

**'WHE IMPACT OF COMMUNITY-LED STRATEGIES ON CONFLICT RESOLUTION
AND PEACE BUILDING AMONG PASTORALIST COMMUNITIES IN KENYA:
A CASE STUDY OF OLMORAN DIVISION OF LAIKIPIA WEST DISTRICT. '**

BY

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REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN
DISASTER MANAGEMENT.**

DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK

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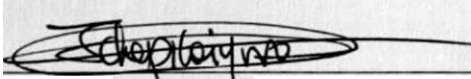


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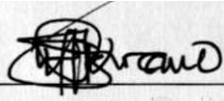
NOVEMBER 2010

Declaration

I declare that this project paper is my original work and has not been submitted for a degree or examination in any other university.

 18/11/2010 ajolo
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This project paper has been submitted for examination at the Department of Sociology and Social Work, Faculty of Arts of the University of Nairobi with my approval as university supervisor.

 18/11/2010
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Dedication

To my grandmother the late Sogome Chepchieng who despite having not had any formal education herself, worked tirelessly to support me during my early childhood in my quest for education. It is her support and encouragement that inspired me to pursue further education.

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Acronyms and Abbreviations

ASALs	Arid and Semi Arid Lands
ADR	Alternative Dispute Resolution
CSOs	Civil Society Organizations
DO	District Officer
DSC	District Security Committee
FGDs	Focus Group Discussions
GOK	Government of Kenya
KPRs	Kenya Police Reservists
MDG	Millennium Development Goal
NDSA	Nairobi Declaration on Small Arms
NFPSALWs	National Focal Point on Small Arms and Light Weapons
NGOs	Non Governmental Organizations
SALW	Small Arms and Light Weapons
SRIC	Security Research and Information Centre
SPSS	Statistical Package for Social Sciences
UN	United Nations
WPDC	Wajir Peace Development Committee

Abstract

Although Kenya is considered to be peaceful unlike her neighbors, a closer scrutiny reveals an unprecedented wave of internal and cross-border conflicts. These conflicts, mainly manifesting themselves as political, economic, environmental, land and inter-ethnic conflicts are sending bad signals to those living outside the country. Pastoralists in Kenya have borne much of the brunt of internal conflicts and these communities have put in place interventions aimed at addressing conflicts using local communal strategies for conflict resolution and peace building.

This study sought to examine the strategies used by pastoral communities in Kenya to resolve conflicts and to foster peace. Drawing on a case study of Olmorani division of Laikipia West district, the study sought to: (i) explore community-led strategies used by communities in the study area to resolve conflicts and to promote peace, (ii) assess the level of recognition and acceptance of community-led strategies, (iii) evaluate the impact of those strategies on conflict resolution and peace building, and (iv) to examine challenges that face community-led strategies for conflict resolution and peace building in Olmorani division and find out how these strategies can be incorporated into formal government conflict resolution and peace building strategies.

The research relied on data collected from a total of sixty (60) respondents targeted in the field research. A structured questionnaire was used for personal interviews, a focus group discussion guideline was used for focus group discussions, listed discussion topics guide was used for in-depth interviews with key informants and a check list was used for observation. The primary data collected was analyzed using Statistical Package for Social Sciences (SPSS) while additional data was gathered from books, articles, journals and reports.

Findings from the study shows that communities in the study area used peace committees, community meetings or barazas, peace caravans and membership in peace groups to

promote peace while the preferred method for solving conflict was arbitration by community elders.

The study reveals that communities in the study area supported strategies used for conflict resolution and peace building and that majority of the people in the area felt that peace and security in the region had improved with the use of community-led strategies. Communities in the study area stated that conflicts in the area had reduced and that there has been improvements in inter-ethnic tolerance among members of different ethnic communities.

Findings of the study also shows that community-led strategies for conflict resolution and peace building in the study area faced numerous challenges that include proliferation of small arms and weapons, past unresolved conflicts and mistrust among members of ethnic communities in the area.

The survey also noted that majority of the respondents indicated that empowering communities for long term conflict mitigation and peace building and strengthening of existing community-led strategies would solve these challenges. Overall, this study finds that a long-term solution to prevention and management of pastoralists as well as other conflicts lies squarely in recognition of community-driven initiatives for conflict resolution and peace building.

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CHAPTER ONE: INTRODUCTION

1.0 Background of the study

Community-led strategies for conflict resolution and peace building have emerged as important elements in the resolution of community-based, national and regional conflicts and in understanding their causes. Conflicts are as old as human societies themselves. Historically, individuals, social groups and societies have disputed and competed against one another over scarce commodities and resources, for instance, land, money, political power, and ideology. They have even fought one another and bitterly sought the elimination and/or subjugation of rivals, in order to control these resources and commodities. But at the same time, human societies and groups have found their own ways and means for averting and/or resolving conflicts.

The existing body of literature confirms that the nature and causes of conflicts and the mechanisms for resolving them are deeply rooted in the culture and history of every society. These mechanisms for resolving conflicts are in many important ways unique to each community. *Panchayat* in India (Baxi and Gallanter, 1979), Mediation Committees in China (Li 1978), and *Jirga* in Afghanistan (Carter and Connor, 1989) that operate as informal mechanisms of conflict resolution differ from one another significantly.

These comparative social facts would seem to support the philosophical position of cultural relativists who have long argued that the nature of all social phenomena, including conflicts and their resolution, are relative and culturally specific (Harris, 1968). According to Mwaniki et al (2007), there is increasing realization that whereas effective conflict management provides opportunity to prevent violence and criminality from occurring, it is dependent on

among other things recognition for community-led strategies informed by participation of local people.

The predictable cycle of violent conflicts that has ensued among different communities resident in Kenya that include pastoralists has severely disrupted lives and livelihoods of the affected communities. Halakhe D. Waqo (2003), notes that in Kenya, the pastoralist communities occupy the largest percentage (over 70%) of the country's total land area with majority of them living in the vast arid and semi-arid region of northern Kenya where they keep cattle, camels, goats, sheep, and donkeys.

He adds that these pastoralists move from one area to another in search of pasture and water for their livestock. These movements are not restricted to one area or even country as the pastoralists move into and out of neighboring countries such as Somalia, Ethiopia and Uganda. Mwaniki *et al* (2007) state that the North Rift region shares characteristics of pastoralist poverty with other Arid Land districts such as Marsabit, Moyale and Mandera of the North Eastern province and that the North Rift region has suffered from violence from cattle rustling both within Kenya and across the border with Uganda, Ethiopia, and Sudan.

Pastoral livelihoods have always been exposed to the vagaries of climate and harsh environmental conditions. However, in recent years, pastoralists have faced a myriad of new problems, including inter-ethnic and cross-border conflicts. These conflicts are linked to competition for water and pasture in the context of decreased access to land, political and economic marginalization, lack of appropriate responses to the deteriorating security situation, and the proliferation of weapons.

Conflicts negatively affect pastoralist livelihoods and efforts directed at addressing these conflicts are important. Haro, Doyo and McPeack (2003) state that there is a recognition by the

Kenyan government that the capacity of formal security services to address inter-ethnic conflicts among pastoralist communities is limited and state that this has led to calls by government officials for cooperation between the administration, the police, development agencies, and communities to reduce conflicts among pastoralists.

Community participation in peace-building initiatives in the recent past has led to major developments in conflict management, resolution and peace-building. Although this was not widely recognized initially particularly by the state, the success of community-led conflict resolution and peace-building strategies in some parts of the country has earned them respect and recognition. However, despite these, a study to understand the impacts of community-led strategies on conflict resolution and peace building among pastoralist communities still remains unexplored.

An understanding of community-led strategies used for conflict resolution by communities in Olmorani division of Laikipia West district and their impacts on conflict resolution and peace keeping in the region has a strong potential to meet this gap. The case study of Olmorani division of Laikipia West district presents an opportunity for identifying and understanding the impacts of community-led strategies and other homegrown approaches on conflict resolution and peace building. The argument is that peace is a common good that everyone, including local communities, should be keen on safeguarding, promoting and sharing.

1.2 Statement of the problem

Peace and security are commodities that residents of Laikipia West district have had in short supply. This is due to frequent conflicts in the district characterized by livestock raiding which has become more frequent. While conflict between ethnic pastoral groups in Kenya has always been present (Robinson, 1985), there has been a transformation in this conflict from

battles among spear wielding warriors into indiscriminate assaults on populations using semi-automatic weapons (Kratli & Swift, 1999). These conflicts have caused horrendous destruction and affected development in the district in terms of loss of human lives and dislocation of populations, destruction of property, and loss of livelihoods.

Although various actors that include the government, civil society and religious organizations have made several efforts to bring peace in the region through efforts such as preaching peace, prosecuting perpetrators, declaring illicit fire-arm surrender amnesties and establishing peace committees, the people living in the district have seen the area come closer to the prospects of peace, and perhaps just that. This is because despite all these efforts, insecurity and violent conflicts associated with resource competition, livestock raids, and human wildlife conflicts prevails, and have become widespread and of increasing security concern.

These conflicts have implications for poverty and competition for resources in Laikipia West district and surrounding areas. People are forced to flee from their communal areas and this affects their ability to maintain their livelihoods and forces them to congregate in more secure areas, which increase the pressure on land and resources. The response by state law enforcement bodies to pastoralist conflicts sometimes has been slow, ineffective, and most often overly forceful. Some of the approaches being used by the government to address insecurity, for example, arming of home guards is seen to threaten law and order and increases proliferation of small arms.

In addition, the response by administrations and security forces has had an influence on conflict. Force is often applied, even to civilians who are not part of the conflict and this has exacerbated strained relationships. With these recurrent conflicts among pastoralist communities, the affected people often resort to local communal strategies and structures for conflict resolution

and peace building. These strategies are informed in part by traditional governance institutions for conflict resolution, for example, councils of elders.

Other methods include use of resource management agreements, African customary law, community meetings (*barazas*), and peace meetings. Through community-led strategies, local communities have played and still continue to play a vital role in making decisions that are absolutely binding in arbitrating and resolving conflicts and making peace. Despite this, there is inadequate information on the impact of community-led strategies on conflict resolution and peace building in the study area. There is thus need for an understanding of the impact of local people's involvement in conflict resolution and peace building in environments that continues to experience pastoralist conflicts.

1.3 Research Questions

The study limited itself to the assessment of the impacts of community-led strategies on conflict resolution and peace building in Olmorán division of Laikipia West district. It was guided by the following research questions

1. What are the strategies used for conflict resolution and peace building by communities in Olmorán division?
2. What is the level of recognition and acceptance of the strategies used for conflict resolution and peace building by communities in Olmorán division?
3. What is the impact of community-led strategies on conflict resolution and peace building in Olmorán division?
4. What are the challenges that face community-led strategies for conflict resolution and peace building in Olmorán division and how can these strategies be incorporated into formal government conflict resolution and peace building strategies?

1.4 Study objectives

The overall objective of this study is to understand the impact of community-led strategies on conflict resolution and peace building among pastoralist communities in Olmorán division of Laikipia West District.

The study had the following specific objectives:

1. To explore the strategies used by communities in Olmorán division to resolve conflicts and promote peace.
2. To assess the level of recognition and acceptance of the strategies used for conflict resolution and peace building among communities in Olmorán division.
3. To evaluate the impact of community-led strategies on conflict resolution and peace building in Olmorán division.
4. To examine challenges that face community-led strategies for conflict resolution and peace building in Olmorán division and find out how these strategies can be incorporated into formal government conflict resolution and peace building strategies.

1.5 Significance of the study

The fact that the North Rift region that includes Laikipia West district continues to experience insecurity and persistent violence, characterized by inter-ethnic conflicts clearly provided a justification to this study. This vicious circle of insecurity in the region certainly reflects on the effects of conflict and therefore highlights the urgent need for all to agree to seek for peace. The search for a solution to this otherwise historical fact deserves no less than an intense research. However, in spite of the well-known role that local community participation plays in sustainability of development projects and related interventions, there is inadequate

information on the impacts of community-led approaches to conflict resolution and peace building.

A study of relevant community strategies used in conflict resolution in general and in particular in the pastoralist areas of Kenya needs to be carried out. This is more so because several practitioners' involved in pastoralist conflicts are adapting and formalizing some of these strategies, for example, community peace committees which are being transformed into semi-formal peace committees.

This study was important in understanding strategies used by communities in Laikipia West district to solve conflicts and to maintain peace. Outcomes of this study served to highlight the role that local communities' play in conflict resolution and peace building and findings were useful in the following three ways. Firstly, an understanding of factors that impede recognition and acceptance of community-led strategies in the study area enabled concerned communities to enhance measures for conflict resolution and peace building through addressing these factors.

Secondly, study findings provided a basis for understanding of community-led strategies for conflict resolution and peace building in the study area by stakeholders involved in search for peace. The believe among some critics of community-driven tools and instruments for conflict resolution and peace building in pastoralist areas was that community-led strategies for conflict resolution do not or would not exist in such violent environments and that if they did, they would only be some scattered rules by a few privileged community leaders interested in asserting their authority and influence over a helpless community.

Thirdly, findings from the study made it possible for policy makers in government to understand the impacts of community-led strategies for conflict resolution and peace building as well as the challenges that face local strategies for conflict resolution and peace building. Such

understanding was useful in formulating relevant policies that addressed the effects of pastoralist conflicts in Olmorán division of Laikipia West district and other pastoralist areas. In Kenya, any attempt to achieve the Millennium Development Goal (MDG) of halving extreme poverty needs to be inclusive to include pastoral and agro-pastoral people.

Academically, the study findings contributed to a greater understanding of the impact of local participation on conflict resolution and peace building among pastoralist communities in Kenya. It realized this by accomplishing the objectives set out in the study and by placing much emphasis on home-grown solutions to conflict and peace building in the study area.

1.6 Scope and limitations of the study

Interventions for curbing conflicts in Kenya demand and usually take multi-disciplinary and cross-cutting approaches. These interventions would be developed in processes that involve many stakeholders and formulated and developed in such a way that they can respond to the changing forms of conflicts. Whereas formal governance approaches to pastoralist conflicts take an enforcement perspective, focusing on laws and statutes that prohibit aggressive pastoralist behaviours such as cattle rustling, pastoralist communities have local interventions for addressing conflicts and for promoting peaceful coexistence and relations among its members and their neighbors.

This study limited itself to understanding the impacts of community-led strategies on conflict resolution and peace building in Olmorán division of Laikipia West district in Rift Valley Province. Specifically, the study explored the strategies used by communities in Olmorán division to resolve conflicts and promote peace; assessed the level of recognition and acceptance of these strategies among communities in the study area; and evaluated the impact of the strategies on conflict resolution and peace building in Olmorán division.

The study also examined challenges that face community-led strategies for conflict resolution and peace building in Olmorán division and found out how these strategies could be incorporated into the formal government conflict resolution and peace building strategies.

1.7 Definition of key terms

Community

Community refers to a web of personal relationships, groups, networks, traditions and patterns of behavior that exist amongst those who share physical neighborhoods, socio-economic conditions or common understandings and interests.

Community-led strategies

Community-led strategies refer to a range of methods that originates from community members and are managed by community members and are used to alleviate or eliminate conflicts or to prevent the possibility of the occurrence of conflicts. Indicators of community-led strategies include dialogue, negotiations, peace meetings, peace agreements, and resource use agreements among multiple-users.

Conflict

Conflict is a struggle over values or claims to status, power, and scarce resources in which the aims of conflicting parties are not only to gain the desired values but also to neutralize, injure or eliminate their rivals (Coser (1968).

Conflict management

Conflict management refers to a comprehensive effort utilized to contain a conflict, reduce the manifestations of violence, and engage all parties involved in order to solve the conflict and put an end to the violence.

Conflict resolution

Conflict resolution refers to a way of tackling and solving the root causes of conflict. It includes all efforts put into place that can increase cooperation and collaboration between the parties in conflict, and deepen their relationship through understanding the conditions that led to the conflict.

Conflict transformation

Conflict transformation is a process of attempting to resolve a dispute or a conflict. It is when a conflict occurs and is taken as an opportunity for change for good that it can be looked at as an opportunity for change for good that it can be looked at as an opportunity provided to meet the needs of all parties involved in the conflict.

Pastoralist

A Pastoralist is a person who depends on domesticated livestock for livelihood and inhabits arid areas where soil, rainfall and temperature conditions constrain land use options and who with his/her herds has to move between regions seasonally in search of grazing opportunities and freshwater sources.

Peace

Peace refers to a state of social harmony, stability or order in society and a state in which the probability of war, especially war among major states, goes way down. It also means a state where there is a great reduction in the probability that actors in the society will resort to violence to achieve their ends (John A. Vasquez (1993)).

Peace building

Peace building is the act of addressing the root causes of conflict and creating a stable and durable peace to prevent the recurrence of violence.

Strategy

Strategy is a general framework of or orientation to the activities undertaken to achieve a goal. It is not a particular action but rather a series of actions that take into account, the anticipated maneuvers of people, supporters as well as opponents. A strategy takes into account the actions and reactions of key allies and adversaries as they bear upon achievement of the proposed goal.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter gives a review of literature of some of the theoretical concepts on conflicts and community-led strategies for conflict resolution and peace building. This review is centred on the following thematic issues; factors contributing to conflicts in Laikipia West district, strategies for conflict resolution and peace building; and determinants for the choice of community-led strategies for conflict resolution and peace building.

The review of literature also focuses on impacts of community-led strategies on conflict resolution and peace building in Kenya, and challenges facing implementation of community-led strategies for conflict resolution and peace building. The chapter concludes by looking at two theories, conflict theory as argued by Karl Marx and coping theory according to Moshe Zeidner and Norman S. Endler, to try and understand the impact of community-led strategies on conflict resolution and peace building among pastoralist communities in Olmorani division of Laikipia West district.

2.1.1 Factors contributing to conflicts in Laikipia West District

The Laikipia West District Development Plan 2008-2012 states that security remains a major challenge to development in the district. Kennedy Mketu (2003) observes that there are many factors contributing to the risk of violent conflicts involving pastoralists in the district. Some of the factors contributing to conflicts in the district are discussed here below.

Firstly, Laikipia West district is experiencing a challenge with land use as a result of most agricultural land being sub-divided into very uneconomical units which cannot adequately support households. This is further compounded by most of the landowners in the area who do

not reside in the district leading to empty parcels of land that attracts pastoralists. According to Mkutu (2003), the past years have seen the size of grazing land in Laikipia district being reduced substantially due to transformation of land from communal to individual land ownership through the acquisition of title deeds. He argues that this implies that pastoralist land is now limited and that mobility for pastoralists are restricted.

Secondly, increased horticultural farming activities in the district have seen over abstraction of water by both large and small scale farmers. This phenomenon has left rivers dry hence no water for pastoralists who have to compete for the dwindling water resources. This situation often leads to eruption of conflicts between the pastoralists and the horticultural farmers. This situation is compounded further by pastoralists who do not have access to water and pasture which exist in ranches owing to fences and boundaries around these ranches that restrict mobility by the pastoralists. The exclusion of pastoralists from water and pasture resource areas is potentially dangerous, given that they are so dependent on free movement for their animals especially during drought periods.

Thirdly, nomadic pastoralism as a way of life among some ethnic communities resident in Laikipia West district especially in Olmoran division is a factor that contributes to conflict. According to the Government of Kenya in the Laikipia West District Development Plan (2008-2012), during dry seasons, herdsman leave their permanent settlements and move their herds in search of pasture and water within the district where there is no communal land. The plan states that the pastoralists move their livestock to temporary encampments near pasture and watering places, often crossing into the territory of neighboring groups that includes cultivated fields thus sparking conflicts.

Fourthly, Mkutu (2003). argues that cattle rustling or raiding is a critical security issue in Laikipia West district as pastoralists arm themselves for the protection of their lives and livelihoods and also due to 'warriors' who cross national borders in search of cattle and weapons. He states that there has been a dramatic increase in the number of cattle stolen in the district and its environs and that more worrying is the level of human casualties.

Fifthly, Laikipia West district is vulnerable to climate variability that leads to natural disasters. The district is on the leeward side of Mt. Kenya, and is thus characterized by low rainfall and dry spells that causes droughts. According to the district development plan (2008-2012), during drought period which occurs after a span of four (4) to five (5) years, the district experiences major human and livestock movements among the pastoralists in search for pasture and water. The plan states that this often leads to conflicts characterized by inter-ethnic violence, banditry and cattle rustling among various ethnic communities due to competition for scarce resources.

Lastly, the excision of land for wildlife conservancy and related activities in the district has led to restriction of land available to pastoralists. Excision of land has occasioned limits to access to water and dry season resources by pastoralists. This situation is worsened by rising cases of human, livestock and wildlife conflicts occasioned by human encroachment of natural wildlife habitats, mostly elephants, in Mochongoi and Marmanet forests and the Marura swamps in the district.

2.1.2 Strategies for conflict resolution and peace building

Different people use different strategies for managing conflicts. Ho-Won Jeong (2008) states that in coping with conflict, people employ particular styles, strategies, and tactics. He argues that a strategy serves as an overall plan for responding to a given situation and that

adoption of particular strategies is influenced by different styles and attitudes towards conflict. He identifies four conflict management styles namely; avoidance, contending, yielding and accommodating.

The avoidance style, he argues, is oriented toward inaction or an ignorance of uncomfortable issues by being non-committal. Conflict avoidance stems from reduced goal utility and a low likelihood of meeting expectations as well as the high costs involved. In an overwhelming power imbalance, a weaker party tends to be hesitant to initiate confrontation. People can be passive or unassertive when they lack the power necessary to face their adversary. In a dominant relationship, discussion about issues is suppressed so long as the weaker party remains subordinate.

A contending approach focuses on scoring a victory and defeating the other party by attempting to prove how wrong they are. In this approach, contest is inevitable when one party tries to settle differences on its own terms without considering the other's interests. Contending parties insist on an opponent's concession and stick to positional commitments that indicate a refusal to move from a particular stance. In power imbalanced relationships the stronger side more easily employs a contentious style towards overwhelming the opponents apparent resistant to yielding. Once both parties adhere to a contentious style, however, a head-on collision is expected. This is most likely to happen under perceived conditions of equal power relations.

In yielding, one party offers unilateral concessions by taking the others perspectives or interests more seriously than one's own. Jeong says yielding is the fastest way to settle differences and notes that an intrinsic interest in the happiness and success of others makes concessions easier. He adds that yielding is likely to be seen as an investment for inducing or convincing the other side to collaborate and states that parties may resist yielding in case they

anticipate that even partial concessions may send signals of weakness. The success of yielding depends on the accurate assessment of an adversary's motives and attitudes.

Accommodation involves parties to a conflict searching and locating options that gratify mutual goals. Through accommodation, neither party totally wins or loses as a result of trade-off of concessions in favor of what each side considers most important. In reality, however, because all parties are unable to get exactly everything they want, some parties may feel that they got less than they deserved. Jeong notes that under such circumstances, common ground can be discovered by means of a search for an alternative that suits both sides. In this way, mutual satisfaction comes from joint gains and trust relations.

Mohamud Adan and Ruto Pkalya (2006) argue that the following are some of the main strategies used in conflict resolution and peace building in Kenya.

1) The Formal Justice System

Adjudication and arbitration are currently the most predominant methods of conflict management recognized under law in Kenya. Adan and Pkalya state that courts of law are the arbiters of disputes either between the citizen and the state and/or between citizens themselves. Courts are very central to dispute resolution in the modern state. Courts by their very nature are highly formal and conflict resolution through the judicial system is made difficult by a population poorly informed of its legal rights and responsibilities, high costs and complex procedures, inadequate staffing of the judiciary, and sometimes strong links between the executive and judiciary.

According to Adan and Pkalya, it is partly due to this and also due to the disadvantages associated with courts, ranging from expense, delays to technicalities, that there is a discernible

shift to alternative methods of dispute resolution that include arbitration, negotiation and mediation.

2) Legislative Framework

Kenya is obligated under the international law regime to ensure the security of its citizens and to protect and promote their human rights that ensure they achieve their full potential for human development. Adan and Pkalya state that in Kenya, the regulatory regime for conflict management at the national level comprises of laws that establish formal adjudicatory processes that seek to administer justice in all civil and criminal matters, empower security forces and other administrative agencies to respond to crisis caused by conflicts.

The relevant laws are contained in the Constitution through the Bill of rights and provisions relating to the administration of justice. Related provisions that impact on conflict situations and their impact are to be found in the Penal Code, Civil and Criminal Procedure codes, the Evidence Act, the Commission of Inquiry Act, the Magistrate Court Act and the Kadhi's Court Act. Sectoral laws such as the Water Act, Environmental Management and Coordination Act, and laws relating to land, the Chiefs Act, the Preservation of Public Security Act among others contain provisions that address conflict to the extent that conflict affects those sectors.

However, Kenya does not have a comprehensive and holistic legislation that focuses on conflict management. The impact of this gap is that some conflict management initiatives such as the traditional justice mechanisms have no legal framework.

3) Traditional Justice Mechanisms

In Kenya, reliance on informal conflict management mechanisms still exists due, in part, to lack of faith in the judiciary and the sheer expense of court procedures. Adan and Pkalya

(2006) argue that an example of the infusion of traditional mechanisms in modern conflict management is the system of elders under the Land Disputes Tribunals Act, 1990. Under this Act they state, there is a requirement that all disputes relating to land be referred to appointed elders at the local level, whose decisions, on matters of fact is final. They observe that though the system has its own imperfections, stemming from weaknesses in the statute in question, it has served to ease the pressure on courts of law and to provide disputants with a cheap point of redress.

Kenyan communities have varied traditional methods for conflict handling which have complemented the government efforts in dealing with protracted violence in some parts of the country. In some situations, institutional structures built on these processes, for example, the Modogashe Declaration in North Eastern Province have had their declarations and resolutions enforced by the government. Adan and Pkalya (2006), note that the methods vary from one conflict environment to the other and state that some examples include the following:

a) **Council of elders**

The primary indigenous conflict resolution institution among majority of Kenyan communities is the council of elders. Adan and Pkalya (2006) state that Mburugu & Hussein (2002) conducted a study amongst the Turkana, Borana and Somali communities and established that the institution of the elders is very much in use even today but somewhat weakened as the elders are unable to enforce the punishment meted out. Ruto, Mohamud and Masinde (2004) in their study of indigenous conflict resolution mechanisms amongst the pastoralist Pokot, Turkana, Marakwet and Samburu, obtained the same information.

They further state that most traditional societies had a council of elders, which was the premier institution charged with the responsibility of managing and resolving conflicts. The

institution of elders was greatly respected. Elders were seen as trustworthy and knowledgeable people in the community affairs thus enabling them to make informed and rational decisions.

Their age gave them accumulated experience and practical wisdom useful for making decisions which were not only for the parties to the conflict but also for the better good of the whole community. The council of elders used to sit and adjudicate disputes. The primary consideration was the need to maintain family harmony and peaceful co-existence in the society. As much as possible, the process encouraged reconciliation of the parties.

b) Inter-ethnic marriages

Use of interethnic political marriages is another common mechanism employed in traditional African societies to solve conflicts and to foster peace. The creation of bonds between two communities through marriage helped to eliminate fighting between members of these communities, for it was an abomination to fight with one's in-laws. One of the ways by which the conflict between two principal clans was diffused was between inter-clan marriages. Some pastoralists continue to use the mechanism in conflict resolution.

c) Resource management agreements

According to Adan and Pkalya (2006), pastoralists and other communities with scarce natural resources frequently discussed and reached an agreement on how to best utilize such resources. They cite the case of Isiolo district, which is characterized by constant movements of livestock along a corridor between Garbatulla, Kinna and Sericho divisions, with people moving in/from the neighboring Wajir and Garissa districts. They state that before the movements begin, Borana and Somali elders negotiate such movements and a general agreement is reached on access to water and pasture. These negotiations are intense during periods of drought. The

visiting herders use pasture and water and move back to their original homes when the situation improves.

d) Ethnic Groups Alliances

Different ethnic groups sometimes agreed to enter into alliances to protect each other from aggression by other groups. For this purpose, such ethnic groups would view themselves as members of one group and jointly repulse attacks from any group(s) that were not part of the alliance. This mechanism was, by design, deterrent since the result of such alliances was to send a clear message to potential aggressors that the tribe they intended to attack did not exist in isolation but had allies who could come to its aid in time of need.

The other effect was to reduce the possibility of conflict between the tribes in question. Conflicts were managed through a progressive process influenced by the social context of the society. Emphasis throughout the process was placed on understanding the motives of the parties.

e) African Customary Law

Aywa and Oloo (2001), in a study on the role of traditional societies in conflict management emphasize the importance of traditions, customs and norms. They note that African societies had customs and beliefs that had to be adhered to by all members. They argue that African customary law required people to carry out certain tasks while restraining them from undertaking others. They state that disregard of some of these beliefs and norms were believed to attract the wrath of the gods in addition to ridicule and reprimand from members of the society. This helped to ensure that persons shunned conflict-causing conduct.

They add that customary law has been applied both in formal courts and traditional justice processes and in relation to interpersonal and community based conflicts. However, they

note that under the Constitution, application of customary law is restricted to matters of personal law and. therefore, its application in other matters relating to conflict does not have any legal recognition and enforcement.

4) Government Led Initiatives

The local administration through the offices of Chiefs, District Officers and Commissioners frequently intervene in disputes as third party neutrals. They have played a pivotal role in addressing disputes that involve land, family matters and in some cases communities. Their advantage lies in the fact that they are situated at community level unlike formal justice institutions and in some instances is the only available state assistance available at the community level.

The local administration has also set up security committees at both district and provincial levels. These committees bring together government agents such as police and intelligence to address security issues in the area including conflict and crime. The role of local administration is pivotal at community level as they provide state security, administer humanitarian aid and relief, and facilitate the operation of government programmes.

Despite their contribution to conflict management, the local administration faces challenges to its successful delivery of services. In conflicts where the government is a key actor either as an instigator of violence or as a partisan bystander, local communities view the local administration with fear, suspicion and hostility. Further because of government policy that requires administrators to be transferred frequently, there is no consistency in application of strategies that address conflict.

a) Security Forces

The Kenyan government has on numerous occasions responded to outbreaks of violence in pastoralist areas by deploying various arms of state security forces. These include the administration police, the general service unit, anti-stock theft unit and in more severe cases, the armed forces. This approach while useful is highly reactive to a crisis situation particularly given the inadequate presence of state security forces in conflict prone areas which is most apparent along Kenya's porous borders.

A consequence of this lack of effective presence of state security has been the occurrence of cross border conflicts and the proliferation of small arms and light weapons in the country. This further increases the potential for instability and insecurity.

b) Policies, Strategies and Development Plans

There is no existing comprehensive national policy on conflict management and peace building in Kenya. Rather, what is available are fragmented and uncoordinated policy efforts embedded in various policy documents. Most of these policy measures single out conflict as an inherent factor in whatever the policy document addresses. For example, the draft national policy on Arid and Semi Arid Lands in Kenya points out conflicts as a factor that constrains the development of the ASALs. However, it does not confront conflict as a priority policy factor in itself.

Laikipia West District Development Plan (2008-2012; unpublished) states that during the plan period of 2008-2012, the major intervention to address insecurity in the district will be the strengthening of community peace committees through capacity building on conflict resolution, both within the district and across the borders for communities to co-exist harmoniously. The plan further states that other measures to be taken to ensure peace and security will include

community policing, provision of additional Kenya Police Reservists and improvement of communication among security agents.

2.1.3 Determinants for the Choice of Community-led Strategies for Conflict Resolution and Peace Building.

Jeong (2008) observes that the choice of a strategy and style is likely to be affected by actor motivations and situations. He notes that the choice of a strategy is most likely based on what is gained and what price is paid as well as the availability of an alternative course of action. He argues that a high level of mutual dependence and shared values decreases the prospect for conflict.

The choice of conflict strategy and style (avoiding, contending, yielding, and accommodating) is likely to be affected by actor motivations and situations. It is especially determined by power relations and the salience of issues from the perspective of each party as well as their will and commitment to conflict. In workplace disputes, all other conditions such as personality differences being equal, managers are most likely to prefer different styles in handling interpersonal conflict with superiors (avoiding or yielding), with subordinates (contending), and with peers (accommodating). Similarly, in conflict with a weaker state, a stronger state is likely to favor contentious military strategies without fear of retaliation. Weak states, meanwhile, are most likely to adopt avoidance or yielding strategy in order to minimize the risk of devastating loss.

The selection of particular conflict styles and strategies is most likely based in what is gained and what price is paid as well as the availability of an alternative course of action. Yielding is likely to take place under the circumstances of time pressure - for example, close to a deadline to meet a court filing or following an ultimatum of war - or in a situation of high-cost

engagement without an alternative option of avoidance. The degree of flexibility in one party's bargaining stance can be associated with the level of their dependence on the other side's cooperation for meeting essential goals. A more conciliatory bargaining stance, involving fewer threats of punishment, stems from a considerable degree of dependence that benefits the party. A high level of interdependence dampens contentious styles, in that a joint gain can come from mutual accommodation rather than stubbornness. Thus mutual dependence as well as shared values decreases the prospect for 'push-shove conflict spirals.

Bargaining stances are likely to be softened to lower the risk of an accelerating conflict spiral accompanied by 'push-push' dynamics. The choice of strategies behind seeking or giving up exclusive gains for the benefit of others also hinges on relational dimensions that reflect not only power but also affectionate emotions such as trust, caring, and intimacy, for example, between parents and children. Care for the relationship shuns the adoption of contentious styles, involving instead the suppression of one's own needs and interests.

When engaged in a conflict, there are two major concerns that most people usually take into account. Firstly, achieving one's personal goals is important. He argues that people get into conflict because they have a goal which conflicts with another person's goal. He argues that a person's goal may be highly important to that individual, or it may be of little importance.

Secondly, he argues that another concern is keeping good relationship with the other person. He argues that one may need to be able to interact effectively with the other person in the future. However, he emphasizes that the need for keeping relationship will be dependent on the importance of the relationship to the persons involved. He states that the importance of these two concerns will affect the ways in which people act in any given conflict. He notes that from these two concerns it is possible to identify one's conflict management style from among five conflict

management styles namely: competition, collaboration, compromising, avoiding or accommodating.

2.1.4 Impact of Community-led Strategies on Conflict Resolution and Peace Building

Jason Switzer and Simon Mason (2006), state that there is need for development agencies to put in place interventions aimed at preventing resource scarcity conflicts especially in pastoralist areas in Sub-Saharan Africa. They note that in Wajir in North Eastern Kenya, Oxfam has supported individual and group peace efforts by facilitating the organizational process that eventually produced the Wajir Peace and Development Committee (WPDC), in 1995. Switzer and Mason observe that the formation of the WPDC has proven to be effective in developing a systematic and institutionalized community-led mechanism for managing conflict. They say that through it, customary practices and formal institutions can complement and reinforce each other.

Haro, Doyo and McPeak (2003), in a study on community management of natural resources in pastoral areas of North Eastern Kenya document achievements realized in a community driven environmental and conflict management intervention. Findings from the study carried out in 2003 among pastoral communities in Marsabit district shows that pastoral communities in Marsabit district have been successful in opening up grazing areas which were previously unused due to insecurity.

The study further shows that formerly hostile groups are now able to co-exist harmoniously following the implementation of community environmental and conflict management committees to oversee coordination and use of multiple user resources that include grazing land and water points. Following implementation of community environmental and conflict management committees, Haro *et al*, state that previously unused rangeland areas are now useful, particularly during drought period. They note that the presence of herders from

different ethnic groups in the same area of Marsabit district without any violence breaking out is an important accomplishment that would not have occurred prior to implementation of the community natural resource and conflict management activities.

They state that two main successes identified from these inter-ethnic community driven natural resource and conflict management activities are worth noting. Firstly, they point out that revenge attacks did not occur when a Samburu herdsman murdered a Turkana herdsman in May of 1999. They state that after a long meeting, the Samburu elders agreed to compensate the family of the Turkana victim through the payment of livestock, and the case was resolved.

Secondly, Haro *et al* state that similarly, when a Gabra killed a Samburu boy in November 2001 the case was resolved without further violence and they say that again, this was due to a meeting of elders that agreed that a payment in terms of livestock be made to the victim's family as a compensation. They note that while it would be preferable to prevent such loss of life from occurring in the first place, it was clear that the peace committees were able to prevent a fall into a new spiral of violence.

2.1.5 Challenges Facing Implementation of Community-led Strategies for Conflict Resolution and Peace Building

Conflict management and peace building in Kenya continues to face major challenges in the current national and regional environment. Some of the challenges and issues that confront conflict management and peace building efforts in Kenya are discussed below.

1) Increased competition over shared resources

Competition over limited and dwindling natural resources that include water and pasture particularly in areas inhabited by pastoralists is a major factor that triggers conflicts. According to Adan and Pkalya (2006), natural resource degradation and competition has resulted in deadly

conflicts particularly in Northern Kenya. Environmental scarcity leads to factors that fuel conflict such as population transfers, heightened sense of marginalization and ethnic tensions, deepening of poverty and the decline in agricultural production. Attendant to these factors is the lack of capacity of state institutions to respond to environmental scarcity, which results in focus being on survival rather than on innovative technologies that will respond to environmental crisis.

2) Past unresolved conflicts

Presently there continue to be calls by political leaders and civil society organizations (CSOs) for truth and reconciliation tribunals to address past wrongs such as politically instigated ethnic clashes. Some communities continue to interact with their neighbors with suspicion and hostility arising from past historical grievances relating to the demarcation of boundaries and land allocations. These unresolved conflicts have continued to dodge development programmes and effective administration of certain regions resulting in intervention measures being perceived as irrelevant or biased towards certain communities.

3) Diminishing role of traditional institutions

Closely related to the above issue is the fact that traditional institutions of resolving conflicts among many communities in Kenya and across the borders is fast fading as a result of marginalization by formal dispute resolution mechanisms and civilization. As such, elders are increasingly finding it difficult to prevent and manage conflicts partly because their actions are not anchored in any legal framework and also because they lack a mechanism to enforce their resolutions. However, the institution of elders' possess a potential in preventing and managing conflicts especially among pastoral communities provided it is strengthened and backed by legal and policy foundations.

4) Proliferation of small arms and light weapons

The existence of so many unlicensed firearms in the hands of civilians in Kenya poses a major challenge to the fight against crime and management of conflicts. A study by Security Research and Information Centre; *Terrorized Citizens: Profiling Small Arms and Insecurity in North Rift Kenya* found out that there are in excess of 200,000 illicit arms in this part of Kenya. According to Adan and Pkalya (2006), the government has been taking a stand or has been acting in a manner to be seen to be taking action to stop or reduce the proliferation of small arms not only in Kenya but also in neighboring countries.

At the international level, the government of Kenya has registered its support by prominently declaring her commitment as a member of the United Nations to stem the proliferation of small arms by acknowledging its devastating effects on its citizens. Kenya has taken an active role to promote initiatives to stem small arms proliferation at national, sub-regional, and regional levels.

Adan and Pkalya (2006), argue that of fundamental importance is the establishment of National Focal Point on Small Arms and Light weapons, which seeks to set out a policy framework towards controlling proliferation of small arms not only in Kenya but also in the region as a whole. Kenya is also hosting and facilitating secretariat of Nairobi Declaration on Small Arms in the region. They observe that while not sufficient, these steps do mark real progress in acknowledging the problem and suggest that the government is willing to take some monumental policy steps towards a sustained and coordinated approach to illicit arms in Kenya and Africa as a whole.

5) Cross border conflicts

Kenya's porous borders have created an environment conducive to the outbreak of violence because of the ease of movement across borders. The lack of security personnel along the border has led to feelings of insecurity among local populations forcing them to take up arms to defend themselves against attacks. The available security personnel are ill equipped to deal with large-scale attacks and receive little back up support from military and other security personnel.

The Kenya Police Reservists (KPRs) have little or no training yet is relied upon by government to provide state security. The situation has exacerbated the occurrence of cross border conflicts between neighboring communities. Competition over limited and dwindling natural resources is a further factor that triggers conflict across borders.

6) Lack of popular participation and gender imbalance

Minimal or insignificant participation of individuals and communities in alternative methods of conflict management and peace building has led to the marginalization of some groups or sections of the community in the identification and development of interventions aimed at addressing conflict. Women and men have different access to power structures and material resources before, during, and after conflicts.

They experience conflict in different ways at various stages of the conflict process. Women act as peace breakers, peacemakers, and the caregivers of survivors at the various stages of conflict situations. Despite this, women and by extension youth, largely remain excluded as actors in the identification and development of interventions aimed at addressing conflict within most communities in Kenya.

2.2 THEORETICAL FRAMEWORK

The purpose of this section is to explore the themes and schools of thought of conflict and conflict resolution theory. The study adopted the theoretical framework based on Karl Marx's conflict theory and coping theory by Moshe Zeidner and Norman S. Endler to try and understand the impact of community-led strategies on conflict resolution and peace building among pastoralist communities in Olmorán division of Laikipia West district.

2.2.1 Conflict Theory

Karl Marx's conflict theory sets off with the idea that there are two basic groups of people within society - the wealthy and the poor. This theory looks at what happens when one group attempts to rebel against the other group and the various roles a group of people (or one person) has over another group of people. The theory analyses the social control that the rich have over the masses.

Marx believed that a society or an organization only functions in order to try and better their social situation, which can result in some type of social upheaval. Marx's theory brings out different types of conflicts that include conflict regarding class, conflict regarding race and ethnicity, conflict regarding gender, conflict regarding religion, and conflict regarding regions (Marx, Karl. 1971). Marxian conflict theory can be applied to a number of social disputes as it relates to how one group controls the rest, the struggles within the oppressed group, and the way that the controlling group maintains power.

According to Marx, the existence of different social classes in human society is the continuous source of inevitable conflict, and changes on the social structure occur through violent upheavals affecting class composition Abrahams (2004:107). Marx emphasizes the importance of interests over norms and values, and the ways in which the pursuit of interests

generates various types of conflict as normal aspects of social life, rather than abnormal or dysfunctional occurrences. He sees the human society as a collection of competing interest groups and individuals, each with their own motives and expectations.

The principle assumption underlying Marx's theory is that all members in society do not have the same values, interests or expectations. Values, interests or expectations vary according to one's position, privileges, ability, class, and wealth. Agreement tends to exist among those groups of people in society who share similar privileges. As a result, this is likely to encourage unequal distribution of the scarce but valuable resources and opportunities resulting in divisions in society that leads to hostility and opposition.

Marx's theory would aptly explain the nature of relations among communities living in Olmoran division of Laikipia West district and the occasional inter-ethnic conflicts that they experience. The inter-ethnic conflicts characterized by clashes over resources and cattle rustling would be viewed as part of the struggle by the have not's (poor pastoralists, landless poor and those in marginalized areas) to gain access to resources in the community but which are in the hands of the wealthy class (rich pastoralists, ranchers, conservationists, and large scale farmers).

The theory would also explain conflict in Olmoran division in light of the population composition in the larger Laikipia West district which is cosmopolitan, consisting of a mixture of people in terms of such demographic characteristics like ethnic group and race and socio-economic differentials, for example, social class, wealth, political interests and ability. In view of these differentials, Marx's conflict theory would explain that it is probable that people in Olmoran division suffer hostilities and conflicts that include inter-ethnic conflicts, banditry and cattle rustling due to these differentials.

However, although Karl Marx claims that growth and development occurs through the conflict between opposing parties, cooperation is also a source of healthy growth. It needs to be determined under which situations, if any, conflict is necessary to produce change as compared to those that uses cooperation and harmony, for example, use of community-led strategies to which brings about positive change in the face of conflict. This leads us to the second theory, coping theory, as argued by Moshe Zeidner and Norman S. Endler.

2.2.2 Coping Theory

Moshe Zeidner and Norman S. Endler (1996) argue that coping is a dynamic process, which involves a series of reciprocal responses between individuals and the environment and state that the theory has its origins in psychoanalytic theories of unconscious defense mechanisms. According to Zeidner and Endler, coping theory emphasizes that in the presence of stressors, people tend to develop skills to help them adjust to the life stressors.

They state that how a person adjusts to life stresses is a major component of his or her ability to lead a fulfilling life in terms of psychological and physical health and well being. The theory sees systems as adjusting to life stresses as a major component of their ability to lead a fulfilling life. If the stressor proves more threatening a further appraisal is made in which the systems assess what resources and potential coping strategies are at the moment and available to deal with the stressor. In this regards, the system tries to put the stressor under control.

According to coping theory, coping can be thought of as a function between two factors: the "environment" and the "person". The theory posits that a stressful environmental stimulus makes a person to choose a particular coping strategy and states that in coping, both the environment and the person affect the coping mechanism. Zeidner and Endler argue that it has

been found that both personality and the type of the environment influence the use of coping strategies.

The theory also holds that coping is a complex process, influenced by both personality characteristics, situational demands, and even the social and physical characteristics of the setting. In view of community-led strategies for conflict resolution and peace building, the theory offers plausible explanations for understanding the impact of community-led strategies on conflict resolution and peace building among pastoral communities in Olmorán division of Laikipia West district.

The theory would consider inter-ethnic conflicts that arise in Olmorán division due to competition for scarce resources that include grazing land and water, nomadic pastoralism, as well as cattle rustling as a product of coping strategies pursued by the communities living in Olmorán division. Populations hit by the adverse effects of climatic variability such as drought will respond by struggling to cope in the manner they best know, including by engaging in acts of lawlessness such as crime and conflicts.

Under such circumstances, the coping theory states, every factor from physiological, psychological, social, to cultural, will both affect and is affected by the coping strategies. According to the theory, a phenomenon such as nomadic pastoralism and distress migration occasioned by drought may work to improve the chances of survival for the migrants from imminent death at their point of migration. However, such coping strategies, the theory would argue, may have its negative social, cultural, or even psychological consequences.

By applying coping theory to the impact of community-led strategies on conflict resolution and peace building among pastoral communities in Olmorán division of Laikipia West district, this theory would argue that when communities are hit by conflict, such communities

would respond by adjusting to the stress caused by the conflict. The theory would see the use of community-led strategies for conflict resolution and peace building as a response and a coping mechanism to the stress that results from the conflict and its associated effects.

The theory would also argue that by choosing to adopt community-led strategies to resolve the conflict, the community may succeed in managing and resolving the conflicts thus realizing peace and security. However, the theory would argue that the success of the community-led strategies in helping resolve the conflict and to bring about peace will be dependent on personal characteristics of the persons involved in the strategies, situational demands, and even the social and physical characteristics of the setting.

In view of this, the community-led strategies adopted by the community may help the community manage and resolve conflicts or it may subject the community further to a state of conflict characterized by banditry, cattle rustling, disease, human-wildlife conflict, or even involvement in what would be considered cultural taboos by the communities. In such cases, the theory would argue, the communities may have the illusion that they are effectively coping with the stress occasioned by conflict, while what they are really doing is creating many other stressors that would affect the community's peace and security.

2.3. VARIABLE SPECIFICATION AND OPERATIONALIZATION

2.3.1 INDEPENDENT VARIABLE

Community-led Strategies

Community-led strategies refer to a range of methods that originates from community members and are managed by community members and are used to alleviate or eliminate conflicts or to prevent the possibility of the occurrence of conflicts. Indicators of community-led

strategies include dialogue, negotiations, peace meetings, peace agreements, and resource use agreements among multiple-users.

2.3.2 DEPENDENT VARIABLES

Conflict resolution and Peace building

Conflict resolution

Conflict resolution refers to a way of tackling and solving the root causes of conflict. It includes all efforts put into place that can increase cooperation and collaboration between the parties in conflict, and deepen their relationship through understanding the conditions that led to the conflict.

Peace building

Peace building is the act of addressing the root causes of conflict and creating a stable and durable peace to prevent the recurrence of violence.

CHAPTER THREE: METHODOLOGY

3.1 Site selection and description

Laikipia West is one of the three (3) districts carved from Laikipia District in 2007 and one of the 45 districts of Rift Valley province. It borders Samburu district to the North, Laikipia East to the East, Koibatek and Baringo districts to the West, Nyandarua North to the South and Nakuru North to the South West. The district has been a scene of conflict pitting pastoralist communities against each other and ranchers over pasture and water resources.

The district lies between latitudes 0° 15" and 0° 43" North and between longitudes 36° 30" and 36° 50" East, covering an area of 4,140.6 km². The district is subdivided into four (4) administrative divisions namely Rumuruti, Muhotetu, Olmoran and Sipili. These divisions are further subdivided into 18 locations and 36 sub locations as indicated in Table I below.

Table 1: Area and Administrative Units by Division

Division	Area (Km ²)	Locations	Sub-locations
Nyahururu	167	4	6
Rumuruti	2,786	6	16
Ng'arua	757	5	6
Olmoran	430.5	3	8
Total		18	36

Source: District Commissioner's Office, Laikipia West (2008).

According to the Laikipia West District Development Plan (2008-2012) the district's total population is estimated to be 271,720 consisting of 136,371 males and 135,349 females.

The plan states that the high population growth rate has caused a lot of pressure on the available infrastructure and natural resources, which have at times degenerated into community conflicts.

Settlement patterns in the district are mainly dictated upon by the land potential, land use and availability of water. Security is also an important consideration in settlement decisions. Nyahururu division has a higher density due to high soils potential and because it is an urban center compared to Olmorani which is more arid and has higher incidences of insecurity.

The altitude of the district varies between 1000 meters above sea level at Olmorani plains in the North and 2,600 m in the South. The highest altitude of 2,600 m above sea level is found around Marmoset forest. The district experiences a relief type of rainfall due to the altitude and location with its annual rainfall varying between 400mm and 750mm. However, a small section on the Western and Southwestern sides receives more rainfall, with recordings between 800-1000 mm per annum.

Rainfall in the district is generally unreliable and seasonally scattered across the year. There are two noticeable rainy seasons. The long rains are usually experienced during the months of March to May, while the short rains occur in October and November. The seasonal distribution of rainfall in the district is as a result of influences of the north east and south trade winds, the inter-tropical convergence zone and the western winds in the middle troposphere in July and August hence the two seasons. The low rainfall in some parts of the district increases vulnerability to drought resulting in poor pasture which occasions competition over grazing land.

The mean annual temperature of the district ranges between 16°C and 26°C, indicating a low annual temperature variation because of the district's proximity to equatorial location. Laikipia West is a multi-ethnic district comprising of the Kikuyu, Samburu, Maasai, Kalenjin, Borana, Turkana and European settlers. The Samburu, Kalenjin, Borana and Turkana occupy the

semi-arid part of the district while the Kikuyu and the Meru occupy the urban and arable parts of the district. The Europeans are mainly ranchers and have largely settled within the district.

Olmoran division was selected for this study because it is a semi-arid area and is prone to conflicts between communities, cattle rustling and human wildlife conflicts. During the month of July 2009, about forty (40) people were killed at dawn at Anampiu in Laikipia West. This incident shocked Kenyans and galvanized professionals from pastoralist communities to start, Peace Caravan, a platform where they could propagate peace.

3.2 Research Design

The study used descriptive research technique. According to Kombo and Tromp (2006), descriptive survey is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals. It can be used when collecting information about people's attitudes, opinions, habits or any of the variety of education or social issues

3.3 Study Population

The study targeted residents from Olmoran division of Laikipia West district. The study was conducted among households and the principle respondent was the household head and in his/her absence, the next senior most member of the household aged above 18 years was interviewed.

Sampling frame for this study was generated from the 1999 Population and Housing Census. The 1999 Population and Housing Census formed the basis of determining the number of households that were interviewed because of its reliability and the fact that the Population and Housing Census Survey report provides a national listing of households within administrative areas in the country.

3.4 Sampling

Purposive sampling was used to identify Laikipia West district as the study site because the district has been experiencing rising cases of inter-ethnic conflict among pastoralist groups. In Laikipia West district, Olmorani division was purposively selected as the study location because it is the division inhabited by pastoralist communities and is worst hit by inter-ethnic conflicts. The division experiences more insecurity and persistent violence when compared to the other three administrative divisions in the district.

Probability sampling was employed to select heads of households who participated in personal interviews while non-probability sampling was used to select the district officer, district development officer, village elders, chiefs, and representatives of NGOs who served as key informants. Non-probability sampling was also used to select community leaders who included village elders and members of peace committees who participated in focus group discussions.

The household was the primary sampling unit while the household head was the unit of analysis. In order to reach the households, Olmorani Division which has three administrative locations and eight sub-locations was stratified using sampling by population size with the sub-location with highest population size getting more households sampled. At the sub-locations, non-probability sampling was used to select households. Sampling starting points were identified with the assistance of the assistant chiefs who helped identify a land mark as the starting point and a skip pattern of ten households was then adopted.

3.5 Units of Analysis and Observation

This study used the household as a unit of analysis and interviews were conducted with household heads. According to Singleton (1988), a unit of analysis is the entities (objects or events) under study. He says it is what the research seeks to explain or understand and they can

be individual people, social roles, positions, and relationships. Chava and Nachmias (1996) also note that the unit of analysis is the most elementary part of the phenomenon to be studied.

The study used existing local interventions for conflict resolution and peace building such as community meetings (*barazas*), arbitration by community or village elders and natural resources agreements as units of observation. Mugenda and Mugenda (2003) describe unit of observation as the subject, object, item or entity from which we measure the characteristics of, or obtain the data required in the research study.

3.6 Sources of Data

Data for this study was drawn from primary and secondary sources. Primary data was obtained from key informants and Focus Group Discussions (FGD). The sources of secondary were review of literature that included books, journals, non-governmental organizations reports, and policy documents.

3.7 Methods of Data Collection

In conducting this research, the following data collection methods or techniques and instruments or tools were used. A structured questionnaire was used for personal interviews with household heads in the sampled households. Listed discussion topics guide was used for in-depth interviews with ten key informants that included one district officer (D.O.), two assistant chiefs, three village elders, one representative of NGO, two women's group leaders, and one youth group leader.

A focus group discussion guideline was used for focus group discussions with community leaders who included members of village elders committees and members of peace

committees while a check list was used for observation. The data collection methods or techniques and instruments or tools used are summarized in the table below.

Sources	Method	Tool
Secondary data		
Official government documents, NGO's reports, newspapers, journals and existing literature in the internet	Review of secondary data	Checklist
Primary data		
Community leaders, Village/Community elders, household head,	Focus group discussions	Focus group discussion guide
District officer (D.O.), Assistant chiefs, Village elders, NGOs representative, Women's group leaders, and Youth group leader.	Key informants	Listed discussion topics guides
Interaction between members of the diverse ethnic groups, and	Observation	Checklists
Sample survey of households	Personal interview	Questionnaires

3.8 Data Analysis

After data collection, all questionnaires were data cleaned and coded. The data was then fed into the computer where it was organized into cases and variables before analysis. Using

Statistical Package for Social Sciences (SPSS) software, collected data was analyzed using statistical techniques to compute quantitative data of the sample surveyed. This was then presented in terms of descriptive frequency (percentages and frequency tables), after which inferential analysis was carried out.

Qualitative data was analyzed by extracting key merging themes based on the objectives of the study. Descriptive analysis was done for qualitative information which was presented in terms of bar graphs and pie-charts using Microsoft Excel software in the final report. The report was written based on the objectives and emerging themes from the data that were collected.

3.9 Ethical considerations

Prior to commencing data collection in the field, the researcher sought clearance from the administrative offices on the ground that includes the District Officer (DO) and the area chiefs. The researcher also ensured that respondents had a right to comment before the interview. Participation in the study was voluntary and consenting participants were informed about the nature of questions to be asked and the purpose of the interview. All consented respondents' information were kept confidential.

CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION

4.1 Introduction

This chapter presents data on the impact of community-led strategies on conflict resolution and peace building among pastoralist communities in two administrative locations of Laikipia West district namely Olmorani and Lonyeki. Data were collected between October 8th and 20th, 2010 and the methods and tools of collection are discussed in the previous chapter on methodology. This chapter describes and presents data in form of tables and charts.

4.2 Demographic characteristics of respondents

Gender of respondents

Analysis of the study findings shows that more males accounting for 67% of the respondents were interviewed compared to 33% of the females. This was particularly due to the nature of the study that focused on heads of households where most households were male headed. The few women who were interviewed responded to questions after getting consent from their husbands.

Age distribution of respondents

Table 2: Respondents' age distribution by gender

Age	Gender			Frequency	Percent
	Male	Female	Total		
18-25	1	1	2	2	3.0
26-35	13	10	23	23	39.0
36-45	13	5	18	18	30.0
46-55	4	2	6	6	10.0
56-65	7	2	9	9	15.0
65 and above	2	0	2	2	3.0
Total	40	20	60	60	100.0

Table 2 above shows a summary of the age distribution of the respondents' disaggregated by gender. Analysis of the study findings shows that majority of the respondents were in the age group 26-35 which accounted for 39% and age group 36 - 45 years that accounted for 30% of the respondents. Out of the 39% respondents in the 26-35 age groups, 22% were male while 17% were female. In the 36-45 age groups, 22% of the respondents were male while 8% were female. These findings indicate that majority of the respondents are youthful and in the productive age bracket. This age group remains highly vulnerable to conflict because at this age young men acquire wives through payment of cattle as dowry. This exists as a potential area of conflict since most young men are unable to inherit cattle from their parents and are, therefore, likely to engage in cattle raids.

Ethnic group combination

Olmoran division of Laikipia West district is a multi-ethnic area comprising of Kalenjin, Kikuyu, Kisii, Meru, Njemps, Pokot, Turkana, Samburu, and Somali as shown in table 3 below.

Table 3: Respondents' ethnic groups

<u>Ethnic group</u>	Frequency	Percent
Samburu	17	28.0
Pokot	14	24.0
Turkana	12	20.0
Kalenjin	6	10.0
Kikuyu	4	6.0
Njemps	4	6.0
Kisii	1	2.0
Meru		2.0
Somali		2.0
Total	60	100.0

Table 3 above shows that respondents from the Samburu ethnic group were the majority respondents with 28% followed by the Pokot and Turkana with 24% and 20% respectively. Kalenjin accounted for 10% while Kikuyu and Njemps had 6% each. Other ethnic groups comprising of Kisii, Meru, and Somali each had 2% of the total respondents.

This shows that Samburu, Pokot and Turkana are the dominant ethnic groups in the region. Members of these ethnic communities have shared the same region for a long time and have sometimes been in conflict with each other.

Level of education of respondents

Table 4: Level of education of respondents

Level of education	Frequency	Percent
None	33	55.0
Primary	19	31.0
Secondary	8	14.0
Total	60	100.0

Table 4 above illustrates the level of education of respondents. The table shows that education levels of the respondents were low. The findings of the study indicate that 55% of the total respondents had no education. Further, 31% of the respondents had primary education while only 14% had secondary education and none was educated to tertiary and university. The low standards of education contribute to the large number of idle population in the region who despite being productive, in the absence of worthwhile economic activities, engage in evils in society that include conflicts.

Occupation of respondents

Table 5 below illustrates the occupation of respondents. Asked what their occupations were, 63% of the respondents indicated that they were pastoralists compared to 18% of the respondents who reported of being self employed in trade and 11% who indicated that they were self employed in agriculture. Further, 8% of the respondents indicated that they were in other categories as either employed by others, retired, students or not in any occupation. As shown in table 5 below, pastoralism is the main occupation for majority of the respondents which besides providing a fluid social security, is the cause of frequent conflicts in the study area.

Table 5: Occupation of respondents

Response	Frequency	Percent
Pastoralist	38	63.0
Selfemployed in trade	11	18.0
Selfemployed in agriculture	7	11.0
Employed by others		2.0
Student		2.0
Retired		2.0
None		2.0
Total	60.0	100.0

Meaning of peace to respondents

Table 6: Meaning of peace to respondents

Response	Frequency	Percent
Absence of violence	35	58.0
People living in unity and harmony	22	37.0
Equity in use of shared resources	2	3.0
Freedom of movement and association	1	2.0
Total	60	100.0

Table 6 shows findings on respondents' understanding of peace. Asked about their understanding of peace, a significant 58% of the respondents said that peace was the absence of violence while 37% said that peace implied people living together in unity and harmony and only 3% and 2% indicated that peace was equity in use of shared resources and freedom of movement

and association respectively. Seruei, one of the respondents stated that, "Laikipia West district particularly Olmoran region has not known sustainable peace since 1992, when inter-ethnic conflicts hit the area with the advent of multi-party politics that divided people along ethnic and political party lines."

The significance of the respondents' understanding of peace was that if a significant percentage of the population did not know or care about the essentials of the concept of peace, then it would become difficult to convince them of the need for peace building and the accompanying benefits that include economic growth and sustainable development.

Meaning of conflicts to respondents

Table 7: Meaning of conflict to respondents

Response	Frequency	Percent
Restlessness and tension in community	43	72.0
Cattle rustling	11	19.0
Dispute over water and pasture	2	3.0
Dispute over territorial boundaries	2	3.0
Misunderstanding between people	2	3.0
Total	60	100.0

Table 7 shows the meaning of conflicts as understood by respondents where 72% of them indicated that they understood conflict as restlessness and tension in the community while 19% said it was the presence of cattle rustling. However, 9% of the respondents said that conflicts were dispute over water and pasture; dispute over territorial boundaries and misunderstanding between people.

An understanding of the meaning of conflicts by respondents would be important in ensuring local participation in the analysis of violent conflicts in the region as well as in identifying applicable solutions for conflict resolution and peace building.

4.3 Strategies for conflict resolution and peace building in Laikipia West district

The first objective of this study was to explore the strategies used by communities in Olmoran division of Laikipia West district. Asked on whether they were members of peace building groups, committees or associations, 80% of the respondents indicated that they were members while 20% said that they were not. These findings, therefore, shows that majority of the respondents were members of peace building groups, committees, or associations as indicated in the table above.

Table 8: Activities undertaken in peace building groups.

Response	Frequency	Percent
Organizing peace meetings	24	40.0
Arbitration and resolution of disputes	16	27.0
Community outreaches	8	13.0
Total	48	80.0

Table 8 above, shows activities respondents' undertook in peace building groups, committees or associations. 40% of the respondents stated that as members of peace building groups, committees or associations, they participated in organizing peace meetings while 27% said they carried out arbitration and resolution of disputes. 13% said they were engaged in holding dialogues and peace discussions.

Asked about the frequency of carrying out these activities, 56% of the respondents said they undertook activities once a month while 23% stated that the frequency of carrying out activities depended on security situation, conflict and early warning signs in the area. 12% of the respondents indicated to have performed the activities once every two weeks while 5% undertook the activities weekly. Further, only 2% of the respondents indicated that they undertook activities once every two months and once every three months respectively as illustrated in the figure below.

Figure 1: Frequency of undertaking activities in peace building groups, committees or associations

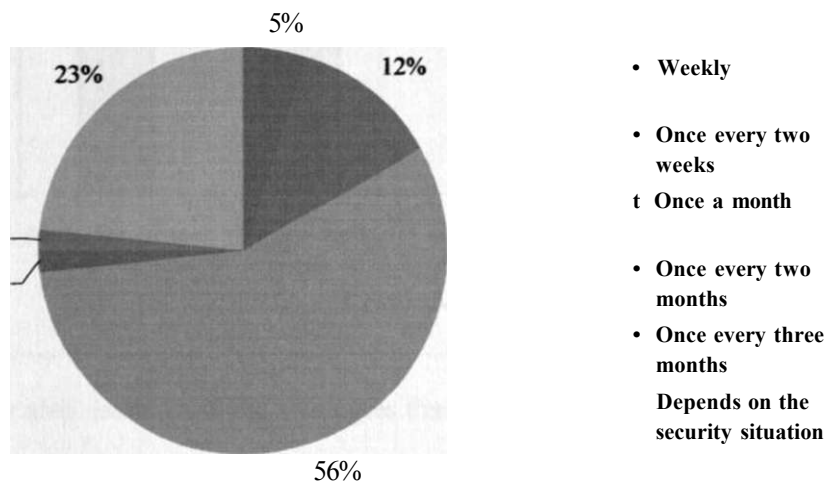
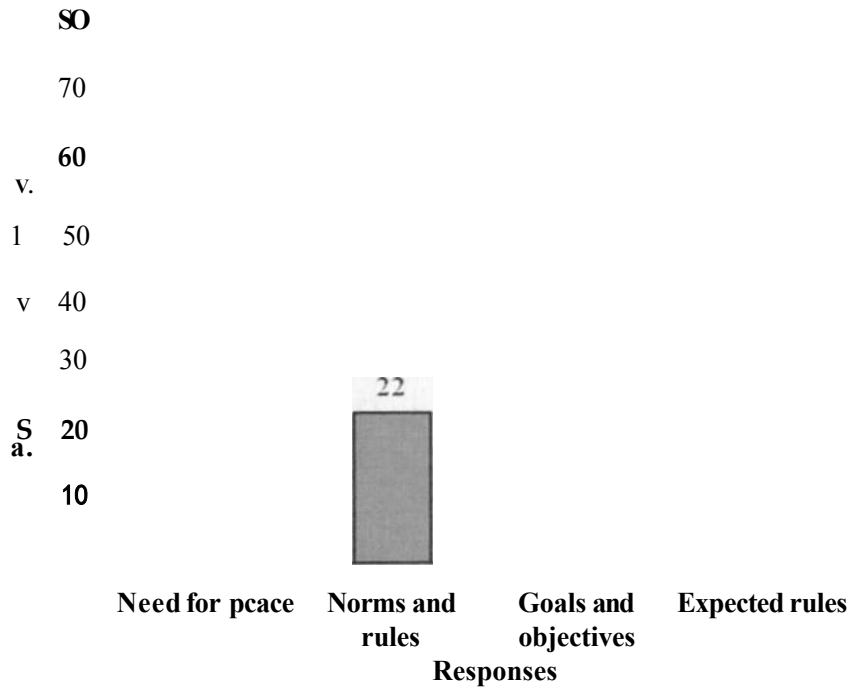


Figure 2 below, illustrates factors that strengthen peace groups, committees or associations. A tangible 73% of the respondents indicated the need for peace as a factor that strengthens peace groups, committees or associations while 22% said norms and rules were factors. 3% of the respondents saw goals and objectives as the factors that strengthen peace groups, committees or associations in the area while only 2% indicated that expected benefits,

was a factor. These findings show that respondents in the region were involved in peace groups, committees or associations out of the need for peace.

Figure 2: Factors that strengthen peace groups, committees, or associations



The study also established the strategies that communities in the study area use to foster peace. 47% of the respondents said that peace committees was the strategy used to promote peace in the region while 40% indicated that community meetings or *Barazas* were strategies used to promote peace in the study area and only 13% indicated peace caravans or road shows were used as shown in the table below.

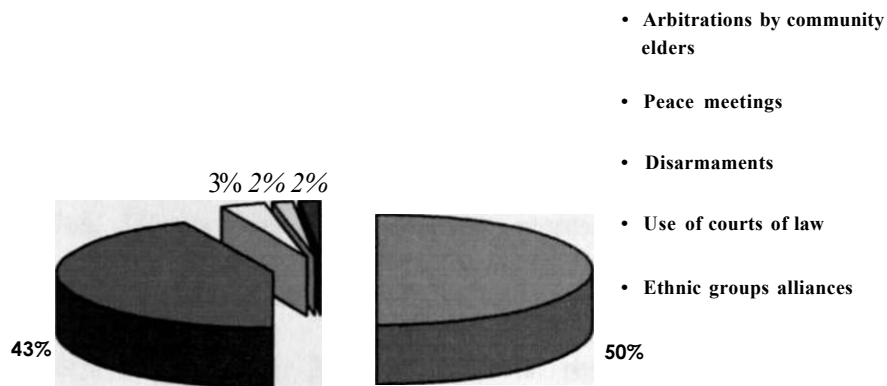
Table 9: Strategies used to foster peace in Laikipia West district.

Response	Frequency	Percent
Peace committees	28	47.0
Community meetings/itoraza.s	24	40.0
Peace caravans / Road shows	8	13.0
Total	60	100.0

Regarding the people who help solve conflicts occurring in the region, 63% of the respondents averred that community elders were the ones who helped solve conflicts while 15% said it was members of peace committees. Another 8% of the respondents said chiefs solved conflicts and that District Officer (D.O.) and NGOs, each with 7% of the respondents solved conflicts in the region.

The study established that the most preferred method for conflict resolution by communities in the region was arbitration by community elders, represented by 50% of the respondents. 43% said that it was the use of peace meetings while only 3% said disarmament was the most preferred method. Another 2% each of the respondents preferred use of courts of law and ethnic groups' alliances. The findings show that arbitration by community elders was the preferred method to solve conflicts.

Figure 3: Preferred methods for conflict resolution by communities in Laikipia west district.



4.4 Level of recognition for and acceptance of community-led strategies for conflict resolution and peace building in Laikipia West district

The second objective of the study sought to assess the level of recognition and acceptance of the strategies used for conflict resolution and peace building among communities in Olmoran division.

Table 10: Level of confidence in strategies for conflict resolution and peace building

Response on qualities admired	Frequency	Percent
Local knowledge	23	38
Community participation	18	30
Solves conflict and promotes peace	12	20
Shortens time for dispute resolution	3	5
Total	56	93.0

Table 10 above shows respondents' level of confidence in the strategies used for conflict resolution and peace building. Respondents when asked whether they had confidence in the strategies used for conflict resolution and peace building in the study area. 93% conceded to having confidence in the strategies used for conflict resolution and peace building.

These respondents indicated that they admired certain qualities in these strategies as discussed below. Twenty three (23) respondents representing 38% of the total respondents said that they admired the use of local knowledge and capacities in the strategies. Another eighteen (18) respondents representing 30% of the total respondents said that they admired the participatory nature of the strategies while twelve (12) other respondents representing 20%, argued that the strategies were effective in helping to solve conflicts and bring peace. Three (3) respondents representing 5% said they admired the strategies because they shortened time for dispute resolution. However, 7% of the total respondents had a contrary view and indicated that they did not have confidence in the community-led strategies for conflict resolution and peace building in the region.

The findings in the above table, therefore, show that majority of the respondents supported strategies used by communities in the study area to solve conflicts and promote peace. The importance of these findings is that community-led strategies for conflict resolution and peace building in the study area have strengths and when harnessed, will help further address conflict and promote sustainable peace and development.

Asked on whether they had heard of complaints regarding strategies used for conflict resolution and peace building by communities in the study area, 73% of the respondents indicated that they had not heard of any complaints from the area residents while 27% indicated

that they had heard of complaints. The nature of complaints that the 27% of the respondents had heard of are discussed below.

Table 11: Nature of complaints heard by respondents

Response	Frequency	Percent
Members of peace committees and community elders had performed roles for too long	2	3.0
Community elders did not recover stolen livestock from cattle rustlers after arbitration.	10	17.0
Strategies do not resolve conflicts completely	4	7.0
Total	16	27.0

Seventeen percent (17%) of the respondents indicated that the inability by community elders to recover stolen livestock from cattle rustlers after arbitration was the complaint they had heard. 7% of the respondents said that they had heard complaints that the strategies did not solve conflicts completely while 3% indicated that the complaint they had heard of was that some members of peace committees and community elders had performed these roles for too long thereby affecting transparency.

4.5 Impacts of community-led strategies for conflict resolution and peace building in

Laikipia West district

The third objective of the study sought to evaluate the impacts of community-led strategies on conflict resolution and peace building in the study area. Asked whether they thought peace and security in the region had improved with the use of community-led strategies for conflict resolution and peace building, a resounding 100% of the respondents interviewed

indicated that peace and security in the region had improved. These finding is particularly interesting given reports that portray the area as a conflict-prone area.

Table 12: Benefits realized from use of community-led strategies

Response	Frequency	Percent
Reduction in conflict cases	27	45
Increased cohesion among communities	23	38
Community participation in peace building initiatives	10	17
Total	60	100.0

Table 12 above shows benefits that respondents indicated had been realized as a result of use of community-led strategies for conflict resolution and peace building. 45% of the respondents indicated that there had been reduction in the number of conflict cases reported in the area while 38% said they had realized improved relations and cohesion among people of various ethnic groups living in the area. Further, 17% of the respondents stated that community participation in peace building initiatives was an impact that had been realized as a result of use of community-led strategies for conflict resolution and peace building in the region.

With regard to use of community-led strategies for conflict resolution and peace building and its impacts on shared natural resources, 57% of the respondents indicated that there had been reduced incidences of conflicts over resources. Another 38% stated that inter-ethnic tolerance among members of different ethnic communities in the area had been realized in the district. However, only 5% felt that the use of community-led strategies for conflict resolution and peace building had resulted in sustainable use of commonly shared resources.

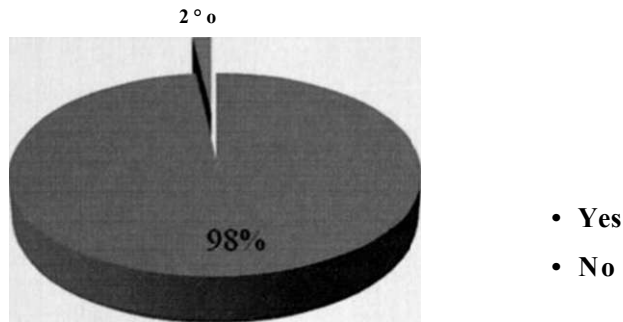
The study established that the use of community-led strategies for conflict resolution and peace building had helped in conflict resolution and peace building efforts in the study area. 82% of the respondents said that unity among people living in the study area had been achieved as a result of use of community-led strategies for conflict resolution and peace building while 18% stated that the use of community-led strategies for conflict resolution and peace building had provided avenues for conflict resolution and promotion of peace in the region.

4.6 Challenges facing community-led strategies for conflict resolution and peace building in Laikipia West district

The fourth objective of the study sought to examine challenges that face community-led strategies for conflict resolution and peace building in Olmorani division and find out how these strategies can be incorporated into formal government conflict resolution and peace building strategies.

Asked whether use of community-led strategies for conflict resolution and peace building in the region faced any challenges, 98% of the respondents said the use of the strategies faced challenges compared to only 2% who saw that the use of strategies did not face any challenges as illustrated in figure 4 below.

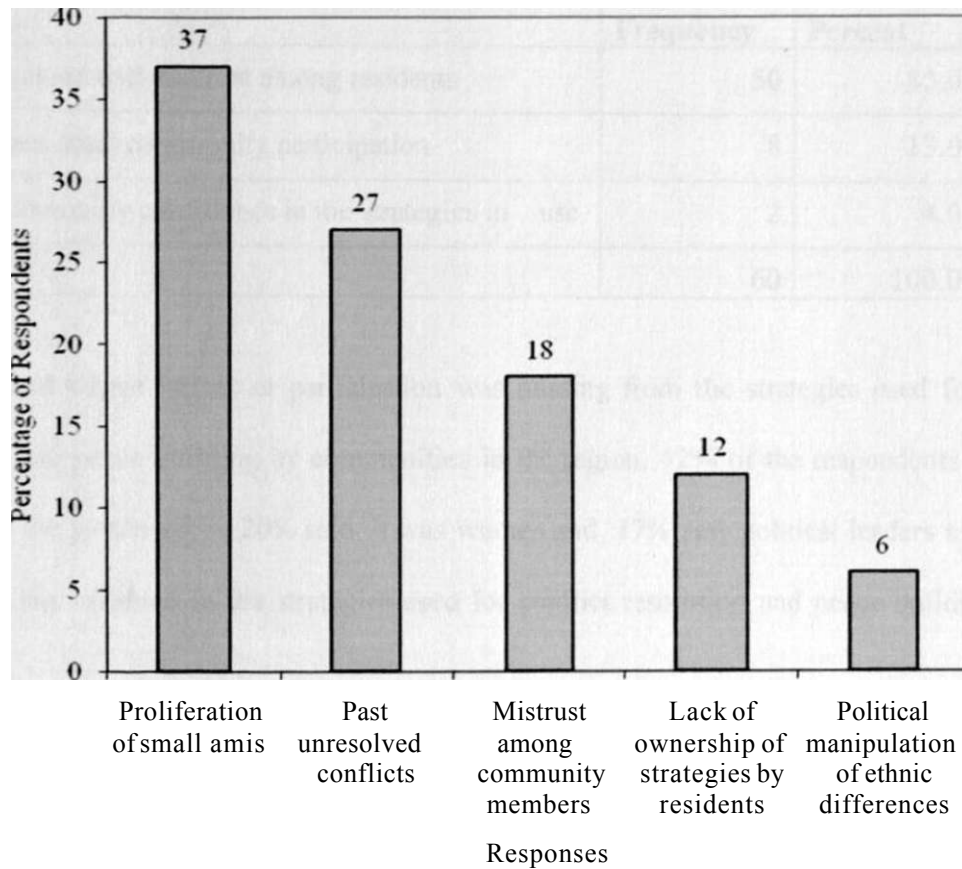
Figure 4: Respondents' views on challenges facing community-led strategies.



Out of 98% respondents who stated that community-led strategies for conflict resolution and peace building in the region did face challenges, 37% indicated that proliferation of small arms and weapons was a major contributor. 27% said past unresolved conflicts was the challenge while 18% cited mistrust among members of ethnic communities residing in the region as the main challenge facing community-led strategies for conflict resolution and peace building in the area

Further, 11% of the respondents said that lack of ownership of strategies in use by residents of the study area was a challenge while only 5% saw political manipulation of ethnic differences as a challenge that faced implementation of community-led strategies for conflict resolution and peace building.

Figure 5: Challenges facing strategies for conflict resolution and peace building.



The survey noted the effects of these challenges on conflict resolution and peace building efforts in the region. 83% of the respondents indicated that the challenges facing community-led strategies for conflict resolution and peace building had fueled suspicion and mistrust among them and 13% said that these challenges discouraged them from participating in the strategies in use while only 4% said that the challenges had eroded their confidence in the strategies in use.

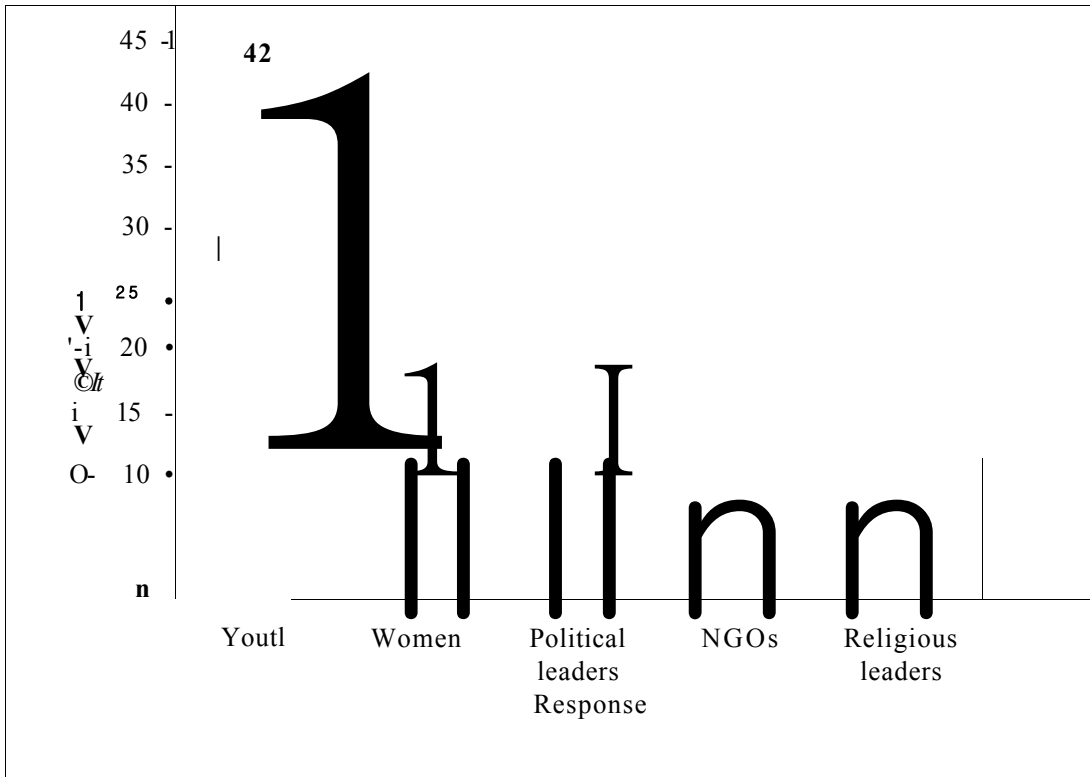
Table 13: Effects of challenges facing community-led strategies

Response	Frequency	Percent
Fuels suspicion and mistrust among residents	50	83.0
Discourages local community participation	8	13.0
Erodes community confidence in the strategies in use	2	4.0
Total	60	100.0

Asked whose voices or participation was missing from the strategies used for conflict resolution and peace building by communities in the region, 42% of the respondents indicated that it was the youths while 20% said it was women and 17% saw political leaders as the ones who were not involved in the strategies used for conflict resolution and peace building in the study area.

Further, 11% of the respondents said that non-governmental organizations (NGO's) were the ones whose voices or participation was missing in the strategies used for conflict resolution and peace building by communities in the area while 10% said that religious leaders had been left out. Figure 6 below illustrates these findings.

Figure 6: Respondents' views on persons whose participation in the strategies used is lacking



These findings sets out the critical issues and key challenges that face implementation of community-led strategies for conflict resolution and peace building in Laikipia west district. From the findings, it emerged that youths and women were the two groups whose involment in the strategies used for conflict resolution and peace building in the study area were lacking.

Regarding what needed to be done to address challenges facing community-led strategies for conflict-resolution and peace building in the region, 40% of the respondents indicated that communities in the region should be empowered and prepared for long term conflict mitigation and peace building. 28% said strengthening of the existing community-led strategies for conflict resolution and peace building would solve the challenges while 17% said facilitating communities in the region to share knowledge on peace building and conflict resolution would do. Another 8% said creation of awareness and education of communities would help solve

challenges facing community-led strategies while 7% said addressing land-use and land tenure arrangements in the region would help solve the challenges.

Table 14: Respondents' views on how challenges can be solved.

Response	Frequency	Percent
Empower and prepare communities for long term conflict mitigation and peace building	24	40.0
Strengthen existing community strategies for conflict resolution	17	28.0
Facilitate communities to share knowledge on peace building and conflict resolution	10	17.0
Create awareness and educate communities	5	8.0
Address land-use and land tenure arrangements	4	7.0
Total	60	100.0

CHAPTER FIVE: SUMMARY OF FINDINGS AND CONCLUSION

5.1 Introduction

This study assessed the impacts of community-led strategies on conflict resolution and peace building among pastoralist communities in Olmorani division of Laikipia West district. The objectives of the study were to explore the strategies used by communities in the study area to resolve conflicts and promote peace; to assess the level of recognition and acceptance of these strategies among communities in the study area, to evaluate the impact of community-led strategies on conflict resolution and peace building, and to examine challenges that face community-led strategies for conflict resolution and peace building and find out how these strategies can be incorporated into formal government conflict resolution and peace building strategies.

To achieve these objectives, the study used both primary and secondary data sources. A household survey was conducted targeting 60 households' heads who were residents of the study area. Key informants were used to get an in depth view while focus group discussions and observations were used to augment data from the households' heads and key informants.

The findings of the study indicate that male respondents accounted for 67% while females were 33% and this was particularly due to the nature of the study that focused on households' heads where most households were male headed. With regard to ethnic group combination, the findings of the study further revealed that the population in the study area is multi-ethnic with majority of the respondents' being from the Samburu ethnic group followed by the Pokot and Turkana.

The findings of the study also revealed that respondents' level of education were low with 55% indicating that they had no education while only 31% had primary education. With

regard to occupation, the findings of the study indicated that majority of the respondents were pastoralists compared to those who reported to be selfemployed either in trade or agriculture.

The findings of the study indicates that peace committees with 47% representation of respondents, community meetings or *Barazas* with 40% and peace caravans with 13% representation were the strategies used for peace building in the study area. The findings also indicate that the preferred methods for conflict resolution by communities in the region were arbitration by community elders and use of peace meetings that had 50% and 43% of the respondents respectively.

The findings revealed that 93% of the respondents had confidence in the strategies used for conflict resolution and peace building as opposed to only 7% who did not have confidence. The study noted that qualities that inspired respondents' confidence in community-led strategies for conflict resolution and peace building in use in the region were the use of local knowledge and capacities in the strategies that had 38% of respondents and participatory nature of the strategies that had 30%.

The study findings showed that 100% of the respondents saw that peace and security in the region had improved. Unity among people living in the study area was indicated by 80% of the respondents as notable impacts of community-led strategies for conflict resolution and peace building in the region while availability of avenues for conflict resolution peace building was identified by 18%. This finding was interesting given the perception that people have of the area as a conflict-prone area that has not known peace.

Further, findings from the study revealed that proliferation of small arms and weapons and past unresolved conflicts were the major challenges facing use of community-led strategies as indicated by 37% and 27% of the respondents respectively while 18% saw mistrust among

members of ethnic communities resident in the region as the main challenge. The survey noted that 40% of the respondents indicated that empowering and preparing communities for long term conflict mitigation and peace building and while 28% said strengthening of existing community-led strategies would solve challenges that face strategies for conflict resolution and peace building in the area.

5.2 Conclusion

The study has illustrated the impacts of community-led strategies on conflict resolution and peace building in Olmorán division of Laikipia West district. The study has documented that peace committees, community meetings or *Barazas* and peace caravans were the strategies used for peace building by communities in the study area. The findings also indicate that the preferred methods for conflict resolution by communities in the region were arbitration by community elders and use of peace meetings.

The findings revealed that majority of the community members had confidence in the strategies used for conflict resolution and peace building in the study area and that qualities that inspired community members confidence in the community-led strategies for conflict resolution and peace building were the use of local knowledge and capacities in the strategies and the participatory¹ nature of the strategies.

The study findings also established that 100% of the respondents saw that peace and security in the region had improved with 80% of the respondents indicating that unity among people living in the study area was a notable impact of the use of community-led strategies while 18% stated availability of avenues for conflict resolution peace building as impacts.

Further, findings from the study revealed that proliferation of small arms and weapons, past unresolved conflicts and mistrust among communities living in the region, were the major

challenges facing use of community-led strategies for conflict resolution and peace building. The survey noted that majority of the respondents indicated that empowering communities for long term conflict mitigation and peace building and strengthening of existing community-led strategies would solve these challenges.

Overall, this study finds that a long-term solution to prevention and management of pastoralists as well as other conflicts lies squarely in recognition of community-driven initiatives for conflict resolution and peace building. However, these strategies face challenges that must urgently be addressed for community-led conflict management and peace building efforts to realize more gains.

5.3 Recommendation

The study makes the following recommendations:

Utilisation and strengthening of community-led conflict resolution and peace building approaches

The study notes the urgent need for a bottom-up approach to conflict management and peace building particularly among pastoralist communities where the state deliberately makes use of existing community systems, structures and approaches to reduce conflict and engender peace. Such approach should focus on bringing on board the large number of concerned residents who have been involved in peace initiatives and also seek to strengthen strategies for conflict resolution and peace building as well as create linkages with formal law enforcement agencies and justice institutions to ensure inclusion of pastoralist communities.

Promotion and facilitation of inter-community dialogue

The various efforts in Laikipia West district trying to build a culture of peace and community reconciliation and peaceful existence among the various ethnic groups settled in the

district should be harnessed and encouraged. Peace meetings, community barazas, and peace caravans are some of the ways of realizing this objective. Utilizing other avenues such as public meetings and traditional ceremonial rites meetings is also important.

Retrieval of illicit arms

The study noted that majority of the respondents said proliferation of small arms was a major challenge to the use of community-led strategies for conflict resolution and peace building. Guns are a major cause of insecurity and the state needs to put in place measures to address them.

Engender Conflict Resolution and Peace Building

There is also need to encourage and empower women and youths to actively participate in conflict resolution and peace building efforts in the area. They should be supported to play the role of peace activists so as to avoid the risk of peace work being perceived as 'men's work.'

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Household Questionnaire

**UNIVERSITY OF NAIROBI
FACULTY OF ARTS
DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK**

Research on the Impact of Community-Led Strategies on Conflict Resolution and Peace Building among Pastoral Communities in Kenya: A Case Study of Olmoran Division of Laikipia West District

My name is James Chebon Chepkoiywo, a student at the University of Nairobi, Department of Sociology and Social Work. I am undertaking the above mentioned research in partial fulfillment of a Master of Arts degree in disaster management. I would like to ask you a few related questions. The information you provide will be kept confidential and will only be used for purposes of this study.

Questionnaire number

SECTION A. RESPONDENT'S BIO-DATA / BACKGROUND INFORMATION

1. Name of the respondent (optional)

2. Sex: (a) Male :
(b) Female :

3. Age: ●
(a) 18-25 ●
(b) 26-35 ●
(c) 36-45 ●
(d) 46-55 ●
(e) 56 - 65 ●
(f) 66 - and above

4. What is your exact age?

5. Level of education ●
(a) None ●
(b) Primary ●
(c) Secondary ●
(d) Tertiary ●
(e) University ●
(f) Post-graduate

6. Marital status
- (a) Married
 - (b) Single •
 - (c) Divorced**
 - (d) Separated
 - (e) Widow •
 - (f) Widower •
7. Position in the household
- (a) Father •
 - (b) Mother •
 - (c) Guardian** •
 - (d) Offspring •
 - (e) Others, specify
8. Main occupation.....(fill exact occupation)
- (a) Farmer **Q**
 - (b) Teacher
 - (c) Religious leader •
 - (d) Business person
 - (e) Civil servant (specify) •
 - (f) Retired •
 - (g) Student •
 - (h) Pastoralist **D**
 - (i) Others, specify
9. What is your district of origin?
10. How long have you lived in Olmoron division (in years)?
- (a) **1-5** •
 - (b) 6-10 •
 - (c) **11-15** •
 - (d) 16-20 •
 - (e) 21-25** •
 - (f) 26-30 u
 - (g) 31-35** •
 - (h) 36-40 **LJ**
 - (i) 41-45 **D**
 - (j) 46-50 and above **D**
11. What is your ethnic community?
12. What is the name of your village?
13. What is your clan name?

14. Have you migrated since settling in Olmorán division?

- (a) Yes •
- (a) No •

15. How many times have you migrated from Olmorán division to another region?

- (a) Once •
- (b) Twice •
- (c) Thrice •
- (d) Four times •
- (e) Five times and above •

16. Why did you migrate?

- (a) Because of Drought •
- (b) Because of Conflicts •
- (c) In search for employment •
- (d) Others

SECTION B. KNOWLEDGE OF PEACE, NATURE AND CAUSES OF CONFLICTS

17. What is your understanding of peace?

- (a) Absence of violence
- (b) People living in unity and harmony •
- (c) Equity in use of shared resources •
- (d) Freedom of movement and association •
- (e) Others (specify)

18. What is your understanding of conflict?

- (a) Dispute over water and pasture d
- (b) Dispute over territorial boundaries •
- (c) Cattle rustling •
- (d) Restlessness and tension in community •
- (e) Others (specify)

19. What forms of conflicts are you aware of? Please tick them down below

- (a) Cattle rustling •
- (b) Land dispute •
- (c) Pasture disputes •
- (d) Watering points disputes
- (e) Clan conflict •
- (f) Inter-ethnic conflicts
- (g) Political incitement ^
- (h) Others (specify)

20. How many times have you experienced such forms of conflicts in the last 12 months?

- (a) Once •
- (b) Twice •
- (c) Thrice •
- (d) Others (specify)

21. What are the major causes of the forms of conflicts you have mentioned in Q. 17 above?

- (a) Traditional customary beliefs/culture •
- (b) Limited grazing land •
- (c) Low land productivity •
- (d) Drought /climate variability •
- (e) Political incitements •
- (f) Water scarcity •
- (g) Others (specify) _____

22. Which are the most frequent forms of conflicts that are reported in Olmorán division?

- (a) Cattle rustling •
- (b) Land dispute •
- (c) Grazing areas disputes •
- (d) Watering points disputes •
- (e) Clan conflict •
- (f) Inter-ethnic conflict
- (g) Political incitement
- (h) Others (specify)

23. What are the effects of these conflicts in your community?

- (e) Loss of lives •
- (f) Human displacement •
- (g) Mistrust among residents •
- (h) Destruction of property
- (i) Loss of livelihoods ^
- (j) Others (specify)

SECTION C: STRATEGIES FOR CONFLICT RESOLUTION AND PEACE BUILDING

24. Have you ever been involved in peace initiatives in this region?

- (a) Yes •
- (b) No •

25. Are you a member of a peace building group, committee or association in this region?

- (a) Yes •
- (b) No •

26. If yes. for how long have you been a member of the peace building committee, group or association?

- (a) > 1 year •
- (b) 1-2 years •
- (c) 2-5 years •
- (d) 5- 7 years •
- (e) 7-10 years •
- (f) 10 years and above •

27. If not, why are you not a member of a peace building committee, group or association?

28. What specific activities does the committee, group or association you are involved in undertake to promote peace? Please tick them down below.

- (a) Civic education •
- (b) Awareness creation •
- (c) Organizing peace meetings •
- (d) Arbitration and resolution of disputes •
- (e) Others (specify)

29. Do you think these activities work in bringing about peace in this region?

- (a) Yes •
- (b) No •

30. Explain your answer above

31. How often do you carry out the activity/activities you ticked in Question 28 above?

- (a) Weekly
- (b) Once every two weeks
- (c) Once a month
- (d) Once every two months
- (e) Once every three months
- (f) Others (specify).

32. What are the pre-conditions to participation in the activities in Question 28 above?

33. Who makes the group's or association's decisions?

- (a) Group/association's leader
- (b) Members
- (c) Village/community elders
- (d) Government officials
- (e) Professionals

- (f) Religious leaders
- (g) NGOs/Civil society organizations
- (h) Others (specify)

34. What factors in your opinion appear to strengthen the committee, group or association?

- (a) Norms and rules
- (b) Goals and objectives
- (c) Expected benefits
- (d) Recognition of the activities by the wider community
- (e) Others (specify)

35. Have you ever been involved in conflict resolution in this region?

- (a) Yes •
- (b) No •

36. Explain your answer

37. What forms of conflicts were you solving?

- (a) Cattle rustling •
- (b) Land dispute •
- (c) Grazing areas disputes •
- (d) Watering points disputes •
- (e) Inter-ethnic animosity/conflicts •
- (f) Others (specify)

38. When there are conflicts among the residents of this region, who helps in solving such conflicts?

- (a) Village / community elders •
- (b) Religious leaders •
- (c) Chiefs •
- (d) Police •
- (e) District Officer •
- (f) Peace committees •
- (g) NGOs/Civil society organizations •
- (h) Others (specify)

39. What strategies do the residents in this region use to foster peace?

- (a) Community conferences/Ztarazas •
- (b) Civic education •
- (c) Peace committees •
- (d) Peace building initiatives •
- (e) Employment creation •

- (D) Peace caravans / Road shows •
- (g) Disarmaments •
- (h) Deployment of security •
- (>) Courts of law •
- 0) Others (specify) _____

40. What are the strategies used for conflicts resolution by communities in this region?

- (a) Use of courts of law •
- (b) Arbitrations by community elders •
- (c) Inter-ethnic marriages •
- (d) Ethnic groups alliances •
- (e) Resource management agreements •
- (f) Others (specify) _____

41. In your view, which are the most preferred methods for conflict resolution by communities' in this region? Please tick them down below.

- (a) Use of courts of law •
- (b) Arbitrations by community elders •
- (c) Inter-ethnic marriages •
- (d) Ethnic groups alliances •
- (e) Resource management agreements •
- (f) Disarmaments •
- (g) Others (specify)

SECTION D: VIEWS ON COMMUNITY-LED STRATEGIES FOR CONFLICT RESOLUTION AND PEACE BUILDING

42. Do you have confidence in the strategies used for conflict resolution and peace building by communities in this region?

- (a) Yes •
- (b) No •

43. If yes, what qualities do you admire in the strategies used for conflict resolution and peace building in this region?

- (a) They are participatory •
- (b) Makes use of local knowledge and capacities •
- (c) Cases are handled quickly •
- (d) Provides disputants with cheap points of redress •
- (e) Others (specify)

44. If not, why don't you have confidence in the strategies used for conflict resolution and peace building by communities in this region?

- (a) They are subject to manipulation Q
- (b) It is not founded in any legal law •
- (c) Its decisions can be challenged in a court of law •
- (d) Method(s) does not adequately address all forms of conflicts •

(e) Others (specify)

45. Would you respect agreements arrived at or reached upon using agreed community strategies for conflict resolution and peace building?

- (a) Yes •
- (b) No •

46. If yes, why?

47. How important to you are the existing community strategies for conflict resolution and peace building?

- (a) Important •
- (b) Not important •

48. Explain your answer

49. Have you heard of any complaints from the residents of this region regarding the strategies used for conflict resolution and peace building in this area?

- (a) Yes •
- (b) No n

50. If yes, please state the nature of the complaints that you have heard of.

SECTION E: IMPACTS OF COMMUNITY-LED STRATEGIES FOR CONFLICT RESOLUTION AND PEACE BUILDING

51. Do you think peace and security in this region has improved with the use of community-led strategies?

- (a) Yes •
- (b) No •

52. What benefits have you realized as a result of use of community-led strategies for peace building and conflict resolution in this region?

- (a) Increased inter-ethnic cohesion •
- (b) Reduction of conflict cases •
- (c) community participation in peace building initiatives •
- (d) Increased self-knowledge of conflict resolution •
- (e) Others (specify)

53. What is the impact of community-led strategies for conflict resolution and peace building on use of shared natural resources?

- (a) Sustainable use of commonly shared resources •
- (b) Reduced incidences of conflicts over resources dl
- (c) Inter-ethnic tolerance d
- (d) Others (specify)

54. How do the use of community-led strategies for conflict resolution and peace building help in conflict resolution and peace building among the residents of this area?

- (a) Unites people •
- (b) Enables sharing of ideas •
- (c) Provides avenues for conflict resolution •
- (d) Others (specify)

SECTION F: CHALLENGES THAT FACE THE IMPLEMENTATION OF STRATEGIES FOR CONFLICT RESOLUTION AND PEACE BUILDING

55. Does the use of community-led strategies for conflict resolution and peace building in this region face any challenges?

- (a) Yes •
- (b) No •

56. If yes, what challenges do you face while using community-led strategies? Please tick them.

- (a) Lack of ownership of the strategies by residents •
- (b) Political manipulation of ethnic differences •
- (c) Mistrust among community members •
- (d) Past unresolved conflicts •
- (e) Cross border conflicts •
- (f) Proliferation of small arms and light weapons •
- (g) Inequitable distribution of resources •
- (h) Others (specify) _____

57. In your opinion, how are these challenges affecting peace building and conflict resolution efforts in this region?

- (a) Fuels suspicion and mistrust among residents
- (b) Erodes community confidence in the strategies in use
- (c) Discourages local community participation
- (d) Others (specify)

58. How are communities in this region dealing with these challenges?

59. In your view, whose voices or participation is missing from the strategies used for conflict resolution and peace building by communities in this region?

- (a) Men
- (b) Women
- (c) Youth
- (d) Community elders
- (e) Religious leaders
- (f) Professionals
- (g) Political leaders
- (h) Administrative leaders
- (i) NGOs/Civil society organizations
- (j) Others (specify)

60. What in your opinion should be done to address the challenges facing community-led strategies for conflict resolution and peace building in this region?

- (a) Create awareness and educate communities.
- (b) Empower communities towards long term conflict mitigation and peace building
- (c) Strengthen existing community strategies for conflict resolution
- (d) Facilitate communities to share knowledge on peace building and conflict resolution
- (e) Others (specify)

61. Do you think that the government has the machinery to act on and to address conflicts in this region?

- (a) Yes
- (b) No

62. How can strategies used for conflict resolution and peace building by communities in this region be made to be part of government strategies?

- (a) Development of a policy framework that fosters partnership between government and grassroots communities.
- (b) Establishment of justice system that uses local strategies.
- (c) Recognition of community-led conflict resolution strategies by the government.
- (d) Others (specify)

Appendix II

INDEPTH QUESTIONNAIRE (for Key Informants)

SECTION ONE

General Information

Name of the respondent:

Occupation:

Marital status:

Age:

Sex:

SECTION TWO

1. What forms of conflicts are frequently reported in Olmorán division?
2. When there are conflicts in this region who helps in solving them?
3. What are the strategies used for conflict resolution and peace building in this region?
4. Do these strategies involve local communities in decision-making? If so, in what ways?
5. How can you describe the effectiveness of these strategies?
6. What benefits have been realized by communities in this region as a result of using community-led strategies for conflict resolution and peace building?
7. What is the impact of the use of community-led strategies for conflict resolution and peace building on conflict resolution and peace building in this region?
8. What challenges face the use of community-led strategies for conflict resolution and peace building in this region?
9. How can these challenges be dealt with?
10. How can strategies used for conflict resolution and peace building by communities in this region be made to be part of government strategies?