



<b>Country/entity</b>	Kenya
<b>Region</b>	Africa (excl MENA)
<b>Agreement name</b>	Nakuru County Peace Accord
<b>Date</b>	19 Aug 2012
<b>Agreement status</b>	Multiparty signed/agreed
<b>Interim arrangement</b>	Yes
<b>Agreement/conflict level</b>	Intrastate/local conflict

### **Kenyan Post-Electoral Violence (2007 - 2008)**

The conflict emerged as post-election violence. After the incumbent President Kibaki was declared the winner of the Kenyan presidential elections in December 2007, complaints of fraud and a structural disadvantage affecting his competitor Raila Odinga led to outbreaks of severe ethno-political violence. After the first incidents in the Rift Valley region, mainly directed against the Kikuyu ethnic group – the traditional powerbase of Kibaki – the fighting spread to the cities of Nairobi and Mombasa. After two months, Kibaki and Odinga agreed on a power-sharing agreement that granted Odinga the post as a Prime Minister and ended the violence.

Close

Kenyan Post-Electoral Violence (2007 - 2008)

<b>Stage</b>	Framework/substantive - partial
<b>Conflict nature</b>	Government
<b>Peace process</b>	Kenya peace process
<b>Parties</b>	Representatives of the Agikuyu community; Representatives of Kalenjin community; Representatives of other communities in Nakuru County

Also: Co-chairs of the Elders Committees: Mr Samuel Maigua, Hon Wilson Leitich; Patrons: Daniel Kamau Kanyi EBS, Gideon Toroitich EBS; Coordinators (Secretariat): Maina Muhai, Andrew Yatich; Founders: Ndungu Gaithuma, Joshua K Toroitich; Civil Society Groups: Youth, Women, Civil Society, Business Community; County Peace Monitor

<b>Third parties</b>	Criteria listed for Witness, Joining Signatories and Welcoming Signatories. List of potential additional signatories: Community chairs: Abaluhya, Abagusii, Akamba, Ameru, Luo, Maasai, Mijikenda, Ogeik, Somali, Turkana; District Chairs (by Community): Bahati, Gilgil, Kuresoi, Nakuru, Naivasha, Molo, Njoro, Rongai, Subakai
<b>Description</b>	This agreement aims to end long-running communal and election-related violence within the Nakuru County. It includes the following provisions: 1. purpose, 2. acknowledgement of causes and consequences of violence, 3. their code of Conduct, 4. follow-up, 5. dispute resolution, 6. Relationships with other processes and institutions, 7. Review of this Accord, 8. Walking forward.

**Agreement document** [KE\\_120819\\_NakuruPeaceAccord.pdf \(opens in new tab\)](#) | [Download PDF](#)

### Local agreement properties

<b>Process type</b>	Formal structured process
<b>Rationale</b>	Part of the initiatives initiated by the National Steering Committee on Peace Building and Conflict Management (NSC) and the National Cohesion and Integration Commission (NCIC). Supported by Centre for Humanitarian Dialogue (HD).
<b>Is there a documented link to a national peace process?</b>	Yes
<b>Link to national process: articulated rationale</b>	Part of the local peace process initiatives driven by the NSC and the NCIC following the post-electoral violence in 2008, although the accord also highlights electoral violence in Nakuru County in 1992, 1997, and 2002.
<b>Name of Locale</b>	Nakuru County
<b>Nature of Locale</b>	Region
<b>GPS Lat/Long (DD)</b>	-0.649198, 35.586590
<b>Participant type</b>	Central state actor Local state actor International or transnational actor Domestic religious organisation/leader or other elder Local community/civilian group(s)/civil society organisations Regional state actor
<b>Mediator, facilitator or similar</b>	Mediator or similar referred to

**Mediator (references)** Secondary reports states that the process was facilitated by the NCIC, the NSC, and Joyce Neu of Centre for Humanitarian Dialogue.

**Type of mediator/facilitator/similar** Central state actor Domestic religious organisation/leader or other elder International or transnational actor

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**Local issues**

**Ritual/prayer and process (including use of scripture)**

Page 2, 1. Purpose

e. Trust is the centerpiece of peace. We acknowledge that we each suspect and sometimes fear each other's motives, actions and even some of our traditions. We are determined to earn trust in and between our communities. We do not pretend that the paths will be easy and we do not have all the answers. But in humility, with God's grace and blessings, we make this Accord in our determination to heal, to learn, and to prevent further violence.

## Grievance List

Page 3, 2. Acknowledgement of causes and consequences of violence

a. Some of the events and changes relevant to violence in our community have deep historical and socio-economic roots, reflected in differing degrees in specific localities. Whilst not every situation is identical, common features have included our different traditions of pastoralism and agricultural farming, patterns of settlement, ownership and economic development generally. We share many natural resources, including pastures and rivers. Competition over the use of resources, has produced claims that have been difficult to reconcile. This has produced claims of injustice, on all sides, that have been part of the concerns of each of our communities. At local levels, these issues have also often produced violence.

Page 3, 2. Acknowledgement of causes and consequences of violence

b. Another category of historical causes lies in the nature and functions of the government of Kenya and in our County, from colonial times to the present. How the government has worked, who it has employed, how its political leaders and state officers have been chosen – these things have greatly affected our communities. The concerns of different communities include both domination and exclusion from the offices, functions and activities of government on ethnic grounds. These are of specific concern in Nakuru County.

Page 3, 2. Acknowledgement of causes and consequences of violence

c. These roots have contributed to patterns of ethnic politics and government in which all communities are deeply concerned about exclusion, marginalization, injustice and identity. In Nakuru County, where our communities have been mobilized politically as Agikuyu and as Kalenjin in support of rival candidates. Justifications offered by political candidates include protecting and defending our peoples, our businesses and our lands. But we also know that unless we find peaceful paths forward, our communities face a spiral of attack and defence that will repeat tragic consequences. People have already died, homes and businesses have been destroyed, women raped, children traumatised, families and whole communities have fled for their lives.

Page 3, 2. Acknowledgement of causes and consequences of violence

d. These complex factors have been key causes of violence between our communities in Nakuru County. We particularly acknowledge the suffering in 1992, 1997, 2002 and 2008. The problems from those years are still ongoing, particularly reflected in the issues of Internally Displaced Persons (IDPs).

Page 3, 2. Acknowledgement of causes and consequences of violence

e. We acknowledge that the issues we face in Nakuru County are in various degrees shared by many of the communities of Kenya and that they are being addressed in the new Constitution and related changes. Our particular concern as Elders in Nakuru County, is that the safety and security of our communities should not depend upon national politics, or on events that take place elsewhere. For example, political slogans, or alleged events in neighbouring areas involving members of different communities, often have violent consequences in Nakuru. The events are often sensationalized in the media and may even be wrongly reported. We seek to build relationships that might reduce the sudden inflammatory effect of alleged events outside of Nakuru. We must avoid collective ethnic hurt, commission and retaliation.

**Cattle rustling/  
banditry**      No specific mention.

**Social cover**      No specific mention.

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