EVALUATING CONTRIBUTION OF INFORMAL PEACE AGREEMENT TO COMMUNITY CONFLICT MANAGEMENT AMONG BORANA AND GABRA COMMUNITIES IN MARSABIT COUNTY, KENYA

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THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIEMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF SCIENCE IN GOVERNANCE, PEACE AND SECURITY IN THE DEPARTMENT OF AGOVERNANCE, PEACE AND SECURITY STUDIES, SCHOOL OF HUMANITIES AND SOCIAL SCIENCES OF AFRICA NAZARENE UNIVERSITY
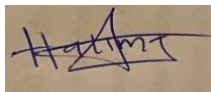
AUGUST 2020

DECLARATION

Student's Declaration

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

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16S03DMGP013

22/09/2020

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Supervisors' Declaration

This thesis is submitted for examination with our approval as the university supervisors.

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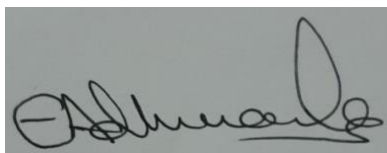25/09/2020

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DEDICATION

I dedicate this work to my loving husband Umuro Sora Kere and my adorable son Ridhwan Umuro. Their love, motivation, encouragement, sacrifices, and care inspired me to realize this goal.

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First and foremost, I would like to acknowledge my supervisors, Dr. Fatuma Ali and Dr. Emily Okuto, whose encouragement, guidance, critique, and support has been of great help in the formulation, preparation, and refinement of this thesis. Also, I would like to thank the Department of Governance, Peace, and Security Studies of African Nazarene University as well as to my classmates for making the academic journey worthwhile. Their support and encouragement will remain etched in my mind. To my employer National Police Service for offering me flexible time to pursue my academic dream and endeavours at a post-graduate level. To all those who participated in this study from the two communities (Borana and Gabra) may the Almighty Allah always protect you and may you find a panacea for the endemic resource conflict.

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ABSTRACT

Alternative dispute resolution mechanisms are providing solutions to the serious inter-ethnic group conflicts and quarrels that often remain a threat to national security in countries where communities are armed with illegal weapons. Arguably, the conflicts that occur between ethnic communities living in ungoverned areas, which have become deeply protracted, especially when the state is weak and compounded by harsh environmental conditions, inherently put human security significantly under threat. The study sought to evaluate the contribution of informal peace agreements on community conflict management among Borana and Gabra communities in Marsabit County, Kenya. The study was informed by three contending theories on conflict resolution and management namely; the power politics, problem-solving theories and conflict transformation theory. This study utilized descriptive survey research design. The target population for this research included all clan and community elders, chiefs and Assistants chiefs, women leaders, youth representatives, police officers, local politicians, NGOs staff and key informants totalling to 152 respondents. The sample size of the study was 110 respondents. In this study data was collected through questionnaires and key informant interviews/discussions. The study utilized both qualitative and quantitative technique in coding and analysing data. Quantitative data was analysed through inferential statistics while qualitative data was analysed through content and thematic analysis. The findings of the study were to the effect that Informal peace agreements considerably contribute to community conflict management. These agreements noticeably have positive effects on conflict management in communities and are effective in mitigating or eliminating conflicts in societies. It is however important to mention that the right mechanisms must be put in place for the agreements to have desired outcomes. Additionally potential challenges to these accords should be rightly anticipated and addressed. Those challenges that arise over the implementation phase should also be identified and effectively addressed in order to better manage conflicts and promote peaceful coexistence among communities that have been in conflicts with each other. This therefore makes the following recommendations; there is need to make informal peace agreements more inclusive, women and youth should have part to play in the informal peace agreement without diluting the indigenous system after all, and collaboration between the communities in conflicts and security agents should be encouraged since it enhances the proactive conflict resolutions where intelligence sharing is promoted leading to surrender of illegal guns in the possession of community members since they do more harm than good with their presence in the communities.

DEFINITION OF TERMS

Baraza: It is a Kiswahili word that refers to public meeting convened to disseminate information from the government on public policies or issues affecting the community usually convened by chiefs or assistant chiefs (Kimani, 2008). In this study, a *Baraza* is defined as the public meetings held between the elders of Borana and Gabra communities to transform conflicts.

Community: This is a large or small social unit who share common language, values, norms or identity. Communities share a sense of place situated within a particular geographical area or virtual space especially those in online communication platforms (Scott *et al.*, 2011).

Conflict: It is a state of disharmony between opposing persons or groups on interests or ideas which lead them to clash. It is also the incompatibility of goals (Ibrahim, 1996).

Conflict management: This refers to the limiting of conflict negative effects while at the same time increasing the positive influences and effectiveness of mitigating the effects in a society (Adam & Verbrugge, 2014).

Conflict transformation: It refers to the concept initiated to advocate for peacebuilding interventions especially in the ethnic conflict contexts. It is a process through which a community focuses on defusing or reducing the hostility outbreaks and moving

towards social cohesion and integration (Holsten *et al*., 2013).

Dyadic relationship: Refers to many one-on-one relationships where people in a tribe cultivate the relationship and do not want to share them (Zartman, 2009).

Informal peace agreements: This refers to the local peace contracts initiated by clan elders with the aim of ending violent conflicts or to transform a context of conflicts into living harmoniously in peace. The agreements have distinct value and purpose which is made towards positive momentum building for peaceful settlement (Okumu, 2013).

Inter-ethnic conflicts: Conflicts emanating from different groups of communities since the ethnic groups consider the others as outsiders or the "other" (Odendaal, 2010).

Maikona Declaration: It was an informal peace agreement signed at Maikona Centre on July 28th 2009 between warring ethnic communities of the Borana and Gabra to discuss boundary and violence issues. In the agreement, the communities mutually agreed to promote peace-making efforts through customary social justice led by the clan elders locally elected to mediate between the two communities (Mwendwa, 2017).

Marginalization: This refers to the social relegation and disadvantage for being in the periphery of main government support, resources in the society and hence the right to the economic,

social, and political resources is minimal or none at all (Tablino, 1999).

Resources: In this study resources refer to the available grazing lands, pasture, livestock, and water which are the source of conflicts between the Gabra and Borana communities (Kimani, 2008).

Triadic relationship: Refers to the relationship of three stakeholders which is powerful and support growth of a tribe and the third-party in the triad performs the role of a mediator. For accountability purposes, triads are stronger than dyads (World Bank, 2006).

ABBREVIATIONS AND ACRONYMS

ADR	:	Alternative Dispute Resolution
ALRMP	:	Arid Lands Resource Management Programme
ANU	:	Africa Nazarene University
CBOs	:	Community-Based Organizations
CPAP	:	Country Program Action Plan
CPCs	:	County Peace Committees
CSIC	:	County Security and Intelligence Committee
CSOs	:	Civil Society Organizations
DDR	:	Disarmament, Demobilization, and Reintegration
DSIC	:	District Security Intelligence Committee
GoK	:	Government of Kenya
IDPs	:	Internally Displaced Persons
KNBS	:	Kenya National Bureau of Statistics
NACOSTI	:	National Commission for Science, Technology, and Innovation
NGOs	:	Non-Governmental Organizations
NSC	:	National Steering Committee
OLF	:	Oromo Liberation Front
PSIC	:	Provincial Security Intelligence Committee
SALW	:	Small Arms and Light Weapon
SPSS	:	Statistical Package for Social Sciences
UNDP	:	United Nations Development Program
USAID	:	United States Agency for International Development

CHAPTER ONE
INTRODUCTION

1.1 Introduction

This chapter presents the background to the study, statement of the problem, research purpose, objectives of the study, research questions, significance of the study, assumptions of the study, theoretical framework and conceptual framework.

1.2 Background to the Study

Informal peace agreements are emerging as among the best ways of addressing ethnic and resource conflict across the globe. It is a way of addressing disagreements among the communities through indigenous ways in order to realize sustainable peace among the communities. This idea has gained momentum across both developed and developing countries (Tache & Oba, 2009).In developed countries such as United States of America, Asia and the United Kingdom. In America, countries such as Peru and Brazil are on record for adopting informal peace agreement to address some of the endemic disagreements among the communities which are in conflict (Tavares, 2006). Various Chinese communities are also embracing indigenous/informal peace agreements to find a lasting peace in addressing the trigger factors for conflicts among the communities in conflict (Wallensteen, 2015).

Schirch (2014) further contends that ethnic conflicts have ceaselessly caused trouble for the world in Northern Ireland, Indonesia, Sudan, Balkans, Burundi, the Middle East, Rwanda, Afghanistan, and many other places. Likewise, peace building initiatives have been used in countries like the Balkans, Northern Ireland, Kashmir, Indonesia, and Sudan to reduce violent conflicts. Furthermore, through informal peace agreements and inter-faith dialogues initiated by religious activists have brokered peace in these countries. These conflicts are deeply vested with ethnic hostilities, extra- and intra-state conflicts, and interstate conflicts as well. Given that some conflicts are

fuelled by religion in regions like in Kashmir, Indonesia, the Balkans, and Sudan due to the fact that it shapes loyalties and identities of the warring communities as well as their political goals, religious activism in de-escalation efforts can play significant role in ushering negotiated peace (Adam & Verbrugge, 2014).

Ostensibly, informal peace agreements have been adopted worldwide in countries such as Colombia, Guatemala, and Philippines where community leaders have used them to broker temporal peace (Barnes, 2006). For instance, in Colombia and Philippines, the fighting between guerrilla groups (militias) and governments have been mitigated through informal peace negotiations, thus easing the tension and providing a compromise and peace deals. Civil society organizations and women-led peace committees have been key to the peace deals in Colombia, and therefore, the informal peace agreements cannot be ignored in achieving sustainable peace (Wallensteen, 2015).

In Northern Ireland, women's organization engaged leadership in advocating and lobbying for peace in what became famously known as 1998 Peace Agreement – Good Friday Agreement. The Northern Ireland conflicts emanated from the contested political outcomes of 1996, and informal peace agreements succeeded in reconciliation and restoration of community life (Fitzduff, 2002).

African societies, just like any other societies in developing countries have been undergoing inter-ethnic conflicts crises since pre-colonial era resulting from trends that could not be broken by colonization (Kimani, 2008). From the advent of the scramble for Africa to colonization, the magnitude and range of these prevalent conflicts have escalated to diverse dimensions and shapes, thus posing serious human security challenges in the world today (Keating & Knight, 2004). According to Lederach (1997), many scholars studying the African conflicts have theorized the origin and extent of

these conflicts. Whereas such conflicts have been perceived, in some ways, to originate from the negative colonial legacy, which ideally incubated the artificial and poorly demarcated boundaries that many have considered as the potential source of conflict and political instability in Africa, they continue to affect the inter-ethnic relations of many pastoralist communities (Mekonnen, 2010).

According to Van Tongeren (2012), conflicts emanating from natural resources have not only contributed to the impediment and decline in socio-political and economic development, but also resulted in the suffering of people and communities in many societies across the globe. Ethnic conflict has not only been a preserve phenomenon of the nomadic and pastoral communities alone, but rather a worldwide problem experienced by even the most developed and established industrial and political democracies (Barsky, 2016; Cox, 2015).

In the Horn of Africa, ethnic conflicts have been associated with ethnic hostilities and the fights over scarce natural resources extending to cross-border conflicts and its dimensions (Forster & Mattner, 2006).Kenya is among the countries in the Eastern Africa that continues to witness inter-ethnic conflicts and tension emanating from sharing boundaries, competition for limited natural resources and regional marginalization. With the implementation of devolution, the security docket has remained with the national government (Odendaal, 2010). However, this does not mean that other stakeholders cannot participate in conflict management and peace-making mechanisms to ensure that security and peace prevails in all corners of the nation. While the national government has continued to use *ad hoc* as well as reactive methods to contain inter-ethnic and tribal conflicts, especially forceful security operations and disarmament efforts witnessed in pastoralist communities, they have not been effective since they have ushered temporal peace (Kimani, 2008).

The inter-ethnic and tribal violent conflicts have negatively influenced the socio-political and economic development of the northern Kenya region, and the government initiatives and operations have not been successful in containing the conflicts. The informal peace agreements have proved to be a proactive way of dealing with inter-tribal and ethnic conflicts which are prevalent among nomadic and pastoralist communities and clans in northern Kenya (Mburu, 2004). It is against this historical background that the government has resorted to supporting the traditional conflict resolution measures to supplement the formal conflict resolution mechanisms so that it can facilitate restorative and restitutive justice.

Northern Kenya continues to be affected by violent conflicts witnessed among different ethnic communities caused by the competition for scarce natural resources. It is against this backdrop that inter-ethnic and inter-communal conflicts involving the Gabra and Borana have not been successfully handled through the reactive government operations. The traditional mechanisms of conflict resolution have therefore, been welcome to support the formal methods in order to minimize the effects of conflicts on socio-political and economic development (Wallensteen, 2015).

The Borana and Gabra communities are ethnically related given that they speak *Afaan Oromo* language dialect and interact closely with communities along the Kenya-Ethiopian border. Besides, the two communities are closely related to the Oromo people in Ethiopia who are also Cushite. The presence of the guerrilla group, the Oromo Liberation Front (OLF) in the area of conflict, adds a political dimension to the contextual conflict (Scott-Villiers et al., 2011).

In July 2005, 60 Gabra people including 21 children were massacred in the well-pastured and watered area of Turbi, Kenya and the Boranas and OLF took the blame which escalated the long-simmering tensions between the Borana and Gabra

communities (Mwendwa, 2017). Mwendwa (2017) argues that the retaliatory attacks by the Gabra in subsequent month led to death of 10 people including two children while 6,000 were displaced from their homes.

The Maikona Declaration of 2009 is among the community-based initiatives that have been implemented with the aim of restoring peace and justice among the warring communities. Others include: the Modogashe Declaration (2001), Alfattah Declaration (1993), Sinai Peace Agreement (2005), Sheikh Umar Accord (2005), and the 2010 Abdalla-Abudwak Accord. After the period of retaliation attacks between the Gabra and Borana people, elders from these communities in Kenya and Ethiopia met and eventually initiated the peace-making efforts that led to 2008 November ceasefire (Kimani, 2008).

Additionally, poor infrastructure, sparse population density, and weak governance within the region meant that community-based dialogue and peace agreements may be among the effective ways of helping stabilize the situation. Therefore, the government began to give importance to the traditional conflict resolution mechanisms and devoted time and resources so that the initiatives supplemented the formal conflict resolution methods (Nyukuri, 1997). The National Steering Committee (NSC), security intelligence committees, and other stakeholders such as NGOs, Civil Society Organizations, council of elders, youth, women, local politicians, and area chiefs participated in these peace-making initiatives (Odendaal, 2010). Also present in the Maikona gathering were representatives from the Rendille and Samburu communities since they were also struggling with inter-communal conflicts with the Somalis and Borana in Samburu and Isiolo regions.

1.3 Statement of the Problem

Informal agreements are made using principles, beliefs, ideals, and norms prevailing in the cultural milieu of the concerned societies. These agreements like the Maikona Declaration contribute inherently to the peaceful co-existence of communities sharing common boundaries, pastures, water resources, and livelihoods through the application and recognition of time-tested indigenous mechanisms which offer affordable, accessible, and sustainable alternative justice system for making peace. For instance, the Borana and Gabra communities had conflicts as a result of competition for common resources that would from time and again ignite the conflicts. However, traditional conflict resolution mechanisms have significantly been alienated and marginalized to the periphery in favour of the formal judicial system which is known to employ reactive methods through the police and other security officials. This has consequently failed to address the deep-seated grievances that escalate violence, and specifically the resource and ethnic conflicts existing among the nomadic and pastoral communities. The proliferation of Small Arms and Light Weapons (SALW) in these communities exacerbates the conflicts to a higher level.

Anderson and Olson (2003) in their study noted that peace-building involves interventions aimed at creating a sustainable peace by dealing with what may trigger conflicts. Lederach (1997) in a study indicated that the cause of possible violence form a key community expectation for sustainable conflict resolution hence stabilizing the societal social, economic and political progress. Conflict management may entail various actors within the community at international, national and local levels. Successful conflict management activities offer lasting peace, reconciling of opponents, preventing springboards to violence, integrating civil society to peaceful co-existence, address and institute mechanisms in underlying societal and structural issues. Paffenholz (2003) and Opongo (2006) in the findings of their study reckon that building

of peace is effective most in realizing durable variables for ensuring lasting and suitable peaceful solutions. However, none of these cited studies have concentrated on informal peace agreements on conflict management in Kenya, thereby presenting a scholarly knowledge gap which the current study explored.

In the efforts to address the problem, stakeholders have come up with initiatives and strategies to explore and expand the security framework beyond the confines of the conventional state-centric view by incorporating the community peace agreements such as the Maikona Declaration which defined the relationship between the Gabra and Borana communities. Therefore, there is need for a scholarly investigation of the contribution of informal peace agreements in conflict management and how traditional social justice systems can be utilized to supplement legal laws to promote peace and development. The study examined ways of addressing pastoral conflicts in northern Kenya in a comprehensive manner that engaged all the stakeholders in conflict management.

1.4 Purpose of the Study

The purpose of the study was to evaluate the contribution of informal peace agreement on community conflict management among the Borana and Gabra communities in Marsabit County, Kenya with an aim of making recommendations on how to address the endemic conflict among the two communities and finding a lasting sustainable peaceful solution.

1.5 Objectives of the Study
1.5.1 General Objective

The general objective of this study was evaluate the contribution of informal peace agreements on community conflict management among the Borana and Gabra communities in Marsabit County, Kenya.

1.5.2 Specific Objectives

The specific objectives of the study were:

i) To examine mechanisms of informal peace agreements employed in community conflict management among the Borana and Gabra communities.

ii) To assess effectiveness of informal peace agreements in community conflict management among the Borana and Gabra communities.

iii) To establish challenges facing implementation of informal peace agreements in community conflict management among the Borana and Gabra communities.

1.6 Research Questions

The study was guided by the following research question:

i) Which mechanisms are employed in informal peace agreements in community conflict management among the Borana and Gabra communities?

ii) How effective are informal peace agreements in community conflict management among the Borana and Gabra communities?

iii) What are the challenges facing implementation of informal peace agreements in community conflict management among the Borana and Gabra communities.

1.7 Significance of the Study

Kothari (2011) noted that the significance of a study determine what is the rationality of the study to the extensive literatures as well as the broad educational challenges upon its completion. This study seeks to inform policy makers, knowledge gaps, scholars and academicians. Most of the studies and research that have been carried out have identified the causes, effects and factors influencing and contributing to conflict among marginalized communities in Kenya. Very few studies have been conducted with regard to the contribution of informal peace agreement on community conflict management, hence, making this study to address various scholarly gaps.

Research on contribution of informal peace agreement on community conflict management will be an additional to the work that have already be done particularly on indigenous/informal peace agreements such as Maikona Declaration in Kenya. The findings from this study will also inform the National Police Service, National Cohesion and Integration Commission, Regional and county administrators, Marsabit County government and local leaders among others involved in alternative dispute resolutions mechanisms in this case being informal peace agreements on how to improve the strategy. The study will help formulate action plans and provide efficient and better ways of implementing strategies of curbing cattle rustling.

1.8 Scope of the Study

Mugenda and Mugenda (2003) highlights that the scope of the study primarily means all those things that the study seeks to cover. This study was conducted within Marsabit County among two communities, namely: Borana and Gabra who have been under communal conflict for resources for more than a decade now. The study also focused on the contribution of informal peace agreement on community conflict management among the Borana and Gabra communities in Marsabit County, Kenya.

1.9 Delimitation of the Study

Kothari (2011) cited that delimitation is line of boundary or an outer limit to a particular study. This study was restricted to the contribution of informal peace agreement on community conflict management among the Borana and Gabra communities in Marsabit County, Kenya using the following objectives, namely: the forms of informal peace agreement on community conflict management, the effectiveness of informal peace agreement on community conflict management and challenges facing informal peace agreement on community conflict management among the Borana and Gabra communities. Any other theme with regard to informal

peace agreements which emerged from this study was not covered but captured as an area of consideration for future studies. This was done to ensure that the study did not deviate from the main objective.

1.10 Limitations of the Study

Kothari (2011) opines that the limitations of the study are those particular elements of the methodology or design that influenced or impacted the interpretation of study findings. Conversely, they are challenges or obstacles when conducting a study or on a fact –finding mission. The study was limited to contribution of informal peace agreement on community conflict management among the Borana and Gabra communities in Marsabit County, Kenya. Among the limitations of the study were sparse population, harsh environment, and poor infrastructure and insecurity challenges. To overcome these challenges, the researcher relied on the locally sourced assistants who knew the area well and could reach out to the respondents who had valuable information to offer on the field of study.

Language barrier was also a leading limitation in this study since most of the respondents had low levels of illiteracy and could hardly communicate in English. However, through the help of one of the research assistants who is also secondary school teacher within the area, assisting in overcoming this challenge through a meticulous interpretation. Moreover, the pastoral lifestyle relatively limited the study given that these communities move constantly, and therefore, the assistants were useful since they knew where to locate the people in their day-to-day search for water and pasture lands.

1.11 Assumptions of the Study

Mugenda and Mugenda (2003) note that assumptions in a study are the items that are out of the researcher's control, but if they disappear then the study will turn out

to be irrelevant. The study made the following assumptions: that the Maikona Declaration had made significant contribution in conflict management, the respondents and all stakeholders in the peace agreements - from the communities, local government officers, youth and women representatives, civil society organizations, elders, and NGOs would be available during the time of data collection. In addition, that the respondents would give factual information without malice for informed conclusions in the study. Furthermore, the study assumed that informal peace agreements were contributing positively to the conflict management in the area of the study.

1.12 Theoretical Framework

Kothari (2011) cites that a theoretical framework entails concepts and together with their references and definitions to the rational scholarly empirical literature, theory existing that is utilized for a specific study. The theoretical framework should show comprehension of concepts and theories that are significant to the study topic and directly relates to the diverse areas of knowledge under consideration. This study is grounded on three theories, namely; Power politics theory, problem-solving theory and conflict transformation theory. Moreover, the study also addressed both the weakness (deficiencies) and the strengths of the theories used.

1.12.1 Power Politics Theory

The proponents of this theory are Moul, William (1989), Milner (1998) and Martin, Lisa and Simmons, Beth (1998). The power politics theory argues that conflict management is mainly facilitated by the majority in power supporting one of the parties to a conflict. According to the power politics theory, it transforms the conflict management system from a dyadic relationship to a triadic one that can inherently alter the outcome of the conflicts resolution by use of force (Nobel, 1995). The proponents

of the power politics theory explore the idea that distribution of interests, power, or changes to those distributions, are essential causes of conflicts and of system stability.

Ideally, the third party in the triad relationship assumes the role of the mediator and must empirically possess some leverage to tilt the bargaining process as well as its outcomes for attainment of peace in the conflict context. In the case of Maikona Declaration, the Government of Kenya (GoK) through its representatives at the meetings performed the role of a mediator with leverage since it can use its power to ensure the communities come to a compromise (Markakis, 1998).

Oliver (2002) argues that although the government has succeeded in settling the violent conflicts in the region, the reprieve has been temporary since it has not vehemently changed the people's perception about the same conflicts. Neither has it enabled the communities to internalize their conflicts and take mutual contributions and responsibilities in finding lasting solutions to these ethnic conflicts. The proponents of the power politics theory (Moul & William, 1989, Milner, 1998 and Martin, Lisa and Simmons, Beth, 1998) agree that conflict can be alleviated by the concerned parties if they forgo their interests for greater good and peace in their communities.

The weakness of the power politics theory is that the outcomes cannot be predicted on the rates or levels of social mobilization change and how it will influence the conflict context since in essence the communities may also question the legitimacy of the government of the day.

1.12.2 Problem-Solving Theory

The proponents of this theory are Freeman and Fisher (2012). On the other hand, the problem-solving theory in this context fills the gap left by the power politics theory and offers the warring parties in a conflict a chance to revisit through the history of their conflict with the aim of finding durable solutions. Problem-solving theory argue that

understanding the underlying fears and needs of the warring parties, the existing poor relationship, and assertion that mutually acceptable solutions can be used to de-escalate the conflicts (Freeman & Fisher, 2012).

According to Nobel (1995), this theory suggests that the proper path to conflict resolution and eventual management is its resolution, which lies in the parties re-viewing their conflictual relationship and, in the process, mutually building bridges that lead to self-sustaining and beneficial post conflict relationships through a knowledgeable and skilful mediator. Contributing to the argument, Mkutu (2008) argues that parties to a conflict need to take a walk through the history of their conflict for them to acknowledge that they are mutually responsible, whereas the improvement of the relationship between the two communities will ultimately facilitate resolution of the conflicts.

Accordingly, every party has a contribution in the generation of the conflict as well as a corresponding responsibility in its management. This strategy is therefore applicable to the ethnic conflicts in northern Kenya and can help a great deal to remedy the shortcomings of power politics approach which has failed to address the root causes of these conflicts. The weakness of the problem-solving theory is embedded in the inability of the mediator or third party not having the resources or mandate to practicably deal with the causal issues that inherently contribute to the conflict (Freeman & Fisher, 2012).

1.12.3 Conflict Transformation Theory

The final theory informing this study is conflict transformation theory. Among the proponents of conflict transformation theory are Thania Paffenholz, Johan Galtung and John Paul Lederach (1997). Conflict transformation refers to a long-term process which needs changes within cultural, structural and personal aspects of conflict over a

long-term duration. Conflict transformation does not necessarily seek to re-affirm on status quo but it refers to a long-term result, structure and process oriented attempts with key emphasis on social change and justices.

The theory reiterates the importance of transforming asymmetric power and cultural imbalances between the parties which are conflicting with the aim of realizing a long-lasting and sustainable peace. In order to be fruitful, conflict transformation hence has to occur on all the societal levels independently and simultaneously. Zistel (2008) says that conflict management builds on appropriate cultural models of mediation of conflict aimed at empowering the parties involved as well as their recognition.

Since majority of the communities have their own techniques and mechanisms for resolving, managing and preventing conflicts, attempts for conflict transformation require therefore to entail, show respect and champion for resource promotion from within the community and the initiatives of peace building within the community existing cultural frameworks. This is the fact that culture is a crucial resource in conflict management. It offers the individuals with the means of owning the process and solving their own challenges, 'African renaissance' (Mkutug, 2008). Many of the NGOs and the governments have promoted informal and indigenous conflict management projects among African communities.

Lederach (1997) offers an analytical and substantive framework which informs the need for a strategic and comprehensive approach in transforming of deep-rooted conflicts, and more so, sustained reconciliation and peace integrated frameworks. He perceives peace-building as structural process which enables conflict management to take place at three distinct leadership levels; grassroots, middle level and top level. This offers a contextual comprehension of the approaches and activities which affirm the

involvement and participation of the population in conflict from 'bottom to top and top to bottom'' in peace building among post conflict communities.

Moreover, this theory offers a practical method of holistically understanding initiatives of peace building which are premised on insight into and the available resources to the entire society. It recommends a set of activities on peace building through which leadership at every level will coordinate their various attempts towards a reconciliation, a common process which will assist the building of relationship and cooperation, societal cohesion and trust.

Conflict transformation theory has the strengths of being a multi-dimensional approach, unpredictable and non-linear process which offers majority of the ways in implementing the transformational changes desired. It provides a wholesome method which entails a number of tasks at various levels of conflict as well as different society levels. Conflict transformation converts the attitudes, relationships, behaviour, discourses and interests as it informs the underlying institutions, culture and structures which condition and encourage violent social and political conflict. Moreover, Lederach (1997) definitively alludes to this fact that the theory offers the notion of 'how' practitioners, aids theorist and transformation to address holistically peace-making as they utilize the diverse tasks at the distinct conflict levels. This promotes the movement from the overt and latent violence to cultural and structural violence.

Conflict management theory critics denote that Lederachs' approach on peace-building lacks analysis of power. The limited role of the uncritical discussion and outsider is problematized by Pkalya and Adan (2006) of the; local', reiterating on the need of concentrating on direct support to actors of Track III. They further deliberates that limited attention is offered to the affected society political system and the particular international and regional peace building context. Lederach (1997) further criticizes his

middle out approach in his works later by replacing the approach of middle out with a web approach which integrates the concentration on the middle-out approaches on the Track II level, but includes the significance of Track III and I in their own right subsequently.

Building relationships and improving communication, she adds further that it does not lead basically to agreement to cease war as opined by the theory. Lack of adequate elaboration between tracks as conflict management is among the inadequacy of conflict transformation theory since it is still relevant but unexplored under Lederach's approach; and the reiteration in the local voices and traditional values incorporation is essential, it requires to be analysed critically as the structures today are transformed by the contemporary development. The members of the community at the local level of the community and groups sometimes may not be acknowledged and offered the relevant support by the major local and international agencies who are involved in the post-conflict peace-building and conflict resolution.

1.13 Conceptual Framework

Robson (2006) cites that a conceptual framework creates a relationship between the independent and dependent variables. It is the system of assumptions, expectations, concepts, beliefs and theories that back-up and informs research, hence, a key part of the design of research. The conceptual framework below shows the relationship between the independent, dependent and intervening variables. Each variables has been operationalized into various indicators. The first independent variable is mechanisms of informal peace agreements and its indicators are building solid negotiation foundations, democratizing the negotiating and establishment of cease fire agreements, all of which influence community conflict management. The second independent variable, effectiveness informal peace agreements, is signified by Enhanced equitable

resource sharing, Peaceful coexistence and Sustained security, all which, in the context of this study, are indicators of effective and successful conflict management in communities. Challenges facing informal peace agreements is the third independent variable and it serves to bring out some of the potential obstacles that may hamper successful community conflict management. The dependent variable of the study is demarcated by understanding causes of conflict and effectively resolve conflict, pivotal elements of community conflict management.

Independent Variables   Dependent Variable

Mechanisms of Informal Peace Agreements
- ❖ Building solid negotiation foundations
- ❖ Democratizing the negotiating table
- ❖ Cease fire agreements

Effectiveness Informal Peace Agreements
- ❖ Enhanced equitable resource sharing
- ❖ Peaceful coexistence
- ❖ Sustained security

Influence

Community Conflict Management
- ❖ Understanding causes of conflict
- ❖ Effectively resolve conflict

Challenges Facing Informal Peace Agreements
- ❖ Political ill will
- ❖ Capacity to implement agreed resolutions
- ❖ Trust-building and sustenance

1Figure 1.1: Conceptual Framework
Source: Researcher, (2020)

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This chapter presents the literature reviewed related to this study including forms of informal peace agreement, the role of informal peace agreement on community conflict management and to analyse the challenges facing informal peace agreement on among the Borana and Gabra communities. This chapter also addresses the possible knowledge gaps and literature summary.

2.2 Empirical Review

This section seeks to address empirical literature review of the study guided by the objectives of the study and pointing out of possible knowledge gaps.

2.2.1 Mechanisms of Informal Peace Agreements Employed in Community Conflict Management

Peace agreements have been a pivotal in negotiation and bringing to a halt external and internal conflicts. With the intensification of interstate and intrastate violence and conflicts, the last two decades have seen an increase in peace agreements, which among other objectives, had the ultimate goal of ending animosities and war between the conflicting parties. The peace agreements have been witnessed all across the world, from Africa to Asia to Europe and to the Americas. Mechanisms for negotiation and conflict management processes and peace agreements are important to bring an end to conflict and violence. According to Bell (2006), these agreements has four common threads, two of which, in the interest of this study, are first, common approach to settlement design that linked cease-fires to agreement on new political and legal arrangements for holding and exercising power and second hard-gained settlement terms which were formally documented in written and signed. These are publicly available agreements for reference at any time by any parties or actors.

The desired success of peace agreements is reliable on a number of mechanisms which the conflicting parties and other actors such as mediators and negotiators must, right from the onset and even before formal talks begin, must be clearly spelt out. Previous studies have shown that a constitutive approach to peace agreements is an essential mechanism in peace agreements. A constitutive approach implies that a clear, comprehensive and detailed roadmap of steps to be taken by the conflict parties must be laid out before any negotiations can begin Dickie (2015). Depending on how circumstances unfold, the original road map can be adjusted with the permission of the parties to the conflict. The findings of the study by Schernbeck and Vimalarajah (2017) on the Guatemalan Peace Accords of 1996 established what a good constitutive approach in peace agreement is and how this can be used to successfully manage conflicts. To successfully restore peace in Guatemala, the Guatemalan peace agreement was comprehensive, explicit and detailed on the design of state institutions, national reconciliation as well as demobilization and integration of the Guatemalan National Revolutionary Unity. Additionally, clear responsibilities for each party to the conflict were spelt out so that each party could meet their end of bargain in order to enhance the journey back to peace in the country.

Depending on the nature of conflict, studies have shown that customary laws, instead of the formal judicial laws and processes, is a key mechanism of informal conflict management. El Saman (2008) established that in Afghanistan local informal structures known as *Jirgas* and *Shuras* which are established as per customary laws and founded on customary laws and Shari'a are a major part of informal peace agreements aimed are resolving conflicts among communities. These informal institution have, in most parts of Afghanistan's history, been essential aspects of conflict management and dispute resolution in the rural areas thus of Afghanistan during most of the time in the

country's history. These council assemblies have therefore been found to be essential mechanisms in informal peace agreements in Afghan society through which major community issues and conflicts. In fact, the country's constitution recognizes these councils as a way of enhancing people's active participation in administrative affairs. In upholding the essence and relevance of the customary laws as a mechanism of informal peace agreement, Schernbeck and Vimalarajah (2017) advance that they foster social trust and community reintegration in the aftermath of conflict. This is due to the conviction among communities that customary laws and their associated traditional justice is based on order and interest of the entire community and not an individual or a few individuals.

One of the key mechanisms as has also been shown in the findings of a number of studies is democratization of the negotiation space (what other authors have termed as inclusivity). This essentially implies providing opportunities as far possible to relevant actors and issues that are central to conflict management and resolution (Saliternik 2016; Adetula, Murithi & Buchanan-Clarke, 2018). The findings of a study carried out in Nicaragua offers an account of how both inclusivity of critical actors and framework agreements, both mechanisms of informal peace agreements are key to successful conflict management. In the peace agreement crafted and signed to end the war in some part of Nicaragua in the 1980s, the Nicaraguan peace commissions drew actors from all divides and from across the vertical chain, from the grassroot to the country's top leadership in addition to external actors, to come up with a road, all-inclusive broad peace infrastructure. With regard to issues of contention, the peace commission adapted the peace process to capture the evolving socio-political context, starting with immediate concerns during the armed conflict and progressively addressing a broader range of conflicts (Mouly, 2013). The findings by Schernbeck and

Vimalarajah (2017) carried out across different countries established that inclusivity is a key dimension or feature of informal peace agreements that is critical to in determining the success of conflict management and resolution. The researcher cite the Burundi Peace Agreement of 2000 as an example of how and why peace agreements must include all the relevant stakeholders. Failure to include critical stakeholders in peace agreements have the potential to seriously effective implementation and peace agreements. On informal peace agreements in Zimbabwe, Chivasa (2017) found that informal peace agreements included and brought together all social groups in the community and each of them had an equal opportunity of being represented and this was essential in establishing peace agreements and meeting the needs and aspirations of the community at large. Besides inclusivity in terms of actors, Bell (2006) established that substantive or framework agreements are also essential mechanisms of peace agreements essential for conflict management that provide a framework for governance designed to address the root causes of the conflict and thus to halt the violence more permanently. They are therefore aimed at sustaining cease-fires between conflicting parties.

Equally, peace agreements must from the onset to the final point where they are signed must capture all the critical and relevant issues. In the nexus of inclusive and effective peace agreements, besides the inclusion of actors, inclusion of inclusion of issues is a mechanism that takes centre stage in peace agreement, whether formal or informal. Issues here include interests, needs and concerns of the relevant stakeholders in a peace process. For instance, if a conflict is mainly due to competition for resources of a border point, then these become critical issues that must be captured in peace agreements without which implementation of peace accords for conflict management can be earnestly hampered in the long-run. To advance the argument on inclusivity and

its importance, especially from the gender perspective, established that in the countries their study focused on, a positive correlation existed between peace agreements signed by female delegates and durable peace (O'Reilly, Súlleabháin & Paffenholz, 2015). Krause, Krause and Bränfors (2018) established that peace agreements signed by women had a significantly higher number of provisions aimed at political reform, and higher implementation rates for provisions this despite women dramatically being absent from formal peace processes (Dayal, 2018). This implies that besides the element of gender inclusion, peace agreements signed by female actors are more likely to succeed because they rope in a many issues that are at the centre of conflicts than their male counterparts hence the high chances of success.

Over time, informal peace agreements have also been crafted and signed among some communities in Kenya in order to restore security sanity and bring an end to bad blood between neighbouring communities. In a study of the Modogashe declaration, (Biko, 2011) established that inclusivity was an essential mechanism of this peace agreement. In order to arrive at a highly agreeable consensus, the study on the role of informal peace agreements in conflict management showed that for success to be realized in the negotiations, leaders from each of the major clans; Gurreh, Murulle Degodia, Ajuran and Ogaden had to be present on the negotiation table. The researcher additionally established that employ holistic, consensus-based reconciliatory approaches of the peace agreements were key to conflict management among the different clans. In separate study, Somo and Okuto (2017) established that for the Al-Fatah peace agreement to be effective in ending inter-ethnic group conflict which was a threat to international societal peace and security in Wajir County, elders from the Degodia and Ogaden had to be included to the peace process besides other actors. Additionally, the issues of contention which included encroachments on land and

competition for economic resources and all the nitty-gritties concerning these issues had to be captures and addressed comprehensively in the peace agreement. These findings showed that building solid foundations for peace agreements, including all relevant stakeholders, capturing all the issues under contention and employing local and easily agreeable laws such as customary laws are essential mechanisms of peace agreements in managing conflicts.

2.2.2 Effectiveness of Informal Peace Agreements in Community Conflict Management

Peace agreements, whether formal or informal, can be key milestones on the road to conflict management and long-term peace. Empirical findings indicate a positive link between peace agreements and other grassroot peace initiatives and conflict management. In a research study carried out in Afghanistan, El Saman (2008) established that informal peace forums and agreements dispensed through Shuras and Jirgas have for many years been effective in conflict management and resolution in the country. The effectiveness and popularity of the informal mechanisms to conflict resolution is evidenced by the positive reviews that majority of respondents associated with these agreements. These positive reviews include quick procedure to conflicts resolution, less corruption as compared to the formal avenues, trustworthiness of the informal agreements, sustainably conflicts resolution, satisfactory outcomes for the parties embroiled in a conflict and improve relationship between the parties which prevent further violence.

In Myanmar, a country that has for a long time was bedevilled by numerous cases of internal conflict, a peace agreements were concluded in 2018 and culminated with the signing of a formal peace agreement between the government and rebel groups. The Nationwide Ceasefire Agreement (NCA) by the country's government and representatives of eight armed groups is a remarkable achievement brought with it a

dawn of relief and hope for a peaceful future for the country (Pettersson, Högbladh, & Öberg, 2019; Minoletti & Sandi, 2018). The NCA addressed broad principles under each of five political dialogue sectors namely political, security, land and natural resources, social, and economic). This formal peace agreement contributed immensely to the strides and progress Myanmar has achieved so far towards ending its six decades of civil war which plunged the country into very bad political, economic and social status.

Molloy and Bell (2019) determined that peace agreements can be very effective in conflict management and in bringing conflicts to an end. In the study carried out in England, the researchers emphasized that for the accords to be effective and achieve their intended objectives however, Security Council resolutions should be adopted to lend the peace agreement commitments credence as well as a binding legal status. A study carried out in Germany by Schernbeck and Vimalarajah (2017) also revealed that peace accords are only effective to the extent that the parties to these accords remain faithful to their commitment throughout the peace rebuilding process. If this does not happen then there are chances of relapse into violence. Additionally, all the provisions of the peace agreements must effectively implemented for the accord to be effective.

The process of identification of root causes of the Ogaden conflict and resolution of the conflict in Ethiopia reached more concrete foundation with the signing of two peace agreements; Joint Declaration between the Federal Democratic Republic of Ethiopia and the Ogaden National Liberation Front which provided forums for negotiations on the core issues of the conflicts (Pettersson et al, 2019). Although the journey ahead still remains long, findings of studies on the peace agreements indicate that the signing of these agreements in the year 2018 marked the end of the Ogaden insurgency which began more than two decades ago and marked the start of

transitioning from war to peace (Yihun, 2014). The Ethio-Eritrean Peace Agreement of 2018 has also been effective in thawing the frozen relationship that has been there between the countries for more than two decades. On Zimbabwe, (Chivasa, 2017) established that informal peace agreements initiated and signed by grassroot organization committees and communities were effective and contributed to peacebuilding at local community level in Seke District. Humadin (2019) examined the peace agreement signed between the two countries and holds a contrary view. The researcher concluded that the peace agreement might not be effective in ending the conflict between the two countries because of factors such as lack of inclusivity, absence of neutral third-party guarantor, over-ambitiousness in scope and lack of implementation modalities and timeline. (Bell, 2017) shares the same view by accentuating that in many instances, era of disillusionment as regards the apparent failures of peacebuilding efforts through peace agreements where human rights have been violated.

In Kenya, according to the findings of a study carried out by Adan and Pkalya (2006) informal peace agreements and committees have been successful. The two researchers cite Wajir peace and development committees as examples of successful informal grassroot arrangements that have been successful in addressing situations of conflict. In a separate study Odendaal (2010) noted that in Kenya, after the 2007/8 post-election violence, communities at grassroot level especially in the hardest hit areas began coming together to form peace committees which would then be used to draft informal peace agreements that different actors would ratify and abide by in order to forestall future conflict and violence and enhance peace in their societies.

2.2.3 Challenges Facing Implementation of Informal Peace Agreements in Community Conflict

Wallensteen (2015) reported that the attitude towards participation of youth and women in peace-building process, customs and communal beliefs need for wide and general conflict outcome acceptability, social and economic spheres and structures of the family entails some of the key threats to the utilization of informal peace agreements. Tache and Oba (2009) argue that majority of the pastoralist communities have non-informed attitude over the participation of women in conflict management processes. They hold the belief that women are there to be basically seen and not be heard in serious matters affecting the community. This may be associated with the non-progressive and strict cultural practices among majority of the pastoral communities. The process is flawed grossly. Due to this, there is serious age and gender imbalance as youth and women are widely side-lined from pivotal communal decision making process particularly those concerning conflict and their management and yet the duo groups assume a crucial role in conflicts and disputes precipitation (Zartman, 2009).

According to Zistel (2008), there is a clear inadequacy or absence of relevant and reliable framework and mechanism to effect what the elders and other community leaders have agreed on. Some awards from the informal peace agreements are very hard to basically implement since they need adequate technical skills, resources, abilities and knowledge which the elders do not have. Sometimes the award may lead to additional conflicts and tensions. In the respect of the reinforcements, communal practices exclusion, communal excommunication as well as exorbitant fines would make the offender to be hopeless and vulnerable.

One of the applications which make the realization of the informal peace agreements almost impossible may emerge from where the award is expulsion or death of the party which is guilty from the community. Customary courts normally depend

on the members of the society goodwill to abide by its ruling, show respect to the judgment and if needed pay fines being imposed in terms of cattle and property. Wallensteen (2015) further contends that the decision execution from the informal conflict peace resolution would determine greatly its success and effectiveness. He champions for the utilization of the modern process of execution linked with groups or committees of teams indicating that in such instances the reached decisions are respected highly as credible and of great value.

The utilization of traditional individual based approach although very reliable in the manner in which it is carried out offers a ground for escalating conflicts and is actually very expensive to administer. He mentions that where the subjects are involved greatly in the process of execution, they are more likely to accept the outcomes than where they are excluded. According to Zistel (2008) noted that adopting of one strategy may seem to be a continuation of domination and ethnic hegemony particularly if the strategy adopted strategy belongs to the language group of the head of state. She further argues that the applicability and relevance of the traditional strategies have significantly been disenabled by abuse of traditional structures, corruption and politicization particularly traditional ruler ship hence lowering confidence.

Tavares (2006) states that affluent and influential individuals with the community have been in a position to bribe the elders to rule in their favour during peace agreements making the less fortunate individuals not to get the justice desired and the expansive nature of the modern conflicts may hinder the extent to which the informal approaches may applied. Additionally, Schirch (2014) notes that challenges also exist in terms of lack of development and training among the leaders, inferior planning, poor information sharing and communication, low orientation of the technology, decision making, cultural structures, environmental circumstances and

these leads to lowering of the effectiveness of the techniques of conflict resolution at the societal or community levels.

Okumu (2013) agrees that the application of informal peace agreements among marginalized communities and societies continue to undergo challenges. He notes that while majority of the challenges work in hindering the effectiveness and success of the strategies, some of the challenges may lead to key improvement of the mechanisms. At the core of these challenges entails the need for adequate resources, technological challenges, poor communication programs, retrogressive cultural practices, and the level of capacity and competency of the communal leaders to properly utilize the modern and structured techniques as well as the life style structure of the community (Okello, 2004). Traditional cultural practices, one way communication and the utilization of old technology with lesser knowledgeable community leaders in the utilization of informal peace agreements contribution to their non-effectiveness and failure (Tablino, 1999).

While building just societies in Africa and ending impunity for perpetrators is an important endeavour, peace negotiations often fail if they emphasise idealism over pragmatism. Peace agreements also fail due to lack of emphasis on justice. Those involved in peace-making processes often see an inherent conflict between evolving international norms of justice and their primary objective of negotiating a settlement to halt violence There is also a general lack of capacity and sustained funding for regional mediation and peacebuilding mechanisms, and there are few experts available who possess the requisite analytical tools or mediation experience (Adetula et al, 2018). Further, lack of or poor trust between conflicting parties makes it difficult to agree on a peace process and to enter peace agreements. Kelman (2005) established that parties to a conflict are normally hesitant to enter into a peace process without some degree of

mutual trust. At the same time they cannot build trust without entering into a peace process.

Conflict management needs leadership with enough capabilities, abilities, knowledge and skills needed through a more informal or formal training systems. A number of the leaders among the communities presiding over the conflicts have no appropriate and prerequisite development and training levels to evaluate, implement and administer the programs on conflict management (Opongo, 2006). Hence, the elders are not holistically in a position to operate and address conflicts within these structural limitations of the systems of customary management of conflicts. A lot of time is taken in the public forums since there is encouragement of broad aspects of discussion which may be unrelated to the central problem which has triggered the dispute (Okumu, 2013).

The informal level of training is purely inadequate in assisting in administration of the management of conflicts adequately. Moreover, the closed cultural practices which hinder the information sharing, offering data over the secrets of the community and discussing the issues of the community in public among the pastoralists has been a major challenge among the communities (Odendaal, 2003). The success of any conflict peace agreements depends on the number and nature of challenges it actually faces (Mwendwa, 2013).

2.3 Summary and Research Gaps

The reviewed empirical studies have captured a number of mechanisms that actors in conflict management and creation of peace agreements should focus on when crafting the documents. These studies have shown that if these mechanisms are not considered and if they are not well included from the onset in the peace agreements, whether formal or informal, then the changes of such agreements succeeding diminish. On the second objective of the study, the point of convergence of most of the reviewed

literature indicate that generally, informal peace agreements are effective in conflict management and mitigating or resolving violence cases in communities. There is one study that however has a contrary findings. Nonetheless, challenges are abound right from the formulation stage through to implementation. These challenges impede the effectiveness and the success of conflict management in communities. From the literature reviewed also arise research gaps which this study intend to bridge. One of the glaring gaps is that most of the studies reviewed have largely focused on formal peace agreements, with very few touching on informal peace agreements and their roles in conflict management and resolution. On the first objective, other mechanisms other than building solid negotiation foundations, democratizing the negotiating table and cease fire agreements have been researched on. Similarly, on the second objective, studies reviewed herein have barely touched on Enhanced equitable resource sharing, Peaceful coexistence and Sustained security as indicators of effectiveness of informal peace agreements. Finally, there is a paucity of studies have been conducted on Maikona and Walda informal peace agreement signed between the Gabra and Borana ethnic communities of Marsabit county. It is against these gaps that this study was carried out to establish the contribution of informal peace agreements on community conflict management among the Borana and Gabra communities in Marsabit County with special focus on mechanisms of informal peace agreements, effectiveness of informal peace agreements and challenges facing implementation of informal peace agreements in community conflict management.

CHAPTER THREE
RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter focuses on the research design, research site, and target population, sampling methods, data collection methods, validity and reliability of the study. It explains the data analysis, the legal and ethical considerations.

3.2 Research Design

According to Kothari (2004), research design is the blue print showing how the research study was to collect data, the data collection instruments used, and the intended means for the data analysis. Descriptive survey research design was used because the sample elements and the variables that would be studied were simply analysed as they were without making any attempt to control or manipulate them. This method was equally used to observe attitude, opinions, habits or any of variety of educational or social issues (Orodho & Kombo, 2012).

3.3 Research Site

The research site of the study was in Marsabit North Sub-County, northern Kenya as shown in the Appendix VII. Marsabit North was picked in this study due to the prevalent cases of conflicts between the pastoralist communities where the scarce resources such as grazing pastures and water are constant source of conflicts. Marsabit County is among the 47 counties in Kenya, formerly referred to as Marsabit District in the old constitution. The surface area of Marsabit County is 66.923 KM squared making it to be the largest county in Kenya. The capital is Marsabit while the biggest town is Moyale.

According to the 2019 census the county has a population of 459,785. It borders Turkana County to the West, Samburu County and Isiolo County to the South and Wajir County to the East. The county is situated in northern Kenya. Communities within the

county such as Gabra and Borana have been in constant tussle over scramble for resource shortage such as grazing land as well as water being that they are pastoral communities and among other ethnic clashes which are socially and politically instigated. This has led to loss of life and property as well as escalating ethnic animosities among the two communities. However, the two communities have been also lauded by various government regimes for adopting informal conflict resolutions and peace agreements to address such conflicts, making the two communities to be ideal for the study.

3.4 Target Population

Robson (2006) highlights that a target population is a well-organized set of service, people, events, elements, households or group of things that are under investigations. Additionally, Mugenda and Mugenda (2003) denotes that studies on population are more representative since every individual has equal opportunity to be enjoined within the final sample which is actually being drawn. The target population for this research included all clan and community elders, chiefs and Assistants chiefs, women leaders, youth representatives, police officers, local politicians, NGOs staff and key informants. Key informants play a key role in policy making and prevention of conflicts among the two communities.

Table 3.1: Target Population

Target Category	Target Population
Clan and community leaders	50
Chiefs	10
Assistant chiefs	12
Women leaders	23
Youth representatives	13
National Police Service	25
Local politicians	6
NGOs Staff	10
Total	**152**

Source: NPS, Kenya Bureau of Standards, NGO Board, (2020)

3.5 Study Sample
3.5.1 Sample Size

Patton (2002) explains that a study sample simply refers to the participants in a research study drawn from the target population. The study sample was very important group in the research since it contributed to the factual and concrete information about the study. The researcher used Yamane formula to calculate sample size. Yamane (1967) provides a simplified formula to calculate sample size as shown.

$$n = \frac{N}{1 + N(e)^2}$$

Where;

n is the sample size

N is the population size

e is the level of precision or margin of error at 5% (standard value of 0.05).

The formula gives

$$n = \frac{152}{1 + 152(0.05)^2} = 110$$

The percentage of the sample size is then calculated as;

$$\text{Percentage of the sample size} = \frac{\text{Sample Size}}{\text{Target Population}} \times 100\%$$

$$= \frac{110}{152} \times 100\%$$

$$= 72.37\%$$

Using Yamane formula, the study drew 72.37% of in each category to come up with sample population. The sample size for each population was derived from Yamane formula.

Table 3.2: Sample Size

Target Category	Target Population	Sample %	Sample Size
Clan and Community leaders	50	72.37%	36
Chiefs	10	72.37%	7
Assistant Chiefs	12	72.37%	9
Women leaders	22	72.37%	16
Youth representatives	23	72.37%	17
National Police Service	25	72.37%	18
Local politicians	6	72.37%	4
NGOs Staff	10	72.37%	7
Total	**152**		**110**

Source: Researcher, (2020)

3.5.2 Sampling Procedure

Cooper and Schindler (2006) argue that for generalization to happen, utmost a sample of 30 must basically exist. Notably, a large sample helps in minimizing errors. Subsequently, Kotler (2007) denotes that if chosen well, samples of roughly 10% of the target population can often provide better reliability. The researcher used cluster

sampling to select clan and community leaders, specific divisions and locations within the sub- counties that the researcher carried out the research. The researcher applied simple random sampling technique to select chiefs and assistant's chiefs, police and NGOs staff. The study used both purposive and snowballing sampling for women leaders, youth representatives and local politicians' members due to the complexity of the subjects under study. The study used purposive sampling technique in arriving at the sample size for the key informants.

3.6 Data Collection

Kothari (2014) highlights that data collection is gathering of empirical evidence with an aim of acquiring new insights over a particular scenario or phenomena and give feed backs on questions that prompt conducting of the study. This study used both primary (questionnaires and key informant interview guides) and secondary data collection methods (reports, publications, magazines and journal peer reviews).

3.6.1 Data Collection Instruments

Creswell (2008) notes data collection is the gathering of information needed to address a research problem. One method which can be used to ask questions is to use a questionnaire. This study used structured and semi-structured questionnaires to collect data from target population. The researcher designed a questionnaire that is structured into five sections. Section A contained the respondent's background information while the other sections addresses issues related to the objectives of the study. The study also utilized interview, to collect data from the key informants. According to Kombo (2006), the purpose of the research interview is to explore the views, experiences, beliefs and/or motivations of individuals on specific matters.

3.6.2 Pilot Testing of Research Instruments

Creswell (2008) reported that a pilot study is carried out to test the validity and reliability of the instruments for data collection. A pilot study is done to test the reliability and the validity of the data collection instrument. A pilot study was conducted within Tiaty Constituency in Baringo County in December 2019 among nine chiefs which is 10% of the sample size. The reason for choosing Tiaty constituency within Baringo County is for the fact that the area has been under endemic community violence especially among the Tugens and Marakwets. This will address the issue of generalizability in the study.

3.6.3 Instruments Reliability

Reliability as the degree of consistency and precision in which the measuring of the instrument demonstrates under same circumstances, same research respondents using the same instrument should generate the same results under identical conditions (Kombo (2006). According to Orodho and Kombo (2002) a minimum correlation coefficient of 0.65 is recommended as indicating that an instrument is reliable. The study established a coefficient of 0.78 which meant that the instrument was 78% reliable. Therefore, the research instrument was reliable and consistent to answer the research questions of the study.

3.6.4 Instruments Validity

Orodho and Kombo (2002) observed that validity seeks to determine as to whether the study truly measures what was actually targeted to be measured or the veracity of the study findings. Researchers generally make a determination on validity by asking a number of questions and shall often look for the responses in the empirical findings of other researchers. The research instruments validity was established by the utilization of literature searches and expert opinions to determine what other empirical studies have adopted. Furthermore, in order to ensure validity, expert opinion and the

supervisor's comments and moderations served as key determinant for instruments validity test.

3.6.5 Data Collection Procedure

This study acquired a transmittal letter that was obtained from Africa Nazarene University and submitted to the National Commission for Science, Technology and Innovation (NACOSTI) for guarantee of research permit. Prior guarantee of permission to conduct the research, the local administration in the two areas (the area chiefs and the sub-county administrators) were informed of the intention of the researcher to collect data within their area of jurisdiction.

Research instruments administration was done in collaboration with research assistants in order to enable expeditious and efficient data collection. The research assistants were trained for two days on how to record both qualitative and quantitative data from the respondents as well as research ethics. Data collection took two weeks with the guide of research assistants from the area. Data was collected in the months of November and December 2019 within the two study areas.

3.7 Data Analysis and Presentation

Kombo and Tromp (2006) notes that data analysis refers to evaluating what already has been collected in an experiment or survey and making inferences or deductions amicably. Data collected from the field was analysed using descriptive and inferential statistics. Descriptive statistics involved the use of frequency and percentages to analyse the measure of central tendency for each of the study variables and also the measure of dispersion for each variable. Regression Model Data was analysed using Statistical Package for Social Sciences (SPSS) version 21. The results for the analysis were presented per objective (both descriptive and inferential analysis)

in form of Tables and interactive figures. Additionally, qualitative data was analysed through content and discourse analysis.

3.8 Legal and Ethical Considerations

Seale et al. (2004) affirm that ethics is a philosophy branch, which is said to have been opined by Aristotle, which takes the actions of human as its matter of subject. Throughout the study, the researcher observed research ethics. The researcher made sure that ethical norms are observed while collecting data. Participants were informed of the intention of the study before data is collected. The participants were given adequate information on the aims of the research, the procedures that was followed, and the credibility of the researcher and the use of the result findings. This enabled the participants to make an informed decision on whether to participate in the research or not.

The informants were allowed to give the information freely, without coercion. Participation of the respondents was voluntary. Consent from the subjects was sought and their leaders before they are engaged in the study. The informant's privacy and confidentiality was respected. Neutrality and confidentiality in the conduct of the study was observed. The researcher conducted the study without getting involved in the life of the respondents. Confidentiality and anonymity of the respondents was not to be shared with another respondent.

The respect for the privacy of the respondents was observed all through the conduct of the study. The opinion of each respondent was respected. In data analysis and presentation, the researcher maintained integrity. The data obtained from the respondents was analysed and presented without any bias. The findings and interpretation was presented honestly and objectively; the researcher avoided untrue, deceptive and doctored results. In addition, the researcher applied for a research permit

from the National Commission for Science, Technology and Information (NACOSTI) so that it would facilitate smooth collection of data from the respondents in all institutions.

CHAPTER FOUR
DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents an analysis of the data collected and the findings of the respondents through the questionnaires and the interview schedule which the researcher designed to collect data in this study. This chapter also presents thematic analysis of the data acquired from the key informants. The subsequent analysis in this chapter is informed by the research questions and objectives.

4.2 Response Rate and Respondents' Demographic Profile

Out of the distributed 110 questionnaires distributed 95 questionnaires were filled while 14% were not returned. This translates into a response rate of 86% which was considered appropriate for making conclusions. It was observed by Babbie (2005) that any response rate above 50% is sufficient and reliable for conducting data analysis as presented in Table 4.1.

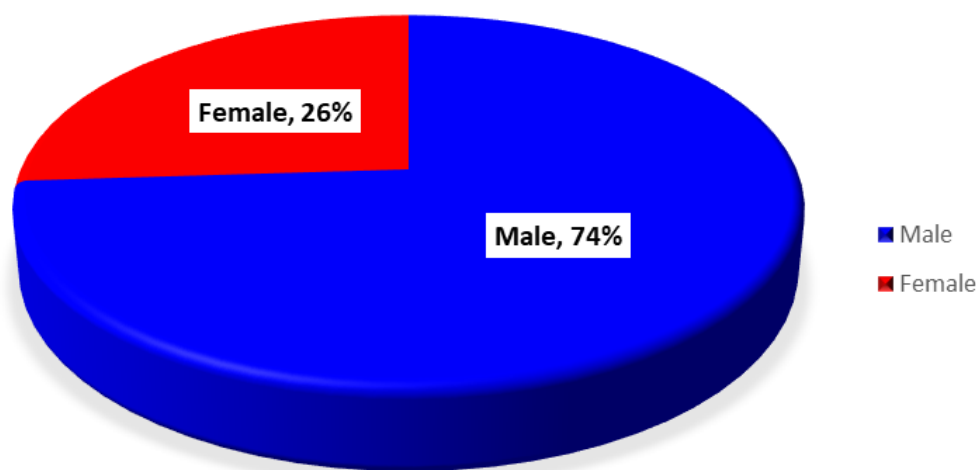Table 4.1 Questionnaire Response Rate

Response	Frequency	Percentage
Responded	95	86%
Non-respondents	15	14%
Total	**110**	**100**

Source: Field Data, (2020)

This section presents demographic information of the respondents in regard to age distribution, gender and highest level of education within the areas of study. This information is considered to be crucial since it plays a fundamental role in understanding the predetermining factors in advocating of informal peace agreements.

4.2.1 Gender

Respondents were asked to indicate their gender. Majority of the respondents were male 74% as compared to female 26% as shown in Figure 4.1. The results show there is gender disparity in the target population whereby the male gender dominated the study. This is due to the fact that informal peace agreements are associated with the elderly men and influential men within the community. Culturally in these communities, women are not to be involved in negotiations of any kind. The low proportion of women in this study can also be explained by a common belief and notion among the ethnic communities in Marsabit County that women are only there to be seen and not to be heard and as a result many women shied away from taking part in the study.

Figure 4.1: Responses on Gender
Source: Field Data, (2020)

4.2.2 Ethnic Communities

Cumulatively majority of the respondents were drawn from the two main ethnic communities which are they main focus of this study. Figure 4.2 depict that respondents from the Borana ethnic community were 42% of the survey respondents while those from the Gabra community were 40% (an almost equal representation). The rest 18% were from other ethnic communities namely Rendille, Waata, Burji, Dassanech, El Molo, Garre, Samburu, Sakuye and Turkana. The almost equal representation of the two ethnic clans of interest means that the findings of this study are balanced from the

ethnic perspective. The other ethnic communities act as neutral voice that enhances the objectivity of the study findings.
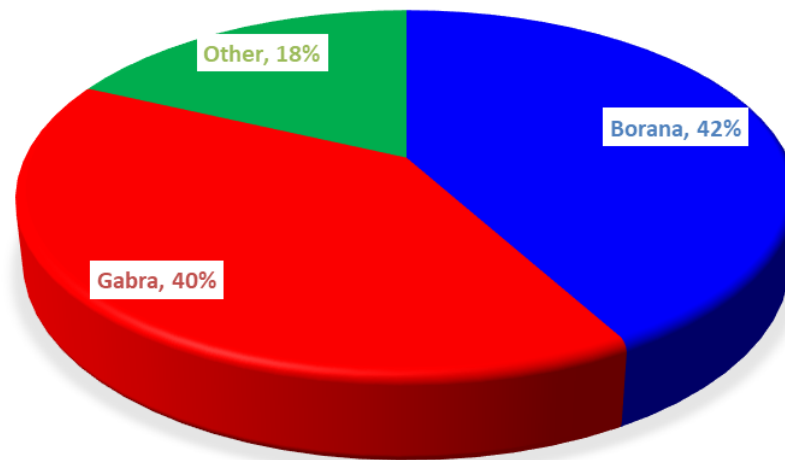

Figure 4.2: Ethnic Communities of Respondents
Source: Field Data, (2020)

4.2.3 Age

As reflected in the Figure 4.3, majority of the survey participants, 25%, were aged between 48 – 57 years, 21% were in the 58 - 60 years age bracket, 19% were between 38 – 47 years of age, 14% were of ages between 68 years of age or more, 11% fell in the 28 – 37 years age bracket and the rest 5% 18 – 27 years old. The age distribution show that the respondents in the study were adequately informed to hence in a position to appropriately respond to the questions. Further, the representation in terms of age bracket implies that respondents experienced both pre and post Maikona and Walda informal peace agreement era hence can reliable compare and comment on the agreement with regard to community conflict management during both periods.
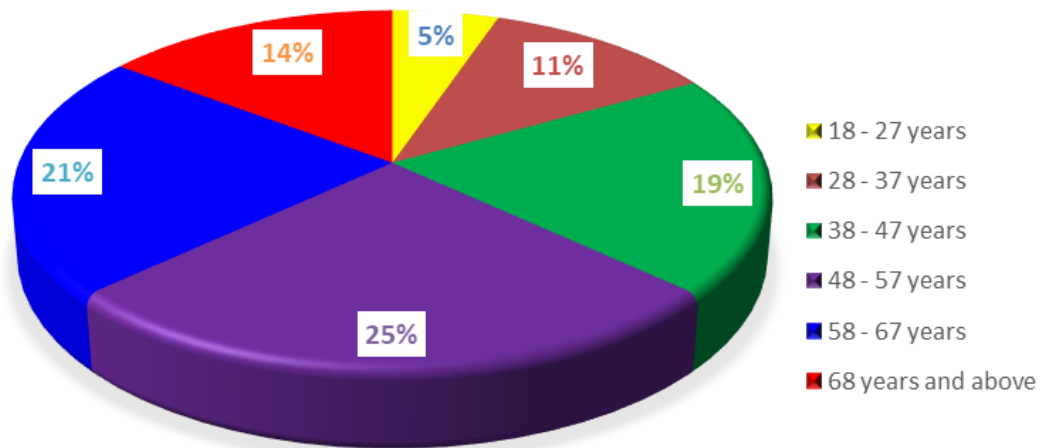
Figure 4.3: Age of Respondents
Source: Field Data, (2020)

4.2.4 Highest Level of Formal Education

One of the key interests of this study was to determine the level of education among the respondents as one of the parameters for socio-demographic data. The findings presented in Figure 4.4 indicate that 23% of the respondents had no formal education, 30% had attained primary school education, 16% had primary school education, 18% had college education and 12% were university undergraduate degree holders. The rest 1% of the respondents had attained university doctorate. While singularly, a good proportion had no formal education, jointly, majority of the respondents had some level of education and were therefore better placed, compared to those who had no formal education, to provide reliable responses to the study questions. Nonetheless, because the study was on informal peace agreements that did not requires very technical knowledge but every day occurrences based on observation, the input of the 30% was still essential to the study
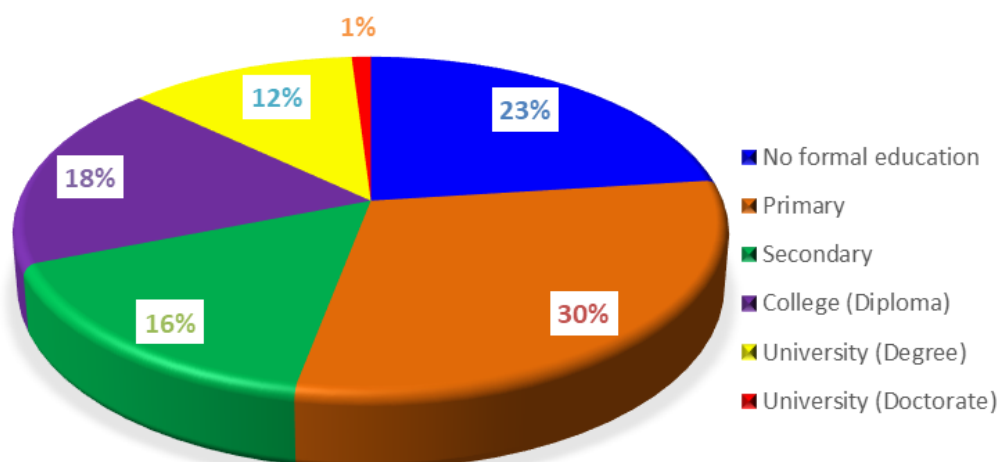
Figure 4.4: Respondents' Education Level
Source: Field Data, (2020)

4.2.5 Economic Activity

Figure 4. 5 on the various economic activities in which different respondents engaged in show that 42% were involved in livestock keeping, 16% were crop farmers, 13% were engaged in fishing, 4% were shop owners, 6% were keepers, 6% were employed in production firms and the remaining 13% were unemployed. These outcomes show that in Marsabit County, majority of the residents engage in relatively low income activities for their livelihoods.
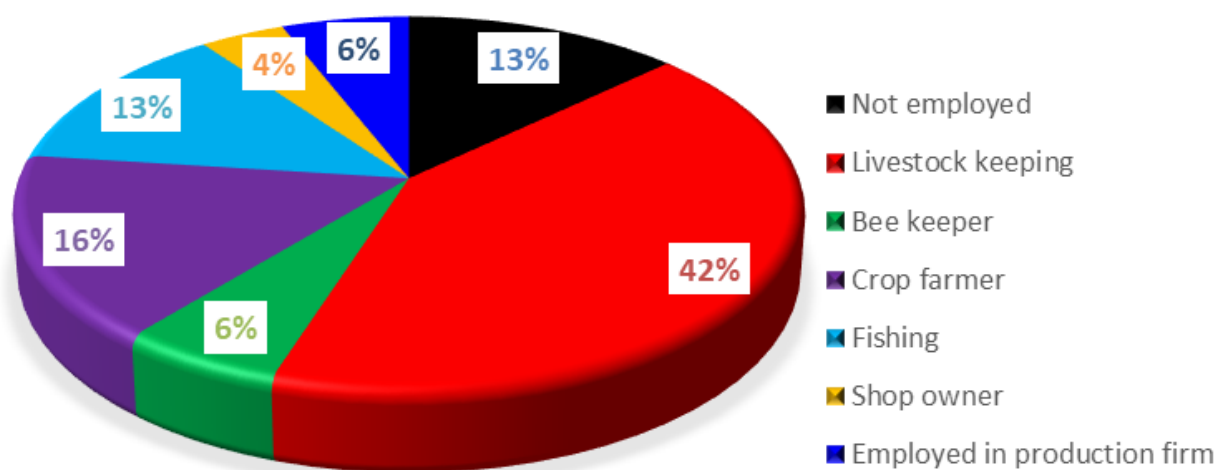

Figure 4.5: Economic Activity
Source: Field Data, (2020)

4.3 Presentation of Research Analysis and Findings

This section presents analysis of the findings of the study. It presents both qualitative and quantitative findings of the study. The section is thematically presented

according to the three specific objectives of the study namely to examine mechanisms of informal peace agreements employed in community conflict management, to assess effectiveness of informal peace agreements in community conflict management and to establish challenges facing implementation of informal peace agreements in community conflict management among the Borana and Gabra communities.

4.3.1 Mechanisms of Informal Peace Agreements Employed in Community Conflict Management

The results in Figure 4.6 indicate that 67% of the respondents of the survey participants were of the view that building solid negotiation foundations is an important mechanism of informal peace agreements, 17% find this mechanism of informal peace agreement to be very important while 5% were not certain of the importance of building solid negotiation foundations as a mechanism of this agreement. On the other hand, 8% of the respondents were of the opinion that this mechanism is unimportant and the rest 3% opined that this is very unimportant in informal peace agreements towards community conflict management. These results show that on the overall, this mechanism is essential in informal peace agreements for community conflict management to succeed. This can be explained by the view that there is need to begin by identifying all issues of contention across the board (from the conflicting parties) and capture all these issues in order win the hearts of the disputants and enhance chances of successful conflict management.
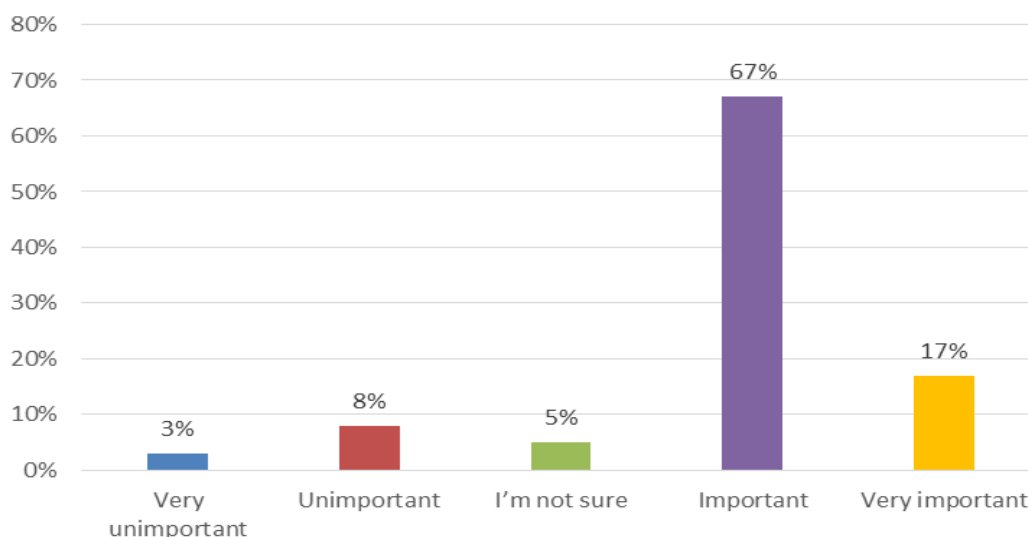
Figure 4.6: Importance of Establishing Solid Negotiation Foundations in Community Conflict Management
Source: Field Data, (2020)

On the question of importance of democratizing the negotiating table in community conflict management, 52% of the respondents were of the opinion that this mechanism is very important in community conflict management, 43% were of the view that the mechanism is important, 3% were not sure whether or not democratizing the negotiating table is an important mechanism, 1% held the view that the mechanism is unimportant and an equal proportion, 1%, held the view that this mechanism is very unimportant in community conflict management as shown in Figure 4.7. The popularity of this mechanism among majority of the respondents can possibly be explained by the view that democratization of the negotiation table gives all the representatives of the conflicting factions equal opportunity to fairly air their views and present the grievances and concerns of the community they present. This is an important undertaking in informal peace agreements. This is a very essential component toward community conflict management.
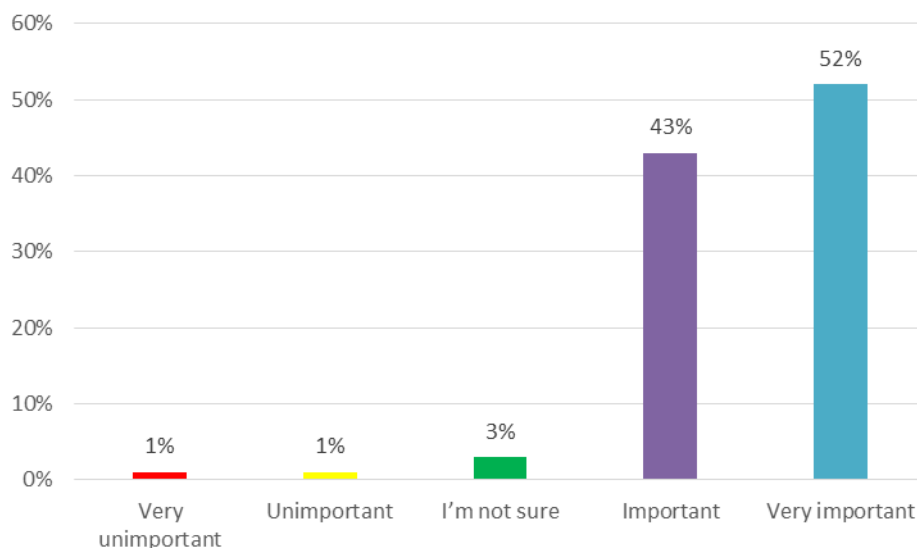
Figure 4.7: Importance of Democratizing the Negotiating Table in Community Conflict Management
Source: Field Data, (2020)

According to the findings presented in Figure 4.8, cease fire agreements is a very important mechanisms of informal peace agreements in the view of 24% of the respondents. About one third of the survey participants, 66%, indicated that this mechanism is important in community conflict management and 6% of the respondents were not sure whether the mechanism was important or not. Among the negative responders, 3% did not find this mechanism of informal peace agreements important in community conflict management and the remaining 1% were of the view that this mechanism is very unimportant in community conflict management. The opinion of majority of respondents, which is to the effect that cease fire agreements is an important mechanism of community conflict management, can be attributed to the fact the in order to achieve the objective of halting conflicts and ensuring lasting peace, it is important for the warring factions to down their weapons of war, in whatever shape or form.
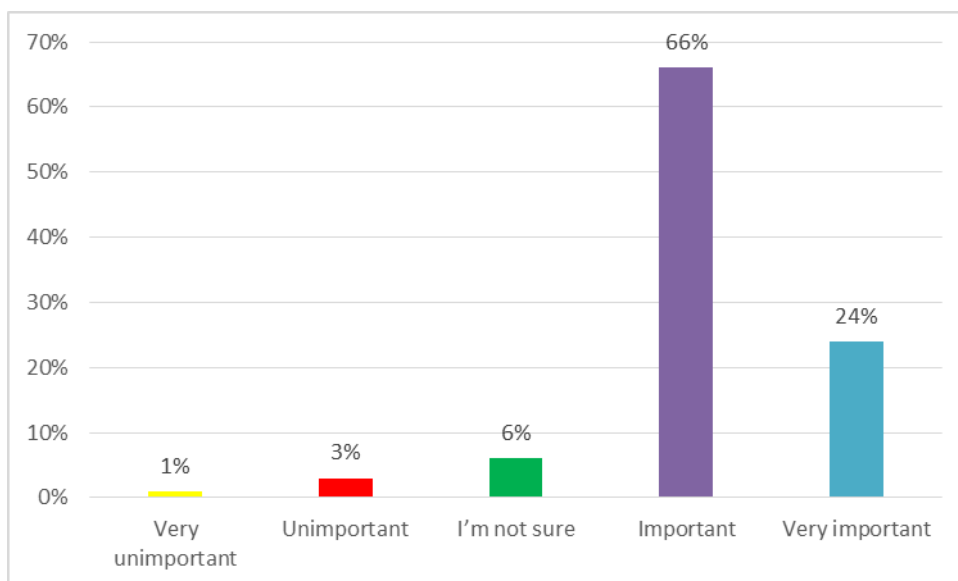
Figure 4.8: Importance of Cease Fire Agreements in Community Conflict Management
Source: Field Data, (2020)

Findings from the interviews were also consistent with those from the questionnaires. Interviewed individuals were largely in agreement that the mechanisms employed in the Maikona and Walda Peace Declaration contributed significantly to the success of the peace agreements. One of the interviewees commented as follows;

"In my view, it was critical to first ensure the sporadic attacks that were experienced between the two communities was brought to a stop. This reduced the hostilities and ensured that negotiators from both the Gabra and Borana communities were in a good state of mind to negotiate with each other." (Key Informant 5)

Most of the interviewees were also conserved with the failure of the mediators and the representative from each communities to allow women to be enjoyed in the peace agreements simply because the culture of both communities dictates so. It came out from the interviews that going forward, there was need to give women and even the young adults who have been initiated into adulthood a space on the negotiation table.

4.3.2 Effectiveness of Informal Peace Agreements in Community Conflict Management

Table 4.2 captures respondents' views on perception of informal peace agreements in with regard to conflict management in their respective communities.

From the outcomes of the analysis, 47% of the survey participants were positive that this agreement were important and had some positive impacts on the conflict situation, 14% of the positive responders opined that the informal peace agreements were very important and led to conclusion of conflicts. Among the negative responders, 12% were of the view that the informal peace agreement had no impact on the conflict situation between the two communities while 3% held the view that instead of being useful, the informal peace agreements worsened the conflict situation. The rest 24% of the survey participants were of the view that the informal peace agreements were important but were not sure of their effect on community conflict management. On the overall, the responses were positive and this is an indicator that the agreements were effective although to some members of the communities, not to the desired levels.

Table 4.2: Perception on the Informal Peace Agreement

	Worsens the conflict situation	No impact	Important but I'm not sure	Important and some positive impacts	Very important and conclude conflicts
What is your perception on the informal peace agreements?	3%	12%	24%	47%	14%

Source: Field Data, (2020)

Respondents were also asked their views regarding situation of conflict between the two communities before the informal peace agreements implementation. From the results of the analysis in Figure 4.9 45% held the opinion that there was moderate conflict before the implementation of the agreements, 20% were of the view that there was moderate peace before the implementation of the informal peace agreements, 28% opined that the was more conflict in the period preceding the implementation of the informal peace agreements and the rest 7% held that there was complete peace before

these peace agreements were implemented. The possible explanation of these outcomes is that the residents of the communities experienced sporadic conflict between them because there was no basis or platform for them to resolve their difference prior to the informal peace agreements.
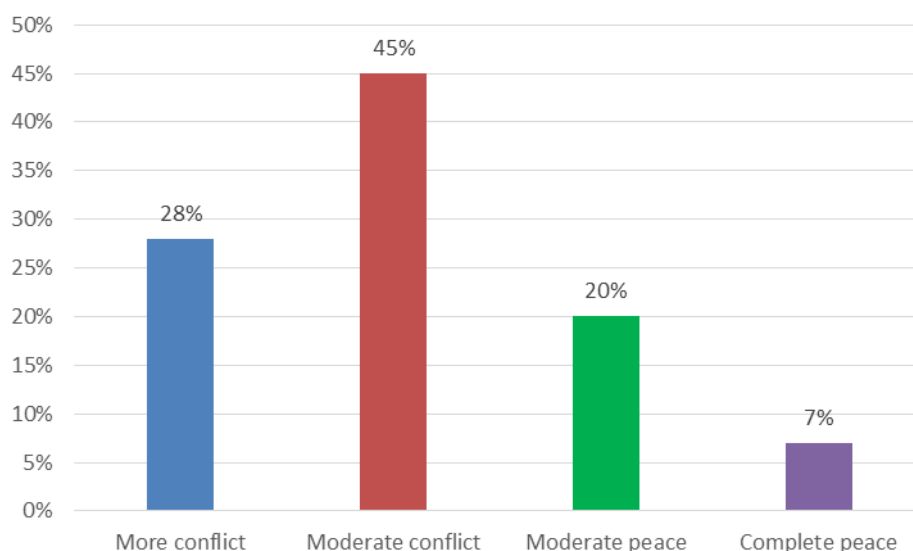

Figure 4.9: Situation of Conflict Before the Informal Peace Agreements Implementation
Source: Field Data, (2020)

As per the results presented in Figure 4.10, 40% of the survey participants were of the opinion that after the implementation of the informal peace agreements there was moderate peace, 29% held the view that there was complete peace between the two communities after the informal peace agreements were implemented to manage the conflict situation, 22% of the respondents felt that there was moderate conflict in the period following the implementation of this agreement while the rest 9% opined that after the implementation of the informal pace agreement to help manage the conflict situation there was more conflict between the two communities. These results possibly explain that the informal peace agreement signed between the two communities has been largely effective in addressing the conflict situation between the Borana and Gabra communities.
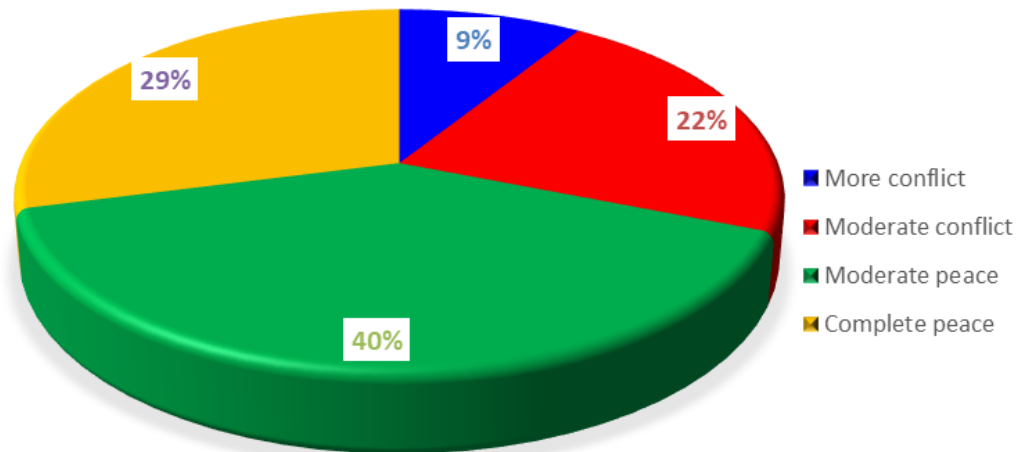
Figure 4.10: Situation of Conflict After the Informal Peace Agreements Implementation
Source: Field Data, (2020)

Table 4.3 presents results of effectiveness of the various informal peace agreements. With regard to enhanced equitable resource sharing, 3% of the respondents were of the view that this aspect has not been implemented, 13% opined that the aspect has been implemented but has not been effective, 26% indicated that this has been implemented but less effective, 44% held the opinion that enhanced equitable resource sharing has been implemented and has been effective while the rest 14% were of the view that the aspect has been implemented and very effective in conflict management between the communities of Borana and Gabra. This is an indicator that the informal peace agreement signed between the two communities was effective in ensuring that resources were equitably distributed among the communities.

Peaceful coexistence as a measure of effectiveness of the informal peace agreements was found to have been implemented and very effective by 27% of the survey participants. About 58% of the respondents were of the opinion that the peaceful coexistence has been implemented and effective while 13% held the view that this aspect of the informal peace agreement among the Borana and Gabra was implemented but effective nonetheless. On the other hand, 1% of the respondents were of the opinion that peaceful coexistence was implemented but not effective and an equivalent

proportion opined that this aspect has not been implemented as depicted in Table 4.3. Largely, according to these findings, conflict between the two communities was well managed hence peaceful coexistence between the two communities.

From the results in Table 4.3, 39% of the survey participants were of the opinion that sustained security was implemented and effective, a slightly less proportion of the respondents, 38%, opined that this aspect informal peace agreement was implemented but less effective, 14% found this aspect to have been implemented and very effective, 3% were of the opinion that sustained security was implemented but not effective while the rest 1% were of the opinion that this aspect has not been implemented. These findings, which generally show that sustained security has been moderately effective, can be explained by the one-off, irregular attacks that occur once in a while among the communities.

Table 4.3: Effectiveness of Various Aspects of Informal Peace Agreement

What is the effectiveness of the informal peace agreements on conflict management in your community with regard to the following aspects?;					
	Not implemented	Implemented but not effective	Implemented but less effective	Implemented and effective	Implemented and very effective
Enhanced equitable resource sharing	3%	13%	26%	44%	14%
Peaceful coexistence	1%	1%	13%	58%	27%
Sustained security	1%	3%	38%	39%	19%

Source: Field Data, (2020)

Figure 4.11 shows survey participants' responses with regard to their satisfaction implementation of the obligations of the informal peace agreement carried

out by the disputing parties with regard to conflict management. From the results, 46% of the respondents opined that the many obligations have been met by the two communities as promised, 20% were of the view that each community met its obligations fully and therefore they were satisfied, 23% of the survey respondents were of the opinion that the few obligations have been met by the Borana and Gabra communities while the rest 11% indicated that they were not satisfied with the implementation of the obligations. The implication from these results is that generally there was some level of satisfaction among the respondents with regard to application of the informal peace agreements to conflict management between the communities although the levels of satisfaction differed.
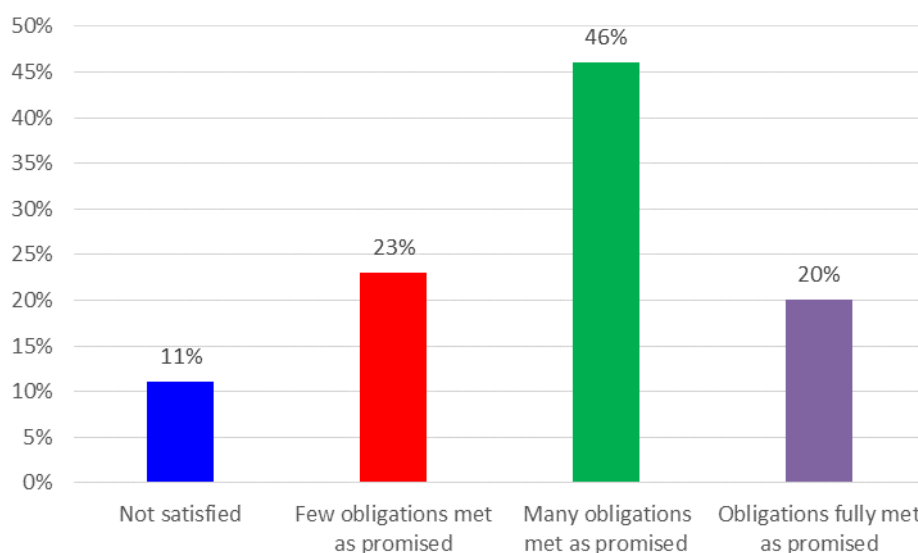

Figure 4.11: Satisfaction with the Implementation of the Obligations of the Informal Peace Agreement
Source: Field Data, (2020)

4.3.3 Challenges Facing Implementation of Informal Peace Agreements in Community Conflict

The last specific objective sought to examine some of the challenges which the two communities (Borana and Gabra) were facing in regard to informal peace agreements among their communities. The presentation of the findings under this objective was made under various conceptual parameters.

The findings presented in Figure 4.12 indicates that majority of the respondents, 86%, indicated that their respective communities have experienced challenges with regard to implementation of the informal peace management to conflict management between their communities. Conversely, 14% indicated that their respective communities have not experienced any challenges. The implication here is that in as much as the informal peace agreements may have been embraced, there are challenges being faced in implementation of the same.
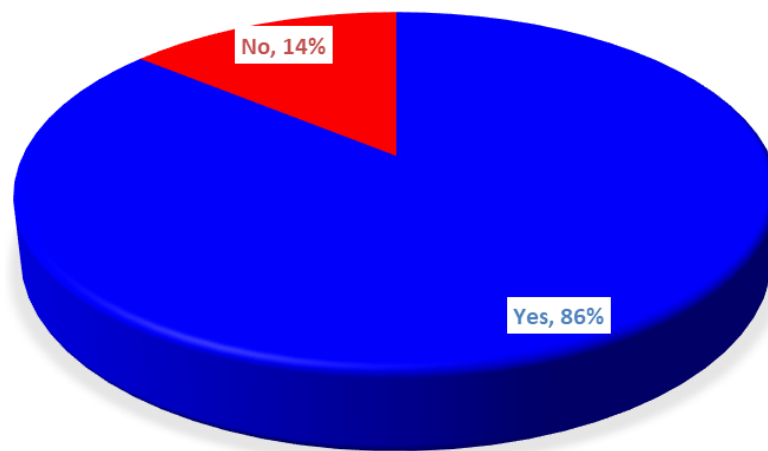

Figure 4.12: Community Encountering Challenges in Informal Peace Agreements
Source: Field Data, (2020)

Political ill will is another challenge that was identified by the respondents. Among these, 49% strongly agreed that political ill will was a challenge, 25% agreed that this was a challenge in the implementation of the informal peace agreement between the Borana and the Gabra, 15% were neutral with regard to this question. On the other end of the continuum 7% disagreed with that political ill will was a challenge and remaining 4% strongly disagreed that this was a challenge as depicted in Figure 4.13. It can be construed from these findings that lack of political will to implement the informal peace agreement signed by the two communities in conflict management.
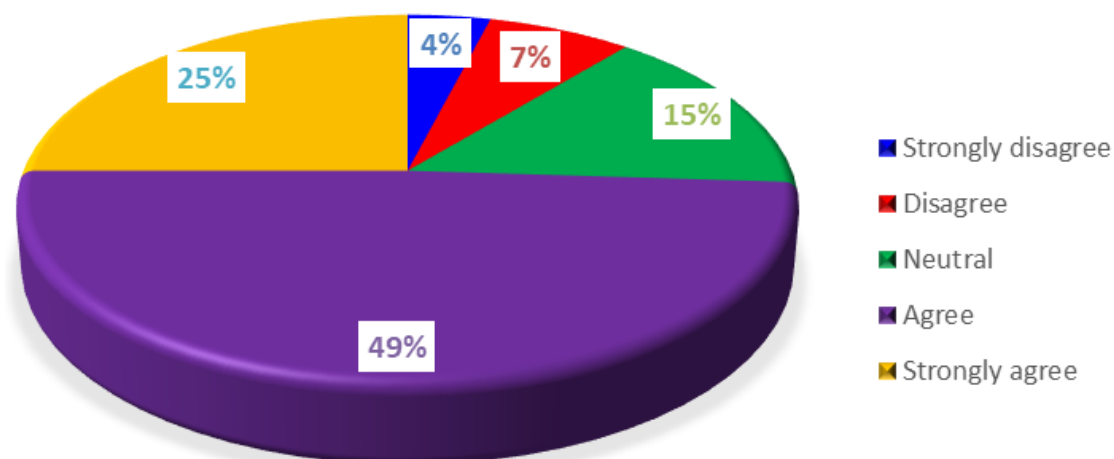
Figure 4.13: Political Ill Will as an Impediment to Implementation of Informal Peace Agreement
Source: Field Data, (2020)

The results depicted in the Figure 4.14 show that 48% of the respondents agreed that inadequate capacity to implement the informal peace agreement, 23% strongly agreed that inadequate capacity was a challenge in implementation of the agreement. About 13% of the survey participants were uncertain. On the other hand, 6% disagreed with the question statement and the rest 10% strongly disagreed that inadequate capacity to implement the informal peace agreement was a challenge in realizing successful conflict management. This probably is an indicator that as much the communities would like to implement the resolutions.
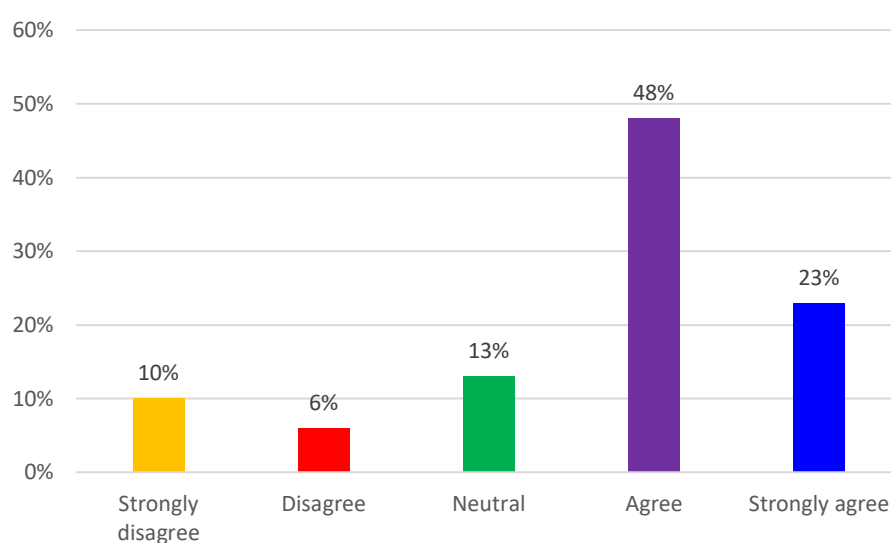

Figure 4.14: Inadequate Capacity as an Impediment to Implementation of Informal Peace Agreement
Source: Field Data, (2020)

Trust in the informal peace agreements appears to be a key challenge in the implementation of the informal peace agreement as show in Figure 4.15 where 29% of the respondents indicated that they do not trust the agreement at all, 48% trust the agreement partially while the rest 23% trust the informal peace agreement completely. The implication is that lack of trust in the agreement possibly derails the implementation of the agreement and subsequent challenges in conflict management between the two communities.
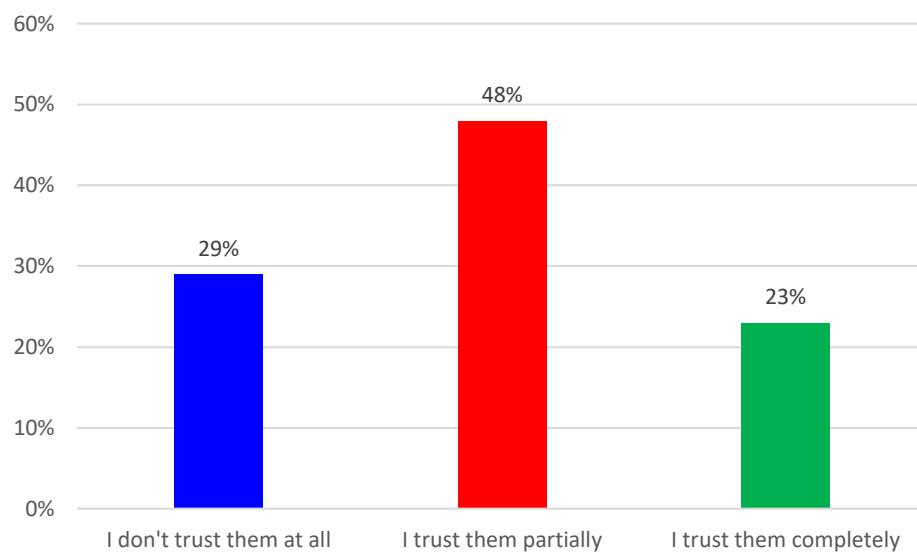
Figure 4.15: Trust in the Informal Peace Agreements Signed by the Communities
Source: Field Data, (2020)

Results presented in Figure 4.16 indicate that 49% of the respondents were of the opinion that political ill will affects implementation of the informal peace agreement between the Borana and Gabra to a moderate extent, 37% opined that this challenge affected implementation of the agreement to a great extent and 13% were of the opinion that due to poor political ill will the implementation of the agreement was affected to a small extent. The remaining 1% held the opinion that political ill will did not affect the implementation at all.

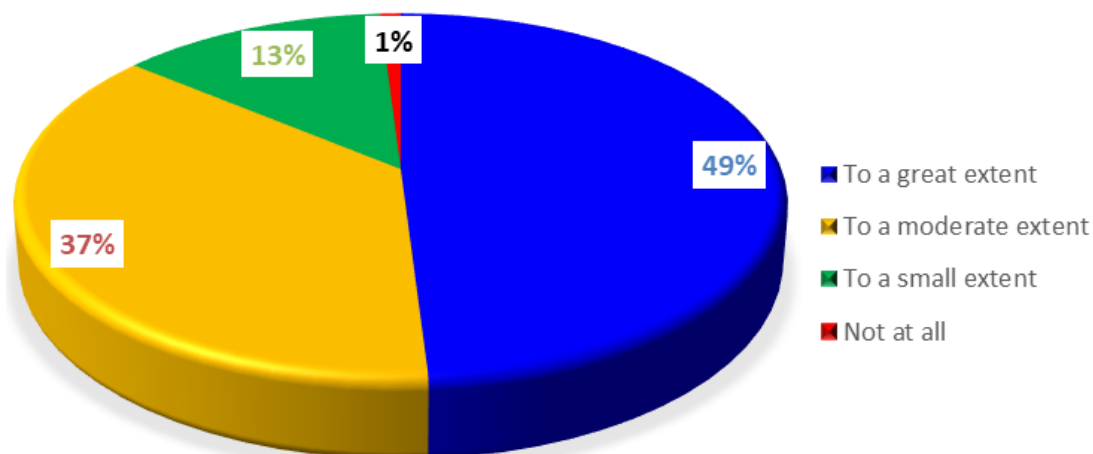Figure 4.16: Extent to Which Political Ill Will Affects Implementation of the Informal Peace Agreements
Source: Field Data, (2020)

According the outcomes of analysis presented in Figure 4.17, one third of the respondents, 33%, opined that inadequate capacity to implement the informal peace agreement in order to enhance conflict management between the two communities affected implementation to a moderate extent, 36% were of the view that this challenge affected the implementation to a great extent and 19% opined that this particular challenge affected the implementation of the informal agreement to a small extent. About 12% were of the view that this challenge did not affect the implementation of the informal peace agreement between the Borana and Gabra communities at all.
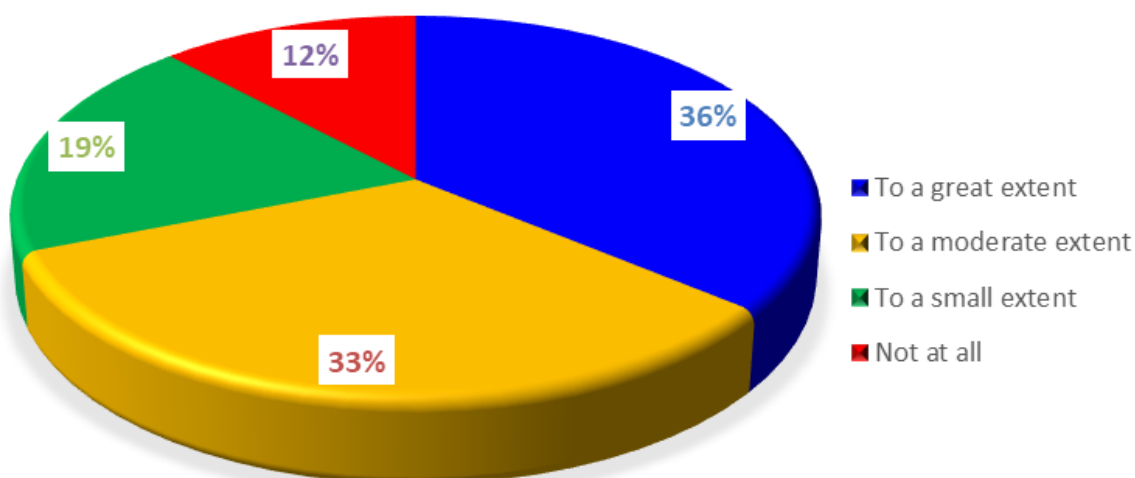

Figure 4.17: Extent to Which Inadequate Capacity to Implement Agreed Resolutions Affects Implementation of the Informal Peace Agreements
Source: Field Data, (2020)

With regard to the question on extent to which trust-building and sustenance affect implementation of the informal peace agreements between the two communities, 41% of the respondents were of the opinion that this challenge affects the implementation to a moderate extent, a slightly less proportion of the survey participants, 48%, had the opinion that trust-building and sustenance affected implementation of the agreement to a great extent, 9% opined that this challenge impeded successful conflict management between the two communities to a small extent while the rest 2% felt that trust-building and sustenance did not affect implementation of the informal peace agreement between the Borana and Gabra communities at all as shown in Figure 4.18.
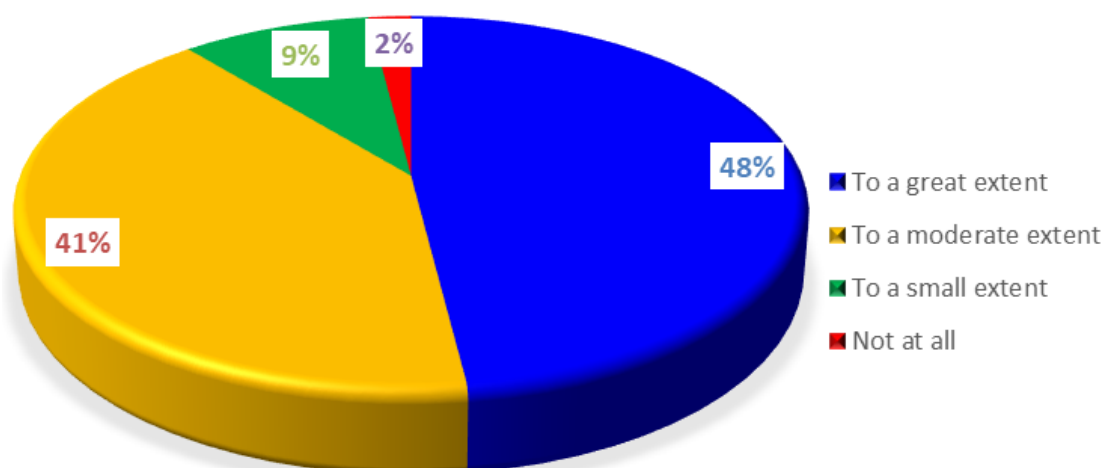

Figure 4.18: Extent to Which Trust-building and Sustenance Affects Implementation of Informal Peace Agreements
Source: Field Data, (2020)

Themes derived from one of the key informant interview noted that;

"Informal Peace accords in the Northern Kenya were born out of the necessity to curb the vicious cycles of conflicts, especially 1990s and 2000s that engulfed the region in protracted periods of ethnic violence as well as cattle rustling raids. A program officer with Mercy Corps, an international NGO working in the region, summarizes the conflict as cantered on the competition for grazing pasture and water, factors inherently exacerbated by marginalization and under-development, prolonged periods of drought, weak security policies, proliferation of illegal firearms, local and national leadership crises. Therefore, as the pastoralists move around looking for grazing lands and water, they enter into demarcated lands mutually marked as the preserves of another clan. He further elaborated that: "NGOs provided humanitarian assistance whenever the conflicts arose. However, we usually advocated for lasting and durable solutions through empowerment of the community leaders, community-arbitrated peace, as

well as negotiated use of the scarce resources instead fighting for these resources." (Key Informant 6)

A further key informant interview by one of the community policing members indicated that;

"Since the communities were fighting over grazing lands and water points, the elders and stakeholders to the peace council agreed that cattle herders moving from their community land to other pasture lands in the neighbouring communities should seek consent from the leaders (chiefs and elders) of the host community, graze their animals for the agreed time, and at the onset of rain leave the lands to go back to their community land. Most of the respondents revealed that among the widely known informal peace agreements such as Maikona Declaration significantly reduced the inter-communal conflicts over water and pasture resources." (Key Informant 7)

Another elder observed that by seeking consent, it assured the host community elders that the visiting herders were neither coming to claim grazing rights over their land nor would they settle on it permanently, but rather asking for temporary accommodation to shelter their animals from the drought witnessed over their land and return once the rains come back again. Besides, the strategy of the Declaration promoted good neighbourliness, accountability, and transparency between the host communities and the visiting herders in a way that enhanced customary norms on sharing water and pasture resources between two communities.

One of the local government officers confided that:

"…following the prevalent conflicts emanating from cattle rustling and armed fighting exacerbated by proliferation of illegal firearms in the region, the government security intelligence and police would patrol the region in helicopters issuing dire consequences to those involved in the conflicts, but nothing seemed to work until the signing of informal peace agreements. The community members respect their elders, and since the elders from the two communities had been involved in the negotiation of the Declaration, everyone in two communities had to abide by the pact lest they are cursed by the elders. Peace now prevails." (Key Informant 8)

Besides the challenges identified by the researcher and presented to the respondents, other challenges that were identified by questionnaire respondents as well as interviewees were poor communication programs, poor leadership and retrogressive cultural practices. Some of the survey participants were of the view that the signed peace agreement was never communicated extensively and effectively to the rest of the members of the community. The community leaders were also pointed out as a weak link in leading the members to accept and implement the informal peace accord. Retrogressive cultural practices such as failure to involve women and young adults in the peace process from the onset was also blamed for the slow and incomplete adoption and implementation of the Maikona and Walda informal peace agreement in the Borana and Gabra communities.

CHAPTER FIVE
DISCUSSIONS, SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The study sought to evaluate the contribution of informal peace agreement on community conflict management among the Borana and Gabra communities in Marsabit County, Kenya. Data was collected through questionnaires which were distributed to the study respondents as per to the target. The study results was tabulated and coded represented and analysed through descriptive techniques. Thereafter, the findings were presented utilizing charts and tables. Subsequently, this chapter presented the summary of findings and arrived conclusions at as well recommendations presentations made as well as suggestions for further research studies.

5.2 Discussions

5.2.1 Mechanisms of Informal Peace Agreements Employed in Community Conflict Management

Mechanisms of establishing peace agreements are one of the important determinants of whether the peace accords will succeed or not. Therefore, the parties to the peace process, especially the neutral actors who are trying to broker the peace deal, must from the onset get it right on the mechanisms that they intend to use. As it came out from this study and consistent with the findings of and Dickie (2015), building solid negotiation foundations is an integral mechanism of the informal peace agreements. Establishing trust at the negotiation table is crucial and there is no better way of achieving this than creating solid foundation where all members feel comfortable and feel trusted by their opponents as well as the persons midwifing the peace agreement process. In high-stakes situations such the one that lead to the peace agreement between the Borana and the Gabra, trust is particularly be elusive. However, with time and depending on how the negotiations progress, trust will naturally build in the conflicting parties and they will be more willing to offer concessions, accept some trade-offs and

offer some information which they consider confidential. In addition to building trust among all the parties to the negotiation, a solid foundation is quite essential for building confidence in the disputing parties which in effect leads to creating a good relationship between the conflicting parties. It is important to appreciate that after the peace agreement has been signed, strong relationships need to exists between the conflicting parties and the same must be translated to other members of the society who were not on the negotiating table. The strong foundation therefore helps in creating this strong relationship bond that eases tension between the disputants and enhances conflict management.

Saliternik (2016) also determined that democratization of the negotiating table is important in peace agreements whether formal or informal as was the case with the Maikona and Walda Peace Agreement. The findings of this study showed that the cultural setting of both the Borana and Gabra communities does not permit women and young adults to be involved in any sort of negotiation including peace negotiations. This practice has the potential danger of leaving out some issues in the peace agreement or making it difficult for the discriminated parties to buy in and implement the resolutions of the negotiations willingly. Therefore, it is critical for all major and relevant stakeholders to the peace process to be given space at the negotiating table (Adetula et al, 2018). This is what democratization of the negotiation table is all about, because promoting democratic peace agreements means ensuring that all the constituencies from all the communities represented at the table. In the Borana and Gabra communities context for example, women and the young adults would bring to the table issues that are fundamental and raise issues that may not otherwise be on the informal peace agreement agenda.

Peace agreements cannot be established when violence and war is ongoing. Equally, there is no way resolution can be implemented when bad blood still exists between the conflicting parties. Cease fire agreement is therefore crucial mechanism of both formal and informal peace agreements. This agreement, which is also referred to as establishment of truce involve bringing the parties to a conflict to agree on cessation of violence before negotiation of peace agreements can commence. Conflict parties must also seek to prevent of violence once truce is the established resurgence. The third parties, usually the mediators, are very essential with regard to this mechanism because they are the ones who define the rules and modalities for conflict parties to stop fighting and get the disputants to agree to the established rules of cessation of hostilities. An important mechanism of peace agreements, cease fire agreements must not be short-term based (Schernbeck & Vimalarajah (2017). Instead they should be crafted in such a way that they are part of the longer-term peace and security transformation objectives, meaning that the truce agreements must be considered by the disputants and the third parties for strategic reasons. The findings in the case of Myanmar demonstrate how cease fire can be used to quell tension and reduce violence while laying the foundation of peace agreements (Minoletti & Sandi, 2018).

5.2.2 Effectiveness of Informal Peace Agreements in Community Conflict Management

The basis on which is a project or a programme is usually assessed is its ability to lead to certain intended outcomes or objectives. Those that achieve the intended goals are labelled effective or successful while those that do not live to expectations are normally considered ineffective. The same case applies to the informal peace agreement in this study in relation to the goal of enhancing community conflict management between the Gabra and the Borana communities of northern Kenya. While realization of peaceful coexistence between the Borana and Gabra communities remained elusive

for a long period of time, the resolution by the representatives of the two communities to come together and sign a peace accord marked an in important step toward conflict management between the communities. Akin to the findings of Molloy and Bell (2019), peace agreements have been proven to be pivotal in ending crises among warring factions across the world. On the whole, the findings of this study suggest that the Maikona and Walda Peace Declaration signed between the Gabra and the Borana communities in July 2009 has been effective over the years in addressing issues of conflict that bedevilled the two communities before the informal peace agreement was signed. One of the basis for assessing the effectiveness of the informal peace agreement in this study was enhanced equitable resource sharing. Traditional culture coupled with growing population and thinning natural economic resources continued to raise the spectre of pressure on the available economic resources. In such a context, questions relating to fair distribution among the communities were bound to rise with each of the two communities wanting the best for itself. The result of this would be constant sporadic conflict between the two communities from time to time due to increasing social inequalities between the communities. Implementation of the resolutions of the peace agreement has seen the two communities benefit equitably in the sharing of and this has led to better management of conflict between the two communities ever since. As established by El Saman (2008) and Chivasa (2017), through informal peace agreements communities have made efforts to promote the inalienable constitutional rights of their counterparts to benefit from natural resources while at the same time safeguarding the need for the two communities, the Gabra and the Borana, to live, side by side, in a conflict free society. Further, the benefits accruing from the exploitation of economic resources found within the communities have in turn benefitted the lives

of the concerned people through improved livelihoods for overall development of the Marsabit County.

What the study has also determined is that through informal peace agreements, conflicts between warring factions also be successfully managed and peaceful coexistence between them enhanced. Successful conflict management between communities such as the Gabra and Borana require that as far as possible and at all times, each community respects the territorial integrity of the other. Land and economic resources in the northern Kenya being almost entirely owned by communities, each community is highly protective of its resources and space (Adan & Pkalya, 2006). Attempts by another community to invade the space and resource of the other have therefore mainly been the causes of conflicts between the two communities. With the signing of the informal Maikona and Walda Peace agreement, the two communities resolved not steal livestock and indeed other resources from each other and that stringent punishment would be meted on individuals found guilty. As a results, the cattle raids and theft significantly went down thereby illustrating the effectiveness of the informal peace agreement in significantly reducing conflicts between the Borana and Gabra.

As a result of reduced cattle raids and equitable sharing of resources, the findings of the study show that that peace agreement has been effective in enhancing security in Marsabit County especially between the Gabra and Borana communities. Since its adoption in 2009, the conflicts between the two communities have been better managed as evidenced by decreasing cases of insecurity. Working collaboratively, elders and other actors in the region such as the national government have been pivotal in sustaining peace and security in the long-term (Odendaal, 2010). Besides other formal measures taken by the county and national government institutions, it has come

out form the study that informal peace agreements, just like the formal ones, can provide a reliable framework for sustainable security systems if, from the onset, the mechanisms and the resolution arrived at are objective and take care of all the interested parties.

5.2.3 Challenges Facing Implementation of Informal Peace Agreements in Community Conflict

Despite the effectiveness of the Maikona and Walda informal peace agreement signed between the Borana and the Gabra more than ten years ago, the journey to successful community conflict management between the two communities has not been without its fair share of challenges. As one may have anticipated, lack of political will by the politicians in Marsabit County drawn from the two communities has been a major obstacle in the race to end conflict between these two communities of northern Kenya. Beginning with political interference, it is imperative to acknowledge from the onset that political involvement in peace agreements can be constructive or destructive, either proper or improper. In less democratically developed nations like Kenya, this largely on what is at stake for, first the politician, and secondly for the politician's community. In countries like Kenya, where politics remain largely immature and based on mainly on ethnicity than nothing else, constructive and proper involvement of politicians is a rarity. As established by Adetula et al (2018) and consistent with the findings of this study, interference by politicians in the peace processes, whether formal or informal, jeopardizes the success of the peace agreements between and among communities. Since its inception and from time to time, the Maikona and Walda Peace Declaration has been subjected to varying levels of interference from politicians considering irregular periodic conflicts experienced between the two communities since the informal peace agreement came into being in July 2019. These conflicts have mostly been experienced in the immediate periods preceding and following general and

even local elections in Marsabit County. With politicians trying to win the hearts and votes of the electorates, some of them go to unethical and unprofessional extents of stoking conflict between the Borana and the Gabra. For instance, the informal peace agreement prohibits individuals from one community from making inciting remarks against the other. However, because of their influence and position, the politicians more often than not get away with such provocative pronouncements and actions that undermine the spirit of the Maikona and Walda Peace Declaration. Hence, political interference influences the community conflict management efforts brought about by informal peace agreements.

Capacity to fully and effectively implement the peace agreement depends considerably on availability of adequate financial, material and human resources. As revealed in the demographic information of the survey respondents, the education levels among the people from the two communities and indeed Marsabit County is, by and large, low. This implies that the human skills such as cognitive ability of the majority of the population to remain faithfully to the resolutions of the agreement and to implement it faithfully also remains low. Additionally, the demographic information revealed that economic activities in the among the two main protagonist communities of this study, the Borana and the Gabra, are largely pastoralism and other low level economic activities. The implication therefore is that these communities do not have the economic power to effectively implement the agreement and are for the most part reliant on donors and the government to help them implement the declaration. According to Zistel (2008), there is a clear inadequacy or absence of relevant and reliable framework and mechanism to effect what the elders and other community leaders have agreed on. Some awards from the informal peace agreements are very hard to basically implement since they need adequate technical skills, resources, abilities and

knowledge which the elders do not have. Sometimes the award may lead to additional conflicts and tensions. In the respect of the reinforcements, communal practices exclusion, communal excommunication as well as exorbitant fines would make the offender hopeless and vulnerable.

As established by Kelman (2005), recognizing how trust affects relationships of people in the community and success in the implementation of peace agreements is fundamental. Among the three challenges presented to the respondents, trust-building and sustenance came out as the second most challenging aspect to the aspect after political ill will in the adoption and implementation of the Maikona and Walda Peace Declaration towards community conflict management between the Borana and the Gabra. Despite the agreement having been existence for more than ten years now, the irregular sporadic attacks between the two communities tend to erode trust that has been built over time and sow seeds of mistrust. Once mistrust is sown, confidence in the declaration and support for document begins to wane and chances of the parties to the peace agreement to relapse into violence increases.

5.3 Summary of Main Findings

Instead of relying exclusively on formal peace declarations, informal peace agreements can be explored as an avenue of managing conflicts within and between conflicting communities. The objective of this study was to determine the contribution of informal peace agreement on community conflict management between the Borana and Gabra communities of Marsabit County in Kenya. Specifically, the study intended to answer questions on mechanisms of informal peace agreements and effectiveness of peace agreements in conflict management. Additionally, the research study intended to establish the challenges facing informal peace agreements and in the process provide suggestions on how such challenges can be overcome. To answer these study questions,

the data from questionnaires and interview schedules collected from the relevant actors in the county was analysed.

With regard to the mechanisms of informal peace agreements, the study established that building solid negotiation foundations, democratizing the negotiating table and cease fire agreements are fundamental means and structures on which informal accords should be founded or brought about. This is because this because effectiveness of these informal declarations, just like formal declarations, rely on inclusivity of all persons as well as contentious issues, agreement to put weapons down before negotiations can begin and providing equal opportunities to all the disputants to air their grievances without any fear or coercion.

The findings also indicate that so far, despite the numerous challenges discussed herein and others highlighted, the Maikona and Walda informal peace agreement between the Gabra and Borana has been effective in enhancing community conflict management as measured by enhanced equitable resource sharing, peaceful coexistence and sustained security in this study. Since the adoption of the agreement, there has been marked improved in the sharing of natural economic resources between the two communities and this has been instrumental in understanding and resolving conflicts between the Borana and the Gabra. Additionally, the informal peace agreement has notably contributed to peaceful coexistence among the members of the two communities for over a decade that the declaration has been in place. Since most of the conflicts resulted from unfair distribution of resources, understanding the situation through conflict management has been very important in enhancing peace between the communities thereby remarkably improving the security situation in the regions inhabited by the two communities in Marsabit County.

Political interference have over the years been a main challenge in as far as execution of the Maikona and Walda Peace Declaration is concerned. Inflammatory remarks made by politicians from both sides of the divide from time to time has eroded some of the gains made in managing conflict between the Gabra and Borana through the informal peace accord. After political ill will, difficulties in sustaining trust and regaining lost trust between the two communities has been a major challenge in conflict management as well. The study also established that because of the low levels of education and the nature of economic activities the two communities engage in, they find it challenging to fully implement the informal peace accord signed between the two communities.

5.4 Conclusions

Informal peace agreements considerably contribute to community conflict management. These agreements noticeably have positive effects on conflict management in communities and are effective in mitigating or eliminating conflicts in societies. It is however important to mention that the right mechanisms must be put in place for the agreements to have desired outcomes. Additionally potential challenges to these accords should be rightly anticipated and addressed. Those challenges that arise over the implementation phase should also be identified and effectively addressed in order to better manage conflicts and promote peaceful coexistence among communities that have been in conflicts with each other.

5.5 Recommendations

In view of the findings of this study, the study recommends that the informal peace agreements should be pursued and annexed with the formal systems in order to enhance management of conflicts in societies. It is also recommended here that necessary support in resource allocation and capacity building trainings on peace

building and conflict resolution should be implemented in the county in order to boost conflict management efforts created by the informal peace agreements while at the same time reducing social strife. Recording of the peace negotiation proceedings should be supported so as to create the institutional memory such that they can be used as reference and example in promoting conflict resolutions in other communities and enhance local jurisprudence's development. The national and county governments should support the diversification of the economic activities such that pastoralist communities can engage in agriculture and reduce the competition for the herding resources. Further, relevant government agencies and institutions such as the Truth Justice and Reconciliation Commission should be involved in the crafting and implementation of the informal peace agreements. Politicians and other influential people in the society should be warned and where necessary punished punitively whenever they engage in activities that undermine informal peace agreements and the related efforts conflicts management.

5.6 Areas of Further Research

Further studies can be carried out on durability of peace agreements and factors that determine the durability. Studies can also be conducted on the possibilities and practicability of conversion of the informal peace agreements and subsequent legalization of the agreements. Another related area where a research study can be carried is on the socio-cultural contexts that inform the technical and traditional approach to constitutional reforms. The findings of such studies can be used as a guide towards adoption of the informal peace agreements to render justice to the concerned communities and maintain order and peace. A comparative study analysis can be conducted on different inter-communal and inter-tribal conflicts in various regions in Kenya, which can further reveal how other informal peace agreements are responding

to conflict management. The lessons to be learnt from the comparative analysis can inform on viable and better solutions on contribution of informal peace agreements to conflict management. Lastly, looking at the sample size, the study narrowed down to smaller number of respondents. Probably, future research could include a wider sample with professionals in the field of informal peace agreements, which would enable the studies to come up with different data after all and bring out other informed conclusions.

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APPENDICES

Appendix I: Transmittal Letter

Africa Nazarene University,

P.O. Box 53067-00200.

Nairobi, Kenya.

Dear Respondent,

RE: REQUEST FOR DATA COLLECTION

I Halima Mohammed Adan , a Masters student in Governance, Peace and Security, in the Department of Peace and Conflict Studies of Africa Nazarene University, wish to undertake a study on: "the contribution of informal peace agreements on community conflict management among the Borana and Gabra communities in Marsabit County, Kenya. It is in my humble submission and request that you fill in the questionnaire and participate in this study with utmost faith and correctly without any fear. The information collected will be used for academic purpose only and all confidentiality will be highly maintained.

Thank you in advance.

Yours sincerely,

Halima Mohammed Adan

Appendix II: Research Questionnaire

Dear Respondent,

My name is Halima Mohammed Adan, A Masters of Governance, Peace and Security student from Africa Nazarene University. This study seeks to evaluate the contribution of informal peace agreement on community conflict management among the Borana and Gabra communities in Marsabit County. Your responses will be handled with integrity, confidentiality, and your name(s) is optional and shall not appear in any part of this research. The data is for academic purposes and shall not be used for other purposes. The data storage will be safe guarded to ensure there is no access to third party unless with a court order from the relevant bodies. Thank you for participating in this research.

Section A: Socio-demographic Information

1. What is your gender?

   Male [ ]   Female [ ]

2. Which ethnic community to you belong?

   Borana [ ]   Gabra [ ]   Other [ ] (please specify) _____

3. What is your age bracket?

   18 - 27 years [ ]   28 - 37 years [ ]   38 - 47 years [ ]

   48 - 57 years [ ]   58 - 67 years [ ]   68 years and above [ ]

4. Highest education level of formal attained.

   No formal education [ ]

   Primary [ ]

   Secondary [ ]

   College (Diploma) [ ]

   University (Degree) [ ]

University (Doctorate) [ ]

Other (please specify) [ ] _____

5. Which economic activity to you engage in?

Not employed [ ]

Livestock keeping (pastoralist/non-pastoralist) [ ]

Bee keeper [ ]

Crop farmer [ ]

Fishing [ ]

Shop owner (wholesale/retail) [ ]

Employed in production firm [ ]

Section B: Mechanisms of Informal Peace Agreements Employed in Community

Conflict Management

6. How would you rate the importance of the following mechanisms of informal peace

agreements to your community in conflict management?

a) Building solid negotiation foundations

Very unimportant [ ]

Unimportant [ ]

I'm not sure [ ]

Important [ ]

Very important [ ]

b) Democratizing the negotiating table

Very unimportant [ ]

Unimportant [ ]

I'm not sure [ ]

Important [ ]

Very important [ ]

c) Cease fire agreements

Very unimportant [ ]

Unimportant [ ]

I'm not sure [ ]

Important [ ]

Very important [ ]

7. Building solid negotiation foundations is important for effective conflict resolution in my community.

Strongly disagree [ ]

Disagree [ ]

Neutral [ ]

Agree [ ]

Strongly agree [ ]

8. Democratizing the negotiating table is a critical undertaking towards understanding the causes of conflict in my community.

Strongly disagree [ ]

Disagree [ ]

Neutral [ ]

Agree [ ]

Strongly agree [ ]

9. In the informal peace agreements, establishment of cease fire agreements is important in conflict management in my community.

Strongly disagree [ ]

Disagree [ ]

Neutral [ ]

Agree [ ]

Strongly agree [ ]

Section C: Effectiveness of Informal Peace Agreements in Community Conflict Management

10. What is your perception on the informal peace agreements?

Worsens the conflict situation [ ]

No impact [ ]

Important but I'm not sure [ ]

Important and some positive impacts [ ]

Very important and conclude conflicts [ ]

11. In your community what was the situation of conflict before the informal peace agreements implementation?

More conflict [ ]

Moderate conflict [ ]

Moderate peace [ ]

Complete peace [ ]

12. In your community what was the situation of conflict after the informal peace agreements implementation?

More conflict [ ]

Moderate conflict [ ]

Moderate peace [ ]

Complete peace [ ]

13. What is the effectiveness of the informal peace agreements on conflict management in your community with regard to the following aspects?;

a) Enhanced equitable resource sharing

Not implemented [ ]

Implemented but not effective [ ]

Implemented but less effective [ ]

Implemented and effective [ ]

Implemented and very effective [ ]

b) Peaceful coexistence.

Not implemented

Implemented but not effective [ ]

Implemented but less effective [ ]

Implemented and effective [ ]

Implemented and very effective [ ]

c) Sustained security.

Not implemented [ ]

Implemented but not effective [ ]

Implemented but less effective [ ]

Implemented and effective [ ]

Implemented and very effective [ ]

14. Are you satisfied with the implementation of the obligations of the informal peace agreement carried out by the parties to the conflict?

Not satisfied [ ]

Promises but does not work [ ]

Few obligations met as promised [ ]

Obligations fully met as promised [ ]

Section D: Challenges Facing Implementation of Informal Peace Agreements in Community Conflict

15. Has your community ever encountered any challenges with regard to application of the informal peace agreements to conflict management between the Borana and Gabra?

    Yes [ ]   No [ ]

16. Political ill will impedes implementation of informal peace agreement thus jeopardizing conflict management.

    Strongly disagree [ ]

    Disagree [ ]

    Neutral [ ]

    Agree [ ]

    Strongly agree [ ]

17. Despite formulation and signing of informal peace agreements, inadequate capacity to implement them affects negatively the conflict management efforts.

    Strongly disagree [ ]

    Disagree [ ]

    Neutral [ ]

    Agree [ ]

    Strongly agree [ ]

18. How do you trust the informal peace agreements signed in your community?

    I don't trust them at all [ ]

I trust them partially [ ]

I trust them completely [ ]

19. To what extent do the following challenges affect implementation of the informal peace agreements aimed at conflict resolution in your community?

a) Political ill will

To a great extent [ ]

To a moderate extent [ ]

To a small extent [ ]

Not at all [ ]

b) Capacity to implement agreed resolutions

To a great extent [ ]

To a moderate extent [ ]

To a small extent [ ]

Not at all [ ]

c) Trust-building and sustenance

To a great extent [ ]

To a moderate extent [ ]

To a small extent [ ]

Not at all [ ]

20. In your view, what other challenges do informal peace agreements face in conflict management in your community?

_____

_____

Thank you for your participation
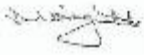
Appendix III: Key Informant Interview Schedule

My name is Halima Mohammed Adan, A Masters of Governance, Peace and Security student from Africa Nazarene University. This study seeks to evaluate the contribution of informal peace agreement on community conflict management among the Borana and Gabra communities in Marsabit County. Your responses will be handled with integrity, confidentiality, and your name(s) is optional and shall not appear in any part of this research. The data is for academic purposes and shall not be used for other purposes. The data storage will be safe guarded to ensure there is no access to third party unless with a court order from the relevant bodies. Thank you for participating in this research.

1. Are you aware/informed of the Maikona and Walda Peace Declaration, an informal peace agreement that was signed between the Gabra and Borana communities in the year 2009? Please expound on you knowledge of it.

2. In your view, how do the following mechanisms of informal peace agreements affects community conflict management between the Gabra and Borana in Marsabit County?

   a) Building solid negotiation foundations

   b) Democratizing the negotiating table

   c) Cease fire agreements

3. How effective do you think the Maikona and Walda Peace Declaration has been effective towards community conflict management with regard to;

a) Equitable resource sharing

b) Peaceful coexistence

c) Sustained security

4. Comment on the following challenges facing implementation of the Maikona and Walda Peace Declaration towards community conflict management among the two communities.

   a) Political ill will

   b) Capacity to implement agreed resolutions

   c) Trust-building and sustenance

5. What other challenges do you think have affected/continue to affect the implementation of the Maikona and Walda Peace Declaration towards management of conflict between the Borana and Gabra ethnic communities?

Appendix IV: NACOSTI Research Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 530572

Date of Issue: 31/August/2019

RESEARCH LICENSE

This is to Certify that Ms., Halima Adan of Africa Nazarene University, has been licensed to conduct research in on the topic: The contribution of informal peace agreement in conflict mangent: case study of maikona declaration in kenya. for the period ending : 31/August/2020.

License No: NACOSTI/P/19/682

530572

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

Verification QR Code

NOTE: This is a computer generated License. To verify the authenticity of this document,
Scan the QR Code using QR scanner application.

Appendix V: Marsabit County Research Approval Permit

P.O. BOX 384-60500, Marsabit

Department of Administration, Coordination, Cohesion and ICT.

Date: 14th August, 2019

TO: WHOM IT MAY CONCERN

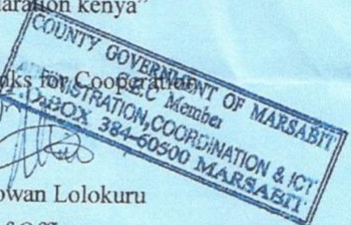**RE: PERMISION FOR DATA COLLECTION BY HALIMA MOHAMMED STUDENT No. 16SO3DMGP013.**

The above named person is a student in Africa Nazarene University, who is pursuing masters in peace security and governance.

This is therefore, to request, your office to give her necessary support for her to undertake the research titled contribution of informal peace agreement in conflict management, case study, "maikona declaration kenya"

Thanks for Cooperation

Nalowan Lolokuru

Chief Officer,

Administration Coordination, Cohesion and ICT.

Appendix VI: ANU Research Introductory Letter

AFRICA NAZARENE
U N I V E R S I T Y

9th July, 2019

TO WHOM IT MAY CONCERN

Adan, Halima Mohammed 16S03DMGP013 is a bonafide student at Africa Nazarene University. She has finished her course work and has defended her thesis proposal *entitled "The contribution of informal peace agreement in conflict management: A case study of Maikona declaration in Kenya*

Any assistance accorded to her to facilitate data collection and finish her thesis is highly welcomed.

Prof. Orpha Ongiti
DVC – Academic Affairs
D. V. C. ACADEMIC
AFRICA NAZARENE UNIVERSITY
P. O. Box 53067
Nairobi, Kenya.
Africa

Appendix VII: Map of Study Site
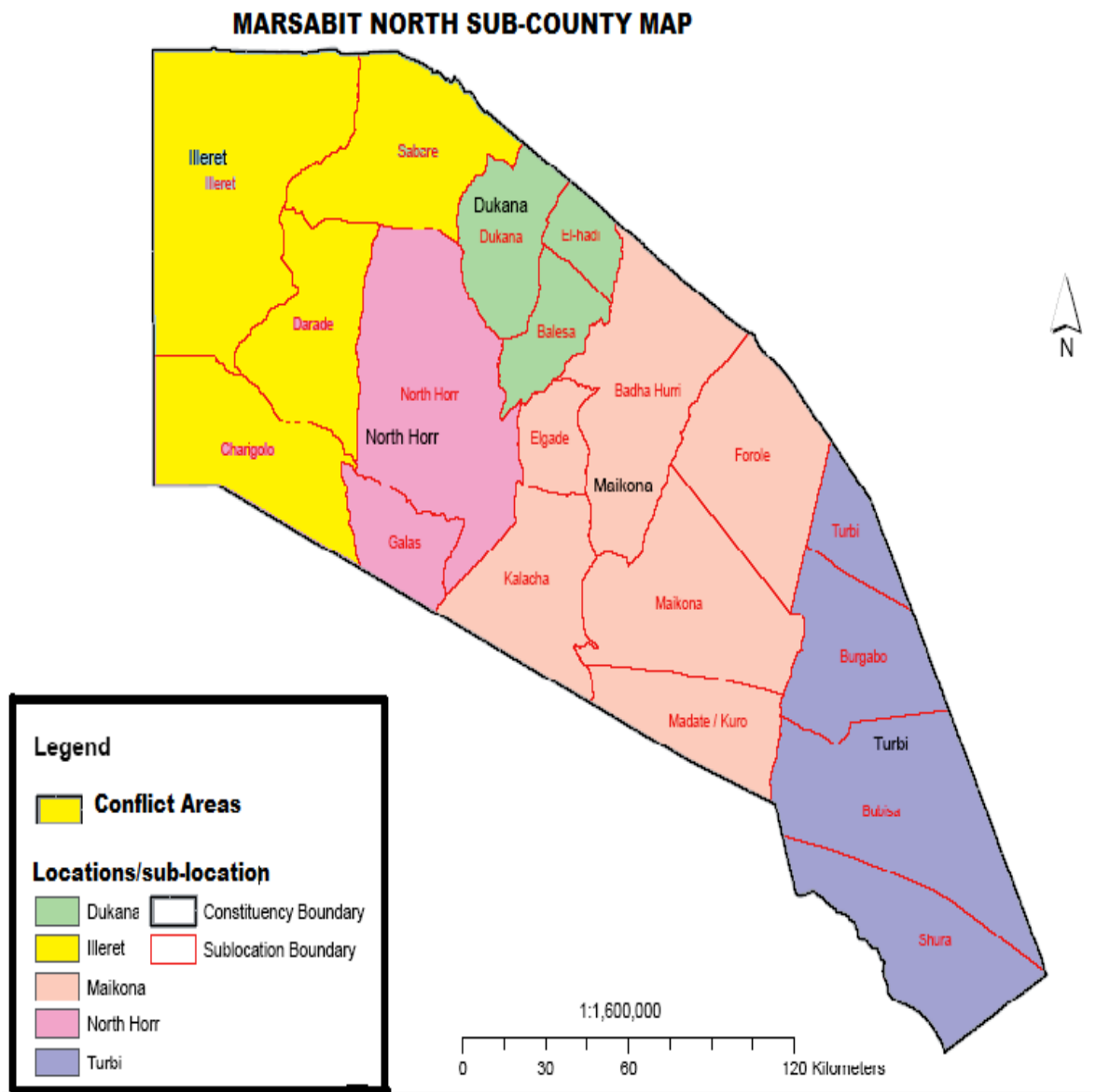
Source: Survey Society of Kenya (2019)