

**RESOURCE BASED CONFLICTS BETWEEN WHITE SETTLERS AND
PASTORALISTS IN THE HORN OF AFRICA: A CASE STUDY OF LAIKIPIA
COUNTY IN KENYA**

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DECLARATION

I, the undersigned, declare that this is my original work and has not been submitted for a degree in this or any other University for examination.

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DEDICATION

This study is dedicated to my beloved family members, especially my husband Duncan Leaduma and my daughters Samantha and Nelsa.

ABSTRACT

The study assesses resource-based conflicts between the white settlers and pastoralists in Laikipia County. The study aims at identifying causes of conflicts among pastoral communities and the white settlers as well as evaluates the intervention mechanisms to the conflict. The study was anchored on the theoretical framework of relative deprivation, which contends that conflicts are caused by some key factors such as competition for resources that arise when manipulated by various actors like herders, pastoralist and political leaders among others. The methodology used in the study is a case study approach. Therefore, data for this study was obtained from primary data from surveys and secondary sources. This was descriptive contained in notes form. The data collected was structured along several thematic strands as guided by the objectives and presented along selected themes, maps, tables, pie charts among others. The main causes of ethnic conflicts include land, poverty, political incitement, and class animosity.

The study found out that most conflicts in Laikipia County are mainly related to scarcity of natural resources, persistent drought as a result of climate change increases the strain in the already existing natural scarce resources which leads to conflict as people fight for grazing and farm land rights. The study also established that factors such as economic and political marginalization, resistance by pastoralist communities to assimilation, resource depletion and demographic changes, and the increasing availability of light weapons are among the major factors fuelling conflicts in Laikipia County.

Consequently, the study recommends a number of policies such as: promoting understanding and appreciation of conflicts, formulation and implementation of policies on peace building, strengthening of traditional peace building initiatives, promotion of conflict sensitivity and inter sector mainstreaming of conflict management, mopping up of illegal weapons and building policy advocacy and lobbying capacities of local organizations and communities. As it is characterized by every multi-ethnic society, all actors in conflicts should ensure that a comprehensive approach to peace building and reconciliation must be aligned to the diversity of cultural world views. After the interpretation and discussion of the data, conclusions were drawn and recommendations for further research given.

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ABBREVIATIONS

TJRC - Truth Justice and Reconciliation Commission

AU- African Union

VEC - Village Environmental Committees

CLA -Community Land Act

ILC - International Land Coalition

RATIN- Regional Agricultural Trade Intelligence Network

UNCTAD- United Nations Conference on Trade and Development

USAID-United States Agency for International Development

NGO -Non-Governmental Organization

KNDR-Kenyan National Dialogue and Reconciliation

CARITAS - Christian love of humankind; charity

AMREF - African Medical and Research Foundation

IMC - Integrated Marketing Communications

GSU-General Service Unit

NCIC-National Cohesion and integration Commission

NSC- National Steering Committee

CSO-Civil Society Organizations

IDP- Internally Displaced individuals

KPS-Kenya Police Service

OCPD- Officer Commanding Police Division

NLC-National Land Commission

Chapter One

Introduction to the Study

1.1 Background

Violent conflicts based on resources in the Horn of Africa have partly involved white settlers and pastoralists, who occupy most of the regions arid and semi-arid areas. There are various factors that contribute to such conflicts such as scarcity of resources, proliferation of arms and poverty among others. It is important to note that the Horn of Africa contains the biggest populace of pastoralists on the planet. Pastoralist people group in the locale are itinerant, live principally in parched or semi-bone-dry ranges, and depend for their employment on animals, for example, dairy cattle, sheep, goats and camels.¹ They depend on access to water and field arrive. Such assets are rare and under expanding weight. They should be imparted to farmers, white pioneers and untamed life, and in addition with the necessities of the urban groups. The connections amongst disparity and different types of contention are among the most seasoned worries in political economy.

In the Horn of Africa, fighting over resources especially land has persisted since time immemorial but intensified in the post-colonial era.² Grazing lands has had more and prolonged conflicts with fatal effects on the communities and state at large.³ It is significant to note that the geneses of resource based conflicts in the region are anchored on the feeling of deprivation of their perceived resources by the white settlers. This implies that inequality comes with a degree of power and repression that are simply too great to overcome, rebellion

¹Abridged From Manji, Ambreena, "The Politics of Land Reform in Kenya 2012", African Studies, P56

² Mkutu, Kennedy Agade. "Uganda: Pastoral Conflict & Gender Relations." Review of African Political Economy 35, No. 116 (2008): 237-254.

³Alden Wily, Liz. "Rights to Resources in Crisis: Reviewing the Fate of Customary Tenure in Africa." Washington DC: Rights and Resources Initiative (2011).

will always rule the day however minor it may be.⁴ Essentially, no obstacles can prevent collective action by individuals that are bound by deprivation of what they strongly feel belongs to them.

The invasion of land owned by few remaining white settlers in the Horn of Africa has characterized emerging land issues that have led to conflicts.⁵ In Zimbabwe for instance, thousands of white settlers lived there prior to when President Mugabe came to control, in any case, directly just hundreds remain. Larger parts were subjected to homicides, beatings and constrained expulsions. Be that as it may, the most exceedingly terrible type of attack keeps on being propagated by pastoralists crosswise over Africa. Since the land seizures started 10 years back, some Zimbabwe's most profitable white pilgrims have been constrained out, alongside their 320,000 specialists (all dark) and their families, adding up to 1-2million individuals. Immense tracts of ripe farmland now lie decrepit; rural yield has drooped. One of Africa's greatest sustenance exporters is presently one of its primary beneficiaries of nourishment help.⁶

Land-based complains that have existed throughout the previous couple of decades have prompted the current attacks in Kenya. With respect to this, it is vital to contend that comparable strategies have just been seen in Isiolo, a region that neighbors Laikipia, where conservancies are likewise being attacked by pastoralists, prodded on by nearby lawmakers. The old grievances are a simple revitalizing cry. Pastoralists in the area lost access to their ancestral land in the mid twentieth century, when British settlers coercively expelled the

⁴ Bond, Jennifer. "A Holistic Approach to Natural Resource Conflict: The Case of Laikipia County, Kenya." *Journal of Rural Studies* 34 (2014): 117

⁵ Alden Wily, Liz. "Rights to Resources in Crisis: Reviewing the Fate of Customary Tenure in Africa." Washington DC: Rights and Resources Initiative (2011).

⁶ Colletta, Nat J. "Violent Conflict and Forced Displacement in the Horn of Africa: Government and Donor Policies and Programs in Search of Durable Solutions." *African Human Mobility Review* (2015): 273

Maasai people group from the Rift Valley and Laikipia. They were moved to the area now known as the Maasai Mara, a district reaching out into the Serengeti fields of Tanzania.

At the onset of colonization in Kenya, the British colonialists took upon themselves to ensure that they acquired and controlled the best arable land in the country. Their main aim was to provide suitable land to the white settlers who would be able to engage in both crop and animal farming for exports.⁷ Unfortunately for the indigenous Kenyan communities, the land that was forcefully taken from them was declared the property of the British, and by default Kenyans themselves turned from land owners to tenants, like the case in Laikipia.⁸ Land within Kenyan highlands was put under crop farming, including coffee and tea, while land in drier areas such as Laikipia, the Mara was utilized for livestock rearing/ranching as well as nature conservation and tourism. Large swathes of land were alienated and indigenous communities forcibly moved to other areas or forced to work as labourers on the farms. Majority of the lands belonged to Pastoralists but they were moved from their fertile grazing fields to other less productive areas.⁹

After independence, when it was never again politically right to hunt wildlife, and when white settlers with gigantic tracts of land required a defense to cling to their property, the previous hunters ended up as game wardens and thereafter transforming their farms into conservancies. Some of this land was procured more than a hundred years back through arrangements, for example, the 1904 Anglo-Maasai Agreement, where local people "energetically" surrendered their region in the focal Rift Valley to white Settlers. The forests

⁷ Juma, Norma, Eileen Kwesiga, and Benson Honig. "Building a Symbiotic Sustainable Model: A Community Based Enterprise." *Journal of the International Academy for Case Studies* 22, No. 3 (2016): 110.

⁸ Galaty, John G. "States of Violence: Ethnicity, Politics, and Pastoral Conflict in East Africa." In *Geography Research Forum*, Vol. 25, Pp. 105

⁹ Doss, Cheryl, Ruth Meinzen-Dick, and Allan Bomuhangi. "Who Owns the Land? Perspectives from Rural Ugandans and Implications for Large-Scale Land Acquisitions." *Feminist Economics* 20, No. 1 (2014): 76

and streams that were up to this point accessible to Maasai were later beyond reach to residents of the reserve, as well as were controlled by European landowners.¹⁰

1.2 Statement of the Problem

Discourses on resource based conflict between white settlers and pastoralists across the world reveal a historical trend based on the growing tension along peaceful passageways over land and touching rights amongst nomads and white pioneers. Conventional conflicts studies have ordinarily centered on customary deterministic causal models overwhelmed by the asset shortage system, regularly disregarding or overlooking other ethnic, social, monetary, and political measurements which are similarly essential. Therefore, for a better understanding of the problem that would lead to more informed suggestions on how to manage conflicts between white settlers and pastoralists, there is need for a detailed study that lays bare the nature and causes of such conflicts in Laikipia County.

Further, regardless of various studies having been done and all efforts put by the government on land sector and other players such as the NGOs, the conflicts have been increasing over the years both in frequency as well as severity and reached the climax in 2017 when pastoralists killed a British nationalist and shot a renowned Italian conservationist. So far, the situation appears to be contained but it is likely to spark again .As such if not handled properly, it would strain diplomatic ties between Kenya and Europe since most of the settlers are Europeans.

Additionally, little attention has actually been devoted to the study of resource based conflicts in the County despite evidence on increasing incidences of such conflicts in the area. This study therefore seeks to proceed from this gap in local research and seeks to

¹⁰ Harbeson, John W., "Land and The Quest for a Democratic State in Kenya: Bringing Citizens Back in", *African Studies Review* 55 (1), 2012, P.15

examine discourses, nature and form of conflicts in the region. The study further attempts to critically analyze interventions on resource based conflicts in Laikipia County.

1.3 Objective of the Study

The main objective of the research is to assess resource -based conflicts between the white settlers and pastoralists in Horn of Africa. Specifically, the study aimed;

- 1.3.1 To evaluate discourses on resource-based conflicts between the white settlers and pastoralists globally and in the Horn of Africa.
- 1.3.2 Assess nature and form of resource based conflicts between white settlers and pastoralists in Laikipia County.
- 1.3.3 Examine the interventions in addressing of resource-based conflicts between the white settlers and pastoralists in Laikipia County of Kenya.

1.4 Research Questions

- 1.4.1 What are the discourses on resource based conflicts between the white settlers and pastoralists in across the world?
- 1.4.2 What is the nature and form of conflicts that exist between white settlers and pastoralists in Laikipia County of Kenya?
- 1.4.3 What are intervention efforts in addressing resource based conflict between white settlers and pastoralists in Laikipia County of Kenya?

1.5 Justification of the Study

This study has both academic and policy significance.

1.5.1 Academic Justification.

The study results are helpful to researchers as it gives rich material for further research. It serves as a source of secondary material for analysts investigating asset based conflicts and

challenges of global strategy implementations by multiple institutions. The study highlights other important relationships that require further research. Further, it provides insight into the resource based gaps between white settlers and pastoralists hence providing a guideline to formulation and implementation of policies to bridge the gap. Hence the significance of this study on white settlers and pastoralists as it is likely to bring in a new way of looking at them in terms of resource based. The recommendations of this study if adopted would provide more insight on the importance of resource based conflict management.

1.5.2 Policy Justification

The study is important because the information will assist policy makers, administrators and county governments to understand the various resource based conflicts which exist in Kenya, specifically in Laikipia County. Understanding the causes and effects of the natural resource based conflicts is important for helping to intervene appropriately in order to promote economic development stability.¹¹ To date the circumstances and end results of regular habitat, individuals, and the whole nation, request that these flows be legitimately recorded. Keeping in mind the end goal to accomplish the Vision 2030 objectives of changing the Kenyan economy into a comprehensively focused country with high caliber of life requires starting projects went for fitting customary and present day frameworks for overseeing assets and clashes, notwithstanding other arrangement measures.¹²

The findings of this study will provide useful factual information to the policy makers in the Government of Kenya on peace building mechanism among the affected communities. It is

¹¹ Southall, Roger, "The Ndung'u Report: Land and Graft in Kenya". *Review of African Political Economy* 32 (103), 2005, P.142

¹² Opiyo, Francis, Oliver Wasonga, Moses Nyangito, Janpeter Schilling, and Richard Munang. "Drought Adaptation and Coping Strategies among the Turkana Pastoralists of Northern Kenya." *International Journal Of Disaster Risk Science* 6, No. 3 (2015): 295

useful not only to all agencies and stakeholders involved in implementing the Truth, Justice and Reconciliation recommendations. It will assist in identifying various aspects that the managers face in resource based conflict and initiate mechanisms for conflict resolutions. The study will suggest recommendation that can be useful in proving ways that are considered applicable in sustaining such by provision of the necessary technical advice and advancement of supportive resources to ensure the peaceful coexistence and equitable distribution of resources are formalized and realizes success.¹³

1.6 Research Hypotheses

1.6.1 Competition for scarce resources is the major cause of conflicts between settlers and the pastoralists in Kenya.

1.6.2 Legal and legislations frameworks form part of the resource liberalization policies that significantly influence conflicts among the settlers and the pastoralists' communities in the Horn of Africa.

1.7 Theoretical Framework

This study used the premises of relative deprivation theory. In human science, relative deprivation theory is a viewpoint of social change and advancements, as showed by which people make a move for social change with a particular ultimate objective to get something, for example, openings, status, or wealth, that others have and which they believe they should have, also. A couple of sociologists trust relative deprivation theory elucidates why people join social improvements or promoter social change.¹⁴

¹³ Abridged From Manji, Ambreena, "The Politics of Land Reform in Kenya 2012", African Studies, P56

¹⁴ Ibid P 36 -36

The theory of relative theory was developed by Samuel A. Stouffer (1900– 1960) after World War II.¹⁵ Stouffer developed the relative theory while conducting research for the US Army in the midst of World War II. He declared that World War II warriors measured their own particular success by rules in perspective of association in the military units in which they fill in instead of the models in the military when all is said and done.¹⁶ Stouffer's relative theory, developed to appreciate the psychology of soldiers, became a reputable theory of human science give.

The theory avers that feelings of relative theory rise when needs and wants become genuine and those needs are impeded by society. Social satisfaction is the reverse of relative theory. Relative deprivation is used to clear up the mission for social change that rouses social improvements; social advancements ascend out of total feelings of relative hardship.

Relative theory is the experience of being denied of something one feels to be entitled. It alludes to the discontent that individuals feel when they contrast their positions with everyone around them and understand that they have less of that which they trust themselves to be entitled.¹⁷ Galaty asserts that if people perceive that there is a gap between what they are currently getting and what they deserve to get, it creates discontentment.¹⁸ There is a general feeling that the society owes them. The theory refers to the assumed gaps between individual's value expectations and how they suspect the estimation of their

¹⁵ Alden Wily, Liz. "Rights to Resources in Crisis: Reviewing the Fate of Customary Tenure in Africa." Washington DC: Rights and Resources Initiative (2011).

¹⁶ Juma, Norma, Eileen Kwesiga, and Benson Honig. "Building a Symbiotic Sustainable Model: A Community Based Enterprise." *Journal of the International Academy for Case Studies* 22, No. 3 (2016): 110.

¹⁷ Hussein, Jeylan Wolyie. "Taking Narratives on Identity-Based Conflicts in the Horn of Africa Seriously: The Case Of Intergroup Conflicts at Pastoral Frontiers in Ethiopia." *International Journal of Peace Studies* 21, No. 1 (2016).

¹⁸ Galaty, John G. "States of Violence: Ethnicity, Politics, and Pastoral Conflict in East Africa." In *Geography Research Forum*, 2016. Vol. 25, Pp. 127.

capacities.¹⁹This is the discrepancy between what they are entitled to from a general public and what they trust they will get. Social researchers, especially political researchers and sociologists, have referred to 'relative theory' (particularly temporal relative hardship) as a potential reason for aberrance, in extraordinary circumstances; it can prompt political brutality, for example, revolting, psychological warfare, common wars and different occurrences of social abnormality, for example, wrongdoing.²⁰ Indeed, this theory resonates well with this study since the pastoralists in Laikipia feel deprived of what belongs to them and hence invade white farms. This is because the tenets of the theory explains the causes of conflicts in different parts of the world and essentially, the theory does explain or is close enough to explaining the causes of conflicts relevant to Laikipia County.

Criticism of relative deprivation theory is based on the logic that it focuses on economic inequality. However, its inability to characterize or single out which grievances result in common clashes leaves the hypothesis incapable and feeble. All social orders have grievances yet not every one of them have encountered common clashes.

Further critiques of this theory opine that this theory does not explain why a few people who feel discontent fail to take violent actions. Further, commentators guarantee that relative hardship hypothesis does not clarify why a few people join developments that obviously don't profit them straight forwardly. Additionally, the tenets of relative deprivation theory fall short of explaining how resource based conflicts occur. The frameworks of relative

¹⁹ Anseeuw, W., L. Alden Wily, L. Cotula, and M. Taylor. "Land Rights and the Rush for Land: Findings of the Global Commercial." ILC: Rome, Italy (2012).

²⁰ Bond, Jennifer. "A Holistic Approach to Natural Resource Conflict: The Case of Laikipia County, Kenya." *Journal Of Rural Studies* 34 (2014): 117

deprivation theory pay too little attention to the pitfalls of commonly used classification systems and their implications for the enquiry into the consequences of inequality.²¹

1.8 Research Methodology

1.8.1 Case Study

A case study approach gives a clear picture of the study under investigation. Contextual analyses empower an impressive measure of detail to be assembled that would not regularly be viably procured by other research traces. The data assembled is normally an extensive measure wealthier and of more conspicuous significance than can be found through other exploratory plans.²² Case studies tend to be conducted on phenomenal circumstances where large samples of similar partakers are unavailable. Inside the case study, scientific experiments can be conducted. Case studies can also empower experimenters to adapt contemplations and make novel speculations which can be used for later testing.²³

1.8.2 Data Collection

The study used both Primary and secondary data. Secondary data was collected by reviewing reports from Government reports, books, periodicals, journals, newspapers and magazines on land use in Kenya and other countries.

Primary sources are the subjects of the study who have given actual data collected from the field. The instruments that were administered for data collection include unstructured questionnaires and interview guide. The questionnaire proffered a more practical and logical sequence of data collection in a short period of time and in a relatively cost-effective way. It

²¹ Manji, Ambreena, "The Politics of Land Reform in Kenya 2012", African Studies Review 57 (1), April 2014, Pp.120

²² Gee, J, P. An Introduction to Discourse Analysis: Theory and Method 2010. London: Routledge.PP 56

²³ Patton, MQ, Qualitative Research & Evaluation Methods, Thousand Oaks 2001,, CA: Sage Publications

was also easy for the researcher to quantify the results easily using computer packages.²⁴ The system that was utilized for the investigation was semi-organized meetings, to enable the analyst to get further into the impression of the members as far as their emotions, states of mind, and practices. In this way, there was a state of flexibility in the utilization of the inquiries with the researcher following acutely the accounts of the members as opposed to utilizing organized inquiries that would somehow be constraining. The researcher took notes amid the meetings to catch the reactions from the members and for less demanding examination.

Patton identifies two general categories of sampling methods, probability and non-probability. Probability methods are those that necessitate a sample frame (or a detailed list of the cases in the population). This study used non-probability sampling, specifically the purposive heterogeneity sampling.²⁵ Guided by the principles of non-probability sampling, cost implication and the research project schedule, the study targeted 150 pastoralists operating across the Laikipia County as well as 10 key informants who included personnel and staff working for the white settlers. The study was conducted in Laikipia County along the communities around the white settlers' ranches.

1.8.3 Data Analysis and Presentation

A large portion of the data gathered was broken down quantitatively utilizing SPSS and the outcomes additionally triangulated with other data got from coordinate perception and meetings that was get subjective information from key sources.

²⁴ Ibid P 23-28

²⁵ Patton, M.Q. *Qualitative Research & Evaluation Methods*, 2001, Thousand Oaks, CA: Sage Publications

To guarantee content legitimacy, the poll was planned and operationalized according to the examination factors that guaranteed amplex and representativeness of the things in every factor in connection to the reason and targets of the investigation.

1.9 Limitation of the Study

This study was limited in the spectrum of the topic. This is because conflict is a sensitive topic. Respondents were worried regarding why they were being posed inquiries and what the enthusiasm of the researcher truly was. Genuine dread radiated from probability of gathered data being passed on to government specialists, for example, the police offices. Respondents among the pastoralists' communities feared security implications of their interviews, as they were not sure of their status even when they were found trading in different markets. To counter this anonymity was the best strategy for getting information.

The time within which the study was conducted was also not sufficient to obtain necessary permit to conduct open interviews. However, the researcher used conversational modes of interview and case experience based short personal testimonies (by pastoralists). This limited the number of people that were interviewed.

1.10 Organization of the Study

Chapter one presents the introduction to the study. This therefore means that the chapter introduces the overview of resource based conflict in the Horn of Africa by first setting the wide setting of the examination contemplate, the announcement of the issue, support, hypothetical structure, writing survey, theories and the approach of the investigation. Chapter two focuses on the discourse of conflicts between white settlers and pastoralists. As such, the

chapter provides the discourse of the conflicts between white settlers and pastoralists from a global perspective. Chapter three is dedicated to addressing the causes of resource based conflicts among the white settlers and the pastoralists in Laikipia using both primary data and secondary sources. The chapter looks at the extent of process of resource based conflicts in pastoral areas, inequality in resource distribution, as well as causes of resource based conflict. Chapter four analyses intervention mechanisms in addressing resource based conflicts in Laikipia. The focus is on normative intervention and other complimentary methods drawn from the primary data. Finally, chapter five is a conclusion and recommendation by providing conclusions of the study, giving recommendations and providing suggestions on areas for further study.

Chapter Two

Discourse on Conflicts between White Settlers and Pastoralists

2.1 Introduction

This chapter builds on the background information on the discourses of conflict between white settlers and pastoralists. Focus is laid on the concept of conflict and conflict management. This chapter discusses various discourses on resource based conflicts, focusing on definitions in order to map explanations. The review is anchored on the theoretical dimension to establish a clear pathway for examining resource based conflicts. This study thus sought to fill the gap in existence to create an understanding on resource based conflicts between white settlers and the pastoralists while at the same time strengthening intervention mechanism.

2.1.1 Discourse Analysis

Resource-based conflicts exemplify the point of view of regular assets within systematic exploitation and trade.²⁶ This is in a setting of contention add to, advantage from or result in the commission of genuine infringement of human rights, infringement of global helpful law or infringement adding up to wrongdoings under universal law.²⁷ Such a point of view would help the global group in separating between situations where regular assets are honestly used to pay the expenses of contention and in situations where the extraction and exchange of such assets is subsidizing ill-conceived action.²⁸ A globally concurred meaning of asset based clash would likewise turn out to be an essential preventive tool, as it would help recognize

²⁶ Wiesmann, Urs, Francis N. Gichuki, Boniface P. Kiteme, and Hanspeter Liniger. "Mitigating Conflicts over Scarce Water Resources in the Highland-Lowland System of Mount Kenya." *Mountain Research and Development* 20, No. 1 (2000): 10-15.

²⁷ Galaty, John G. "States of Violence: Ethnicity, Politics, and Pastoral Conflict in East Africa." In *Geography Research Forum*, Vol. 25, Pp. 105-127. 2016.

²⁸ *Ibid* P 65-66

those circumstances in which normal assets as potential clash drivers are probably going to end up strife assets. It could likewise assume a critical part in really dissuading the exchange these assets and subsequent human rights mishandle, by giving an unmistakable behavioral warning for organizations and people working in struggle zones.²⁹

Understanding the resource-based struggle is tied down on the rule that the ability of parties to a conflict to exploit natural resources relies upon their access to outer markets. Parties associated with this type of conflict take away the capacity to benefit from asset extraction and they can never again fuel or manage disputes. Despite the fact that it is currently generally acknowledged that income from common assets gave the coordination to war in nations, for example, Angola, Cambodia, Liberia and Sierra Leone, the global group presently can't seem to address this issue adequately and deliberately. The international community needs to address asset related clashes in a way that handles their specific character, at the end of the day, by proactively tending to the exchange that underlies the war, and in addition the war itself. Global Witness trusts that the international community, led by the Security Council, should set up a thorough hindrance methodology with a legitimate order to prevent strife assets from adding to human rights infringement and to expel them from universal exchange.³⁰

Findings by Hussein reveal that African clashes are resource-based. To have couple of assets at the disposal of a number of individuals is to embolden the rise of neediness, similarly as Ghandi of India put it.³¹ "Neediness is the most exceedingly terrible type of savagery."

²⁹ Harbeson, John W., "Land and the Quest for a Democratic State in Kenya: Bringing Citizens Back in", *African Studies Review* 55 (1), 2012 P.15

³⁰ Hussein, Jeylan Wolyie. "Taking Narratives on Identity-Based Conflicts in the Horn of Africa Seriously: The Case of Intergroup Conflicts at Pastoral Frontiers in Ethiopia." *International Journal of Peace Studies* 21, No. 1 (2016).

³¹ Ibid

Conflicts are unavoidable of human social orders since social orders have varieties. The exact connections between the common asset framework, asset clients and the bigger geo-political framework characterize peaceful occupation techniques, weakness and ability to adjust to change. Given the high dependence of pastoralists upon a restricted normal asset base, these procedures are basic in that they can 1) increment asset shortage (as a result of contracting rangelands and rising interest), and 2) reshape control appropriation and asset administration instruments.³² In the Moral and Political reasoning, it is clear that, individuals are basically self-seeking, that is, they grind and battle to satisfy their needs. Whenever solidarity and commonality lack, individuals and different human beings tend to clash about the accessible possibilities and assets, this in the end could prompt clash which normally turns brutal as the instance of asset based clashes.³³

2.2 Resource Based Conflict between White Settlers and Pastoralists

2.2.1 International Perspective on Resource Based Conflict between White settlers

And Pastoralists

Latin America is also among the countries which are affected with land conflict. Resource based contention in Latin America has a long and excruciating history, backpedaling in late history to the colonial phase where Spanish settlers and their relatives regularly consolidated substantial and selective land property to the disadvantage of indigenous groups all through the land. Land struggle in Latin America is over water, mining and fundamentally is caused by populace increase.³⁴ This infers population increment is the primary factor which causes

³² Galaty, John G. "States of Violence: Ethnicity, Politics, and Pastoral Conflict in East Africa." In *Geography Research Forum*, Vol. 25, Pp. 105-127. 2016.

³³ Lederach, John Paul (1997). *Building Peace—Sustainable Reconciliation in Divided Societies*. Washington: US Institute For Peace, P115

³⁴ Opiyo, Francis, Oliver Wasonga, Moses Nyangito, Janpeter Schilling, and Richard Munang. "Drought Adaptation and Coping Strategies among the Turkana Pastoralists of Northern Kenya." *International Journal of Disaster Risk Science* 6, No. 3 (2015): 295

clashes over resources. Clashes between settlers and herders, and between various pastoralist gatherings, in Brazil much of the time spin around issues of cultivators, grazing and access to water.³⁵ On occasions these contentions are activated, or exacerbated, by dry season instigated developments of pastoralists. Domesticated animals attacks are further a wellspring of strains and savagery between various herding groups. Farmer- herder clashes between various pastoralist groups in Sahel states are habitually, sporadic and low power clashes without direct interference by the governments. Now and again they can, be that as it may, trigger or communicate with more brutal clashes. They every now and again revolve around issues concerning land use for controlled development versus grazing, including arguments about access to water and domesticated animals attacking.³⁶

It is characterized by shortage of resources, nomadism and farmer- herder conflicts.³⁷ This implies securing access to water is an essential requirement to pastoralists' versatility and consequently, their capacity to adapt to erratic climate conditions in Brazil. White settlers, then again, have benefitted from agrarian modernization and great land changes to step by step extend societies onto peaceful land.³⁸ As white pilgrims and herders use a similar land, clashes can emerge, particularly when groups infringe on developed zones harming crops, or when water assets turn out to be intensely stressed. Such conflicts were as often as possible exacerbated by government strategies which support settled horticulture and the view that

³⁵ Lederach, John Paul (1997). *Building Peace—Sustainable Reconciliation in Divided Societies*. Washington: US Institute For Peace, P115

³⁶ *Ibid* P 29-29

³⁷ Wiesmann, Urs, Francis N. Gichuki, Boniface P. Kiteme, and Hanspeter Liniger. "Mitigating Conflicts over Scarce Water Resources in the Highland-Lowland System of Mount Kenya." *Mountain Research and Development* 20, No. 1 (2000): 10-15.

³⁸ *Ibid* P 91-92

pastoralism is a backward practice. Moreover, there is additionally a general absence of government engagement in pastoralist regions.³⁹

Domesticated animals stirring and clashes over grazing rights are apparent in India. Clashes between various pastoralists groups are much of the time started by animal raids and clashes over grazing rights. In fact, this is particularly factual when distinctive itinerant gatherings endeavor to all the while get to a similar territory.⁴⁰ In spite of the fact that domesticated animals stirring has dependably been a vital piece of pastoralists' way of life as a methods for restocking crowds after dry seasons and of furnishing youthful herders with lady of the hour riches, this training has apparently turned out to be more vicious because of common wars and the expanded accessibility of weapons in the Himalayan district like Gaddis. Political elites and guerilla developments likewise misused pastoralist clashes to encourage their own causes.⁴¹

Communal clashes and the ever changing climatic conditions were the main factors of asset based clashes in China. Both, farmer-herder clashes and clashes between pastoralists were activated or exacerbated by environmental change. Expanded dry spell recurrence and seriousness, for example, can compel nomadic herders to change their agendas and vie for water and land with different groups. Progressive changes in climate conditions can likewise opened up new open doors for development and instigated rural infringement onto peaceful land. Without compelling controls and strife moderation instruments this can prompt collective savagery.

³⁹ Palmer R. (2011) "Land Grabber of the World Unite" ILC Website Review, Vol.57, Issue 1, April 2014, Pp.115

⁴⁰ Harbeson, John W., "Land and the Quest for a Democratic State in Kenya: Bringing Citizens Back In", African Studies Review 55 (1), 2012 P.15

⁴¹ Ibid P. 55-55

Underestimation, powerlessness and savagery in pastoralist zones of China were a noteworthy contributory factor. Pastoralist districts in Tibetan Plateau of China remain minimized territories, portrayed by poor open administrations, a nonappearance of compelling security arrangements and a general absence of government contribution. Standard establishments of asset administration and struggle moderation in pastoralist regions have slowly disintegrated within the sight of covering, yet inadequate formal directions.⁴² These variables add to the helplessness of pastoralist's areas to environmental change and their affinity for violent clashes. In spite of the fact that duties regarding pastoralists by state and local specialists have regularly stayed unfulfilled, there has been some advance in tending to the basic reasons for pastoralist and agriculturist herder clashes as of late.⁴³

Pastoralism is the finely-horned harmonious connection between individuals, domesticated livestock and neighborhood rangelands in delicate and exceedingly factor biological communities, regularly existing at the limit of human survival. Peaceful gatherings possess bone-dry regions where soil, precipitation and temperature conditions compel arrive utilize alternatives. This implies bunches need to move regularly between areas with their crowds looking for brushing openings and freshwater sources.⁴⁴

To diminish the dangers and boost the efficiency of variable and generally scattered assets, such groups rely on adaptability (through occasional versatility, brief rangeland abuse and crowd broadening) and social capital (inside and amongst pastoralists and different

⁴² Hussein, Jeylan Wolyie. "Taking Narratives on Identity-Based Conflicts in the Horn of Africa Seriously: The Case of Intergroup Conflicts at Pastoral Frontiers in Ethiopia." *International Journal of Peace Studies* 21, No. 1 (2016).

⁴³ Stavenhagen, Rodolfo. *Ethnic Conflicts and the Nation-State*. Springer, 2016

⁴⁴ Southall, Roger, "The Ndung'u Report: Land and Graft in Kenya". *Review of African Political Economy* 32 (103), 2005, P.142

gatherings) to guarantee access to assets.⁴⁵ The exact collaborations between the regular asset framework, asset clients and the bigger geo-political framework characterize peaceful work systems, powerlessness and ability to adjust to change. Given the high dependence of pastoralists upon a constrained characteristic asset base, these procedures are basic in that they can 1) increment asset shortage (as a result of contracting rangelands and rising interest), and 2) reshape control appropriation and asset administration components. At the neighborhood level, access to land and water assets is essential for country people groups' work and at the national level, agribusiness and domesticated animals constitute a vital piece of the gross national item in African nations in the meantime, a setting of expanding area and statistic weight producing negative effects on common assets. The link between rural heightening, work profitability and land residency – and consequently poverty and social and monetary imbalances lies at the core of the civil argument. Be that as it may, the heading of causal connections has not been convincingly illuminated up until now.⁴⁶

Besides, environmental worries for nature preservation and economic advancement have gone to the frontal area in the most recent decades, assessing contending cases of agriculturalists and pastoralists over regular assets. The attention on shared pool asset property and administration has produced a bottomless writing. In the meantime, ecologist policies have picked up cash at the worldwide level. One imperative issue is about the potential inconsistency through uneasy reconciliation between environment and advancement. Access to landed assets isn't just a matter of beneficial utilization of the

⁴⁵ Southall, Roger, “The Ndung’u Report: Land and Graft in Kenya”. *Review of African Political Economy* 32 (103), 2005, P.142

⁴⁶ Southall, Roger, “The Ndung’u Report: Land and Graft in Kenya”. *Review of African Political Economy* 32 (103), 2005, P.142

biological condition; it includes control and representative relations.⁴⁷ Level headed discussions on political and regulatory decentralization and group based normal asset administration spin around issues in basic leadership area and modalities of energy and asset devolution and along these lines responsibility systems. Brutal clashes in Africa are quickly marked as ethnic and ethnic decent variety is thought to be a factor of pressure. Be that as it may, the intensity of nearby and provincial clashes, regularly named as ethnic without encourage exact investigation, are considered to be connected to contending access to progressively rare normal assets, land, water or mining items.⁴⁸

Moreover, ethnicity has been reified as the statement of primordial ties though ethnic limits have been halfway made by frontier controls as a major aspect of the pilgrim governmentality. This experienced the endeavors at superimposing ethnicity, domain and political power and the codification of the purported standard law or the elaboration of the grand couturiers in French provincial Africa. Ethnicity can be imagined nonetheless, as a character and good referential sorting out aggregate activity and the social relations, amongst people and gatherings. Be that as it may, the ethnicization of land and social connections is a watched wonder.⁴⁹

2.2.2 African View on Resource Based Conflict between White Settlers and Pastoralists

Truly, many wars have been battled about the ownership or control of key assets: water, arable land, gold and silver, precious stones, copper, oil, et cetera. Struggle over assets figured noticeably in the inter-imperial wars of the sixteenth, seventeenth, eighteenth, and

⁴⁷ Palmer R. (2011) "Land Grabber Of The World Unite" ILC Website Review, Vol.57, Issue 1, April 2014, Pp.115

⁴⁸ Stavenhagen, Rodolfo. *Ethnic Conflicts and the Nation-State*. Springer, 2016

⁴⁹ Galaty, John G. "States of Violence: Ethnicity, Politics, and Pastoral Conflict in East Africa." In *Geography Research Forum*, Vol. 25, Pp. 105-127. 2016.

nineteenth hundreds of years, and laid the basis for World War I.⁵⁰ Asset struggle was less noticeable amid the Cold War time frame, when ideological question won, however has turned out to be more conspicuous in the Post-Cold War time. In reality, a considerable lot of the contentions of the 1990's incorporating those in Angola, Chechnya, Chiapas, Congo, Indonesia, Liberia, Sierra Leone, Somalia and Sudan, were driven to a great extent or to some extent by rivalry over the control of basic wellsprings of crucial materials. As was valid previously, strife over assets remains a critical component of the world security condition.⁵¹

Reports that the connections between white settlers and herders in the Sub-Saharan Africa have dependably been multi-dimensional and like most social connections they have included both collaboration and struggle.⁵² These contentions, though, were contained by customary establishments that were working after the guideline of correspondence and resolutions which were found within the indigenous communities. What's more, intermarriage between groups had influence in reinforcing these frameworks and expanded the motivating forces to determine the contentions. Just in extremely uncommon cases were these contentions conveyed to state managerial specialists for resolutions. In late decades peaceful and agriculturist conflicts in many parts of Sub-Saharan Africa have swelled into across the board viciousness, loss of property, monstrous uprooting of individuals and loss of lives. This circumstance has been caused by expanding weight on assets and diminishing proficiency of customary peacemaking instruments. Factors, for example, inadequate grazing and stock courses, changes land tenure, inefficient legislation pastoralism, development in rural arrangements, economic variables and environmental change have likewise been

⁵⁰ Ibid, 61

⁵¹ Ibid, 61

⁵² Sylla, Oumar (2010) "Land and Property Disputes Impeding Return of and Reintegration", Forced Immigration Review, No. 36, Pp. 18

distinguished as the long term reasons for the contentions. Clashes between white pioneers and pastoralists start from rivalry for assets caused by populace development, relocation and land debasement.⁵³

A study conducted by Mkutu showed that rural households in Uganda experience small-scale land conflicts with their relatives, neighbours, landlords and their local government authorities.⁵⁴ Such small-scale conflicts had impacts on agricultural productivity where by the production decreased due to land degradation.⁵⁵ Resource based conflict occurred in Uganda 2010, caused by increase pressure on land and natural resources, increasing of human and animal population, drought, seeking for water, poor governance systems, harvesting of natural resources and political instability.⁵⁶

Similarly, the proposed land reform has sparked off regional resentments that are eventually culminating into tribal conflicts. There are several cases of environmentally induced disputes and clashes in various parts of the nation. Debate and clashes emerge for instance finished parental land, returnees asserting hereditary or unique land, vagrants infringing on indigenous land and sharing of normal assets, basic touching, and water and woodland assets. While there is no solid observational proof, there is motivation to trust that the recurrence and in addition the power of contentions has expanded after some time.⁵⁷ In Uganda for instance this has happened in the governments' gazette areas like Mount Elgon where there is occupation of the forest park, in the North-east the Karamojongs and the Itesos have had endless battles that are sometimes fatal because of grazing and water for their animals.

⁵³ Galaty, John G. "States of Violence: Ethnicity, Politics, and Pastoral Conflict in East Africa." In *Geography Research Forum*, Vol. 25, Pp. 105-127. 2016.

⁵⁴ Mkutu, Kennedy Agade. "Pastoralist Conflict, Governance and Small Arms in North Rift, North East Africa." Phd Diss., University Of Bradford, 2005.

⁵⁵ Ibid

⁵⁶ Ibid, 63

⁵⁷ Palmer R. (2011) "Land Grabber of the World Unite" ILC Website Review, Vol.57, Issue 1, April 2014, Pp.115

Many countries of Africa are also affected by land conflicts for some reasons. Resource based conflicts are common in Rwanda. This is characterized by the pressure on land, fused with restricted non-horticultural occupation choices, were among the elements that prompted the 1994 genocide, which had been create between 1988-1993. The savagery, which saw the loss of almost a million lives and made expansive gatherings of individuals move all through the nation and all through rustic ranges, put extra weight on the land as different gatherings possessed and made a case for a similar land after some time. In 2001, the legislature evaluated that as much as 80% of the cases preceding favored courts were arrive related debate. The question affected on passing and left individuals destitute.⁵⁸

Zimbabwe has seen decades of clashes between white incomers and pastoralists over access to the normal assets like land for grazing and cultivating purposes and water for domesticated animals and water system purposes. violent asset based clashes in Zimbabwe have pulled in colossal enthusiasm from researchers, for example, Oumar since the episode of ethnic conflicts and the fundamental reasons for their flare-up. Researchers fight that keeping struggle from re-touching off is critical as preventive activity before strife emerges or turn out to be undeniable war.⁵⁹ Causes incorporate imperialism, which packed groups into tribal cases through their ethnic boundaries and detachment. Some ethnic gatherings were arranged off from their territory. This made financial variations into various locations and uneven appropriations of social civilities, for example, schools and healing centers. What's more, she contends, expansionism advanced ethnic awareness to the detriment of patriotism and patriotism. Alternate reasons for ethnic conflicts are advantage, out of line dissemination of monetary assets and political power along ethnic lines. The pilgrim settlement prompted

⁵⁸ Ibid, 245.

⁵⁹ Sylla, Oumar (2010) "Land and Property Disputes Impeding Return of and Reintegration", Forced Immigration Review, No. 36, Pp. 18

landlessness, making of tribal holds and isolated society into ethnic elements as prior showed.⁶⁰ In any case, Ambreena appear to sum up the impact of imperialism in Africa without considering nations, for example, Tanzania which have had no genuine ethnic conflicts. Struggle prompts the fall of government, group, and family emotionally supportive networks.⁶¹

One can obviously say that the present resurgence of contention over assets is nothing more than a return to past practice, when such questions are a typical element of the universal scene. To some degree, this is valid. It is likewise apparent that asset struggle is ending up more successive and more articulated in a few ranges as the interest for specific materials comes to surpass the accessible supply. For instance, an intense lack of arable land and new water appears to have been a huge factor in a few clashes, incorporating those in Chiapas, Rwanda, and Zimbabwe. Similar conditions give off an impression of being creating in different ranges of shortage.⁶²

The association between monetary imbalance and struggle has for quite some time been at the focal point of contention ponders. Concentrates on the emotive clash over characteristic assets arrive utilize and proprietorship have been unending for quite a long time.⁶³ Various investigations claim to discover some relationship amongst appropriation and aggregate clash. Scientists that analyze measures of flat imbalances have for the most part discovered more grounded prove for a positive connection amongst disparity and struggle.⁶⁴ Scientists contend that contention forms between ethnic gatherings ought not to be studied from at the

⁶⁰ Ibid 265

⁶¹ Sylla, Oumar (2010) "Land and Property Disputes Impeding Return of and Reintegration", Forced Immigration Review, No. 36, Pp. 18

⁶² Mcauslan, Patrick, Land Law Reform in Eastern Africa: Traditional or Transformative? Routledge, London, 2013, P.2

⁶³ Ibid 38

⁶⁴ Sylla, Oumar (2010) "Land and Property Disputes Impeding Return of and Reintegration", Forced Immigration Review, No. 36, Pp. 18

nation but rather at the group- level and show exactly that politically pertinent ethnic gatherings prohibited from control are essentially more prone to start a contention.⁶⁵ Clashes are unavoidable in human social orders since social orders have varieties in interests. Thus, people are basically self-absorbed, that is, they grind and battle to satisfy their needs. Whenever accord and commonality need, individuals and different creatures tend to battle about the accessible possibilities and assets, this in the long run could prompt clash which normally hands savage as the case over the asset based clashes between the white pioneers and the pastoralists in the horn of Africa.⁶⁶

In Nigeria, as in numerous different parts of West Africa, both white pioneers and herders trust that the advancement of present day state has adjusted their group based conventional peace promotion frameworks that created on the sacredness of customary standards and qualities.⁶⁷ Indeed, even the components of settling the contentions have been debilitated and that the propensity is more toward quieting down clashes as opposed to unraveling them. There have been changes to collective land residency administrations which have thus, prompted pressures and legitimate clashes between white pilgrims and herders. In most such circumstances, the state performers are not unbiased judges but rather they are instrumental in the creation of institutional vulnerability and make an error between assets inflow and feeble directions which thusly produce space for crafty practices and struggle development.⁶⁸

In Sub-Saharan Africa, Mkutu has reliably recognized the chronicled concurrence of pastoralists and white incomers in cooperative connections. A review by Manji Ambrena on

⁶⁵ Wiesmann, Urs, Francis N. Gichuki, Boniface P. Kiteme, and Hanspeter Liniger. "Mitigating Conflicts over Scarce Water Resources in the Highland-Lowland System of Mount Kenya." *Mountain Research and Development* 20, No. 1 (2000): 10-15.

⁶⁶ Alden Wily, Liz. "Rights to Resources in Crisis: Reviewing the Fate of Customary Tenure in Africa." Washington DC: Rights and Resources Initiative (2011).

⁶⁷ Bond, Jennifer. "A Holistic Approach to Natural Resource Conflict: The Case of Laikipia County, Kenya." *Journal Of Rural Studies* 34 (2014): 117

⁶⁸ *Ibid* 56

the Politics of Land Reform recognizes the long verifiable record of fluctuating clash, rivalry and co-operation between settled white pioneers and peaceful or transhumant herders in the mainland. Such connections were acknowledged through correspondence, trade and support. This notwithstanding did not imply that contentions between white pioneers and pastoralist were non-existent. Very despite what might be expected, these connections were portrayed by both clash and complementarities and were really two countenances of a similar coin.⁶⁹

Researchers refer to elements, for example, universal advancement ventures, statistic changes, and ecological corruption to have added to the contentions. More accentuation is put on changes underway frameworks and land residency administrations as fundamental to the disturbance of rancher herder objective contrariness and between mutual strife. Assist investigation of the causes uncovers that of the progressions are the think aftereffects of intercessions and enactment that depended on Western models and proposed to expand creation yields and market coordination.⁷⁰ Notwithstanding the statistic and ecological elements for the contentions two issues likewise develop. One is the debilitating of the customary establishments for dealing with the contentions, and the second is the adjustments in administrations of residency ashore.⁷¹

In Ethiopia, for example, local states with a high extent of pastoralists, for example, the Afar, some portion of the purposes behind the constancy of agriculturist and peaceful clashes lies in the way the contentions are being taken care of. The utilization of inordinate power including the police isn't just unsustainable yet in addition develops the scorn between the

⁶⁹ Little, Peter D. "Reflections on the Future of Pastoralism in the Horn of Africa." *Pastoralism and Development in Africa, Dynamic Change at the Margins*, Routledge Publication, London (2013):249

⁷⁰ Hussein, Jeylan Wolyie. "Taking Narratives on Identity-Based Conflicts in the Horn of Africa Seriously: The Case Of Intergroup Conflicts At Pastoral Frontiers In Ethiopia." *International Journal of Peace Studies* 21, No. 1 (2016).

⁷¹ Ibid 90

clashing gatherings. Best case scenario this approach is useful for forcing brief peace however the issues still remain. This isn't phenomenal in Sub-Saharan Africa. It gives prove on the idea of government reactions to white pioneers and pastoralists in Nigeria where armed force and the police are utilized to oversee or now and again to determine the contentions. At the area level, the administration of white pioneers and pastoralists clashes almost all through the nation is managed by the District Defense and Security Committee.⁷²

The general population from the main assortment of trustees is the Militia Advisor, District Executive Director, District Prisons Commander, Police, The Prevention and Combating of Corruption Bureau (PCCB) and District Security Officer. Such a creation demonstrates an overwhelming military nearness with next to no or none utilization of interceding or notwithstanding arranging aptitudes. At times this may seem like a military operation in this manner bringing about additional issues of contempt between the clashing gatherings and towards the administration all in all.⁷³ Land change arrangements as of late actualized in southern Africa have put the exemplary verbal confrontation on asset construct redistribution back in light of local plans at both logical and political levels. A few conditional components have added to this political renaissance of land change strategies in southern Africa, in particular Zimbabwe's new radical land change approach, the finish of the fall of the comrade administrations in South Africa and Namibia.⁷⁴ All these have changed the land issue from a political forbidden into a delicate and questionable, yet the truth of the matter is, working strategy. Though these land change approaches are delicate by outline, they do influence the financial examples of life. The thought processes of these changes are narcissistic by the

⁷² Galaty, John G. "States of Violence: Ethnicity, Politics, and Pastoral Conflict in East Africa." In *Geography Research Forum*, 2016. Vol. 25, Pp. 127.

⁷³ Anseeuw, W., L. Alden Wily, L. Cotula, and M. Taylor. "Land Rights and the Rush for Land: Findings of the Global Commercial." ILC: Rome, Italy (2012).

⁷⁴ *Ibid* 39-40

perpetuators, for example in Zimbabwe what was viewed as an unimportant difference in proprietorship through land redistribution to the blacks influenced the social orders, at neighborhood levels and extended to influence the whole national economy.

2.2.3 Kenyan View on Resource Based Conflict between White Settlers and Pastoralists

Issues of community land use and ownership remain highly contentious in Kenya and recent years have witnessed an escalation in land related conflicts. In many of these cases, communal land has been transferred by the local governments for infrastructure projects or to private persons without consent or payment of compensation to the affected communities.⁷⁵

The strong opposition to the acquisition of community land for the Lake Turkana Wind Power project, Kenya's largest ever private investment, is a prominent example of such concerns. Unfarmed pastoral or forestlands are especially at risk. Many county governments still think of these as public land, not as a part of community land.⁷⁶

In Marakwet and other parts of North Eastern, it emerges that the conflict between white settlers and pastoralists is heightened by the existing land use policy. The beneficial utilization of rangelands through mobile domesticated animals' cultivation has since a long time ago characterized the best procedure for extracting importance out of generally minimal grounds, and in this way feeding the ever growing population. However, in the previous decade the most important peaceful grounds have turned out to be liable to extensive scale horticultural venture, bringing about the misfortune or discontinuity of rangelands, instigated decentralization of pastoralists, and a radical diminishment in domesticated animals numbers. Where the wealthiest rangeland territories are pulled back from the store of assets got to by pastoralists for dry season grazing, for development, the general profitability of the land may

⁷⁵ Ibid, 278

⁷⁶ World Bank Group. 2010. The Economics of Adaptation to Climate Change. [Http://Sitere-Sources.Worldbank.Org/EXTCC/Resources/EACC_Finalynthesisreport0803_2010.Pdf](http://Sitere-Sources.Worldbank.Org/EXTCC/Resources/EACC_Finalynthesisreport0803_2010.Pdf)

even decay, pastoralists having little say in regards to substitute land use.⁷⁷ With numerous legislatures in East Africa claiming a state control on land, more should be done to guarantee the rights and assets of pastoralists as accomplices in the new advancement wanders and to settle on better educated decisions with regards to the best long haul utilization of their territories.⁷⁸

There is the basic issue of the rights, both standard and statutory, of (agro-) pastoralists in Kenya to be economically dynamic and politically perceived subjects of their own nations. In first experience with Pastoralism and Development in Africa: dynamic change at the edges The new arrangement system of the African Union (AU), which focuses on the privileges of pastoralists, including the privilege of access to spatially disseminated assets, and the criticalness of keeping up and upgrading peaceful versatility as a period attempted procedure to accomplish proficient utilization of touching assets while dodging natural corruption. The Policy Framework for Pastoralism in Kenya is a standout amongst the most momentous cases of an approach report that counters the long-standing hostile to pastoralist inclination in Africa by perceiving their critical commitments to local sustenance frameworks, social emotionally supportive networks, biological communities, and exchange.⁷⁹

Settling resource use conflicts at town level falls under the commitment of the Village Environmental Committees (VEC).⁸⁰ In each one of the towns secured by this examination the Village Environment Committees are made by both white pioneers and herders. In conditions where these sheets tumble, by then the cases are implied next bodies in the

⁷⁷ Ibid 78

⁷⁸ World Bank Group. 2010. The Economics of Adaptation to Climate Change. [Http://Sitere-Sources.Worldbank.Org/EXTCC/Resources/EACC_Finalynthesisreport0803_2010.Pdf](http://Sitere-Sources.Worldbank.Org/EXTCC/Resources/EACC_Finalynthesisreport0803_2010.Pdf)

⁷⁹ Mkutu, Kennedy Agade. "Pastoralist Conflict, Governance and Small Arms in North Rift, North East Africa." Phd Diss., University Of Bradford, 2005.

⁸⁰ Ibid 89

dynamic framework. It was revealed that none of the people from the sheets of trustees had become any sort of getting ready on strife assurance capacities, for instance, intervention and plans. In different places in the country the adjacent foundations, for instance, the Village Environmental Committees, town governments and district equipment have seemed to require capacity to decide the disputes. This clears up why only a little degree of the disputes are settled at this level. This is totally the town government expert comes in. The people from this different leveled compose too are not outfitted with any aptitudes related to battle assurance. People from the town government are picked by the villagers and given the higher masses of the white explorers concerning that of herders even the town government activity is overpowered by alter cultivators. This is a condition of debate, especially from the perspective of herders who fight that they are not truly addressed in the town governments and in this manner their reluctance to facilitate in settling the disputes. Essential these issues is the way that the statutory procedures of overseeing quiet and regular relations have not been adequately strong to supplant the customary conflict assurance instruments.

Viable usage of the Community Land Act can go far towards guaranteeing that neighborhood groups can secure their honest to goodness rights to land, thus to settling such conflicts.⁸¹ The Act came into force just a few days before a constitutionally mandated deadline for its passage, calling into question the political will required to ensure its implementation. This is particularly important because, even though the new law significantly empowers local communities. The law does not give sufficient guidance to pastoralists on how to unpack and fairly order their customary rights, which often overlap with other communities.⁸²

⁸¹ Ibid, 18

⁸² Tsion, Hailemariam. "The Role of African Governance Architecture (AGA) In Preventing Structural Conflict In Africa." Phd Diss., Addis Ababa University, 2015

The unlawful and unpredictable portions of open land as chronicled in the Ndungu Report add up to a sham that diminutive people the Goldenberg and Anglo-Leasing embarrassments.⁸³ The investigation in this initially issue in the arrangement covers Karura, Ngong Road and Kiptagich backwoods and recommends lost open assets in abundance of Ksh.18.4 billion. The Ndungu Report covers ten different timberlands and in addition other open land, running from street stores to burial grounds to open toilets and even State House arrive. As we cover these in future issues of the arrangement, the total misfortune will positively be bewildering.

Universal Land Coalition (ILC) attests that the connections amongst land and struggle are phenomenally mind boggling. With regards to asset based issues, financial matters and legislative issues are combined with conventions, culture, lawful frameworks and open organization.⁸⁴

The foundations of contentions are various, including: basic or verifiably based disparities; monetary and social strategies examples of development and advancement; political or regional debate; groups in rivalry with business enthusiasm, covering ward among government divisions; previous proprietors and land changes recipients; and conflicting directions, for example, contrasts in legitimate and standard methods for overseeing or interceding land rights.⁸⁵ ILC has widely condensed the likely explanations of land clashes. What it doesn't call attention to is the way this has influenced the ladies, yet land clashes disproportionate affect ladies since ladies have a tendency to experience the ill effects of

⁸³ Mcauslan, Patrick, *Land Law Reform in Eastern Africa: Traditional or Transformative?* Routledge, London, 2013, P.2

⁸⁴ Tsion, Hailemariam. "The Role of African Governance Architecture (AGA) In Preventing Structural Conflict in Africa." Phd Diss., Addis Ababa University, 2015

⁸⁵ Ibid 34-35

feeble legitimate frameworks, constrained institutional limits and conventional/standard practices.⁸⁶

⁸⁶ Osamba, Joshia. "The Dynamics of Ethnopolitical Conflict and Violence in the Rift Valley Province of Kenya." *Nationalism and Ethnic Politics* 7, No. 4 (2001): 87-112.

Chapter Three

Resource Based Conflicts among the White Settlers and the Pastoralists in Laikipia

County

3.0 Introduction

This section presents investigation and discoveries of the examination as set out in the exploration technique. The examination discoveries are introduced on the analysis and presentations on the extent of resource based conflicts in Laikipia, inequality in resource distribution, as well as on the causes of resource based conflict. The data was collected using interview guides. The instruments were guided and designed in line with the objectives of the study.

3.1 Overview of Laikipia County

Laikipia County is located in the semi-very dry area of the Rift Valley, about 220 km North of Nairobi on the foothills of Mt. Kenya, and is a mixed zone of dry pastoralism in the low-lying drier districts and high potential developing in the higher, wetter regions.⁸⁷ The Laikipia level is 9700km², lies over the equator between scopes 0 17_ S and 0 45_ N and between 36 15_ E and 37 20_ E and edges the territories of Baringo, Samburu, Isiolo, Meru, Nyeri, Nakuru and Nyandarua.⁸⁸ Before British colonization, the scope of Laikipia was under pastoralism, fundamentally by the Maasai society and the immovably related Samburu. In the midst of the pioneer time span the region was known as a part of the 'White Highlands', under tranquil age and later altering in the higher precipitation ranges toward the South-west of the region. In the later past there has been an ordinariness of conflict between

⁸⁷ Gadd M. (2005) Conservation Outside of Parks: Attitudes of Local People in Laikipia, Kenya. *Environmental Conservation*, 32, 1–14.

⁸⁸ Hughes L. (2005) Malice in Maasailand: The Historical Roots of Current Political Struggles. *African Affairs*, 104, 207–224.

agriculturists, pastoralists, colossal scale ranchers, and characteristic life which has accomplished fierce levels, particularly in the Northern parts of Laikipia West, a situation that is being watched.

3.2 Inequality in Resource Distribution in Laikipia County

Majority of conflicts covering the Horn of Africa are associated with land, scarce pasture and water. The scarcity or uneven distribution of these resources can be linked with the decreased resource base as well as the migration observed in the area seasonally as people try to cope up with the eminent conflicts.⁸⁹ Asset based clashes have drawn in both the immediate asset clients, including pastoralists, cultivators or engineers; and roundabout clients, for example, businesspeople, for example, those engaged with domesticated animals promoting; offer of collected feed; reaping and showcasing of normal salt-licks; government officials, warlords, boss and other neighborhood managers.⁹⁰

From the discoveries of this examination, absence of enough water in the zone has been a wellspring of contentions among the white pioneers and the pastoralists. This was seen as the expansive scale and little scale horticulturalists attack the European farms so as to get to water focuses. The discoveries show that the most influenced ranges in Laikipia incorporate Lekiji, Rumuruti, Segera, Daiga, and entire Mukogodo division encompassing Isiolo District.⁹¹ The Ol Moran Division has a long history of such severity. Ngarua in Laikipia west, Rumuruti division in Laikipia west, Ol Moran division in Laikipia west, Mukogodo division, in Laikipia north, Mutamiayu have been among the most exceedingly appalling

⁸⁹ Gadd, Michelle E. "Conservation Outside of Parks: Attitudes of Local People in Laikipia, Kenya." *Environmental Conservation* 32, No. 1 (2005): 50-63.

⁹⁰ Ibid 52

⁹¹ Ibid 45

affected.⁹²The questioners likewise called attention to that quick populace development and dry spell have additionally expanded the weight on assets, Dry spell conditions that have been common since 2001 have on a few events constrained the pastoralist looking for crisp field and water to relocate onto private farms and to territories cultivated by agriculturalists. The investigation discoveries additionally showed that there has been a commonness of contention between pilgrims, pastoralists, and vast scale farmers which has achieved brutal levels, especially in the Northern parts of Laikipia West. This has been fuelled primarily by the agro-peaceful clashes where pioneers and pastoralists vie for access of the restricted assets, to be specific water and field.⁹³ While these contentions are showed in seen rivalry for, or shortage of, common assets, the social and institutional settings in which these contentions are implanted add to the pervasiveness, span, power and administration of these contentions. The findings indicated that Laikipia is faced with high insecurity levels especially with the proliferation of small arms, a situation that has created a cycle of poverty, limited resources and frequent conflicts. According to Sibanda accessibility of substantial income generating activities is curtailed because the people are in great fear of thefts and fighting in various markets.⁹⁴

These findings concur with Mkutu who asserts that the government's compromised monopoly of the instruments of power and force has opened opportunities to perpetuate illegalities.⁹⁵ More often than not, the political elite within government have used a legal process such as mopping out guns from Laikipia County in order to politically empower

⁹² Gadd, Michelle E. "Conservation Outside of Parks: Attitudes of Local People in Laikipia, Kenya." *Environmental Conservation* 32, No. 1 (2005): 50-63.

⁹³ *Ibid*, 110

⁹⁴ Sibanda, Harvey. "The City As A Growth Machine: Toward A Political Economy of Place." *American Journal of Sociology* 82, No. 2 (2011): 309-332.

⁹⁵ Mkutu, Arthur PJ. "Ecological Modernization and Institutional Reflexivity: Environmental Reform in the Late Modern Age." *Environmental Politics* 5, No. 2 (2008): 302-323.

certain communities. However, the pastoral communities have hesitated in surrendering their weapons in fear of intimidation and eventual defeat by their counterparts living in ranches and urban areas. As a result of this, the discriminated community automatically loses confidence in the state apparatus to ease tension and takes the law in their hands.

3.2.1 The Size of the Farm

The interviewers indicated that, the land of Laikipia is a multi-ethnic County containing Kikuyu, Meru, Samburu, Maasai, Kalenjin, Borana, Turkana, and people of European origin and each of these communities owned farms within the study area.⁹⁶ The findings indicated that the pastoralists owned small farms (49%) that could not cater for the need of their cattle, grazing. This meant that the owned farms could not cater for pastoral activities and most of these people ended up concentrating on other activities such as agriculture or agro-pastoral. The interviewers indicated that, based conflicts in Laikipia County could be minimized if only there was adequate land for conducting pastoral activities. These findings concur with those of Lekimain who observed that *“With adequate land, our young men will not be fighting these whites because we will be able to graze on our own lands.”*⁹⁷ The study findings also established that 94% of Laikipia county dwellers owned between 0-0.5 acres of land as opposed to a paltry 6% that owned more than 0.5% of land as indicated in the pie chart below. The lack of adequate land has been the main issue of the prevalent conflicts in Laikipia as outlined by O’Brien⁹⁸ who observed that *“these pastoralists have contributed to the situation of conflict in Laikipia because they don’t have land and yet most settlers have expansive acres of land.”* His findings support the findings of this study as seen by most of

⁹⁶ Gadd, Michelle E. "Conservation Outside of Parks: Attitudes of Local People in Laikipia, Kenya." *Environmental Conservation* 32, No. 1 (2005): 50-63.

⁹⁷ Hosea Lekimain, 10-7-2017

⁹⁸ Jean O’Brien, 12-7-2017

the interviewees who agreed that the ownership of large pieces of land by many settlers especially the white settlers had left the with no more land to graze their cattle.

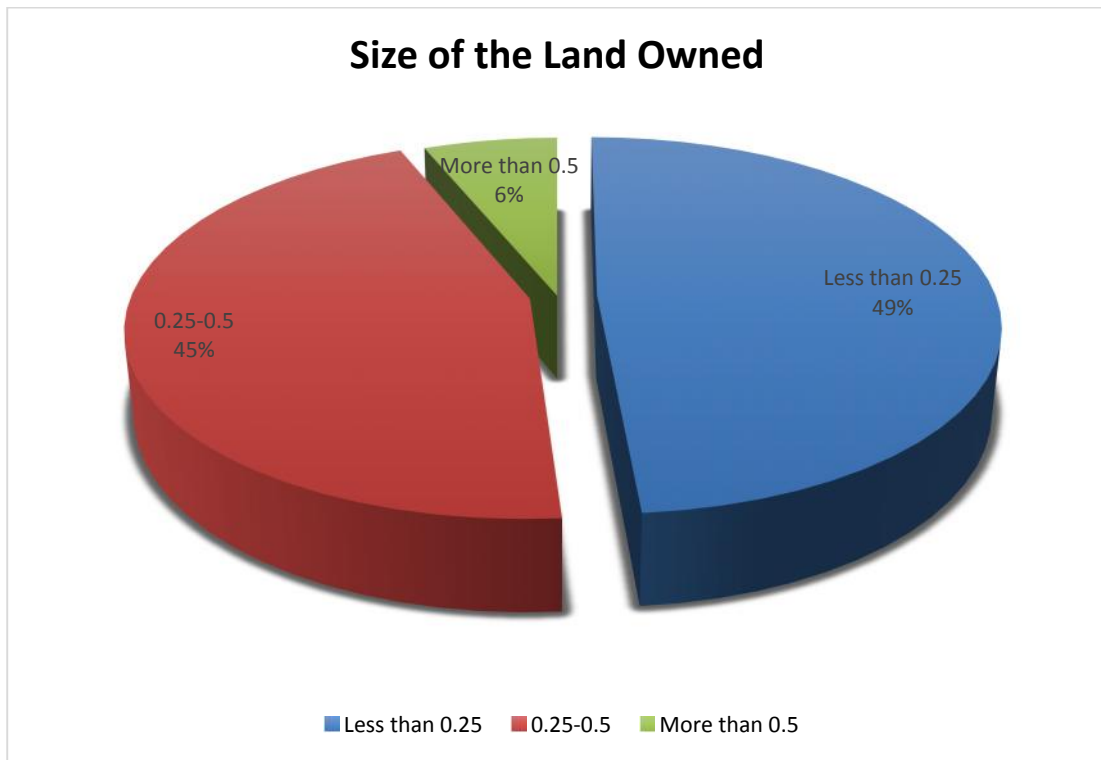


Figure 1: Farm Sizes

3.2.2 Freehold and Leases as Land Ownership

The interviewees also pointed out that the expiry of land leases has had an influence on the resource based conflicts in Laikipia County. They indicated that inadequate land tenure policies are a leading indicator of these conflicts. Despite the fact that laws empowering secure residency and responsibility for are from various perspectives gainful, they have been executed in Laikipia with little respect for the necessities of itinerant pastoralist groups. They demonstrated that these itinerant groups have all the more frequently depended on public touching rights, which are not ensured by law, and they have lost access to water and field as privatization of land residency has continued, an express that has escalated the issues of

access to rare assets and of overseeing rivalry for these assets⁹⁹. The interviewees likewise showed that the resulting expanded dangers of rough clash have turned out to be especially certain as of late amid the times of dry spell, where absence of arrangement for pastoralist requirements for field and water has prompted farm attacks and comparable clashes.

To effect of free hold land ownership, Gadd suggests that unequal distribution of resources is worsened by the climate change such as drought leading to a cyclic resource based conflicts between pastoralists and white settlers.¹⁰⁰ In an interview by Mr. Nkopito Lenareu, a pastoralist community leader from Sosion region of Laikipia County observed that *it is indeed true that the pastoralists' march on private land is in part for grazing access and water.*¹⁰¹

Singular land proprietorship has expanded through the procurement of title deeds by elites, and land getting by the decision class in Kenya all in all has achieved such extents that it is not really viewed as illicit. Additionally opening of the land showcase has enabled numerous new financial specialists to purchase arrive for horticulture, farming, and tourism, to the point where business farmers, pilgrims, and non-attendant landowners possess 70 for each penny of Laikipia's territory. The outcome has been the limitation of brushing area and water sources accessible to pastoralists and different local people. 'Hunching down', or possessing private land and utilizing private assets, by pastoralists is normal and causes pressures that occasionally prompt clash.¹⁰²

From the perspective of land ownership, it is clear that most pastoralists own land through freehold leases. Therefore, this influences their behaviour of encroaching the ranches which

⁹⁹Ibid

¹⁰⁰Ibid, P120

¹⁰¹ Nkopito Lenareu 12-7-2017

¹⁰² Letai, John. "Land Deals In Kenya: The Genesis of Land Deals in Kenya and its Implication On Pastoral Livelihoods—A Case Study Of Laikipia District, 2011.". 2011.

are the rented land for the white settlers. It is evident that the actions of pastoralists in competition for resources also a form of resistance to an unequal distribution of resources.¹⁰³

The implication is that land-based complaints that have existed for the last few decades have incited the recent invasions.¹⁰⁴

Table 1: Land Ownership and land use practices

Land use practices	Frequency	Percentage
Pastoralism	140	88%
Ranching	7	4%
Horticulture	3	2%
Crop farming	10	6%

The study was to find out the nature of land tenure and land use practices amongst the respondents. Majority (88%) of the respondents reported that their households owned more than acres of Land. Beyond the question of land ownership, the research sought to find out for what use the land was applied. Majority the respondents indicated that they used the land for pastoralist activities. It emerged from the study that most of the respondents hailed from households that owned more than 20 heads of livestock.

¹⁰³ Bond, Jennifer. "A Holistic Approach to Natural Resource Conflict: The Case of Laikipia County, Kenya." *Journal of Rural Studies* 34 (2014): 117-127.

¹⁰⁴ Little, Peter D. "Land use Conflicts in the Agricultural/Pastoral Borderlands: The Case of Kenya." (1987): 195-212.

Table 2: Rating of Contribution of Uses of Land to Tribal Conflicts

	Frequency	Percentage
Pastoralism influence	80	50%
Ranching influence	70	44%
Horticultural Influence	6	4%
Crop Farming Influence	4	3%

The findings of this study indicated that tribal conflicts were highly influenced by pastoralism as showed by 50% whereas 44% was influenced by ranching, 4% by horticultural activities and lastly 3% of these conflicts were influenced by crop farming activities.

3.3. Resource Based Conflicts in Laikipia County

According to the respondents, resource based conflicts in Laikipia County has complex patterns. The respondents indicated that various factors contribute to the danger of savage clash including pastoralists, and these have had a tendency to end up noticeably commonly fortifying. They expressed that, a few clashes inside and between pastoralist groups, for example, assaulting and cows stirring, have a long history and have to some degree turn into a part of conventional pastoralist culture¹⁰⁵. Be that as it may, such 'conventional' clashes have turned out to be progressively ruinous and less sensible. The interviewees said that these happen because of questioned asset sharing, restocking of drained crowds or gathering animals for lady riches or as requital for past strikes. Such strikes are represented by standard principles and coordinated by senior citizens, regardless of the members being for the most part the adolescent and other capable and on occasion, procured warriors. The discoveries

¹⁰⁵ Geoffrey Lelemai, 14-7-2017

demonstrate that these assaults are normally with customary adversaries and truly did, however executing is constrained and ladies and kids are saved and the riches are shared in the midst of the bandits.

3.3.1 Pastoralists Activities

Nomadic pastoralism is based on the notion of seasonal migration to find pasture for grazing, implying that seasonality and climate variability are central to pastoral livelihoods.¹⁰⁶ However, it emerges that fencing is a superficial remedy to the conflict.¹⁰⁷ From the survey, it emerges that the patterns of rainfall had changed over the last three to ten years, where it had become difficult to predict the onset, intensity and duration of the rainy seasons.

In the interview by Mr Plekan Leliu, a pokot pastrolists in Laikipa indicated that *pastoralist activity contributed to tribal conflicts in Laikipia because of the nomadic nature of pastoralism as well as the response to the changing nature of climate.*¹⁰⁸ From the interview survey, it is evident that 50 % of the respondents held the strongest view that indeed pastoralist activities contributed to resource based conflict in Laikipia County.

Mr. Geoffrey Lelemai from Mutara area disagreed in the interview that pastoralists *spy on settlers' shambas (crops) or purposely allow children to graze the animals on settlers' crops as a means of avoiding punishment.* Mr Lelemai went further to state that *children do the grazing because that is their role within pastoral societies and if the livestock get into a farmer's crop it is not done purposively, rather that's what happen when children do the grazing.*¹⁰⁹ My John Ole Ntonkei, a guard in the interview agreed that *Fences are useless because pastoralists remove the fences and let their animals in. When you ask them what*

¹⁰⁶ Ibid

¹⁰⁷ Ibid

¹⁰⁸ Plekan Leliu, 13-7-2017

¹⁰⁹ Geoffrey Lelemai, 14-7-2017

*they're doing they ask you if you eat the grass because grass is for cows. If you argue with him he just stays silent. These people are armed so you can't quarrel with them.*¹¹⁰ This means that much of the conflict between settlers and pastoralists would be managed if settlers were to fence their crops, thereby stopping the roaming cattle from wandering in. Settlers spoke of being afraid of pastoralists as they are armed and when a pastoralist's cows enter the crop they feel unable to pursue their case of compensation with that pastoralist, for fear that they will be attacked physically.¹¹¹

It emerged from this study that ranching as a land use practice, contributed to tribal conflicts in Laikipia as majority (44%) of the respondents indicated a strong view that ranching as a land use practice causes tribal conflicts. It also emerged from the findings of this study that majority the respondents (65.9%) held the view that horticulture as a land use practice does not contribute to tribal conflict in Laikipia. Majority of the respondents disagreed with the view that crop farming could contribute to tribal conflicts in Laikipia.

In the course of recent years in Laikipia County, huge zones of what was once shared land have been put aside for national parks, cultivation, agribusiness, business farming, and now amusement conservancies. In the meeting by Mr. Hezekiah Biril, a pastoralist from Rumuruti Town, he watched that the making of conservancies has as of now and again had the unintended outcome of fuelling struggle a few cases of this, incorporating the Sera Conservancy in Samburu, where generally the Rendile, Borana, and Samburu have shared fields amid the dry season. With the making of the conservancy, just Samburu scouts can get to the land, which prompts debate. Limit question between the Lekurruki people group and

¹¹⁰ John Ole Ntonkei, O.I., 13-7-2017

¹¹¹ Ibid

neighboring Il Ngwesi bunches likewise happened after the making of a conservancy in 1999.¹¹²

3.3.2 Resource Availability, Drought and Change in Season

Insufficient game plans to adapt to dry seasons and different crises are key indicators of the conflict. The interview by Mr Ken Wafula from the Sosion Ranch, he noted that *during droughts, pastoralist livelihoods become particularly precarious.*¹¹³ This means that experiences in Laikipia have demonstrated that there is a high danger of contention over rare water and field unless extraordinary courses of action are made to guarantee crisis get to. So also, without arrangements to help pastoralists and different pilgrims to keep up their capital stock amid crises and empower groups to restock a while later, monetary frailty and hardship amid dry seasons expands the danger of more extensive savagery and social breakdown.¹¹⁴

The question on whether there are resource based conflicts in Laikipia shaped the trajectory of thought that in general the major resource focus of respondents was on water. While many people differentiated between the amount of rainfall and the accessibility of water, either through dams, boreholes or water harvesting techniques, the majority of respondents viewed water as a scarce resource. Those who disagreed with statement 3 of the survey noted that yes, there is a resource based conflict through water and pasture. The respondents claimed that in terms of conflict, general theft and banditry were the major issues. While many respondents agreed that water is being extracted upstream to the detriment of downstream users, those who disagreed with this statement often did not live near a river, found it difficult to conceptualize the greater hydrological system and were unaware of other land

¹¹² Ibid

¹¹³ Ken Wafula O.I., 16-7-2017

¹¹⁴ Ibid

uses in the region, such as horticulture.¹¹⁵ Security has an impact on the psyche of resource users and their willingness to harvest water. Although many respondents live in small mud-huts with thatched roofs, even those with iron roofs were reluctant to invest in water harvesting technologies. The interview by Mrs. Judy Lelesmoi, a wife to the pastoralists stated: *We don't have a way of harvesting water because this is a temporary home. We would like to stay here but with more security. We're not prepared to build a permanent home because we might be killed or have to leave.*¹¹⁶

Mr. Loten from Rimuruti claimed *"the conflict between the pastoralists and the settlers is not because of animals because in town people don't have animals but there are still fighting"*.¹¹⁷ This assertion suggested that conflicts regarding resources are the manifestations of underlying socio-political struggles.¹¹⁸ These struggles manifest themselves in Laikipia in conflict regarding access to resources such as dams and boreholes and the burning of fires, which form part of the broader agro-pastoral conflict. Mr. Loten acknowledged that elephant disturbance was generally a seasonal issue, yet stated that climate change was contributing to the increased frequency of disturbance. It is interesting to note here that respondents to the questionnaire, more than the semi-structured interview, remarked on climate change once they had been asked about it directly through a questionnaire item, than those respondents who were asked more open and broad questions. 88% of respondents agreed that Laikipia is a hotspot where pastoralists from other counties came to graze and claimed that this was a major factor of conflicts in Laikipia, particularly coupled with the inability of the elders to manage this immigration.

¹¹⁵ Ibid

¹¹⁶ Judy Lelesmoi, O.I., 16-7-2017

¹¹⁷ Ibid, 142

¹¹⁸ Ibid

Albeit less serious than in many parts of the Horn of Africa, furnished clashes in Laikipia are boundless and of expanding concern. Deficient policing and the wrong furnishing of local armies by the state have prompted an inclination towards self-protection and striking back. Notwithstanding the far reaching asset based clashes amongst pastoralists and agriculturalists, visit dairy cattle assaulting happens among peaceful gatherings. In 2008 an expected 8,000 individuals were dislodged and 25 executed in clashes amongst pioneers and Tugen and Turkana pastoralists in Laikipia West. The accessibility of little arms has prompted across the board weapons proprietorship and firearms are currently viewed as an instrument essential for survival. With respect to this, it is clear that Laikipia, pastoralists have now and again joined against agriculturalists, prompting requires the last to be furnished for self-protection.

3.3.3 Land Policy in Laikipia

Violent resource based conflicts have pulled in immense energy from scientists since the erupt of ethnic clashes and the essential explanations behind their erupt.¹¹⁹ Scientists fight that keeping strife from re-lighting is basic as preventive action before battle rises or end up being irrefutable war. Causes consolidate expansionism, which compacted bunches into tribal covers through their ethnic limits and separation. Some ethnic social events were masterminded off their property. This made money related irregularities into different locale and uneven apportionments of social upgrades, for instance, schools and specialist's offices. Moreover, she battles; expansionism propelled ethnic awareness to the hindrance of patriotism and patriotism. Exchange purposes behind ethnic clashes are advantage, out of line apportionment of money related resources and political influence along ethnic lines. The frontier settlement prompted landlessness, formation of tribal saves and separated society

¹¹⁹ Ibid

into ethnic substances as prior showed. Be that as it may, it is anything but difficult to sum up the impact of expansionism in Africa without considering nations, for example, Tanzania which has had no genuine ethnic conflicts. Strife prompts the crumple of government, group, and family emotionally supportive networks. Remarkable, it is important to note that land reform has sparked off regional resentments that are eventually culminating into tribal conflicts. There are a few instances of earth actuated question and clashes in various parts of the nation. Debate and clashes emerge for instance finished parental land, returnees asserting hereditary or unique land, vagrants infringing on indigenous land and sharing of regular assets, normal touching, and water and backwoods assets. While there is no solid observational confirmation, there is motivation to trust that the recurrence and in addition the power of contentions has expanded after some time.¹²⁰

In the interview, Mr. Thomas Bomet, manager at Sera Conservancy, cited *competition for socio-economic resources as responsible for resource based conflicts in Laikipia County*.¹²¹ The government's acquisition of legitimacy is quarantined by taking the challenge to restructure the economy in a way that increases participation and productivity of the poor and marginalized through improved capacity to deliver quality services in education and health to remote areas where marginalized communities reside. Economic deprivation, inadequate policing and state security arrangements and competition over limited natural resources have boosted inter-ethnic conflicts in Laikipia County.¹²²

Powerful usage of the Community Land Act can go far towards guaranteeing that neighborhood groups can secure their honest to goodness rights to land, thus to settling such conflicts. The Act came into force just a few days before a constitutionally mandated

¹²⁰ Ibid

¹²¹ Thomas Bomet O.I., 17-7-2017

¹²² Ibid

deadline for its passage, calling into question the political will required to ensure its implementation. This is particularly important because, even though the new law significantly empowers local communities. The law does not give sufficient guidance to pastoralists on how to unpack and fairly order their customary rights, which often overlap with other communities.¹²³

Land change arrangements as of late executed in Kenya have put the great verbal confrontation on asset construct redistribution back with respect to provincial motivation at both logical and political levels. A few fortuitous variables have added to this political renaissance of land change strategies and the new radical land reform approach.¹²⁴ All these have transformed the land issue from a political taboo into a sensitive and controversial, but the fact is, operating policy. Whereas these land reform policies are sensitive by design, they do affect the socio-economic patterns of life. The motives of these reform are self-centered by the perpetuators was seen as a mere change of ownership through land redistribution to the blacks affected the societies, at local levels and stretched to affect the entire national economy.

During Jomo Kenyatta's era, the pressure of livestock on socio-economic resources such as water and pasture was not acute among the communities. In any case, absentee land buyers from the Bantu communities allowed the pastoral communities to graze their livestock there.¹²⁵ The scenario changed during the Moi era because many of the immigrants across the resident communities set up permanent settlement. The socio-economic resources continued becoming even scarcer during the Kibaki era. Competition for such scarce resources manifested itself in inter-ethnic conflicts in Laikipia County. Thus about 12% of the

¹²³ Ibid, 141

¹²⁴ Ibid, 146

¹²⁵ Ibid, 150

respondents felt that socio-economic resource competition triggered resource based conflicts in Laikipia County. The respondents' frequency was constant for those who indicated social economic challenges, weaknesses in land policy as well as inequality in resource distribution as a root cause of inter-ethnic conflicts in Laikipia County.¹²⁶

The association between financial disparity and strife has for quite some time been at the focal point of contention examines. Concentrates on the emotive clash over regular assets arrive utilize and proprietorship have been unending for quite a long time. Various investigations claim to discover some relationship amongst conveyance and aggregate clash. Experts that take a gander at measures of level lopsided characteristics have all things considered found more grounded affirm for a positive association among uniqueness and battle.¹²⁷ They battle that conflict frames between ethnic social events should not be scholarly at the country but instead at the get-together level and show tentatively that politically relevant ethnic get-togethers rejected from control are basically more inclined to begin a dispute.

3.4 Governance Structures

Customary pioneers and administration frameworks in pastoralist groups, while still considerable, have for the most part debilitated, decreasing the limit of groups themselves to oversee and forestall struggle and culpability. National and region state specialists have exacerbated this issue, through arrangements that either disregard or undermine conventional administration frameworks. Pastoralists are additionally colliding with farmers, pilgrims, horticulturalists and preservation territory superintendents, and therefore with State experts.

¹²⁶ Ibid

¹²⁷ Osamba, Joshia O. "The Sociology of Insecurity: Cattle Rustling and Banditry in North-Western Kenya." *African Journal on Conflict Resolution* 1, No. 2 (2000): 11-37.

Shortage and uncertain access to water and field arrive has prompted steady erosion with farmers and different clients, which has driven thus to rough clashes, for example, late farm intrusions by Maasai pastoralists in Laikipia.¹²⁸ Long separation migrant developments by pastoralists with their crowds require neighborhood collaboration with inactive groups and this isn't by and large satisfactorily tended to. The dangers of contention are especially extreme amid dry spells and comparative crises. Laikipia uncovers various particular factors that are adding to the dangers of fierce clashes amongst pastoralists and different groups living in similar zones.¹²⁹

Class animosity was cited by 9.5% of the respondents as a prime factor in igniting resource based conflicts in Laikipia County. This scenario is provoked by inter-class mistrust and hatred which sustain stereotype remarks that legitimize violence by some communities against others. Ethnic nationalism quickly translates into undesired ethnocentrism where the warring parties are broadly defined and mobilized in terms of their ethnic groups. This trend of behaviour fits in the views of relative deprivation theory. The resource conflict situation in Laikipia County is prompted by disparities in access to economic resources, which result to ethnic agitations in order to mobilize for quality and articulate their interests.¹³⁰

The contentions might be senior driven or youth-driven, and the qualities of each contrast from those of the other. In spite of the fact that they may begin vicious clashes to pick up control over assets, the older folks have a higher requirement for guaranteeing great relations and keeping up general security. Youth then again have little to pick up from security, and significantly more from financial power, glory, and so on, got to through vicious clashes and unlawful arms. Older folks and ladies do prompt clashes, and senior citizens likewise

¹²⁸ Ibid

¹²⁹ Judy Lelesmoi, O.I., 16-7-2017

¹³⁰ Ibid

compose for the bigger assaults; however they additionally assume a more grounded part in keeping up and modifying peace. In spite of the fact that previously, all strikes must be endorsed by the senior citizens, progressively the young are propelling attacks without such endorsements, seeing the wresting of control from the older folks as an additional advantage.¹³¹

Resource by itself may not cause animosity until those circumstances that provoke the animosity arise. This is because no ethnic group is better or superior to another. It is not a mistake to belong to a particular ethnic group. Ethnic animosity is therefore circumstantial and hyped to a level of conviction. Media sensational reporting particularly in local languages has kept inter-class conflicts tensions alive, forcing communities to arm themselves and conceal information thought to be of assistance to their real or phantom enemies. With inadequate and conflicting information, the formal security apparatus become immobilized as interethnic conflicts go unabated in Laikipia County or elsewhere in Kenya.¹³²

Respondents talked about how the incentive for conflict, or a trajectory of interactions leading to conflict, was based on a perceived entitlement or injustice.¹³³ Many pastoralists claimed that as pastoralists they are entitled to grass, regardless of whose land the grass is on. Respondent settlers confirmed this stating that pastoralists enter their fields with their cattle and claim that if the farmer himself is not going to eat the grass then it's only right that the pastoralist's cows should. This is similar to other studies which have found that pastoralists

¹³¹ Ibid

¹³² Ibid

¹³³ Osamba, Joshia O. "The Sociology Of Insecurity: Cattle Rustling And Banditry In North-Western Kenya." *African Journal On Conflict Resolution* 1, No. 2 (2000): 11-37.

in the Samburu and Isiolo region follow seasonal migrations regardless of whether this brings them onto non-pastoral lands.¹³⁴

Similarly, many settlers believed they could exclude pastoralists from public access dams. Their claim was based on the argument that they perceived the livestock to dirty the water, which then allowed for them to be excluded. Yet on further probing it became apparent that this argument was used to exclude a specific tribe, suggesting a social rather than ecological motivation for exclusion allows for the various features of the conflict complex to be viewed both as belonging to a specific context but also as an interconnected web. Although the questionnaire elicited the individual perceptions of the natural resource users in Laikipia, links can be made between these micro level perceptions and macro level institutional and social elements. Often the portrayal of problems in northern Kenya, including Laikipia, is that of population growth, environmental degradation, lack of food security, tribalism and ethnic strife, dualism in development, and the breakdown of law and order.¹³⁵ However other authors suggest that there are many factors leading to violent conflict and these factors can become mutually reinforcing recognizing that sustainable peace will only be achieved by addressing poverty, education, and proliferation of arms.¹³⁶

¹³⁴ Okello, Moses Makonjio. "Land Use Changes And Human–Wildlife Conflicts In The Amboseli Area, Kenya." *Human Dimensions Of Wildlife* 10, No. 1 (2005): 19-28.

¹³⁵ Ibid

¹³⁶ Ibid

Chapter Four:

Intervention Mechanisms in Addressing Resource Based Conflicts in Kenya

4.1 Introduction

The chapter analyses intervention mechanisms in addressing resource based conflicts between pastoralists and white settlers in Laikipia County. The focus is on normative intervention such as the Ndungu report on Land as well as the Truth, Justice and Reconciliation Commission report. The study used primary data to examine other complimentary methods on intervention mechanisms used to address resource based conflicts in Laikipia County.

4.2 Intervention Mechanisms Adopted

4.2.1 Normative Frameworks

Normative frameworks include land laws, land Acts and policies, legislations, actions, regulation, publications, that by force of time and authority are assumed culturally and politically in societies as norms have been implemented in an effort to intervene in the resource based conflicts in Laikipia County.¹³⁷ In light of this, the Kenyan government has over the years sought to intervene in the resource based conflict through commission reports, making legislations and making collaboration and their relation to normative structures based on the history and external interventions of other players.¹³⁸ The achievement of the standards are pegged on the structure for breaking down the supportability of socio-environmental frameworks together with an examination of the regulating structures that characterize the administration frameworks through which the communications in arrive

¹³⁷ Ndungu, P. (2004). Report of The Commission of Inquiry into the Illegal/ Irregular allocation of Public Land. Nairobi: Government Printer.

¹³⁸ Ibid

strategies, and in addition frameworks are intervened.¹³⁹ Be that as it may, the outside mediations by the state and NGOs forced another administration framework that undermined the current regularizing structures and related associations, prompting inner clashes. The detailing of land polices, dry spell relief approaches and state mediation strategies in client oversight supra-group asset use frameworks in Laikipia district could prompt larger amounts of collaboration.¹⁴⁰

4.2.2 National Land Commission and Land Act

According to National Policy on Peace building and Conflict Management (2009) the most recurrent and routinely violent conflicts in Kenya are found in the pastoral areas in Laikipia and cross periphery territories in North Rift, North Eastern, and parts of Eastern and Coast locales.¹⁴¹ These zones are depicted by sporadic climatic conditions inciting times of drought and starvation, migration searching for field and water which assembles competition with have bunches for these advantages. The order of the National Land Commission is drawn from the National Land Policy of 2009, Constitution of Kenya 2010, National Land Commission Act, 2012, the Land Act 2012 and the Land Registration Act of 2012.¹⁴² The commission, through the Land Act 2016 sought to address issues of land lease, land ownership and land management. Therefore, lessee's pre-emptive rights of allocation ensured the timelines have now been set in respect of the renewal of an expired leasehold tenure. The Commission is required to notify the lessee of the pre-emption rights of allocation within five a long time before the expiry of a leasehold residency. From there on, the renter has a time of

¹³⁹Kenya National Human Rights Commission (2008). On the Brink of the Precipice: A Human Rights Account of Kenya's Post -2007 Election Violence, Final Report.

¹⁴⁰ Ibid, Para 172

¹⁴¹ Ndungu, P. (2004). Report of the Commission of Inquiry into the Illegal/ Irregular Allocation of Public Land. Nairobi: Government Printer.

¹⁴² Ibid

one year from the notice to react to it. Pre-emptive distribution rights are as yet held just for the Kenyan subjects and just where the land isn't required by the national or district government for open purposes. The change however does not accommodate a system to challenge the refusal to restore the rent.

The Commission's review of the land system as it made under expansionism (in perspective of the Crown Lands Ordinance of 1915), concentrates on how the authority to dole out Crown lands (as specific from lands held for African Customary Tenure) was vested in the Governor, and under him, the Commissioner of Lands.¹⁴³ Under their benefit, blessings of rustic leases (at first for 99, later for a long time) were made to pioneers, while business plots in townships and urban focuses were at first dispensed through an arrangement of open closeout while private plots inside districts were designated through open delicate.¹⁴⁴ Notwithstanding, by the 1940s, the arrangement of open sale which had turned out to be ruled by well off cartels had dropped out of support, bringing about a change whereby business plots would be allotted by methods for coordinate allow by the Commissioner with the help of a neighborhood panel, a framework which had as of now casually supplanted the general population delicate framework concerning private land. The standards which chose such assignments included ideas of general society enthusiasm, and also the capacity of chose allottees to pay for arrive (sold at 20% of its assessed an incentive to support improvement) inside 30 days and to complete planned advancements inside an endorsed time restrain.¹⁴⁵

¹⁴³ Kenya National Human Rights Commission (2008). *On the Brink of the Precipice: A Human Rights Account of Kenya's Post-2007 Election Violence*, Final Report.

¹⁴⁴ Bonfiglioli, Angelo Maliki, and Carol J. Watson. *Pastoralists at a Crossroads: Survival and Development Issues in African Pastoralism*. NOPA, UNICEF/UNSO Project for Nomadic Pastoralists in Africa, 1992.

¹⁴⁵ Hauge, Wenche, and Tanja Ellingsen. "Beyond Environmental Scarcity: Causal Pathways To Conflict." *Journal of Peace Research* 35, No. 3 (1998): 299-317.

The implementation of settlement programmes provides for access to land for shelter and livelihood with the supervision of the National Government as opposed to the Commission. Reservation of public land for a purpose in the public interest is still being carried out by the Commission.¹⁴⁶ The Commission is however now required to do any such reservation upon the request by the National or County Government. The Land Act now also provides that such an allocation does not prevent the reserved land from being allocated or developed.

4.2.3 Institutions interventions

The institutional level of intervention includes Commissions reports, and overall customary practices of institutions that promote a pacific and structural settlement of resource based clashes. In a multi-ethnic state like Kenya, individuals have solid connection to their groups, upholding on a very basic level distinctive esteems, and in rivalry with each other for access to, or control over assets, consequently making sharpness and divisions. These contentions are fundamentally showed as political, monetary, ecological, abuse of common assets, arrive conflicts, religious contrasts and recently fear mongering. The nation has in this manner kept on being partitioned on the premise of ethnic, socio-social, territorial, political and financial lines. Among the commission reports received by foundations was the popular Ndung'u Report.¹⁴⁷

Kenya sanctioned individual residency of indigenous land, alongside redistribution of bits of the past white great nations', Kenya is looked with landlessness on a broad scale and with monotonous land banter among individuals and between gatherings. Through Ndungu¹⁴⁸ Commission, the council has as of late set in set up a National Land Policy Formulation

¹⁴⁶Ibid

¹⁴⁷ Kenya National Human Rights Commission (2008). On The Brink of the Precipice: A Human Rights Account of Kenya`s Post -2007 Election Violence, Final Report.

¹⁴⁸ Ndungu, P. (2004). Report of the Commission of Inquiry into the Illegal/ Irregular Allocation of Public Land. Nairobi: Government Printer.

Process to endeavor and manage these principal issues, including those flung by the Commission. The report of the Ndungu Commission on Illegal and Irregular dissemination of open land gave information into an essential, late scene in the fights over land and participates in Kenya.¹⁴⁹ To put it in the latest setting, it is first critical that on the joint front, the Commission can chalk up one inadequate triumph in that its exposures have incited the entry of tracts of land to open movement by government authorities, including past President Moi. In any case, the limits of the greater fight against degradation were underlined when John Githong'o surrendered his organization position as Commissioner against Corruption. Nevertheless, the story the Ndungu Commission spread out is furthermore an area in another especially far reaching issue in Kenya's political economy arrive.¹⁵⁰

The write about Ndungu report laid the system for tending to arrive as a customary region for social gatherings connected to their personality and represented by conventional laws.¹⁵¹ This regulating intercession component underscored that land as national legacy ought to be administered by the laws of Kenya as stipulated by constitution and approaches and put aside for open utility with contending interests of land utilize comes about into agro-pastoralist clashes in ASALs. These contentions happen in zones where agriculturalists and pastoralists exist together. While some are inside, others are cross-outskirt. Their contention condition has been impacted by the distinctions in the social, social and financial practices of the agriculturists interestingly with the neighboring pastoralists¹⁵².

As indicated by the Ndung'u commission, the structure of land residency decides access to or utilization of land. In Kenya, three unique types of land residency exist simultaneously to be

¹⁴⁹ Truth, Justice And Reconciliation, Act No 6 Of 2008 Of Laws Of Kenya. [Hereinafter TJR Act]

¹⁵⁰ Ibid

¹⁵¹ Ndungu, P. (2004). Report of the Commission of Inquiry into the Illegal/ Irregular Allocation of Public Land. Nairobi: Government Printer.

¹⁵² Homer-Dixon, Thomas F. Environment, Scarcity, and Violence. Princeton University Press, 2010.

specific, open land, trust land and private land. As indicated by the suggestions of the Ndung'u report, it is stated that in spite of the fact that laws empowering secure residency and responsibility for are from various perspectives helpful, they have been executed in Laikipia and somewhere else with little respect for the requirements of migrant pastoralist groups. Itinerant people group have had a tendency to depend on mutual brushing rights, which are not secured by law, and they have lost access to water and field as privatization of land residency has continued.¹⁵³ This has strengthened the issues of access to rare assets and of overseeing rivalry for these assets. The resulting expanded dangers of savage clash have turned out to be especially certain as of late amid the times of dry spell, where absence of arrangement for pastoralist requirements for field and water has prompted farm attacks and comparative clashes. Whereas the study reveals that nomadic paternalistic communities have a contribution in conflict, this study and such other related studies have not dealt with the proportionate responsibility borne by pastoralism ranching, conservancies, horticulture and crop farming which is the situation attendant in Laikipia North district.¹⁵⁴

As the Committee notes, for all that such methodologies may have endeavored to confine African opportunities to purchase touches base in 'white' regions, they served to control the 'trickery of land hypothesis'.¹⁵⁵ In any case, in what is extraordinary compared to other confusions in the authentic setting of land partition in Kenya, what appears to have winning in the pioneer time span (i.e. task by arrange permit) is the thing that later energized the enormous illegal and sporadic surrender of open land by the Government after flexibility, for it was to be the very specialists and associations blamed for being the administrators of open

¹⁵³ Ndungu, P. (2004). Report of the Commission of Inquiry into the Illegal/ Irregular Allocation of Public Land. Nairobi: Government Printer.

¹⁵⁴ Ibid, 57

¹⁵⁵ Ibid

land who were to wind up discernibly the facilitators of unlawful distributions¹⁵⁶. The common Doctrine of Public Trust, whereby Kenya's rulers direct touch base in trust for the overall public of Kenya, separated under independence, and land was to twist up perceptibly considered political reasons, or basically subject to 'totally plunder' by 'a few people at the colossal cost of individuals as a rule.¹⁵⁷

4.2.4 Truth, Justice and Reconciliation Commission

The TJR Act commanded the Commission to 'ask into and build up the truth or generally of saw monetary minimization of groups and influence suggestions on the best way to deliver to the underestimation'. Confirmation demonstrates that while the larger part of Kenyans might not have been kept without trial or subjected to torment and other physical respectability infringement, government's exclusionary monetary arrangements and practices in the dispersion of open employments and administrations perpetrated enduring on enormous areas of society at various authentic minutes. As the Commission ventured to every part of the nation getting proclamations and leading open hearings, the inescapability of financial infringement was apparent. Peace building, compromise and reclamation process by the different partners was started through the arrangement of TJRC on the grounds that it couldn't be left in the hands of the lawmakers alone¹⁵⁸. With the ascent in fierce clash the Government has set up different government offices to take a shot settled building and national changes other than the common social orders and worldwide associations. In the center is the National Steering Committee (NSC), on Peace building and Conflict Management which was set up in 2001 under the Ministry of State for Provincial

¹⁵⁶Markakis, J. Pastoralists and Politicians in Kenya: Review of African Political Economy. 3. (1999).

¹⁵⁷ Truth, Justice And Reconciliation, Act No 6 Of 2008 of Laws of Kenya. [Hereinafter TJR Act]

¹⁵⁸Mburu, N. Contemporary Banditry in the Horn of Africa: Causes, History and Political Implications. Nordic Journal of African Studies, (1999) 8(2):89-107

Administration and Internal Security in the working environment of the president. In a fantasy NSC is an interagency consultative gathering that tries to sustain, mastermind, and consolidate distinctive peace advancement exercises endeavored by the organization and Civil Society Organizations (CSOs). It joins to organize and cement tries furnished towards peace-building and refereeing in Kenya and cross periphery peace accomplices. Administration of Justice and Constitutional issues through the National Cohesion and Integration Commission (NCIC) and the Truth Justice and Reconciliation Commission (TJRC) are in like manner government workplaces working direct on peace-working the country over.

The structure of the early forewarning system made to the range level (region peace sheets of trustees) is yet to finish its reasonability, in light of the way that if it had, the 2007/2008 post-choice fierceness could somehow have been avoided.¹⁵⁹ The Kenya National Dialog and Reconciliation (KNDR) Monitoring Project gives an all-around national peace-building process from the 2007/2008 post-race violence.¹⁶⁰ The arrangement 1 to inspiration 4 of national accord reflected the three necessities for peace-collecting specifically: criticalness of advance, upheld change and proportionality of advance. In them the four criteria of effective Peace-building recorded after convincing execution of the national peace accord the first being the ending of viciousness. Notwithstanding the achievement in ending the brutality, the resettlement of the Internally Displaced individuals (IDP's) remained a flaw while the

¹⁵⁹ Omosa, K.E. (2005). Impacts of Water Conflict on Pastoral Livelihoods: The Case of Wajir District in Kenya. Manitoba: International Institute For Sustainable Development, 5-20

¹⁶⁰ Ibid 45

political regular citizen armed forces are changing and taking unmistakable edge also invigorating the lifestyle of exception.¹⁶¹

Introduced in administrative issues and wrongdoing, the social events now tend to hold detainee comparable officials who brought them up and financed them. The condition of IDP's has not changed either; many continue living in horrible 'travel' camps with no passageway to organizations, the wheels of value are moving excessively direct for them and many feel that they have been denied value.¹⁶² There have been a couple of certifications to resettle the families yet the undertakings are yet to accomplish all impacted. KNDR principals on changes were obliged to the post-race savagery as well as the long haul recuperating of asset related clashes, between family and tribal clashes and cross limit clashes (the greater part of them notable in nature). The changes would include: new sacred, institutional and legitimate changes, arrive changes, destitution, disparity and local lopsidedness, joblessness, combination of national union and solidarity, straightforwardness, responsibility and exemption.¹⁶³ Regardless of the developments accomplished, for example, the proclamation of the new constitution and the changes in the legal and in addition the appointive commission, the legislature and the general population of Kenya must cooperate to see that all the rest of the means are attempted in a way that reestablishes certainty and addresses the hidden elements that support the contentions. Peace building in Kenya however keeps on confronting various bottlenecks as struggle frameworks battle back.¹⁶⁴

¹⁶¹Omosa, K.E. (2005). Impacts of Water Conflict on Pastoral Livelihoods: The Case of Wajir District in Kenya. Manitoba: International Institute For Sustainable Development, 5-20

¹⁶² Ibid

¹⁶³ Ibid

¹⁶⁴ Truth, Justice and Reconciliation, Act No 6 Of 2008 of Laws of Kenya. [Hereinafter TJR Act]

4.3 Effectiveness of State Interventions in Mitigating Tribal Conflicts in Laikipia

The study sought the opinion of the respondents on the effectiveness of the interventions of the state in addressing and mitigating tribal conflicts in Laikipia. The respondents gave their views. Majority of the respondents indicated that the state interventions are effective at 47% while another group of 10.5% held a stronger view that they were very effective. This explains why sustainability of peace in this examination was contemplated as the needy variable. It is a guarantee to peace by co-operation and joint effort of neighborhood groups including sharing of assets, advancement extends and decreased doubt. The discoveries of the examination have demonstrated that there is a connection between arrive use, traditional structure, Ethicized politics and the role of civil society on the settlement and prevalence of conflict. Conflicting land uses result in conflict.¹⁶⁵ Functional traditional structures should result to amicable settlement of disputes among communities.¹⁶⁶

Ethicized politics predisposes the community to violence and should therefore be mitigated. Presences of active civil society organizations provide room for sustainable peace.

There is lacking engagement with customary administration frameworks. Customary models of administration, including access to water and field, regularly repudiate statute law.¹⁶⁷ Most staying peaceful grounds are overseen in certainty as indicated by customary administration frameworks, and the irregularities with national and area state controls prompt perplexity, struggle and decreased utilization of legitimate and different structures for debate determination. Government officers don't generally draw in viably with conventional administration frameworks, and for sure as often as possible undermine them pointlessly.

¹⁶⁵ Mkutu, Kennedy Agade. "Uganda: Pastoral Conflict & Gender Relations." *Review of African Political Economy* 35, No. 116 (2008): 237-254.

¹⁶⁶ *Ibid*

¹⁶⁷ Omosa, K.E. (2005). *Impacts of Water Conflict on Pastoral Livelihoods: The Case of Wajir District in Kenya*. Manitoba: International Institute for Sustainable Development, 5-20

Wrong government improvement arrangements incorporate strategies sought after by progressive provincial and post-pilgrim governments in Kenya have tended to disregard the requirements of pastoralists as well as frequently to run straightforwardly counter to pastoralist interests with an inclination rather towards farmers, horticulturalists, and other asset clients. This has exacerbated issues and uncertainties of pastoralist groups, especially in connection to access to rare water and field. ¹⁶⁸

The customary strikes have transformed with the contribution of on-screen characters past the conventional groups. Arms dealers supply weapons and hired fighters are additionally engaged with vast attacks. Lawmakers advance clashes and instigate viciousness as a measure for increasing political preferred standpoint over rivals, and furthermore improving notoriety among supporters. Executives once in a while encourage the government officials by going without mediating to stop such savagery. Common society conveys with it its own inclinations and biases and acts in light of these in a contention coldhearted way. Funds gave by them is some of the time controlled and gives extra energy to warlords. In the meantime, chairmen and common society additionally play a contention relief and determination part.

The story of this gathering speaks to the natural and express connection between asset shortage, rivalry and struggle. From the meetings, obviously as assets turn out to be progressively rare, there will be expanded rivalry, both amongst people and people with natural life. One respondent expressed 'these assets are getting to be noticeably scarcer and scarcer consistently, consistently, consistently, consistently.'¹⁶⁹ A contributing component to strife is populace development through generation and migration of individuals from different zones of Kenya, bringing about a 'populace over-burden'. Water is viewed as the

¹⁶⁸ Omosa, K.E. (2005). Impacts of Water Conflict on Pastoral Livelihoods: The Case of Wajir District in Kenya. Manitoba: International Institute for Sustainable Development, 5-20

¹⁶⁹ Ibid

significant issue in strife, alongside field, and this apparent shortage is exacerbated by the extraction of water upstream.¹⁷⁰ While reference is made to proper water administration, shortage of the asset (because of the two people and natural life) is vital and this shortage improves the probability of contention. Notwithstanding, this story additionally speaks to a view that contention is inescapable at whatever point pastoralists are in social occasions, with some pastoralists being portrayed as wild. Solomon Magwagwa, one of the interviewees ensured that *'that is the greatest clash in Laikipia, the pastoralists meeting up, brushing together, toward the day's end they begin battling each other... [it's] inescapable'*.¹⁷¹

4.4 Other Interventions

Pastoralists in Laikipia have borne a great part of the brunt of inner clashes and extensive endeavors have been coordinated at tending to their particular clash condition by various partners that incorporate the administration, Civil Society Organizations, religious associations and Community Based Organizations. The asset based clashes pervasive in dry and semi-dry terrains have totally mutilated improvement programs and disintegrated common organization of this huge and rough farmland. From the drift toward the Northern Rift, Kenya has since 1991 been destroyed by ethnic brutality that has seen more than 5000 individuals kick the bucket, property worth millions devastated and a large number of its subjects dislodged.¹⁷²

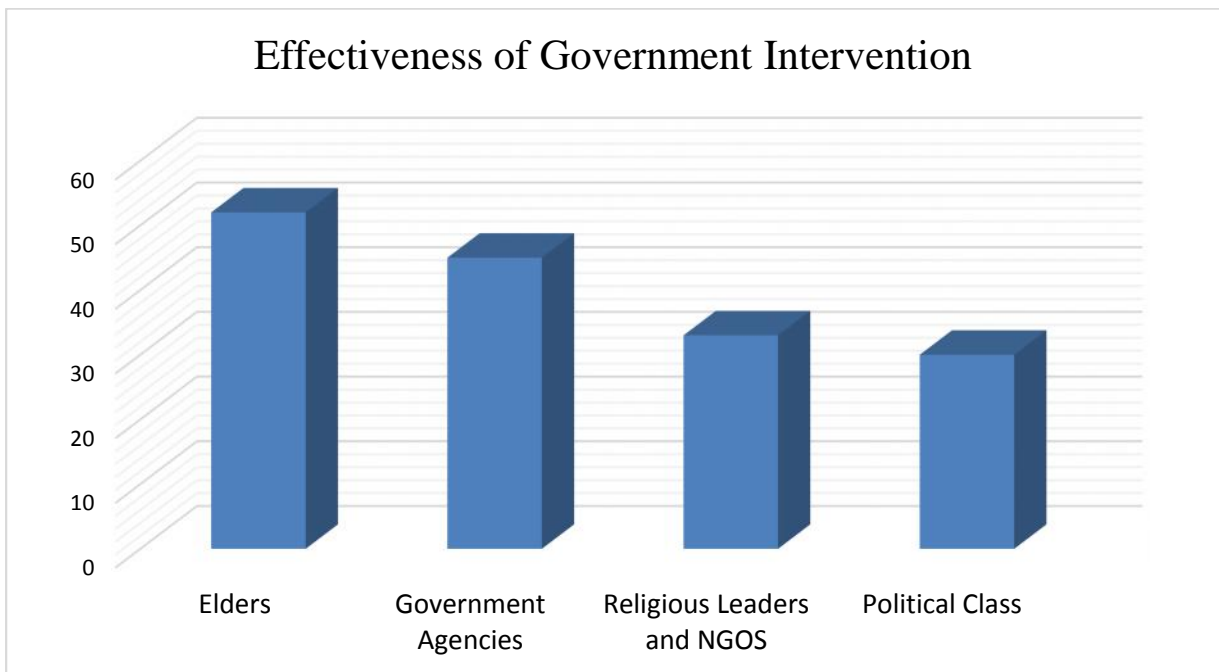
Collective and integrated approaches to resource based conflicts intervention legitimizes the process of peace building between communities since the interests of various stakeholders

¹⁷⁰ Ibid, 918

¹⁷¹ Solomon Magwagwa, O.I., 12-4-2017

are factored.¹⁷³ The resultant degree of ownership and consensus give an impetus to the parties in conflict to display commitment in the implementation of the recommendations so reached. The stakeholders' background, occupational and career training diversities enrich the broaden experience in regard to resource based conflicts reduction strategies.¹⁷⁴ The interactions by some of the stakeholders with atmospheres of various forms of conflicts help them to make robust solutions to resource based conflicts. This is likely to forestall both vertical and horizontal escalation of resource based conflicts in Laikipia County.

In addressing the element of a questionnaire where it focused on understanding the challenges of natural resources in Laikipia, the figure below identifies the stakeholders and their contribution in addressing resource based conflicts in Laikipia County. The five broad stakeholders who intervened into resource based conflicts in Laikipia County were identified through primary data collection instruments such as questionnaires, interviews in the field and reading government official reports.



¹⁷³ Ibid

¹⁷⁴ Ibid

Figure 2: Effectiveness of Government Intervention

Secondary data such as books, articles in journals, books and newspapers were used to corroborate the findings in the field. The elders, government agencies, NGOs and religious organizations ranked the highest percentage while the political class posted the lowest percentage in regard to mitigating resource based conflicts in Laikipia County.

4.4.1 Security Intervention

Some of the respondents affirmed the role of the government in mitigating resource based conflicts in Laikipia County. The government occupied with energetic however sporadic sending of security fortifications to agitated territories to flush out crooks, reestablish law, arrange and seize illicit arms. However, this was challenged: it was reactionary rather than preventative approach due to numerous acts of violence meted out by security personnel on the civilian, though it apparently subdues large scale armed resource based conflicts. Vetting police reservists, having their firearms registered and their command structures strengthened is a tenable intervention to resource based conflicts. The police may also leak information to criminals' in order to 123 corruptly get money from them through extortion, a scenario that ought to stop.¹⁷⁵

From the questionnaire, it is evident that 60% of the respondents felt that the government was a key stakeholder working towards the reduction of resource based conflicts in Laikipia County whereas 40% were of the contrary opinion. This is evidenced in the table below.

Table 3: Effectiveness of intervention mechanisms

In your opinion, do you think intervention mechanisms are effective?		
Response	Number of	PERCENTAGE

¹⁷⁵ John Lorioi Kimiri, O.I., 10-4-2017

	Respondents	
Affirmative	95	60%
Not Affirmative	65	40%

The state security apparatus in Laikipia County includes the General Service Unit (GSU), the Kenya Police Service (KPS) and KPR or home guards. The KPR is a body of unpaid civilian volunteers, established in 1948, operated under the 1988 Act but now operating under the Kenya Police Service Act (2013). They assist in the regular security of life and property, avoidance and recognition of wrongdoing, misgiving of guilty parties and authorization of all laws and controls. With the apparent prevalence of corruption in the police sector, people of questionable behaviour and even criminals have been recruited by the Officer Commanding Police Division (OCPD) as reservists for commercial interests.¹⁷⁶ The provincial administration during president Moi's era appeared to be compromised in handling resource based conflicts in Rumuruti Division of Laikipia County in the 1990s.

Thomas Bomet noted that:

“On 14th January, 1998 the following incident was recorded in the Akiwumi Report (1999:142- 143). Neither Jonathan Soi D. OOI Moran nor the officer commanding Ng'arua Police Station, the late Chief Inspector Jeremiah Ndahi, made any arrangement for the security of the refugees or for the provision of food and other essential requirements for them. The behaviour of the provincial administration and the police force no doubt was reminiscent of people who, directly or otherwise condoned the clashes. It was, therefore, not surprising that Lorna Odero, D.O.1 Laikipia District, was on 16th January, 1998, shouted down by the irate displaced persons who were camped at the Ol Moran Catholic Church,

¹⁷⁶ Kenya National Dialogue & Reconciliation (KNDR) (2010): Statement of Principles on Long term Issues and Solution

when she tried to tell them that steps were being taken by the government to reinforce security; and likewise, the Kikuyu in Sipili, on the same day resorted into self-help measures of recruiting their youth to deal with their security problems.”¹⁷⁷

The government continued with the demarcation and creation of new administrative structures through popular agitations of taking services closer to the people and management of their own destinies through the devolved system. This has brought in limited mobility and high competition of resources which militates against peaceful coexistence between communities in Rumuruti Division of Laikipia County. Branding and controlling livestock movement is an appropriate measure towards peaceful coexistence of communities in Laikipia County. The government/state should rationally have the monopoly of the instruments of force and power. When the government mops out illegal guns from the communities in Laikipia County, the same communities must have confidence that the state possesses the ability and goodwill to effectively provide security to them. This has not been the case in both Mandera and Laikipia County. The facts are confirmed by Buchanan and Lind (2005) done in Mandera East District Sub-County.¹⁷⁸ However, the government must collaborate with local NGOs and local communities in order to increase efficiency in this regard. Proliferation of SALW keep on resurfacing even after the GoK confiscated small arms in March, 2007.¹⁷⁹

4.4.2 Intervention by the Civil Society and NGO

The victims of resource based conflicts and other vulnerable groups are occasionally economically empowered by NGOs which donate plastic water tanks for rain water

¹⁷⁷ Thomas Bomet O.I., 12-4-2017

¹⁷⁸ Kobia, Samuel Healing The World: Working Together with Religion in Global Society Chicago: International Council of Christians and Jews (2005).

¹⁷⁹ Ibid. 120

harvesting and hygiene practices, drilling communal water boreholes and aiding individuals to start income generating tree and fruit nurseries. A large number of respondents commended NGO's role in rehabilitating the hopelessness of the resident communities who had been victims of resource based conflicts. The major NGOs operating in Laikipia County are a Catholic Church sponsored organization called CARITAS, AMREF and IMC. About 65% of the respondents felt that the NGO's role contributed to peaceful co-existence of communities hence brings down resource based conflicts in Laikipia County

Table 4: Effect of Resource Sharing

Do you think sharing of resource benefits influence resource conflicts between farmers and pastoralists in Laikipia? Give reasons		
Response	Number of Respondents	PERCENTAGE
Affirmative	105	65.6 %
Not Affirmative	55	34.4 %

The respondents indicated that sharing of resource benefits was an influence to resource based conflicts, 65.6% whereas 34.4% disagreed with this statement.

The business communities in Rumuruti, Ng'arua and Ol Moran (Dol-Dol and Mokogondo) divisions were retail traders, hoteliers, livestock sellers, butchers and bar owners. The traders are keen about marginal profit and will not use their resources to intervene on resource based conflicts in Laikipia County to the extent where their businesses would be sacrificed. Most of the proprietors of businesses which had good returns were closely linked to local political elites and administrators. Such people protected their businesses from being looted or even torched at times of interethnic conflicts. They used their wealth to influence local decisions

which promoted their business interests.¹⁸⁰ The enthusiasm for charitable mission was premeditated analysis. The business community assisted the vulnerable groups materially in order to tone down violence against one another. This was because most of the factors that caused resource based conflicts in Laikipia County were socio-economic in nature. However, one should be sufficiently concerned if some local business communities were livestock and land brokerage traders. Some influential business people would sponsor resource based conflicts, rustling, or banditry with an intention to undercut a business competitor. This is because they are likely to be the instigators of resource based conflicts for economic gains. Approximately 5% of the respondents indicated that the business community stopped resource based conflicts in Laikipia County.

4.4.3 Intervention by Politicians and Political Class

Some of the respondents affirmed that politicians and other opinion leaders intervened in inter-ethnic conflicts in Laikipia County with a genuine interest to reinstate peace. During the Jomo Kenyatta presidential era, (1963-1978), the MP for Laikipia West Constituency was G. G. Kariuki. He served in Moi's era (1978 – 2002) and played the role of emphasizing peaceful co-existence among communities with 129 other former MPs of Laikipia West Constituency such as Kihika Kimani and Chege Mbitiru. However, it was during the Moi era that inter-ethnic conflicts got engineered by other external forces targeting the regions' inclination to opposition politics vis-à-vis making the Rift Valley a KANU zone. During Kibaki's presidential era (2003 – 2010), G. G. Kariuki played such a role with Nderitu

¹⁸⁰ Kut, G. (2007): Kenya: Towards the National Policy on Peace-Building and Conflict Management. In: Van Tongeren, Paul and Christine Van Empel (Ed.): GPPAC Joint Action for Prevention: Civil Society and Government Cooperation on Conflict Prevention and Peace-Building. Issue Paper 4, Den Haag, European Centre for Conflict Prevention, Pp.38-45

Muriithi and a popular philanthropist Joshua Irungu who is the current governor of Laikipia County.

The politicians and other opinion leaders control enormous financial and material resources which they use to bring about peace within communities. The politicians and other elites marshal positions of state influence which they occasionally use to intervene in inter-ethnic conflicts. They do it through meet the people barazas or focused public meetings and workshops. They also have forums for ASAL, MP and opinion leaders' forums and writing peace messages in the local media. Politicians and opinion leaders in Rumuruti Division of Laikipia County also prolong development projects in order to defray socio-economic resource competition among communities. People minded politicians put pressure for inter-community key positions appointment rationalization so that certain communities do not feel marginalized. This criteria was being used since the chief for Rumuruti Township Location was a Nandi, that of Mutara a Turkana and Sosian a Kikuyu Chief.¹⁸¹ The politicians and local opinion leaders occasionally give philanthropic assistance to destitute IDPs and other vulnerable groups in Rumuruti Division of Laikipia County. However, those charged with distribution of such provisions often use the name of 130 politicians and the local opinion leaders to steal the same with impunity. A respondent gave an account of how relief fat and sugar never got to them, even after giving tips to the police of where such stolen items were being sold in Nyahururu Town. The maize and beans ration were often not impartially distributed.¹⁸²

¹⁸¹ Kenya National Human Rights Commission (2008). *On The Brink of the Precipice: A Human Rights Account of Kenya'S Post -2007 Election Violence*, Final Report.

Kituo, Kituo Cha Sheria/GIZ-CPS, GIZ-Civil Peace Service (2011): *The ICC in Kenya*.

¹⁸² Truth, Justice And Reconciliation, Act No 6 Of 2008 Of Laws of Kenya. [Hereinafter TJR Act]

The politicians and other opinion leaders will only be effective in bringing about peaceful coexistence among communities if it were not them and their cronies inciting the inter-ethnic conflicts by proxy. Economic and social assistance whips the emotions of the vulnerable and restores confidence in the general public.

The respondents agreed with 91% that politicians play a crucial role in mitigating inter-ethnic conflicts in Laikipia County whereas 9% of those interviewed failed to acknowledge the politician's efforts in mitigating inter-ethnic conflicts in Laikipia County.

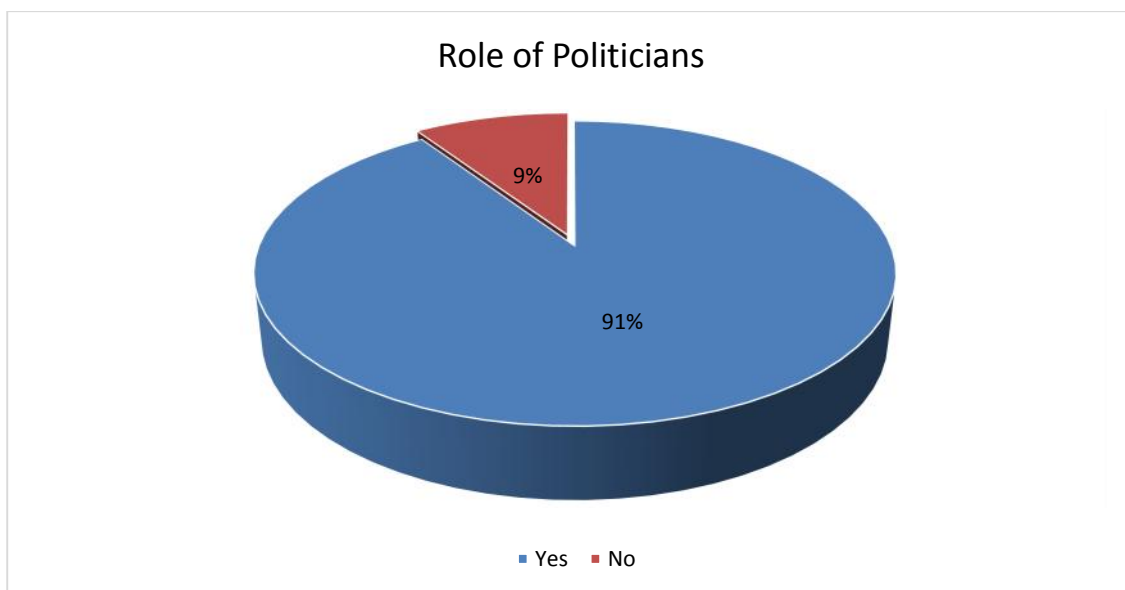


Figure 3: Role of Politicians

4.5 Integrated Methods of Conflicts Interventions

Different conflict methodologies are only effective with good timing and interfacing. Both formal and informal approaches have been used to settle resource based conflicts in Laikipia County. Such approaches are not wholly independent but are also overlapping. The figure below shows the various methods used to address the conflicts in Laikipia County. They indicated that the core method adopted is the security intervention method, followed by judicial mechanism, mediation and finally dialogue method.

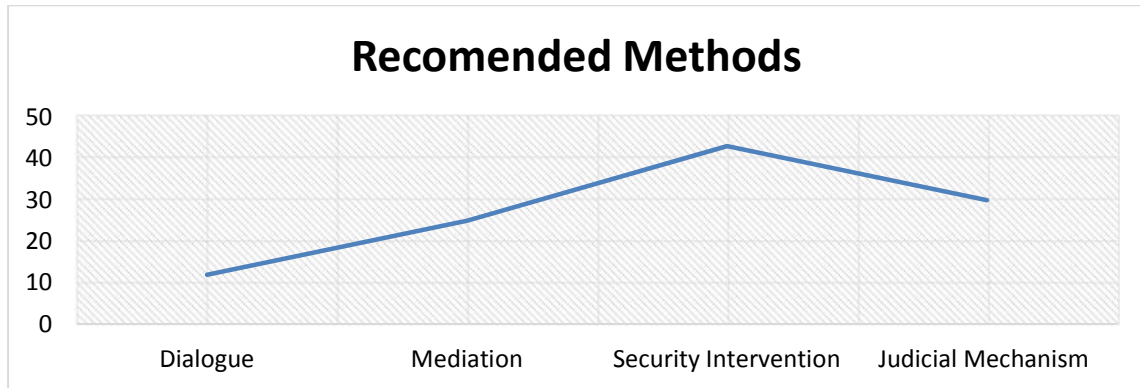


Figure 4: Recommended Methods

The respondents accorded the use of dialogue in *barazas*, inter-ethnic sports and cultural events, public awareness and disarmament peace initiative forums about 10% rating. Getting opposing groups to the dialogue table is a recognized approach of solving resource based conflicts both locally and internationally. The stakeholders who included village elders, clergy, students, morans, public servants, politicians, NGOs executives and academics were also peace brokers through dialogue and inter-ethnic sports and cultural events. Such locally initiated solutions to interethnic conflicts in Laikipia County appear to be more effective than managed approaches that used force and legalized power to disarm communities during inter-ethnic conflicts. Integrating the local communities and accommodating their own informal methods of ensuring surrender of the illegally held weapons were likely to yield lasting and effective results. There was need to appreciate good rapport between the communities and the state officers and organs in Laikipia County.¹⁸³

¹⁸³ Baxter, Paul Trevor William, and Richard Hogg, Eds. *Property, Poverty and People: Changing Rights in Property and Problems of Pastoral Development*. Department of Social Anthropology and International Development Centre, University Of Manchester, 1990.

Chapter Five

Summary, Conclusion and Recommendations

5.1 Introduction

This chapter presents the summary, conclusion as well as suggested recommendations to resolve resource based conflicts between white settlers and pastoralists in the Horn of Africa: a case study of Laikipia County in Kenya. The study sought to assess resource -based conflicts between the white settlers and pastoralists in Laikipia County by evaluating the discourses on resource-based conflicts between the white settlers and pastoralists globally and in the Horn of Africa, examining the causes of resource based conflicts between white settlers and pastoralists in Laikipia County and looking at the interventions in addressing of resource-based conflicts between the white settlers and pastoralists in Laikipia County of Kenya. This chapter brings this to an end by revisiting the key research questions that competition for scarce resources is the major cause of conflicts between settlers and the pastoralists in Kenya. The study found out that inequality in resource distribution as well as lack of implementing the statutory and normative land policies leads in causing resource based conflict between the white settlers and pastoralists in Laikipia County.

5.2 Summary

The investigation uncovered that most clashes in Laikipia County are fundamentally caused as a result of scarcity of natural resources. Persistent dry season because of climatic change builds the strain in the effectively existing normal rare resources, which prompts contention as individual's battle for grazing and ranching/farming rights. The examination likewise established that factors such as economic and political exclusion, active resistance by pastoralists groups to changes, resource exhaustion and demographic changes, and the

increasing accessibility of little arms and light weapons are among the central point causing clashes in Laikipia County. Resultantly, pastoralists groups are left with lessened harvest and domesticated animals yields, huge losses as a number of individuals are left wounded and some killed, occupants in the groups are likewise dislodged with their property left devastated. Furthermore, social administrations are likewise influenced prompting conclusion of schools, wellbeing focuses and other open air exercises as heightened weakness lingers in the group.

The study reported that in view of populace development, environmental change and ecological debasement, arrive that can be utilized for individual, modern, or horticultural reasons for existing is ending up progressively rare. Obviously, ownership of land implies access to numerous different assets, for example, minerals and creatures, and land subsequently frequently holds a high financial esteem. What's more, the investigation showed that on-screen characters in asset based clashes frequently have forceful enthusiastic and emblematic connections to arrive and the assets on it. It is anything but difficult to perceive any reason why rivalry for control of important land, including issues of government specialist and direction, can cause or maintain struggle.

Several reasons were advanced on the discourse of resource based conflicts between the white settlers and the pastoralists in Laikipia. Recent extensive archival research on the historical roots of the links between commoditization and conflict, shows that a sudden and unprecedented impoverishment of the pastoralist communities following large-scale land ownership among the white settlers contributing to pastoralists attacking the white settlers in order to access resources for grazing their livestock. This promoted government raid on the

pastoralists' communities and in so doing prompted a powerful cycle of escalation of raids. To the extent that current increases in conflicts are related to poverty, they appear to be deeply rooted into colonial history, in the struggle between pastoralists and the white settlers and in the creation of chronic forms of poverty in conjunction with the process of commoditization.

From this study, it is clear that various discourses have done stocktaking of the present analysis of conflict. The pattern of conflict around the world, in Africa and in Kenya has a complex perspective thereby making classification altogether varied. In this regard, the study reported that patterns of resource based conflicts between white settlers and pastoralists are determined by, few among them, rainfall patterns and ecological conditions, land distribution and settlement pattern, interaction with group outside the Laikipia County and the country, with occupations orientation and finally with the existence of water and grazing points. In addition, the study revealed that resource conflict in Laikipia County and the Greater Horn of Africa is now characterized by multiple numbers of actors and influence from within the County region and even internationally. Some of these actors include the herders and pastoralists, age group systems and organizations, business groups, political leaders, administrators, civil society organization and non-governmental organizations.

The study pointed out that the causes of resource based conflicts are anchored on land and land policies. The colonial land policies led to alienation of land from the Africans. This exerted pressure of pastoralist's communities which led to their mobility in search for water points and grazing opportunities for their livestock. Various land use practices which include pastoralist activities, ranching, horticulture and farming were studied. Pastoralist activities

were found to be the greatest contributor to tribal conflict mainly due to competition for land resources such as pasture and water; on the contrary horticulture and crop farming were identified as low contributors to tribal conflicts. These findings confirm the assertion that examples of division and struggle in Laikipia and comparative locales in the Horn are perplexing and that there are many variables adding to the danger of brutal clash including pastoralists, and these have had a tendency to end up noticeably commonly fortifying.

Equitable distribution of resources and Africanization of land influenced ethnic community relations with some feeling that they were given a raw deal in enjoying the benefits of independence during the Kenyatta era. During the Moi era, political and economic influence was geared to shift from the Agikuyu to the Kalenjin. These led to a feeling of deliberate neglect or actions that fail to take into account immediate needs by various actors mainly pastoralists.

The study sought to establish how effective the interventions of the state actors are in mitigating resource based conflicts towards sustainable peace in Laikipia County. The examination built up that state offices adequately assume a noteworthy part in cultivating reasonable peace in Laikipia County through laws, such as Land Acts, legislations and commissions of enquiry such as Ndungu Report, and TJRC and the provision of farming education, support of peace committees, lobbying for government action. This discovering underscores the essential part of non-state performers in peace building and strife aversion.

5.3 Conclusion

The motivation behind this examination was to evaluate asset - based clashes between the white pilgrims and pastoralists in Laikipia County. With the approach embraced by the exploration, the reason for this investigation was accomplished as the discoveries of the

examination have demonstrated that there is a relationship between land use, traditional structure, Ethnicized politics and the role of climate change is determining resource based conflicts between pastoralists and white settlers in Laikipia County. Therefore, the study noted that conflicting land uses result in conflict. Functional traditional structures should result to amicable settlement of disputes among communities. Ethnicized politics predisposes the community to violence and should therefore be mitigated. Clashes repeat due to the appropriation of inadequate techniques for peace building and compromise, ethnic hostility and absence of group association, political affectation and destitution. Asset based clashes upset the social texture that holds the general public together. When communities realize positive appreciation of their economic and social endowments; they would be each other's keepers who refrain from using the guns to harm one another. Community leaders and elites are pivotal crusaders of messages and ideas which harness the communities' potential in order to enhance unity and understanding.

The examination discovered that most clashes in Kenya are clarified by the relative hardship hypothesis where regular assets are observed to be rare and subsequently ascent of contentions as white pioneers and pastoralist group's battle for the restricted assets chiefly water and field among peaceful groups. The examination recognized that components, for example, financial and political underestimation, dynamic protection by pastoralist groups to absorption, asset exhaustion and statistic changes, and the developing accessibility of little arms and light weapons are among the central point causing asset based clash in Laikipia County. Given the objectives, research questions and hypothesis of this study, it is notable that developing interest for regular assets and the expanding many-sided quality of contentions make refereeing and determination more troublesome; be that as it may, in a

universe of globalization there is additionally more motivating force for states and groups to cooperate to build up peace. Since normal assets are essential for development, it isn't astounding that asset shortage, ecological debasement, and unsustainable utilization now and then add to or cause rough clash. Regardless, there are approaches to address common asset issues that will anticipate, oversee, or resolve such clashes. Thus, people group encounter lessened product and domesticated animal's yields, expanded losses the same number of individuals are left harmed and some murdered, residents in the communities are also displaced with their property left destroyed. In addition, social services are also affected leading to closure of schools, health centres and other outdoor activities as intensified insecurity looms in the community. It is the researchers' conclusion that the findings of this study will be very useful to all conflict management policy makers and scholars not just in Laikipia County but also in other parts of Kenya.

5.4 Recommendations

The study recommends that;

5.4.1 Government should formulate and implement land reform policies.

The government should plan and actualize arrangements on land reforms to pave for better and effective ways for conflict management as well as peace building amongst the dwellers of Laikipia County. It could do this by formulating new policies or implementing those that were recommended by various commissions or reports on the same. The government ought to improvise on the most effective means to mop up illegal weapons.

5.4.2. Politicos and opinion leaders intervention

Opinion leaders and political elites should influence their communities positively since they determine and influence the escalation or de-escalation of resource based conflicts. This will

give a boost to efforts of various stake holders towards intercommunity co-existence within Laikipia County.

5.4.3. Strengthen Traditional Peace Building Mechanisms

Inter-community leadership and authority systems should roll out campaigns aimed at influencing the reduction of hostility against neighbours. There is need to strengthen local traditional conflict mechanisms such as using elders to quell conflicts, through legal infrastructure and civil education regulations for conflict resolution both within and between communities. The elders from various communities can also be used to intervene. The administration should assemble strategy support and campaigning abilities of nearby associations and groups. Different partners including the country and peaceful groups, their indigenous association, and other non-State on-screen characters should entryway and request the legislatures give and assurance these individuals security as cherished in the national constitution.

5.4.4. Civic Education by various Stakeholders

The Kenyan Government, through NGOs, CBOs, Religious Organizations and other Civil Society Groups provide civic education to different ethnic communities living in Kenya on Article 61 of the Kenyan Constitution which specifically states that all land in Kenya has a place with the general population of Kenya aggregately as a country, as groups and as individuals. In this way, a Kenyan citizen can legally own land anywhere in Kenya. That knowledge can help prevent recurrent historical land disputes which have led to armed ethnic conflicts.

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APPENDICES

Appendix I: Questionnaire and Survey Guide

Please answer the questions to the best of your knowledge, honestly and exhaustively. All the information given will be confidential and will be used for academic purpose only

- 1. What is the size of your farm in acres?
.....
- 2. Are you on a rented or freehold type of land ownership? Give reasons?
In your own opinion do you think there are any resource conflicts existing in Laikipia County?
.....
- 3. In your own opinion how much would agree that land policy and inequality influence conflicts between farmers and pastoralists in Laikipia? Give reasons.
.....4
- 4. Do you agree that the government is doing enough to address the conflict between farmers and pastoralists? Give reasons
.....5
- 5. What challenges does the community face as it tries to exploit the natural resource?
.....6
- 6. Do you think sharing of resource benefits influence resource conflicts between farmers and pastoralists in Laikipia? Give reasons
.....
- 7. In your opinion, do you think intervention mechanisms are effective?
.....
- 8. Does the established recommendation from Ndungu report and TJRC effective?Kindly explain?
.....
- 9. In your opinion, do you think access to resource reduce the chances of conflicts between farmers and pastoralists. Give reasons
.....

End

Thank you.

Appendix II: Interview Guide

1. Kindly state your category

Pastoralists []

Ranch's personnel []

2. Kindly indicate your name

.....

3. What is the size of your farm in acres? And how does this affect you?

.....

4. Are you on a rented or freehold type of land ownership? Give reasons?

.....

5. In your own opinion how much would agree that land policy and inequality influence conflicts between farmers and pastoralists in Laikipia?

.....

6. Briefly describe the efforts by the government to end the resource based conflict in Laikipia County?

.....

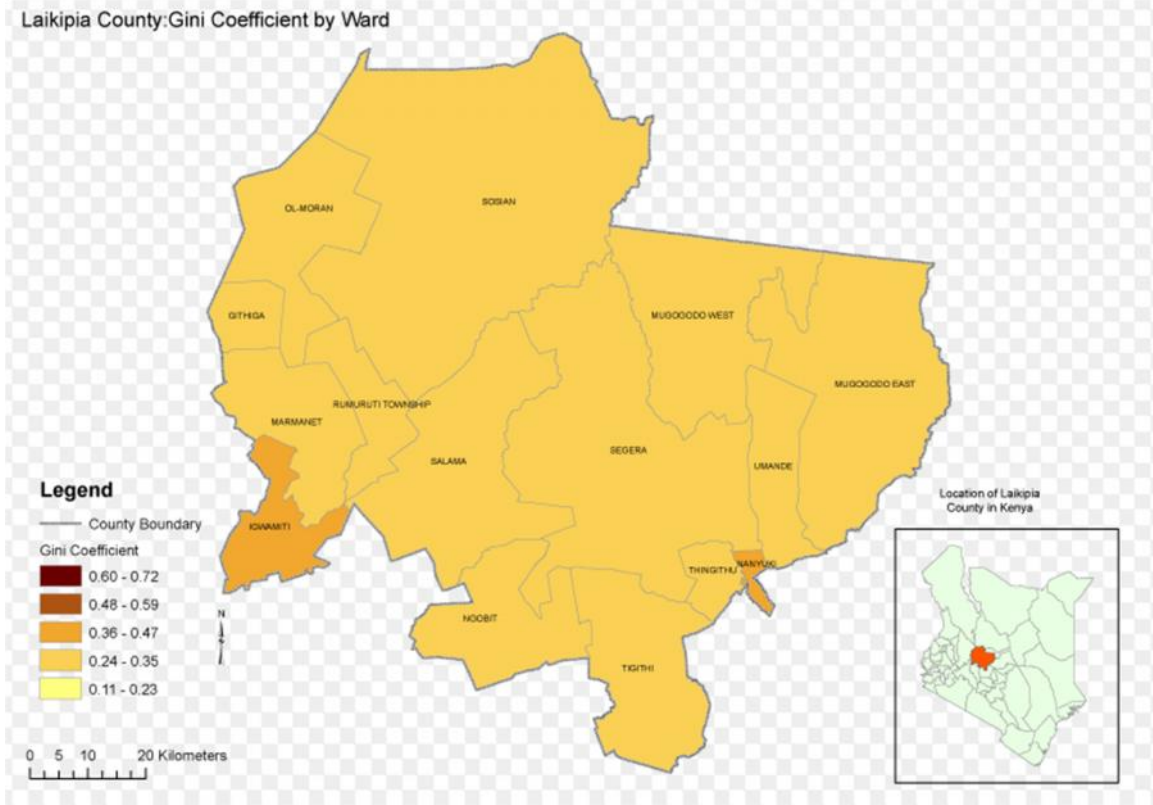
End

Thank you.

Appendix III: List of Respondents

Name	Category	Approximate Age	Place of Interview	Date of interview
Thomas Biomet	Ranch Manager	46	Sera Conservancy	12-7-2017
Hosea Lekimain	Community Leader	56	Rumuruti	10-7-2017
Jean O'Brien	Ranch Manager	48	Ol Ari Nyiro ranch	12-7-2017
Nkopito Lenareu	Pastrolists	47	Sosion	12-7-2017
Plekan Leliu	Pastrolists	36	Mutara	13-7-2017
Hezekiah Biril	Pastrolist	38	Rumuruti Town	13-7-2017
Ken Wafula	Ranch Staff	43	Sosion Ranch	11-7-2017
John Ole Ntonkei	Pastrolist	39	Mutara	13-7-2017
Judy Lelesmoi	Pastrolists wife	42	Sosion	13-7-2017
Godfre Lelemai	Pastrolist	47	Mutara	14-7-2017
Loten	Manager	52	Rumuruti	16-7-2017

Appendix IV: Map of Laikipia County



Conflict in Laikipia County



Pastoralists in Laikipia County