

Workshop with the B and R(two different ethnic groups from the Marsabit region) 18.-23.08.2014

Monday, 18.08.2014

- Arrival

Tuesday, 19.08.2014

- Start at 9 o'clock with 19 Persons (17 warriors/ 2 Chiefs) + 3 Facilitators (Irmtraud, Elizabeth, Sebastian)
- Morning prayer
- Creating a save frame
 - Confidentiality
 - Incidents have priority
- Participants compare the save frame with their culture (f.e. meeting of the elders)
- Exercise: Empty your bag – scarcity vs. abundance, the benefit of communication
 - First round: built sth. Without talking / nobody ended up with what they had wanted to create / Debriefing
 - Second round: built sth. With talking/negotiating / they build several objects together / Debriefing – they realized it was much more AND successful when they collaborated
- Communication between the participants about “sense and nonsense of war”
- Discussion about money
 - Empathy from Irmtraud for one participant, who had asked for money to bring back presents for his children, (we did not have money to hand out to participants, many of them are used to “sitting allowances”, meaning they receive money for coming for a training. We never do this and there is often frustration even when we had been very clear from the beginning)
 - Empathy from Irmtraud for Elizabeth (triggered) Elisabeth was triggered because she had told them that there is no money and she also had been confronted with suspicion from time to time that she would take the money for herself.
 - Explanation for all, what is a trigger and how it can arise
 - Learning from this issue how conflict arise
 - Glad that we had been able to solve the conflict
 - Explanation how empathy works
- 17 o'clock - Closing prayer

Wednesday, 20.08.2014

- 8:30 o'clock – begin morning prayer
- Sharing about yesterday
- Work in small groups about: “What are the reasons for violence?”
 - No information about / no interaction with the others, so it is easy to create enemy images
 - Borders → no access to grazing land, each community has their own map

- Poverty
- NGO which are saying what is good or bad
- Violence is “normal” since their childhood
- No trust
- Revenge
- Difference between peoples in the city and the countryside (one example: one of the participants shared an experience when someone living in the town called him trying to talk him into fighting the other tribe after someone of their own tribe had been killed by a member of the other tribe. He then told him they would need to live next to each other. If he thinks there should be revenge then he should go and kill and not demand it from him. He told him that in the town they are living with each other without violence.
- Pride
- Cultural differences between the tribes, the young warriors (morans) live outside their communities. When there is a feeding / hunger relief program because there is a drought they are not included. They want and need to have animals to survive, their food is milk and blood from the animals. Those who don't have animals need employment-
- Acknowledgment from the women (being praised for being brave and courageous, killing wild animals and people)
- Racial segregation
- Superiors (members of tribe think they are superior)
- Political incitement (politicians are buying weapons for them)
- No reaction from the politic (and police) in case of an issue, they don't come to solve a conflict, people care for their kind of justice
- Behaviour of politicians: “Our leaders are buying weapons for us and let us fight instead of bringing us together to talk.
- Reflection:
 - How do you feel, when you notice that Borana and Rendille are fighting because of poverty?
 - What do you need that you do not need to fight any longer?
- Work in small groups: “What can you do to fulfil your needs instead of fighting and killing each other?”
 - Founding a small business, get yourself in business – the praise for killing someone lasted only for one or two days, starting a business brings much more satisfaction. Now his children have a different opportunity in their lives, like being able to go to school.
 - Education for the children – some sadness because most of them consider themselves to be too old to go to school, learn writing and reading. However there were classes for adults and they were stopped because of lack of funds. There were 34 pupils, 26 morans and 8 ladies. 3 of the ladies and 6 of the moran then joined the primary school. They stayed on even as pupils started to make fun of them as grown ups going to primary school.
 - Finding a sponsor
 - Successful in sport

- Building a house
- Other morans (young warriors) can learn from us to bringing peace in the community
- Going to embrace peace
- Getting employment (e.g. as rangers, going for driving licences)
- Some started farming instead of having only livestock
- They money they used to buy weapons they now can use for the school fees for the children
- Exercise in couples: Open the fist – without breaking the bones – doesn't work when using force, works when smiling, talking to the other one
- Work in small groups: "What can I do to start a small business?"
- 17 o'clock – closing prayer
- 18 o'clock – visiting a slum and a youth organization for income generating activities (like running sanitation, a mushroom "farm" and others, they also share NVC in schools on a volunteer basis)

Thursday, 21.08.2014

- Visiting Tangaza University
 - Participants sharing their stories with the students – students learn from people on the ground what is important for THEM, not simply in theory
(One example: at the age of 14/15 boys were armed and went to steal animals. Groups that were going to the market were being attacked, so markets stopped, children didn't go to school any more, it was too dangerous. The government didn't care. So people became poorer and poorer on both sides. The youth were not included in the meetings. The one sharing his experiences first thought when E. K. came to them (our contact person) she were a spy from the other side. It took time to build up trust.
 - Questions from the students
- Afternoon session starts at 15 o'clock
- Deal with pain:
 - "Death of a B. affects all Bs. Killing of a R. affects all Rs. So all in the trauma of pain."
 - Reflection: Was your pain solved after revenge?
 - The participants sharing their stories. B and R notice that they show the same behaviour.
- 16 o'clock – closing prayer

Friday, 22.08.2014

- Once again the issue of money raised up and departure today instead of tomorrow. The money issue that came up was about: What happened to the money that you saved by some / most of us sleeping in the same bed with another person. It took some time to convey that there would have been less people to participate, because the money we saved enabled more people to come. I was sad about learning how much mistrust there is in their communities because of everyday experience of corruption. I find it really difficult to deal

with this mistrust based on their experiences. I guess it may take a long time to build up trust, if it is possible at all.

- A real incident in Marsabit County creates serious concerns for the participants. After a break it is clear that the incident doesn't affect the participants, because it is in another part of the region.
- The participants get time to decide by them self how long they want to stay.
- Final round: Everybody is requested to give a final statement of his take away.
- 12:30 o'clock: Visit from the MP (member of Parliament) Aido Ali Raso
- 14 o'clock: Requested and official end of the Workshop
- 16 o'clock: next surprise: The Senator of Marsabit will meet the group too.
- The group shares what they will do after they are back home.
- Feedback from the participants
- 19 o'clock: Real end of the Workshop.

Saturday, 23.08.2014

- Departure

All in all in my opinion the seminar was successful in that people were able to connect with each other, to get know each other as human beings.

At the same time it is a challenge to deal with mistrust in relation to money issues.