peace committees.

## Dispute resolution

The respondents were asked whom they first turned to for help in solving disputes. The majority (59.4%) turned to village elders, 38.7% turned to Chiefs, 29.9% turned to friends, and 10.0% turned to faith leaders. On the question of being comfortable when going to the local leaders when there was a conflict, 49.5% were comfortable, 32.9% were somewhat comfortable. 11.7% of the respondents pointed out being very comfortable going to local leaders while a small section of 4.8% were not comfortable at all. These results underline the important role that local leaders play in dispute resolution in the project implementation area.

When the respondents were asked to talk about the capability of local leaders in solving conflict and disputes, 13.6% said they were very capable while a majority (53.8%) said they were capable. This illustrates the confidence that the community has in the capacity and skills of local leaders to resolve conflict and disputes. However, there is still some work to be done in building the capacity of local leaders and the confidence among local community members in the capacity and skills of local leaders because 31.7% of respondents were of the view that such capacity among local leaders was low or that they were not capable at all.

## Barriers to peace building

When asked about barriers to peace building, a majority (73.4%) mentioned lack of trust among the communities followed by lack of political goodwill (61.0%). Other barriers to peace building were limited community resources (55.6%), lack of trust between police and the communities (46.2%), lack of alternative livelihoods (42.0%), proliferation of small arms and light weapons among civilians (41.1%) and poor response by police (38.7%).

Respondents were asked if any of their household members participated in the development, adoption or implementation of peace initiatives strategies and majority (73.4%) said yes. They were also asked if they had ever received training or attended sensitization forums on peace promotion and majority (66.2%) said yes. It was observed by the respondents that a number of actors were responsible for such sensitization forums. These included local organizations (43.4%), church (30.1%), county government (9.6%) and area chiefs (6.8%). These results indicate that the project was effective in reaching community members with its interventions. It also demonstrates the important role the church plays in sensitising community members regarding peace.

### **Project Relevance**

The project was relevant because it has sought to bring peace in Nkararu and Enosaeni locations between the two conflicting communities- Siria and Uasinkishu. It reached the right participants though there is still much work to be done especially in trauma healing and stress management; and in empowering youth to embrace new sources of livelihoods. The project aligns with the Narok County Integrated Development Plan 2018-2022. The project is relevant to sustainable development goal (SDG 16) on Peace, Justice and Strong Institutions which targets to significantly reduce all forms of violence and related death rates everywhere. The SDG promotes access to justice and the rule of law to enable people resolve conflict and prevent violent conflicts.

### **Outcome 1- Conflict Early Warning and Early Response**

The Narok Peace Project trained community peace champions and monitors who regularly report every incident that occurs in the conflict area. Paralegals have also been trained on how to handle cases especially land conflicts. Due to the early warning indicators, violence has reduced drastically. The community has effective networks for violent conflict early warning and early response. Indeed, the early warning and early response (EWER) has been adopted by the government officers working in the community. The project conducted community peace champions' forums which enhanced relationships and cooperation among the various peace stakeholders. The project also conducted quarterly community security engagement forums which brought together security agencies, local administration and community peace champions. Consequently, the level of cooperation amongst local administrators, security agencies and community peace groups improved. In addition, a total of 5 social contracts were made between the two conflicting clans in a bid to de-escalate the conflicts and find a way forward towards sustainable peace.

### **Outcome 2 - Conflict Early Warning and Early Response**

Some community leaders were trained as counselors and paralegals but there was need for more community leaders to be trained in trauma healing and stress management. The community should also be enlightened on how to address their issues with the help of cultural leaders, the churches and through the use of other community structures such as nyumba kumi and the age sets. Nonetheless, among the respondents, 61.0 % were aware of



a person in their community who had been offered psychosocial support after an incident of violence or insecurity, while 49% were aware of persons who had received paralegal services.

### **Outcome 3 –Diversified Sources of Livelihood for Vulnerable Youth**

Due to the project, some youth attended trainings which covered entrepreneurship, peace and importance of education. From the key informant interviews it was evident that as a result, youth had become engaged in activities as a source of income such as *boda boda* service, running shops and other micro-enterprises, and helping their parents in selling of cattle. The transition to adapting to new sources of income was a bit slow but headed in positive direction.

### **Project Efficiency**

Resources and inputs of the project were utilized cost-effectively. The activities were implemented as planned and within the budget. Value-for-money principles were applied and inputs were converted into results without waste.

### **Project Management**

There was need for stronger coordination, communication and planning between the project and its beneficiaries. There was political interest and incitement from politicians who were against peace-making because of their fear of community empowerment. Related to this, there was no clear and comprehensive stakeholder management process or plan as part of project implementation.

### **Sustainability**

The early warning and early response indicators of violence is an indication of strengths in realization of the project's objectives. There was also willingness of the youth to work with the community for the maintenance of peace in the community. However, Narok Peace Project did not have a clear sustainability plan and the benefits of the project are not likely continue in a systematic manner after donor funding ceases.

### **Lessons and Best Practice**

The government and political actors are crucial in promoting peaceful conflict resolution and bringing an end to the long-standing conflict between the communities. As best practice, the early warning and early response indicators really improved the maintenance of peace between the communities; while the establishment of social contracts was an outstanding effective conflict prevention mechanism; and a community-based project steering committee built ownership, entrenched sustainability and contributed immensely to effective project implementation.

## Conclusion

Overall, the project was effectively implemented. Results are mixed, with some objectives partially achieved like raising peace awareness and its importance to the community while other objectives were well achieved like diversified sources of livelihoods for the vulnerable youth in the targeted areas.

## Recommendations

Based on the findings of the evaluation and the discussion above, a number of recommendations arise, namely:

**For non-state actors** (1) strengthen advocacy targeting duty bearers (2) enhance level of psychosocial interventions and capacity among community leaders (3) position FPFK as a long-term partner tackle barriers to peace building (4) in view of the foregoing and for, a second phase of the Narok Peace Project is strongly recommended;

**For both state and non-state actors** (5) tackle barriers to peace building by building trust, livelihoods and community resources; and

**For state actors** (6) establish consistently speedy and non-partisan responses to conflict early warning and (7) prioritise conclusive resolution of land disputes.

	Outcome	Key indicators	Evaluation	Baseline	Change
1.	Functioning community networks for violent conflict early warning and early response	1.1 Level of monitoring Early Warning Indicators of Violence.	52%	10%	+42%
		1.2 Level of cooperation among local administrators, security agencies and community peace groups	28%	15%	+13%
		1.3 Number of community social contracts for peace and conflict management.	5 social contracts	3 social contacts	2 social contracts
2.	Community organizations leaders have increased their capacity to support community members in coping with stress/trauma	2.1 Level of psychosocial capacity among community leaders.	22%	12%	+10%
		2.2 Number of community leaders with adequate capacity to support target group in coping with stress/trauma.	120	None	120
		2.3 Number of Community leaders engaged in activities that support families and households to cope with stress/trauma.	120	8 out of 78 people reached(10% )	112

	<b>Outcome</b>	<b>Key indicators</b>	<b>Evaluation</b>	<b>Baseline</b>	<b>Change</b>
<b>3.</b>	Diversified sources of livelihoods for the vulnerable Youths in the targeted areas	3.1 Level of knowledge on entrepreneurship among vulnerable youths 3.2 Number of vulnerable youths adapting to new sources of livelihoods	Low  Low	Very Low  Very Low	Minimal Progress  Minimal Progress



## 2.0 BACKGROUND

---

FPFK (Free Pentecostal Fellowship in Kenya) is a national umbrella organization for a wide network of evangelical churches registered in Kenya. It operates in 31 regions in Kenya and has over 1400 churches tied to the organization, with a combined membership of over 300,000 persons. FPFK runs various development projects in different thematic areas of focus including Youth empowerment; Gender and Environment; Anti female genital mutilation (FGM) advocacy; Peace (which includes the Peace and rights project, Pokot Turkana community resilience Project and Narok Peace Project), Humanitarian relief; Environment and livelihood; widows' empowerment, orphans and excluded out of school Children Advocacy; Livelihood; Early warning and Early Response System support by University of Oslo (offering technical support and clouding services) and Strategic functions project.

Narok Peace Project is a peace and conflict prevention project implemented for an initial period of two years in Narok County. The project, adopting an ICT-enabled approach to early warning and early response (EWER), seeks to integrate ICT in prevention and response to conflicts within the targeted areas. The overall project objective is to strengthen community resilience to violent conflicts among communities in Narok County.

### 1.1 Narok Peace Project Objectives

1. Functioning community networks for violent conflict early warning and early response.
2. Community organizations leaders have increased their capacity to support community members in coping with stress/trauma.
3. Diversified sources of livelihood for the vulnerable youths in the targeted areas.

### 1.2 Objectives of the evaluation

The evaluation is to :

1. Assess the relevance of the project focus, target group, strategies, theory of change and draw relevant lessons;
2. Determine the effectiveness of the project intervention with the view of drawing lessons and best practices;
3. Appraise organizational and strategic efficiency and the project partnership approach including management structures, communications, feedback, and relationships to staff, church, community involvement and advocacy in relation to the project's achievements with the view of drawing best practices and lessons;
4. Examine the best practices and lessons learned from the process of managing project risks and sustainability; and
5. Assess the degree to which the project has contributed to strengthening civil society.

# 3.0 METHODOLOGY

## 3.1 APPROACH

Methodology for the evaluation involved:

1. Primary data collection – (a) key informant interviews (b) focus group discussions (c) household interviews and (d) most significant change stories.
2. Secondary data collection involved review of documents and reports related to the project.

### 3.1.1 Key Informant interviews

Semi-structured interviews were used to elicit in-depth information from 14 key informants regarding the different assessment issues related to project as well as different crosscutting issues – Table 1. The selected persons included representatives of i) FPFK staff (ii) members of target groups (iii) community members (iv) community leaders (v) Advisory Committee members (vi) CBOs leaders (vii) youth leaders (viii) religious leaders and (xii) other relevant partner organizations or institutions.

**Table 1: Field data collection – response rate**

	Community	Key Informant interviews			Focus Group			Household Survey		
		Plan No.	Done	Response %	Plan No.	Done	Response %	Plan No.	Done	Response %
1.	Cross-cutting	16	14	87.5%	6	6	100%	-	-	-
2.	Enoretet	-	-	-	-	-	-	100	104	104%
3.	Nkararu	-	-	-	-	-	-	150	112	75%
4.	Moita	-	-	-	-	-	-	150	129	86%
	<b>Total</b>	<b>16</b>	<b>14</b>	<b>87.5%</b>	<b>6</b>	<b>6</b>	<b>100%</b>	<b>400</b>	<b>345</b>	<b>86%</b>

Source: Narok Peace Project Evaluation, 2022

### 3.1.2 Focus group discussions

A total of 6 FGDs with 62 participants held. FGDs were used to solicit in-depth information to facilitate identification of critical issues, opportunities and challenges regarding the Narok Peace Project – Table 1. Focus group discussion guides were used in the field. Each FGD was conducted by two persons, the facilitator and the note taker who was also the time keeper. FGDs were held with the following categories of groups; (i) adult male and female community members of age 26 years and above (ii) male and female youth 18-25 years (iii) faith and community leaders (iv) peace champions and volunteers (v) trainer-of-trainer (ToT) counsellors (vi) early warning monitors.

### 3.1.3 Household Interviews

Upward Bound collected quantitative data from 345 community members by the use of a pre-tested structured questionnaire tool uploaded on mobile devices- Table 1.

### **3.1.4 Most Significant Change Stories**

We captured the changes, challenges and successes of the project in stories documenting how the project changed and transformed the lives of beneficiaries, their households and the communities as a whole, and why the changes experienced are considered significant by the beneficiaries and the local community.

### **3.1.5 Document Review**

Upward Bound reviewed a number of documents including the Narok Peace Project Quarters report, Project documents- log frame and the FPFK Narok Peace Project baseline report.

## **3.2 QUALITY ASSURANCE**

The recruitment of qualified and experienced Field Assistants was used as a basic quality assurance measure. Efforts were taken to ensure that all enumerators were well trained and conversant with the evaluation implementation processes, the evaluation questionnaire, and best practice in research ethics. Upward Bound used smartphones in capturing the evaluation data. During data entry, the data cleaning was carried out to ensure that appropriate data validation features to ensure accuracy were complied with.

### **Ethical Considerations**

Upward Bound ensured there is informed consent from each participant before starting the interview or discussion, to confirm whether he or she is willing to participate. Confidentiality of the information collected was assured. Information will be handled in accordance with the law in Kenya and all regulations including the General Data Protection Regulation (GDPR) 2016/679 regulation in European Union (EU) law on data protection and privacy.

## 4.0 LIMITATIONS

---

The evaluation took place just after general elections. In mitigation, there was some delay as the political atmosphere was given time to settle down. Consequently, the results of the evaluation were not in any way compromised.



# 5.0 FINDINGS

---

## 5.1 DEMOGRAPHICS

Out of the total respondents, the majority (95.9%) were residents in the area of project implementation while 4.1% were non-residents. The majority, 98.2%, had lived in the project implementation area for 36 months and more while only 1.8% had lived in the area for between 12 and 35 months. This means that nearly all the respondents (98.2 per cent) had been resident in the area during the entire implementation period of the contract and were, therefore, in a position to provide information useful for evaluation purposes. With respect to marital status of the respondents, a majority of 73.4% was married; 16.0% were single and unmarried, 6.6% were widowers or widows. A small section of 3.0% had been separated.

A majority of the respondents, 71.0%, were the heads of their households. Most of the respondents have had education up to secondary school (38.5%) followed by post-secondary (25.0%) and primary education (22.9%). The least respondent percentage of 7.3% had never attended school.

## 5.2 SOCIO-CULTURAL CONTEXT

A large segment of the respondents (40.8%) felt safe living in their village always while 28.1% felt a little safe and a minority of 1.2% did not feel safe at all living in their village. This indicates that partly as a result of the project, and partly as a result of the interventions of other actors, a majority of the residents (68.9 per cent) in the project implementation site felt at least a little safe indicating a decline in the threat posed by armed conflict or the likelihood of conflict in the area.

### 5.2.1 Inter-communal Relations

Most respondents (95.9%) did not enjoy socializing with other ethnic groups. A majority of 47.7% said that it was rare for people from all ethnic groups to work together on community issues while 28.7% thought that sometimes all ethnic groups worked together. Another section of 23.6% stated that people from all ethnic groups worked together frequently.

### 5.2.2 Social Cohesion and Conflict Prevention

There is still strong intra-communal cohesion and high mistrust of neighbouring communities. As a participant in an FGD for women of 26 years and above noted, *"We Maasai respect each other but when other clans affect our peace, when they grab land and affect the places we can graze our cattle, we clash with them."* A large percentage (77.6 %) of respondents agreed that people readily help each other in times of need while 11.8% disagreed. In addition, 60.1% of the respondents agreed that they trust one another while 30.8% disagreed.

Among the respondents, 51.4% agreed that people actively take care of the poor, weak and marginalized while 41.1% disagreed. Another participant in an FGD for women of 26 years and above pointed out, *"In this area social groups respect and support each other, we interact with each other and we help each other."*



A majority of 54.1% disagreed to the statement that people in their community readily discuss with neighbouring communities in order to resolve differences while 36.6% agreed to the statement. Only a small section of 8.5% strongly disagreed.

A majority (55.9%) of respondents disagreed with the statement that people in their community trust neighbouring communities while 34.1% agreed to the statement. A segment of 8.8% strongly disagreed. This was well captured by a male participants in an FGD for community leaders who, regarding a neighbouring community said, *"They gather the morans<sup>1</sup> and idle youth, elders bless them and then they are used to grab land."*

A notable 56.5 % of the respondents stated that people in their community do not actively take care of those from neighbouring communities who are poor, weak, marginalised or displaced while 32.9 % agreed that people in their community take care of the poor, weak, marginalised or displaced persons from neighbouring communities. As already noted, these results were corroborated by comments from FGD participants and from key informants.

### **5.2.3 Peace and Security**

Most of the respondent (96.7%) said that there had been recent intercommunity or intra community insecurity incidences that have happened in their community over the year preceding the evaluation. Only a minority (3.3%) of respondents did not report any insecurity incidences in their community over the same period. When discussing the key challenges experienced by communities in the area of implementation of the project, a faith leader in an FGD observed, *"Border disputes with neighbouring community hinder people from fully participating in their daily activities. In some area teachers do not attend school due to fear that the schools will be attacked and so some schools are closed and all operations postponed. The disputes are common and it looks that like the one between the Siria and Uasinkishu is never sorted out."*

Regarding the causes of the insecurity incidences, the majority of 85.9% said it was border disputes followed by 68.1% who mentioned land disputes. Other causes mentioned were those arising from competition over natural resources – water, pasture (19.7%), cattle raiding (15.9%) and political intolerance (10.6%). As a male key informant noted, *"The main problem in this area is about land. They are disputes about where the border should be between the two clans. Then there is a delay by government to offer services like the issuing of some of title deeds."*

These findings underscore the relevance of the project in addressing a pressing need experienced by local community members.

<sup>1</sup>Maasai word for warriors

A review of reports and documents showed that a notable number of peace actors had been active in the area. These include the National Cohesion and Integration Commission (NCIC) and the Anglican Church of Kenya. For instance, on 22nd and 23rd September, 2020, the Commission through the Peace building and Reconciliation department, hosted a few elders and youth from the two pitting communities and sought to understand the causes of conflict and recommended several solutions in resolving the underlying issues. These were the need to involve women as key stakeholders in conflict resolution; active engagement and economic empowerment of youth to ensure they are not idle and engaging in destructive activities in the community; and for leaders to engage and find sustainable peace in the region, while amicably resolving the main issue around tussling over land<sup>2</sup>.

A review of reports and discussions with key informants showed that the peace committees formed under the Narok Peace Project had also been active peace actors in the implementation area. When asked if there was a peace committee that currently works with their village or community, 77.6% said yes, 17.2% said no while 5.1% did not know of the existence of a peace committee. Most of the respondents (46.8%) were comfortable when bringing insecurity issues to the peace committees. A section (46.5%) felt a little comfortable while a smaller section (6.3%) did not feel comfortable at all. A minute portion (0.3%) did not know what they felt regarding bringing insecurity issues to peace committees. The peace committees are therefore a mechanism that is recognised, utilised and considered effective by community members.

#### **5.2.4. Dispute Resolution**

The local administration was mentioned by key informants as a critical actor in dispute resolution. It starts from the basic community level, as a female participant in an FGD for female youth noted, "*Nyumba kumi husaidia kusuluhisha shida na kulinda amani* (Local elders in charge for ten households play an important role in resolving disputes and maintaining peace)." The respondents were asked whom they first turned to for help in solving disputes. The majority of 59.4% turned to village elders – in many cases such elders also function as *nyumba kumi*, 38.7% turned to Chiefs, 29.9% turned to friends, and 10.0% turned to faith leaders.

On the question of being comfortable when going to the local leaders when there is a conflict, 49.5% were comfortable, 32.9% were somewhat comfortable. 11.7% of the respondents pointed out being very comfortable going to local leaders while a small section of 4.8% were not comfortable at all. These results underline the important role that local leaders play in dispute resolution in the project implementation area as corroborated by key informants and FGD participants.

When the respondents were asked to talk about the capability of local leaders in solving conflict and disputes, 13.6% said they were very capable while a majority (53.8%) said they were capable.

<sup>2</sup> <https://cohesion.or.ke/index.php/media-center/latest-news/313-peace-restoration-in-transmara-west-sub-county>

This illustrates the confidence that the community has in the capacity and skills of local leaders to resolve conflict and disputes. However, there is still some work to be done in building the capacity of local leaders and the confidence among local community members in their capacity and skills because 30.8% of respondents were of the view that such capacity among local leaders was low while 0.9% stated they were not capable at all. A small section of 0.9% did not know about the capability of local leaders in solving disputes. Part of the challenges that community members have with local leaders was aptly captured by comments made by participants of an FGD for male youth of 18 to 25 years of age. One of them noted, *“The local leaders and elders know all the details about land disputes and local conflict but it looks that they do not tell the truth to the government so these problems continue.”*

### 5.2.5 Barriers to Peace Building

The male youth FGD participants highlighted that conflict in the area had persisted for nearly 40 years and was being inherited from one generation to the next because no lasting and comprehensive solution had been found yet.

They pointed out numerous disputes existed about land but land adjudication and the issuing of title deeds by the government was, as they put it, ‘too slow’. They also claimed that the slow pace by the government was partly due to ‘the lands department being very corrupt’. They added that elders claim to be land owners and therefore control events and advise and instigate youth to take part in armed conflict. Further, many of the youth are idle and their manipulation into fighting is made even easier because many of them abuse alcohol. They added that fighting is catalysed by women and this is facilitated by the fact that different age-sets among males are in a constant tussle over ‘superiority’.

#### Long history of armed conflict

“Armed conflict between the clans was experienced in 1975 during the **Rampuan** age group, in 1984 during the **Ilkilishi** ceremonies, in 1996, in 2000, in 2001, in 2002 during the time of the **Iromboi** age group, in 2007 after the general elections and then have been persistent since 2010.”

Participant during FGD for males of age 26 and above.

They acknowledged that youth are major participants in the fighting in addition to the fact that some of the youth participate in illegal activities including robbing neighbouring communities which contributes to conflict.

When asked about barriers to peace building, a majority (73.4%) mentioned lack of trust among the communities followed by lack of political goodwill (61.0%). Other barriers to peace building were limited community resources (55.6%), lack of trust between police and the communities (46.2%), lack of alternative livelihoods (42.0%), proliferation of small arms and light weapons among civilians (41.1%) and poor response by police (38.7%).

However, community members participate in community meetings to address issues and challenges faced by the community including conflicts. A majority of the respondents (90.9%) said that they had participated in community meetings while a minority of 9.1% had not participated in community meetings. When asked about the kind of meetings that they had attended, majority (80.1%) had attended school management committee meetings followed by local politician meetings (79.7%). Others were local peace committee meeting (61.8%), non-governmental organisation (NGO) meetings (59.1%) and meetings to resolve local conflict (55.5%).

Majority of the respondents (73.4%) had household members who had participated in the development, adoption or implementation of peace initiatives strategies while 26.6% did not have such household members. A majority of 66.2% of the respondents had received training or attended sensitization forums on peace promotion while 31.1% of the respondents had not attended such training or forums.

It was observed by the respondents that a number of actors were responsible for such sensitization forums. These included local organizations (43.4%), church (30.1%), county government (9.6%) and area chiefs (6.8%).

Key informants and focus group discussion participants pointed out that during a football match that was played by the male youth from the two conflicting communities, scope for talents development emerged. Women were empowered through women leadership in church and in seeking political office. The two communities are trading from the same market. They also practice intermarriage to promote peace.

These results indicate that the project was effective in reaching community members with its interventions. It also demonstrates the important role the church plays in sensitising community members regarding peace.

## **5.3 PROJECT RELEVANCE**

### **5.3.1 Problem and beneficiary targeting**

The project was relevant because it sought to bring peace in Nkararu area between the two conflicting communities- Siria and Uasinkishu. The biggest problem identified by the respondents in key informant groups, focus discussion groups and the household survey was the inter-community conflict and insecurity.

The project reached the right project participants. However, there were victims who were yet to heal from trauma caused during conflicts war; a number of youths were very idle hence easily used by politicians to engage in conflict, women were still intimidated by men and exhibited low self-confidence; while community members were still fearful and hesitant to share information about their communities.

### 5.3.2 Relevance to county, national and international strategic and legal instruments

The project was relevant to the Narok County goals of achieving social development through security and cohesion in the county. The Narok County Integrated Development Plan 2018–2022 provides conflict resolution interventions some of which the Narok Peace Project implemented, such as, capacity building for peace committees and strengthening conflict early warning systems.

Narok County has experienced periodic community conflicts due to land ownership, border and boundary disputes; the project contributed to the development of social contracts which assisted in peace building and conflict management.

At a national level, the project was in line with the National Policy on Peace-building and Conflict Management, 2011. The project was in line with Kenya's Vision 2030 on Youth Empowerment which aims to provide adequate and appropriate technical, vocational, entrepreneurial and life skills to the youth; the project empowered the youth to be in chamas, start business like boda boda for livelihoods and to seek leadership roles in the community.

The project is relevant to sustainable development goal (SDG) 16 on Peace, Justice and Strong Institutions which promotes peaceful and inclusive societies for sustainable development the provision of access to justice for all. The SDG also promotes building effective, accountable and inclusive institutions at all levels. It targets the significant reduction of all forms of violence and related death rates everywhere. SDG 16 promotes access to justice and the rule of law to enable people resolve conflict and prevent violent conflicts. The Narok Peace Project contribute to the attainment of SDG 16 by seeking to resolve conflict and promote reconciliation between clans that had waged armed conflict on numerous occasions with notable loss of life<sup>3</sup>. The project contributed to reduction of all forms of violence and related death by training paralegals to build community appreciation accountability and citizen participation in resolving disputes; by establishing peace committees and establishing an early warning system that enabled actors to take early action to forestall incidents being escalated into violent conflict; and by lobbying government to issue title deeds and therefore remove one of the main grievances which leads to conflict. The project trained at least 30 peace champions and 20 clan elders from both the warring clans who have been very effective in conflict resolutions and peace keeping. The project quarterly reports indicated that conflicts had reduced by 70 per cent based on estimations from the peace champions' forums and the early warning and early response (EWER) alerts reports. The reports noted that, *"Before the interventions violence and conflicts were experienced most frequently in an interval of between two to three weeks. But now at least one to two months could elapse without conflicts."* The quarterly reports further noted, *"At least 180 cases reported by victims of violence were resolved by community peace actors"*.

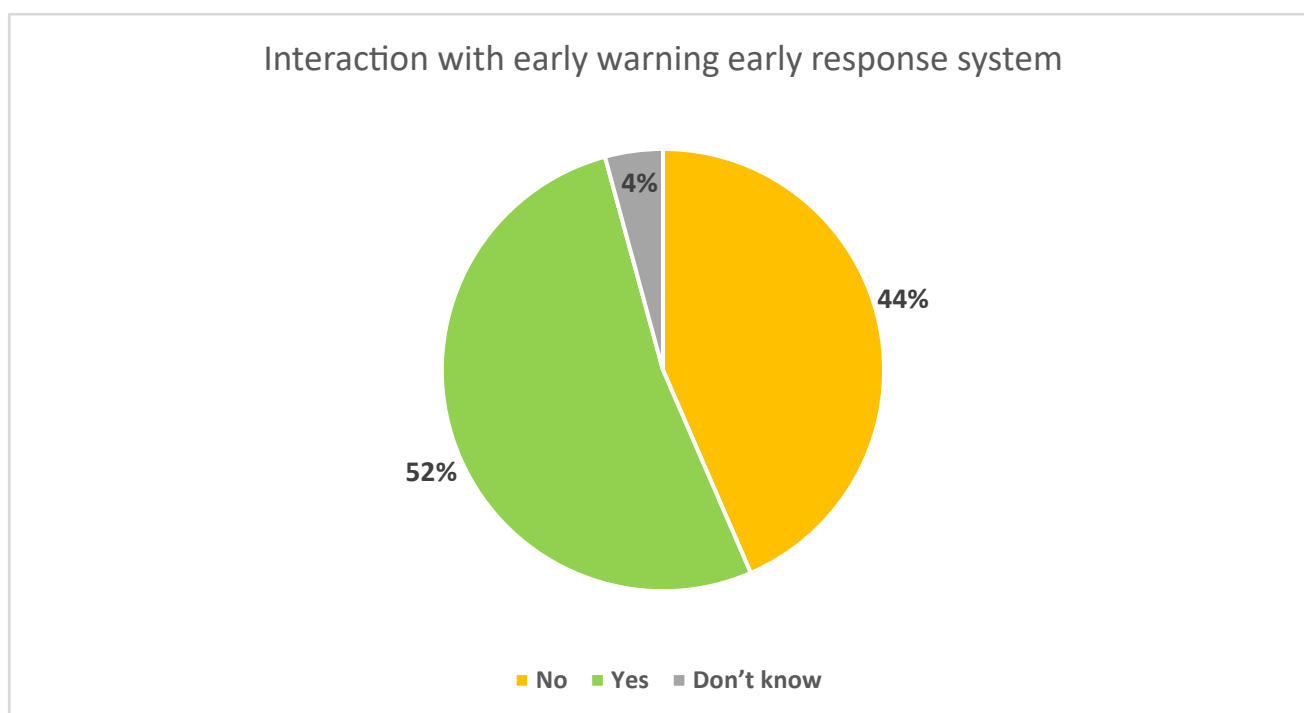
<sup>3</sup>. For instance a flare-up of violence was reported on 29th October 2019 <https://www.facebook.com/CitizenTVKe/photos/transmara-border-skirmishessecurity-bosses-meet-after-violence-flares-up-again-s/10162622608180405>

## 5.4 OUTCOME I: CONFLICT EARLY WARNING AND EARLY RESPONSE

### 5.4.1 Level of monitoring Early Warning Indicators of Violence

The Narok Peace Project trained community peace champions and monitors who regularly reported every incident that occurred in the conflict area. Paralegals were trained on how to handle cases especially land conflicts and to facilitate dialogues within the community; for instance, dialogue between the elders, women and the youth. Due to the early warning indicators, violence reduced drastically, where violence was erupting weekly, the time intervals have become longer, thus it takes several months before violence erupts. Several meetings were held with the youth who are usually on the frontline of causing conflicts; this has yielded reduction in conflicts. The youth in the area were taking advantage of the conflicts and violence to get free land but due the effectiveness of early warning indicators of violence the youth have resorted to engaging in *boda boda*<sup>4</sup> business to earn income. The community has good networks for violent conflict early warning and early response. Indeed, the EWER system had been adopted by the government officers working in the community.

**Figure 1: Interaction with early warning early response system**



Source: Narok Peace Project Evaluation, 2022

At least 30 Early Warning Indicator Monitors (EWIMs) mainly youth (10 from each clan) were selected through a confidential process by the area administrators in the three clans – Uasinkishu, Siria and Moitanik– and their roles were monitoring and reporting key indicators regarding security matters. Gender balance was considered in selecting the EWIMs.

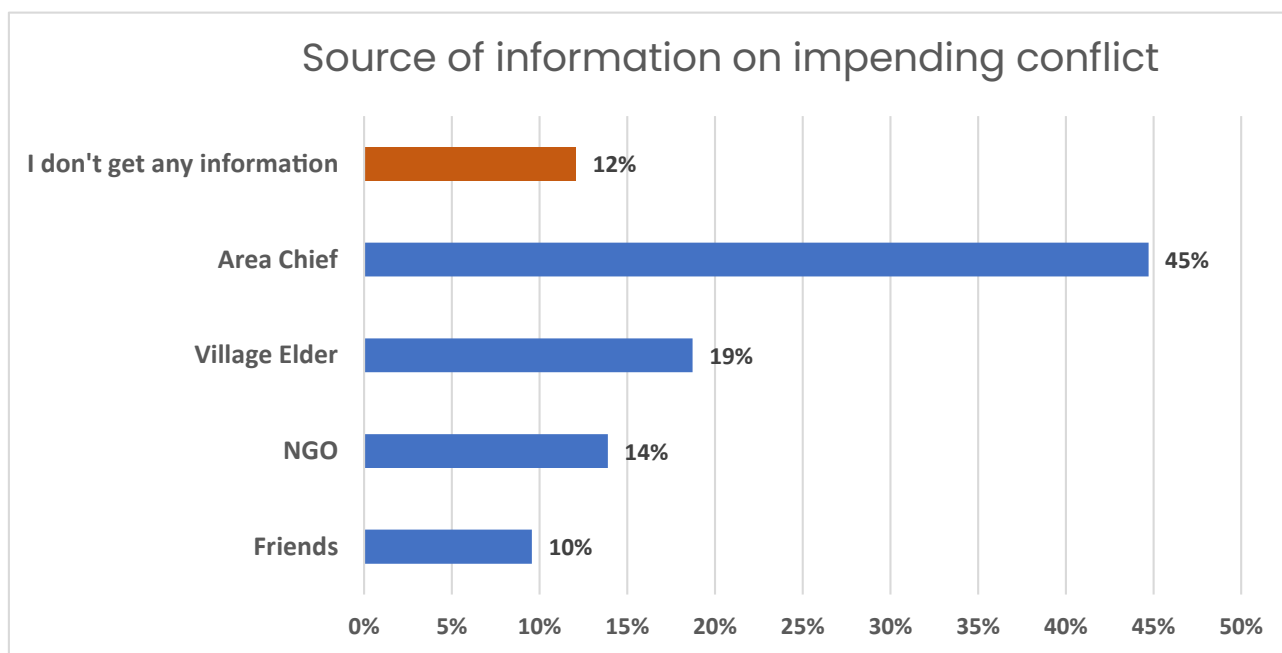
EWIMs were trained and they identified indicators of violence in the community which included instances of incitement, burning of sugar cane, men walking armed with two sticks, women raising alarm by screaming for help, lynching of suspected offenders and preparation for war such as the slaughtering of fat bulls.

<sup>4</sup>. Motor cycle taxis

As a part of the project, the EWER system was established in such a way that the confidentiality of the EWIMs is guaranteed since the system does not show their names as the senders of community insecurity indicators messages. Their identity is protected therefore the monitors report conflict perpetrators without fear. The respondents were asked if they had interacted with the EWER system and 52.0 % reported to have done so although 44.0 % had not interacted with the system while 4.0 % did not know of such a system –Figure 1.

The number of women who attend meeting increased due to capacity building sessions conducted among community groups. The project encouraged women sensitisation hence screaming among girls and women to raise alarm had reduced. The project quarterly report pointed out that one of the resolutions under the social contracts developed was that women would stop inciting their sons to go for war by avoiding the war cry.

**Figure 2: Sources of information on impending conflict**



*Source: Narok Peace Project Evaluation, 2022*

## Story of change 1: Impact of early warning system

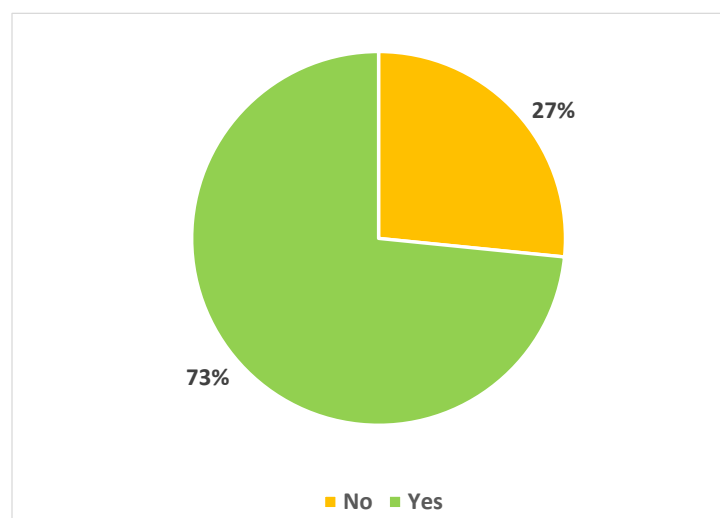
“My name is Charles from Moita sub-location. I have lived here peacefully for many years but last year in 2021, I think it was in July. Some people came at night, removed iron sheets from the roof of my house and entered inside. They took away my 32inches TV, chairs and other expensive things they could see. They then went to my son’s house which was next to mine. There too they stole some things. I suspect it was my Uasinkishu neighbours, they are the ones who always start trouble. I went and reported to the chief so that I can get my things back; it was the only action I could think of.

The thieves were later arrested and I recovered some of the stolen goods. Then after sometime, they wanted to come back again to steal but they did not succeed. The youths idling around market were planning to steal from me again. Because of the early warning system, my village members got the news about it, and they organized themselves; they came to protect us. My neighbours prevented those people from taking my things. Without that early warning I think they could have come and taken all things and left us with nothing.”

The project quarterly progress reports also indicated that, “The involvement of women in conflict management increased advocacy campaigns towards community resilience for peace. This is achieved through women community-based organisations (CBOs) which have been effectively conducting peace dialogues across the target community. At least four market places which were affected by the conflicts and closed are now opened for both clans where they now freely conduct their businesses peacefully.”

Regarding the sources of information on impending conflict, the majority of respondents (45.0 %) got it from the area chief, 19.0 % from village elder, 14.0 % from NGOs, 10.0 % from friends. Some section of 12.0 % reported that they do not get any information on impending conflict –Figure 2.

**Figure 3: Participation in peace initiatives**

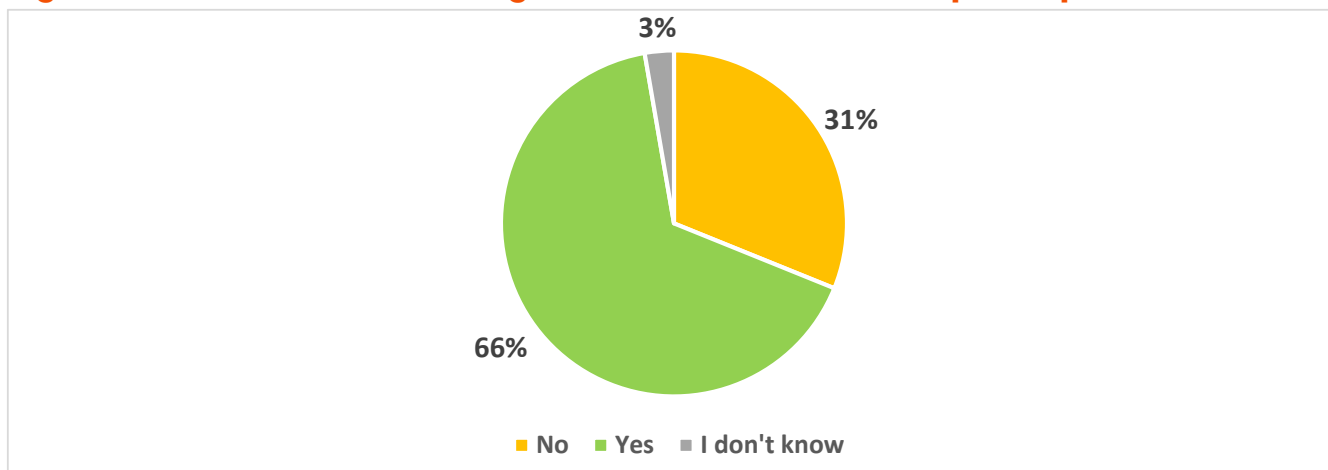


*Source: Narok Peace Project Evaluation, 2022*

In addition, the FDGs pointed out some of the indicators the community members look out which include unusual barking of dogs, cattle being grazed closer to the border than usual which is often used to camouflage surveillance by groups with hostile intentions, groups gathered on the hills along the border between the two communities, sudden changes in grazing patterns by either of the communities, sudden changes in the routes and roads used by members of either community, community members moving in groups, groups speaking in hushed tones, sugarcane farms being set on fire and inciting posts on social media which was said to be often done by youth. They also pointed out that the planting season and seasons during succession from one age set to another as high risk periods.



**Figure 4: Attendance of training or sensitization forum on peace promotion**



Source: Narok Peace Project Evaluation, 2022

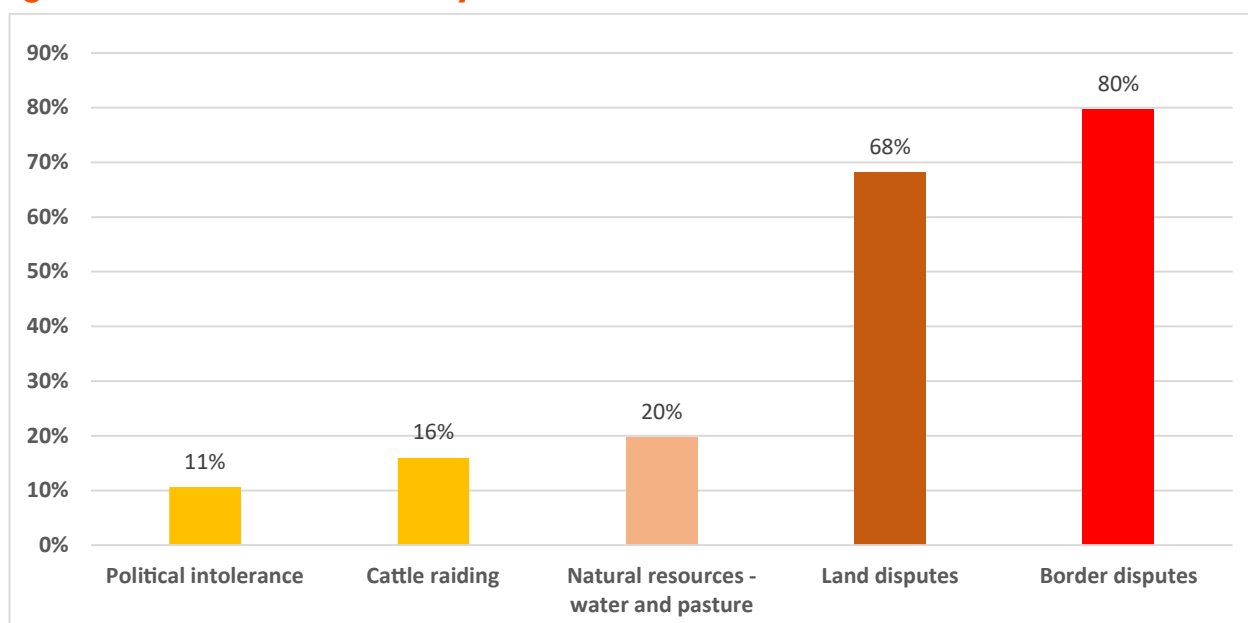
Respondents were asked if any of their household members participated in the development, adoption or implementation of peace initiatives strategies and majority of 73.0 % had done so. Out of the total respondents, 48.4 % said the sensitization forums were provided by local organization, 25.3 % by church, 8.6 % by county government and 6.5 % by area chief – Figure 3.

Respondents were also asked if they had received training or attended sensitization forums on peace promotion and majority of 66.0 % answered in the affirmative, while 31.0 % had not and 3% did not know of such training or sensitization forums – Figure 4

Regarding the causes of the insecurity incidences, the majority of 80.0 % said it was border disputes followed by 68.0% who mentioned land disputes. Other causes mentioned were natural resources – water and pasture (20.0%), cattle raiding (16.0%) and political intolerance (11.0%) –Figure 5.

However, key informants noted that attitudes are changing in the project implementation areas and the sensitivity of community to conflict trigger lowered, mainly due to efforts of the Narok Peace Project. The quarterly reports by the project corroborated these observations.

**Figure 5: Causes of insecurity incidences**



Source: Narok Peace Project Evaluation, 2022

## Changing community attitudes

“There was a big change of people’s attitudes in responding to certain indicators of violence and conflicts. This was observed when 14 hectares of sugarcane from the Siria clan was burned, and they didn’t react as has been in the previous attacks. This non-negative response prevented conflicts. Later livestock was stolen from the Uasinkishu clan and the attack again was responded by a negative reaction attitude and conflicts were avoided. The stolen cows were recovered by the Siria clan. This was so encouraging because it shows that the people are now willing to make peace and prevent conflicts. We also noted that each clan is no longer supporting their perpetrators who cause conflicts unlike before where they used to hide them. This has shown a great improvement in change of attitude from both clans. This has been attributed to our project’s intervention during various community dialogues.”

*Project quarterly reports*

### 5.4.2 Level of cooperation among local administrators, security agencies and community peace groups

There exists a high level of cooperation among the local administrators, security agencies and community peace groups because they have come to a realization that peace is a collective responsibility. Whenever early warning of violence is raised, the local administrators, for instance, the *nyumba kumi*, the assistant chief, assistant county commissioner, the police and community peace groups come together to seek interventions and on how to mitigate the situation.

The project conducted community peace champions’ forums which enhanced relationships and cooperation among the various peace stakeholders. The project also conducted quarterly community security engagement forums which brought together the security agencies, the administration and the community peace champions. During such forums sensitive issues which have been causing conflicts in the community among the warring clans were discussed at length and a way forward was developed and implemented. For instance, issues such as some of the contested parcels of land along the boundaries were solved through provision of title deeds.

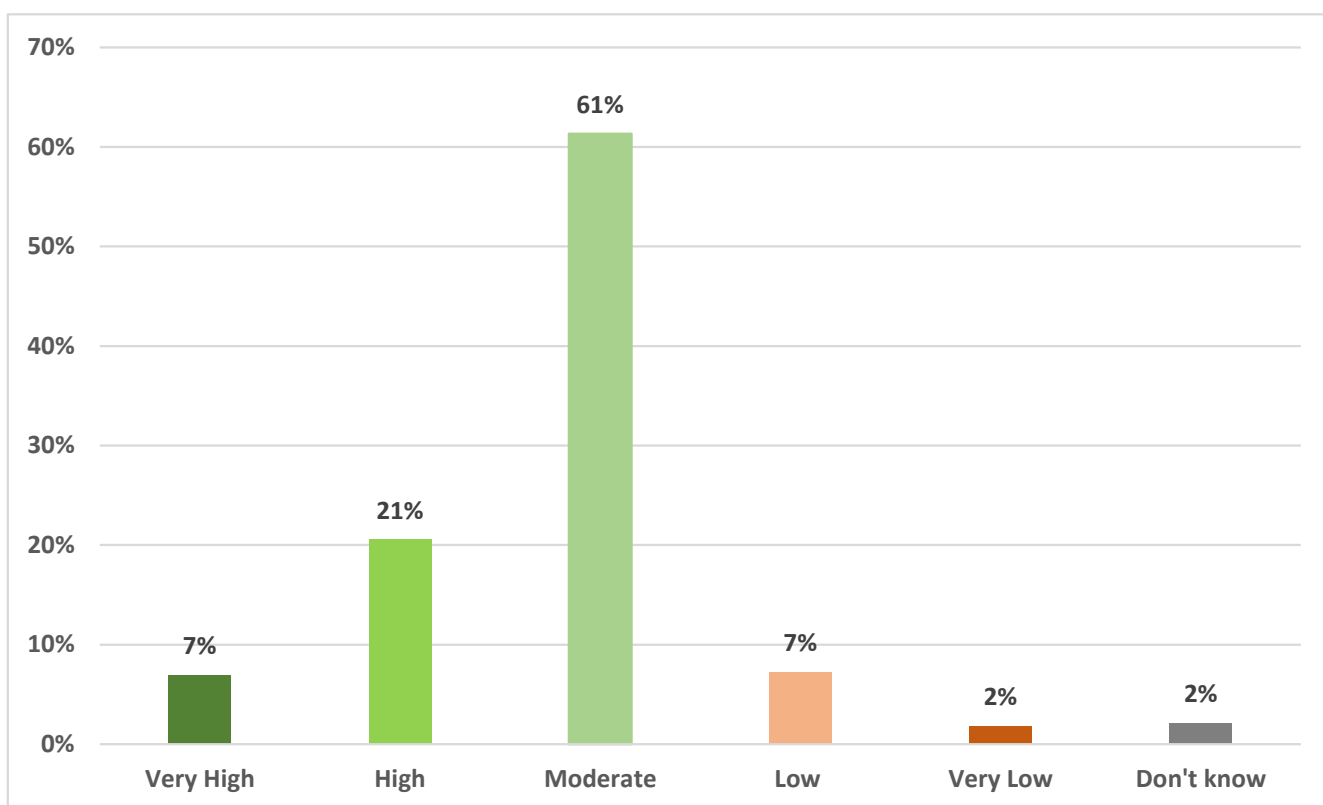
Consequently, the level of cooperation among the local administrators, security agencies and community peace groups improved. Some of the stakeholders like the security agencies were not attending the forums but in recent forums majority of them attended and actively participated in the discussions of peace initiatives. With the help of EWIMs sending the alerts, the security agencies had been responding well to the indicators and addressing the situation before it escalated into conflict.

A community–security engagement forum was conducted successfully which comprised of the community leaders, the youth, women representative, the administration and the security personnel where each group expressed their challenges.

The members resolved to identify families where conflict normally starts and conduct micro-dialogues among them to curb escalation of the conflict from family to clan conflict. The participants resolved to always discuss things before making decisions and that each group should play their part well instead of blaming each other.

During this forum the roles of each group were defined. The community leaders were to ensure small issues were resolved at the local level immediately they occurred to avoid escalation. The administration's role was to follow up on a case-by-case basis and support the community leaders, while the security personnel were charged with the responsibility to speed-up investigations of reported cases and avoid delays in responding to reported cases.

**Figure 6: Level of cooperation among local actors**



*Source: Narok Peace Project Evaluation, 2022*

Major indicators that were reported by monitors were positively responded by the local administration and the security agencies. This demonstrated that cooperation among all the stakeholders had improved.

When the respondents were asked to rate the level of cooperation among local administrators, security agencies and community peace groups 21.0% rated it as high, 61.0% said it was moderate, 7.0% said it was low while 7.0% rated is as very high. Those who rated it very low were 2.0% while those who did not know how were at 2.0% - Figure 6.

### 5.4.3 Number of community social contracts for peace and conflict management

There were 5 community social contracts for peace and conflict management although initially there was suspicion amongst different stakeholders. Social contracts were agreements made between the two conflicting clans in a bid to de-escalate the conflicts and find a way forward to sustainable peace. Through community dialogues the social contracts had been signed by community peace elders and women forums from both clans. The purpose of the social contract is to establish rules and consequences based on guiding principles or values that will guide community in their activities and interactions together. The social contracts are based on values and rules to be adhered to in order to establish peace agreements. The social contracts had contributed to increase in peace talks and resolution of various conflicts in the community.

During community forums, the resolutions in the social contract are reviewed and the two groups reminded the resolutions they proposed and signed to. This helped de-escalate conflict since every party do not want to be the first one to breach the contract.

#### Social contracts

Some of the key issues in the agreements are:

1. All the landowners in the contested parcels of land should be provided with title deeds to establish the correct boundaries. The project and the peace elders do follow-up on this.
2. All land boundaries must be respected by all parties.
3. All criminals should be reported to the relevant authorities by both clans regardless of the clan they come from.
4. The contested hectare parcels of land should not be owned or used by anybody until the boundary issues are solved. This will remain so until all title deeds are issued. Those parcels were under the care of the peace committee and the Deputy County Commissioner.
5. Women resolved to stop inciting their sons to go to war by avoiding use of the war cry

## 5.5 OUTCOME 2: CAPACITY OF LEADERS TO SUPPORT COMMUNITY MEMBERS IN COPING WITH STRESS AND TRAUMA

### 5.5.1 Level of psychosocial capacity among community leaders

Some community leaders were trained as counselors and paralegals but there was need for more community leaders to be trained in trauma healing and stress management. As the quarterly report of the project reported, *“Counselling and trauma healing has helped people communicate and give room to discussions for peace.”* The training addressed forms of counselling, counselling process, counselling skills and counselling theories. Key informants pointed out that the training helped the leaders relate well with trauma healing process in the context of their real experience and enabled them to successfully contribute

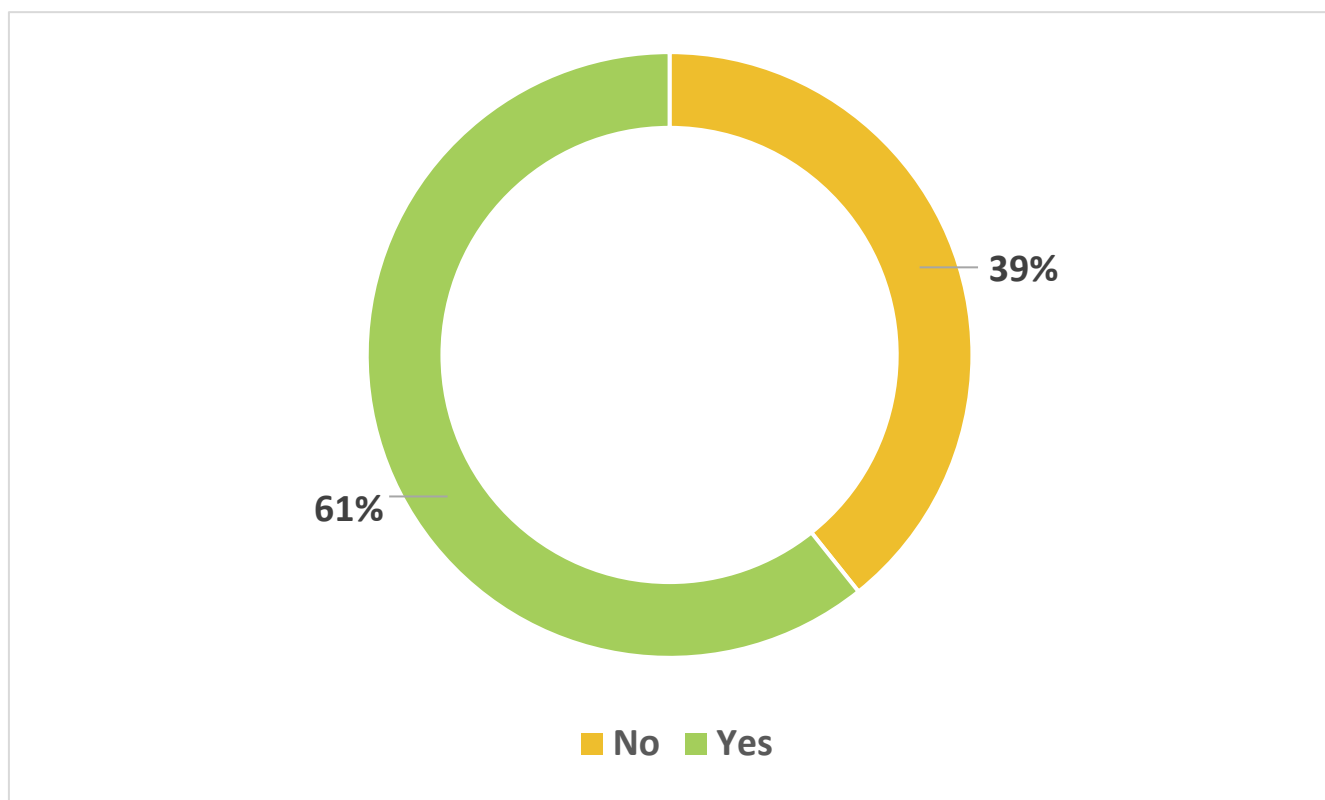
to stress and trauma healing among the victims of violence and reconciliations in various counselling sessions community.

The community should also be enlightened on how to address their own issues with the help of cultural leaders, the churches and the use of other community structures such as nyumba kumi and the age sets.

Among the respondents, 61.0 % were aware of a person in their community who had been offered psychosocial support after an incident of violence or insecurity while 39.0 % were not aware of such a person -Figure 7.

Regarding the providers of such psychosocial support, 36.0%of respondents said that it was provided by a local organization, 38.0% by the church, 10.0% mentioned the area chief and 2.0% of the respondents cited the county government - Figure 8.

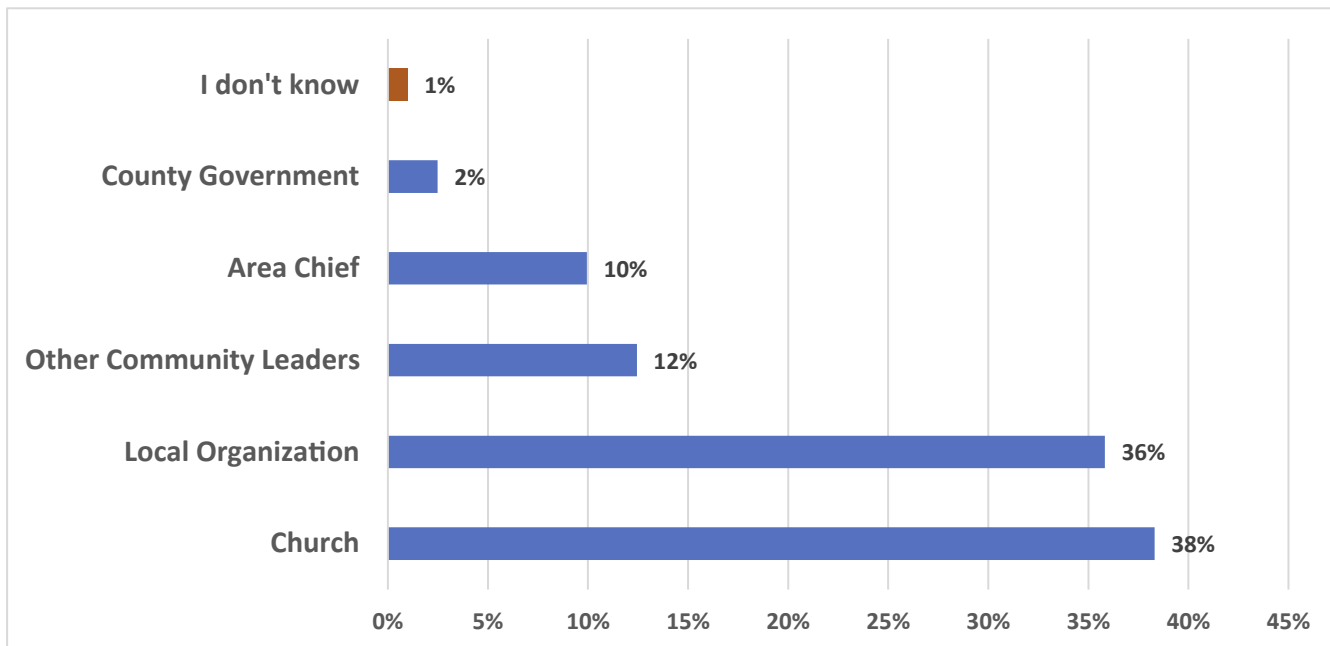
**Figure 7: Knowledge of someone who has had psychosocial support after violence or insecurity**



*Source: Narok Peace Project Evaluation, 2022*

The quarterly report noted that over 120 community leaders were engaged in activities that support families and households to cope with stress and trauma. The leaders were spread across the target community and were aged between 28 to 65 years of age.

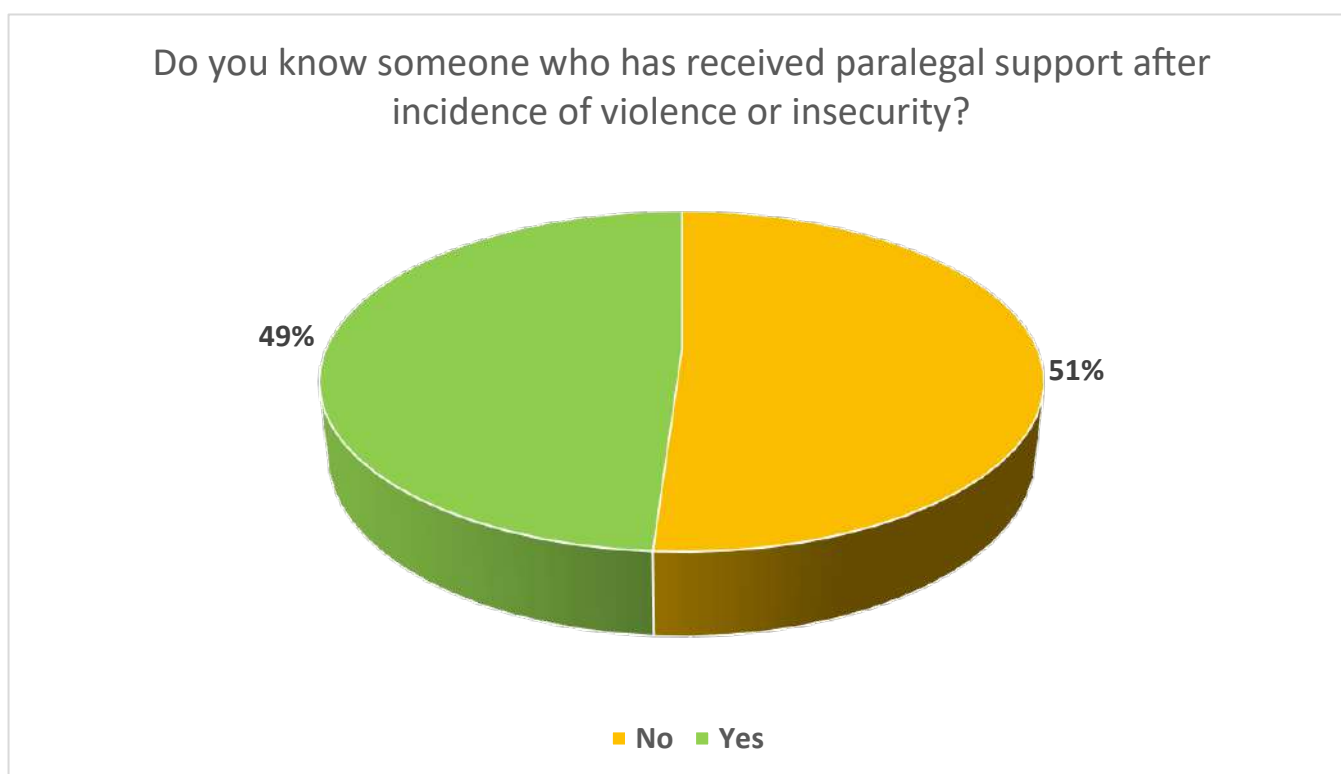
**Figure 8: Who provided psychosocial support?**



Source: Narok Peace Project Evaluation, 2022

The quarterly report also noted that during psychosocial counselling and community outreaches the leaders reached more than 1000 members of the community. As a result, the quarterly report noted that the community members were in a better position to interact positively and build stronger and peaceful relationships.

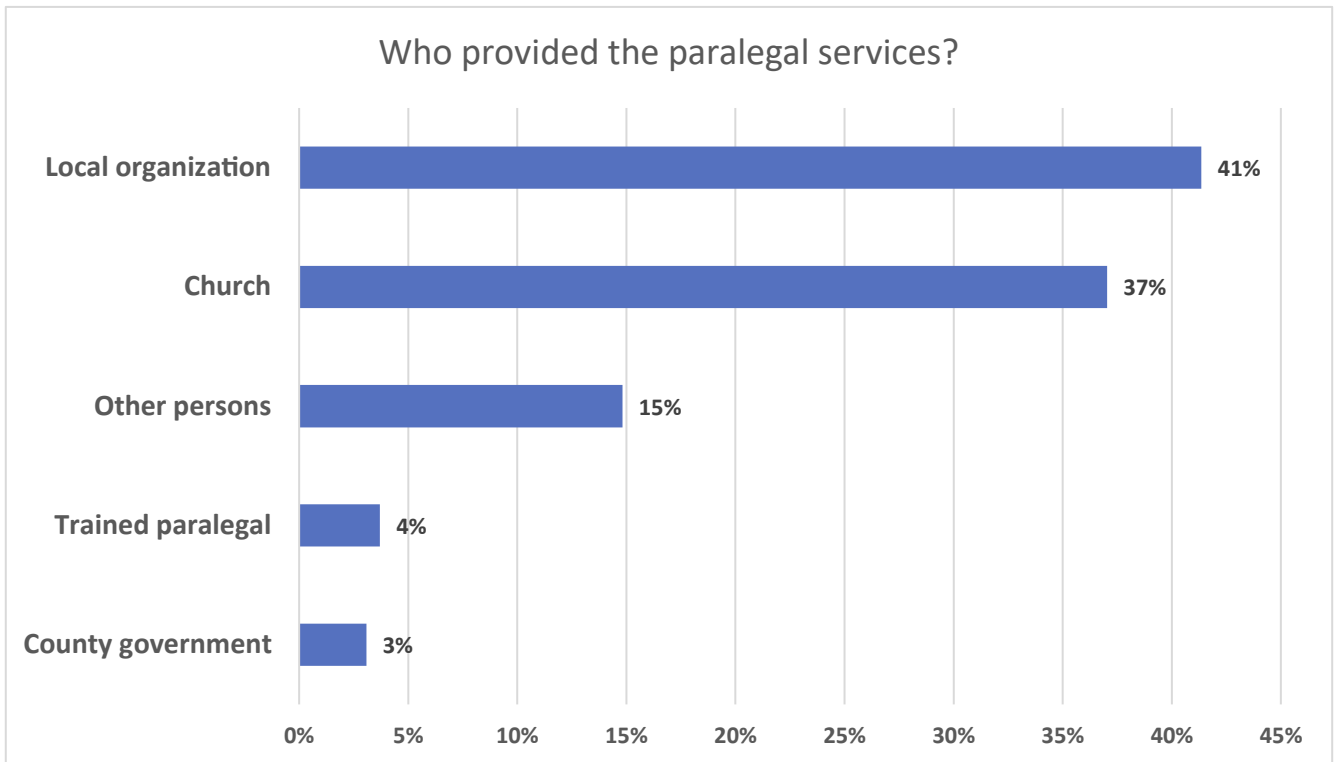
**Figure 9: Knowledge of someone who has received paralegal support after violence**



Source: Narok Peace Project Evaluation, 2022

In addition, the project supported the provision of paralegal services. As a result, although a large portion of respondents (51.0%) was not aware of a person in their community who had been offered paralegal services after an incidence of violence or insecurity, a notable 49.0% were aware of such a person -Figure 9.

**Figure 10: Who provided the paralegal services**



*Source: Narok Peace Project Evaluation, 2022*

Regarding the providers of such services, 41.0% of the respondents said the paralegal services were provided by a local organization. On further enquiry among key informants, it was apparent that the local organisation referred to by respondents was the Narok Peace Project.

The respondents also mentioned the church (37.0 %), trained paralegals (4.0 %) and the county government (3.0 %) as providers of paralegal services -Figure 10.

### **Story of change 2: The impact of psychosocial support**

“My name is John from Oleketet sub-location. Some people from Nkararu came, put my house on fire and went away with my cows. It happened in April 2020. I hear they did it because their land on the border was taken. When I was following up later, I could not get help even from the chief. I think they thought it was the Uasinkishu who had done it. I think they did not want to cause more trouble between the Uasinkishu and the Siria. So the chief did not help, the church did not help. I felt as if I was alone, that no one was willing to help me. You know I am man with many wives. You know these wives bring my food to my house. So when my house is burnt, it was like I could no longer lead my family properly. They had no place to bring my food, no place to come and see me the way it has always been, I was not able to take care of my children and wives properly. I had many thoughts in my mind and I was a very sad man. When they would call community meetings I could not go where other men would gather. I felt naked and I could not join them. I had problems and no one was coming to help; except that one day I got visitors from the project. They came and we spoke for a long time. They wanted to hear my story. They visited here several times, they advised me not to carry these things in my heart. They came when I was already thinking that my life had become useless. I was wishing for how to end my life and stop all the problems.

I told them about someone I suspected had been in the group that burnt my home down. They called the two of us for a meeting and we talked. I forgave him and we made peace. The peace project people organized the community and together with my neighbours they helped to build me another house. I can say that I am now a happy man, even if I did not get my cattle back, I am now a happy man because I can take better care of my family."

### **5.5.2 Number of community leaders with adequate capacity to support target group in coping with stress and trauma**

Based on discussion with key informants, the number of community leaders with adequate capacity to support target group in coping with stress and trauma – already mentioned above as 120 – was relatively low compared to the area that was affected by the conflicts. More community leaders should be trained on trauma healing and stress management.

### **5.5.3 Number of Community leaders engaged in activities that support families and households to cope with stress and trauma**

The number of 120 community leaders engaged in activities that support families and households to cope with stress trauma is relatively low compared to the population and the area that is to be covered. There was need for more community leaders to be engaged and trained because there was goodwill from the community, government and stakeholders to build capacity for workers. The only constraint in this venture was political interference, corruption and perceived bias – as noted by key informants –relating to land boundaries and in the enforcement of law and order.

## **5.6 OUTCOME 3: DIVERSIFIED SOURCES OF LIVELIHOOD FOR VULNERABLE YOUTHS**

### **5.6.1 Level of knowledge on entrepreneurship among vulnerable youths**

Before the Narok Peace Project, a lot of youth were not enlightened regarding peaceful conflict resolution and alternative livelihoods. Most the youth were very idle hence were recruited into violent conflict. After the project came in place, many of the youth had been engaged in many trainings. In the training among the topics discussed included entrepreneurship, peace and importance of education. From the key informant interviews it was evident that youth have been engaged in many activities as source of their income such as boda boda service, running shops and other micro-enterprises, and helping their parents in selling of cattle. Some were engaged in sporting where different groups of boys from both clans and other ethnic groups formed football teams under the support of the Narok Peace project. During the electioneering period, most youth were employed by the politicians as their agents which really helped them address idleness and improved peace between the clans.



### 5.6.2 Number of vulnerable youths adapting to new sources of livelihoods

The transition to adapting to new sources of income was a bit slow but headed in positive direction. A good number of youths have been sensitized on the importance of maintaining peace which will help them seek new sources of livelihood. Many male youths had become engaged in boda boda business, they had different chammas where they help one other in times of need Female youth had also been trained in the capacity building sessions on how to start business as well as the importance of education. However, some of the youth expected that the project would also provide funding to start their business.

In addition, although not mentioned by key informants, the Narok Peace Project was also active in successfully lobbying and advocating for funds from the County Commissioner's office for women groups who were doing 'merry-go-round'. A total of KES200,000 (USD2,000) was provided by the County Commissioner's office.

However, there was little evidence of economic empowerment and livelihoods activities which brought together the two conflicting communities through doing business together. Such ventures include drawing water from the same stream or water source and engaging together in 'merry-go-round' activities.



# 6.0 PROJECT EFFICIENCY

---

Resources and inputs used during planning and implementation were appropriately and fully utilized by various stakeholders to achieve results.

## 6.1 RESOURCE UTILISATION

The activities were implemented according to the time frame and within the budget although the implementation of a few were reasonably adjusted during the intervention, and efforts were made to overcome obstacles and mitigate delays on how the intervention was managed, as the situation evolved for example some EWER monitors helped to counsel community members when armed conflict erupted during the project implementation period. The speedy response and innovative response to an occurrence that would have disrupted the ability of the project to deliver results within expected time and budget, was done on a voluntary basis and helped secure the overall project delivery timeline.

## 6.2 OPERATIONAL EFFICIENCY

The project was designed and implemented using a structure that relied on community-based structure and organs. This included an Advisory committee made up of community-based members. It was composed of one District Peace committee member, one FPFK Pastor, one community representative from the Uasinkishu clan and one community representative from the Siria clan. This 'bottom-heavy' approach minimised the need for the employment of numerous supervisory and management staff. For instance, the Advisory Committee was of multiple value to the delivery of the project, it performed advisory, monitoring, representation and accountability roles. As the quarterly reports also noted, *"...during our quarterly advisory meetings we ensure that we review the project plans most often to help us remain on track. The project also ensures that we do not overspend in activities so that we don't fail to conduct any planned activities. This is done through budget management and strategically conducting most activities on the ground"*.

In addition, the use of volunteers, drawn from the local communities with the participation of local administration and local leaders, also contributed to the significant operational efficiency in the various aspects and activities of the project.

## 6.3 FEASIBLE ALTERNATIVES

The project was implemented in an efficient way compared to feasible alternatives in the context because the inputs - funds, expertise and time - were translated into measurable outputs, outcomes and impacts cost-effectively. Several approaches, notably the use of the trainer-of-trainers (ToT) model, contributed to these results. The project quarterly report notes, *"For example, 20 trained paralegal TOTs have supported another 20 community leaders who managed to support communities to access justice and seeking legal redress where 20 more cases have been resolved and concluded. These cases range from individual, families to clans conflicts. This effort helped deescalate conflict by 80%"*.

# 7.0 PROJECT MANAGEMENT

---

There was need for stronger coordination, communication and planning between the project and the beneficiaries. There was political interest and incitement from politicians who were against peace-making because of their fear of community empowerment. Related to this, there was no clear and comprehensive stakeholder management process or plan as part of project implementation.

Learning and accountability was achieved through monitoring and coordination, quarterly forums, monthly reports and quarterly reviews and these enabled implementers to take relevant decisions on the focus of activities and objectives and the allocation of resources.



# 8.0 SUSTAINABILITY

---

Religious organisations held interdenominational prayers that brought people together. Clan and community leaders had lengthy discussions with the youth encouraging them to stop fighting thus leading to reduced conflict among the community members. This involvement of faith-based organisations and the community members contributed to the long-term sustainability of the project results.

The early warning and early response indicators of violence is an indication of strengths in realization of the project's objectives. There was also willingness among the youth to work with the community to achieve the maintenance of peace.

The project also provided a platform for community members and local leaders to point out to government officers the need to fast-track the provision of the outstanding title deeds to affected community members and in so doing address the major cause of conflict which was around boundary and land allocation disputes.

It is apparent that, for sustainable peace in the area, once title deeds were provided and boundaries were properly settled it would be necessary for most of the youth to be gainfully employed. However, the work around integrated livelihoods for youth requires further intervention and the active involvement of a broad alliance of actors – including, for instance, County Government and youth fund – so as to attain a measure of sustainability. However, Narok Peace Project does not have clear sustainability plan; thus, the benefits of the project are not likely continue in a systematic manner after donor funding ceases. It should be noted that the project funding, resources and key personnel engaged are crucial to the project implementation. The community structures established had not progressed to the level where they could function without the financial and personnel investment by the project. Therefore, reduction or lack of funding, and reduction or lack of project staff pose serious risks to the sustained implementation and sustainability of the project.

Secondly, there was no significantly high degree of organisation in the target groups because of fear amongst the community members. There was, therefore, limited contribution by the project to the strengthening of civil society.

Thirdly, as already noted, beneficiaries of the project identified land dispute as the main problem in the community between Uasinkishu and Siria clan. However, the problem is yet to be resolved because of lack of co-operation and support from some of the community members. Further, some of the community members had not been issued with title deeds thus fueling continued disputes especially on the border between Siria and Uasinkishu clans. The issue had been taken advantage of by politicians who use youth to incite chaos between the two communities.

# 9.0 LESSONS

## 9.1 LESSONS

### 1. Role of government

There is long-standing conflict between communities due to land boundaries and dissatisfaction with land allocation. Some local actors thrive when there was a conflict as they acquire free land. Land allocation and challenges around it are the notable driver of conflict in the area. Long-lasting solution to the conflict must therefore include a widely accepted and sustainable resolution of the question around land boundaries and land allocation. This in turn means that the government- at county and national level- as a duty bearer is a crucial actor.

### 2. Political actors

There are political interests in the area that perpetrate conflict. This means that political actors are crucial actor in promoting peaceful conflict resolution and upholding peace in the area. The exclusion of interventions around political leadership in the theory of change means that little attention is paid to a critical risk factor that jeopardizes the short and long-term success and sustainability of the project.

## 9.2 BEST PRACTICE

The project employed three approaches that produced remarkable results:

- 1. Early warning system linkage to law enforcement agencies:** The early warning and early response indicators and the early warning system contributed significantly to maintaining peace in the communities and building a sense of security among community members. It was especially useful that the early warning system built linkages to law and order enforcement agencies which enhanced its effectiveness prompting early response to avert or contain conflict. In addition, the establishment of mechanisms to protect the identity of early warning monitors was very useful in securing the participation of early warning monitors embedded both of conflicting communities.
- 2. Social contracts as a conflict prevention mechanism:** The establishment of social contracts was outstandingly effective as a conflict prevention mechanism. The participatory and all-inclusive process involved in drawing the social contracts together with documentation of what had been agreed upon were critical in ensuring that as many of the community members as possible could recognize their role in preventing conflict and had a clear understanding of the action required of them.
- 3. Community-based steering committee:** The use of steering committee to guide implementation of the project and to almost entirely fill it with local community and faith leaders was eminently useful in building ownership, entrenching sustainability and contributed immensely to the effective implementation of the project.

# 10.0 CONCLUSION

---

Overall, the project has been effectively implemented. Results were mixed, with some objectives partially achieved like creation of peace awareness and the importance of peace to the community while some objectives such as diversified sources of livelihoods for the vulnerable youth in the targeted areas, had not been well achieved.

The project contributed to strengthening of the civil society through formation of community groups. Such groups promoted and diversified livelihoods for vulnerable groups. These included “merry-go-round” groups formed by women to assist one another financially; and the groups formed by empowered youth such the ones for business like *boda boda*.

The project led to some empowerment, for instance, many youths who had dropped out of school have gone back to school. The youths too joined efforts to resolve shared concerns like the payment of dowry. The women who had been screaming and so triggering conflict had changed through sensitisation trainings. As a respondent pointed out, *“Before, if women screamed, even if it was at a funeral, people come ready to fight and conflict arises. Nowadays, they take time to alert the local chief so the reaction is different when the women scream or wail.”*

The project was constrained by socio-cultural dynamics in offering equal opportunities among men, women, youth and children since in the Maasai culture, women and children cannot express themselves freely before men since the customs and values of the Maasai community do not permit them. These socio-cultural barriers presented significant challenges to the provision of equal opportunities. However, a number of women and children were empowered through the training offered to the community members as a whole.

Overall, the Theory of Change and strategies were appropriate to the needs of the participants because they helped bring unity and cohesion amongst the conflicting communities. This was achieved through sensitisation among women and girls and entrepreneurship among youth together with emphasizing to community members the importance of education to children.

# 11.0 RECOMMENDATIONS

---

## 11.0 RECOMMENDATIONS

Based on the findings of the evaluation and the discussion above, a number of recommendations arise. The recommendations are relevant for both state and non-state actors.

### 11.1 NON – STATE ACTORS

#### 1. Strengthen advocacy targeting duty bearers

As noted under lessons, there is long-standing conflict between communities due to land boundaries and dissatisfaction with land allocation. Some local actors thrived when there was violent conflict as they took advantage of such incidents to acquire land without purchase.

Therefore, it is necessary for initiatives aimed at advocating and lobbying for deliberate time-bound interventions by government at county and national level to develop and implement a widely accepted and sustainable resolution of the question around land boundaries and land allocation. Further, there should also be strengthened advocacy for law enforcement agencies to ensure that perpetrators are charged for offences committed.

#### 2. Enhance level of psychosocial interventions and capacity among community leaders

There is need for more community leaders to be trained in trauma healing and stress management. The community should be enlightened on how to address their own issues with the help of cultural leaders, the churches and with the use of other community structures such as the *nyumba kumi* and the age sets.

There was need for more community leaders to be engaged and trained for maintaining peace because there was goodwill from the community, government and stakeholders to build relevant capacity.

There should be a follow-up on the victims of incidents of violent conflict as well the offer of compensation as an empathy gesture, since some homes lose the bread winner leaving the family stranded with no hope in life. This approach will hasten recovery from the trauma.

John who was affected by the conflict, said *'If the project can build for me the house that was burned and replace the animals that were stolen during the conflicts, then I will recover from the trauma'*. Nashuru a widow whose husband, the family breadwinner, was killed during conflict on the other hand said *'If they can help my children who have dropped out of school because of lack of school fees, I will be fine'*. Further, we recommend guidance and counselling to the victims for proper trauma and stress healing and to avoid the revenge against the families of perpetrators or community as a whole.

### **3. Position FPFK as a long-term partner**

As already noted in the findings, community members identify the project by its project manager. We recommend that FPFK should consider ensuring that its interventions are well-branded and positioned so as to build a track-record that will provide the platform to undertake advocacy and other peace-building interventions that are necessary for long-term and sustainable peace in the area.

### **4. In view of the foregoing, we strongly recommend a second phase of the Narok Peace Project**

A follow-up phase would deepen the progress made in diversification of incomes; developing capacity of leaders to provide support to community members in coping with stress and trauma; and entrenching early warning and early response structures.

## **11.2 STATE AND NON-STATE ACTORS**

### **5. Tackle barriers to peace building**

As noted in the findings, when asked about barriers to peace building, a majority (73.4%) mentioned lack of trust among the communities followed by lack of political goodwill (61.0%). Other barriers to peace building were limited community resources (55.6%), lack of trust between police and the communities (46.2%), lack of alternative livelihoods (42.0%), proliferation of small arms and light weapons among civilians (41.1%) and poor response by police (38.7%).

It is therefore, recommended that successor projects should consider progressing beyond early warning and response to include the following:

#### **a. Building Trust**

The building of trust should focus on two aspects (a) among communities and (b) between communities and law enforcement agencies, specifically the police.

This will require the deployment of connector projects designed to promote inter-communal and joint initiatives on shared projects. This can include women from the two conflicting communities coming together in a joint 'merry-go-round', and boys and youth from the two communities coming together to play football. Other possible long-term initiatives include bringing the two communities together to construct a water borehole that would serve or supply the two communities with water as a sign of uniting them.

It will also include engaging political leadership in promoting inter-communal peaceful conflict-resolution. With the new national government, it is likely that there will be significant political pressure from the highest office in the land for peace to prevail in the country. This will create a conducive environment to rein in the excesses of local political actors who would want to fan inter-communal conflict to gain political mileage.



It will also require establishing social accountability mechanisms focusing on a community-based score-card on the performance of the police. The feedback from the periodic score-card would help both the local police leadership and their county and regional leadership to address community concerns so that law enforcement agencies shift from being perceived as part of the problem.

### **b.Livelihoods and Community Resource Building**

Building on the initial steps done regarding livelihoods for the youth, it is necessary to continue work around livelihoods for the youth and households in the community. It will also be necessary to include aspects that encourage community meetings to interrogate community resources available for building livelihoods. This will increase local ownership of such interventions and minimize the risk of dependency. It will also be necessary to include aspects that provide space for households to contribute towards building community-owned assets and resources.

## **11.3 STATE ACTORS**

### **6. Speedy and non-partisan response to early warning**

Community members observed that there were instances when the government security agencies were informed early about impending conflict but their response was slow and appeared to favour one side or the other of conflicting groups. This helped to stoke the feeling among some that involving law enforcement agencies did not contribute to maintaining peace as expected.

It is therefore recommended that the security agencies work towards consistently speedy response in an even-handed that avoids being perceived as partisan in order to inspire and enhance confidence on both sides regarding the EWER system and the benefits of involving the government security agencies.

### **7. Prioritise conclusive resolution of land disputes**

Community members observed that the resolution of some disputes around land boundaries had taken too long and that the completion of the issuing of title deeds was an activity had been pending for many years and, in their view, unnecessarily delayed. This they observed contributed to persistent conflict.

It is therefore recommended that the government should hasten the resolution of outstanding land border disputes and work towards the release of pending title deeds in a period of 24 or less months.

***Upward Bound Company Limited***  
***1st Floor, Golden Ivy Plaza, Karen Road***  
***P.O. Box 79747, 00200 Nairobi. Telephone +254 20 359 4 276***  
***Email: [enquiries@upwardboundafrica.org](mailto:enquiries@upwardboundafrica.org)***  
***website: [www.upwardboundafrica.org](http://www.upwardboundafrica.org)***