

**FACTORS INFLUENCING OCCURRENCE OF ETHNIC CONFLICTS IN
KIRINDON DIVISION, TRANSMARA WEST DISTRICT, NAROK COUNTY,
KENYA**

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**A RESEARCH PROJECT REPORT SUBMITTED IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR AWARD OF THE DEGREE
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DECLARATION

This Research Project Report is my original work and has not been submitted for the award of a degree in any other university.

Signed: Date: 03/08/2012

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This Research Project Report has been submitted for examination with my approval as the university supervisor.

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DEDICATION

This research project report is dedicated to my wife, Lois Fredrick and my daughter, Keziah Fredrick for giving me ample time to undertake this post graduate programme and for their endless endurance during the entire period I was carrying out this research.

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LIST OF ABBREVIATION AND ACRONYMS

BBC	British broadcasting cooperation
DRC	Democratic republic of Congo
KANU	Kenya national African Union
KCA	Kikuyu Central Association
KPA	Kalenjin Political Alliance
LU	Luhya Union
MA	Master of Arts
MUF	Mwambao Union Front
NFD	Northern Frontier District
NGO	Nongovernmental organization
THA	Taita Hills Association
UMA	Ukambani Members Association
SPSS	Statistical Package for Social sciences
UNESCO	United Nations' Educational, Scientific and Cultural Organization
UNICEF	United Nations' Children's Fund
US	United States
YKA	Young Kavirondo Association

ABSTRACT

This study sought to investigate the factors influencing the occurrence ethnic conflicts in Kirindon division in Transmara West District. By examining the theories of conflict and conflict management, the study seeks to establish the factors that support the occurrence of conflict and circumstances under which ethnic conflict thrive. This study will try to establish the influence of competition for resources and ethnic conflict. The study examined how the competition for either natural or manmade resources results to aggressions between the different tribes in the area. The study also sought to confirm if attitudes have any contribution to the occurrence of ethnic conflicts in Kirindon division of Transmara East district. The influence of cultural practices like cattle rustling, Moranism and traditional economic activities was also examined and how this factors if controlled could reduce or influence conflicts in Kirindon division. The study also examined how community education influenced conflicts. This study confirms that ethnic conflicts in Kirindon division of Transmara are as result of many varying factors the main one being competition for resources. Due to limited resources against population pressure communities begin to expand their territories which start to affect other neighboring communities thus causing conflicts. Attitudes and cultural practices also influence the occurrence of ethnic conflicts in Kirindon division but the magnitude and effect of cultural practices to ethnic conflicts is limited because communities tend to use culture for the own internal benefits than they do to gain from others. Community education and the knowledge on the dangers of conflict also have their contribution to ethnic conflicts in Kirindon division. The study established that the people who had access to civic and peace education did not actively participate in ethnic conflicts compared to those who did not access the same and also those who had not gone to school or had dropped out of school.

The study also concluded that community's community education greatly influences the occurrence of ethnic conflicts in Kirindon. Those with the knowledge about the dangers and the disadvantages of ethnic conflict and those sensitized on the need of promoting peace did not participate in ethnic conflicts which mean that community education plays a very important role in reducing ethnic conflicts. Attitude towards other ethnic communities has been of great influence to ethnic conflicts in Kirindon division, this is due to the fact that most of the respondents had a negative attitude towards members of the other community and were not willing to freely associate with them or share resources with the. The study established that cultural practices have just minimal influence on ethnic conflicts. The study did not find a strong linkage between ethnic conflicts and cultural practices because the cultural practices tend to be more internal to each specific community than they are extrinsic. The study recommends that the government and other stakeholders should ensure equitable distribution of resources across all the tribes and emphasizes the need to create awareness and sensitize the community members on the need to appreciate one another without looking at ones tribe if holistic development is to be realized without ethnic conflicts in the country. The researcher suggests that further research should be done on the effects of ethnic conflicts socio economic development and on factors influencing land subdivision in Kenya

CHAPTER ONE

INTRODUCTION

1.1. Background of the study

Ethnic identity refers to a group of people sharing a common ancestry, language, symbol and territory founded on the combined memories of the past and common expectation. For many people ethnic identity stands as a symbol of communal solidarity and security. Ethnic identity, be it in rural or urban areas, remains a powerful force to be reckoned with, although its significance varies depending on prevailing circumstances Mbiti (1969). It is a fluid concept, meaning different things at different times and in different contexts. Ethnicity theorists embraced an individualist, quasi-voluntarism notion of identity, which downplayed the significance of race as structuring element in US history and society.

In one of the Earth's longest running and perhaps most complex conflict, several different ethnic groups attempted to secede in the years following World War 2. Most of these groups continue the struggle to this day, along with political dissidents who took up arms after a 1988 coup. Some areas of northern Burma have been controlled by Narco-guerrillas harvesting opium, which the government has attempted to halt. Military operations near border areas have brought both rebels and the Burmese government into occasional conflict with neighboring Thailand. Kohn (1986)

A cursory look reveals that over two thirds of the emergent African nation-states have undergone or are undergoing serious ethnic conflicts. With reference to the work of Ikeazor (1996) Nigeria, Congo, Sudan, Sierra Leone, Ghana, South Africa, Rwanda, to mention but a few among others have been reduced to theatres of conflicts and ethnic struggles. These struggles may not have a decisive end if nothing urgent is done to save the ugly situation.

Ethnic conflicts arise from complex combinations of ethnic strength, class, inequality, political opportunity, mobilization resources, interdependence, and international

interventions. Frequent but nonviolent protests, for example, are most likely by organized collectivities with substantial resources, operating in relatively open political systems. International aid to parties in domestic conflicts appears to prolong and intensify ethnic struggles.

African countries today face greater challenges to peace and stability than ever before. The countries of sub-Saharan Africa, including Sierra-Leone, Ivory Coast, Liberia and the Democratic Republic of Congo, are a volatile mix of insecurity, instability, corrupt political institutions and poverty. Alarming, most of these countries lack the political will to maintain previous peace agreements, and thus have fallen prey to continuous armed ethnic conflict Marshall (2003). This is partly due to ineffective conflict management.

In Kenya economic development in many areas has been adversely affected by tribal conflicts which are so common since 1963 when the country gained independence to date. There have been conflicts between different tribes in Kenya with varying impacts and effects. There have been conflicts between Pokot's and Turkana's in the North rift parts in Kenya. Some current examples of these conflicts are: Conflicts between the Orma's and Pokomo's in the costal parts of Kenya, conflicts between Kisii's and Kalenjin's in the boundary between Rift valley and Nyanza provinces and the conflict between Maasai's and Kuria's in the Kuria-Transmara bounder. (Africa Watch, 1993)

It is a historical fact and current reality that most Kenyan districts are haunted by actual or potential ethnic conflicts. This is partly because of the fact that different communities continue to consciously or unconsciously rely on ethnicity to perpetuate their dominance and hegemony in an atmosphere characterized by scarce resources, fear and prejudice. The proliferation of ethnic conflicts in this country is so widespread that there is hardly any region where the problem has not reared its ugly head: Western, Rift Valley, Nyanza, Coast, Central, North Eastern, Eastern and even Nairobi. The necessity for a new vision in approaching the issue of ethnic conflicts and their management cannot therefore be overemphasized in this context. From the recent experience as well as studies carried out on ethnic conflicts in Kenya and the Greater Horn of Africa, there is

increasing evidence to suggest that even where it has been brought under control psychological trauma (i.e. fear and suspicion) left behind are seldom healed, especially among children and women. This paper offers some empirical evidence to confirm the psycho-social and other effects of ethnic conflicts as well as their implications to stability and developments in Kenya.

The larger Transmara district is inhabited by two main ethnic communities; the Maasai and the Kalenjin's (Kipsigis specifically). Though there have been conflicts between these two tribes and other tribes in neighboring districts the main conflict has been between the two of them. These conflicts in the year 2009 more than 30 people lost their lives many livestock killed and stolen and property and houses worthy millions of shillings lost.

Transmara over the years has continued to witness ethnic conflict with Kirindon division being one of the most highly affected areas. All these conflicts have had tremendous effects to the people and their wellbeing with most of the reduced almost to beggars by the ever disastrous conflicts.

1.2. Statement of the problem

The Kirindon division is found in Transmara west district in the rift valley province and currently in Narok County under the new constitutional dispensation. The rift valley province of Kenya has had many tribal and political conflicts since independence. These conflicts have claimed many human lives and have resulted to great loss of property. In the larger Transmara district tribalism continues to be a wound that has taken a long period of time to heal. Tribal conflicts experienced in this region and especially in the boarder lines continuously claim people's lives and many others are left maimed and with permanent marks forever.

Demographically, two main communities occupy the district, the Maasai and Kipsigis. The Kuria community borders the Maasai on the South western part but some Kurias have settled in some areas of Transmara District. In Kirindon the main warring tribes are

Kipsigis and the Maasai which have caused disastrous effects to human lives and sometimes even to the environment.

Persistence of conflicts in the area has always slackened growth and development of the area over the years, owing to the fact that peace is a prerequisite for successful development. Various attempts by several agencies in the district have been made to contain the conflict situation but only little success has been achieved. The situation has been in real limbo for a very long period of time.

In the event, many lives are lost, property stolen or destroyed, families displaced and so many households and families fail to pursue food security concerns such as farming and livestock production. Schools are closed. Communities end up in economic powerlessness and poverty, where households are victimized by malnutrition and reduced resilience to drought.

Efforts by government, NGOs, churches, and other players have helped to reduce the number of occurrences but the area still experiences spells of this conflicts which when they occur affect the people in a great way. These conflicts have continued to affect the people mostly in the negative way and have often derailed social economic development. This study will therefore sets out to examine the effects of ethnic conflicts in the larger Kirindon division of Transmara west district. Koissaba (1997). This also came out clear from the report on National Conflict Mapping for the Active Citizens Programme, March 2011.

1.3. Purpose of the study

The purpose of the study was to examine the factors influencing the occurrence of ethnic conflict in Kirindon division in Transmara district in Narok County.

1.4. Objectives of the study

The study sought to achieve the following objectives:

1. To examine the extent to which competition for resources influences the occurrence of ethnic conflict in Kirindon Division.
2. To establish the influence of cultural practices on the occurrence of ethnic conflicts in Kirindon division.
3. To examine the influence of attitude towards other ethnic groups on the occurrence ethnic conflicts in Kirindon division
4. To investigate the influence of community education on the occurrence of ethnic conflicts in Kirindon Division.

1.5. Research questions

This study was guided by the following research questions.

1. To what extent does competition for resources influence the occurrence of ethnic conflict in Kirindon Division?
2. What is the influence of cultural practices on the occurrence of ethnic conflicts in Kirindon division?
3. To what extend does attitude influence the occurrence of ethnic conflicts in Kirindon division?
4. What is the influence of community education on the occurrence of ethnic conflicts in Kirindon division?

1.6. Significance of the study

The findings of this study will hopefully help the community to mitigate on the causes of conflict and also help the government and other development partners understand on which areas of intervention are important in the community should conflicts occur.

The study could also be a significant endeavor in promoting awareness on the dangers and risks of ethnic conflicts and any other forms of conflict and how to alert people to react proactively in case of conflicts.

It is also hoped that this study will be helpful to both the government officials and agencies working in Transmara, place and monitor the efficiency of disaster management as well as to communities currently living in and bordering Transmara and as the research could educate them on what they should do and what help are available when conflicts or disasters occur.

Moreover, this study may also an important contribution to a body of research concerning conflicts, economic impacts and disaster management. The research may also stumble upon new problems and hypotheses that require additional research. Overall, it may help boosts the growth of disaster management research.

1.7. Limitations of the study

Limitations to the study included the fact that some people were unwilling to provide some information owing to the sensitivity of conflicts and security issues. To address this researcher provided an explanation that this research is purely for academic purposes and confidentiality will be assured.

Another limitation of the study was wet weather of the area which delayed data collection. To solve this the researcher keenly monitored the weather to ensure that data was collected when was reduced down pour of rains and also made the schedule flexible and allocated a few more days for data collection in cases where the weather proved to be difficult during the scheduled time of data collection.

Poor road infrastructure also posed a great challenge during data collection especially during wet weather. To overcome this researcher collected data during the dry weather and also engaged research assistants from the local community who did not require transport by vehicles.

1.8. Delimitations of the study

The main delimitation of this study was that it only focused on studying the factors influencing ethnic conflicts in Kirindon division of Transmara West district. The study looked at the factors influencing ethnic conflicts in Kirindon because if these factors were identified then it will be easy to manage them and hence make it easy to manage conflicts in the area. The examination of conflicts in Kirindon division was because of the frequency of ethnic conflicts in the area unlike in other divisions of the district and other areas of the county.

1.9. Assumptions of the study

This study was conducted under the assumption that there would be peace and security in the area for the execution of the research tools. The study would only be successful when there was peace and calm and thus this study assumed that these circumstances would be available for the study to be successful. The study also assumed that the weather would be favorable enough to enable easy movement within the area during data collection.

The community and the respondents would cooperate with the interviewers and provide the information required without much resistance. The researcher assumed that the respondents would be honest and provide accurate information so that any inferences and conclusions from the research could be a reflection of how things are in the community and the exact causes of conflict in Kirindon Division.

1.10. Definition of significant terms

Ethnic Conflict - A struggle or a misunderstanding between a group of people and another one who belongs to another ethnic group or tribe. It can also be define as a disagreement through which the parties involved perceive a threat to their needs, interests or concerns.

Community – is a group or groups of people living in somewhat close association, and usually under common rules.

Cultural practices - in this study it refers to the traditional practices developed within specific ethnic cultures, especially those aspects of culture that have been practiced since ancient times.

Community education – it refers to the process of personal and community transformation, empowerment, challenge, social change and collective responsiveness. It is community-led reflecting and valuing the lived experiences of individuals and their community. Through its ethos and holistic approach community education builds the capacity of groups to engage in developing a social teaching and learning process that is creative, participative and needs-based.

Moranism – this refers to the coming together of worriers to train of cultural issues and on how to be strong worriers to defend their tribe against any aggression.

Politics – in this study the concept politics means the way of governance and the way people select of elect their leaders for representation in the national or regional

Competition for resources – this is the misunderstanding between individuals or groups of different ethnic groups because of productive factors that are either scare or not enough for everybody.

Attitude - is a hypothetical construct that represents an individual's degree of like or dislike for something. Attitudes are generally positive or negative views of a person, place, thing, or event— this is often referred to as the attitude object. People can also be conflicted or ambivalent toward an object, meaning that they simultaneously possess both positive and negative attitudes toward the item in question.

1.11. Organization of the study

This study was structured into several sections and subsections. The research comprised the following areas.

The first chapter of this study comprised Background to the study, Problem statement, Purpose of the study, Objectives of the study, Research questions, Limitations of the study, Significance of the study, Assumptions of the study and Delimitations of the study.

The second chapter covers literature review under the following subtopics: the Introduction, the general context of ethnic conflicts in the world, ethnic conflicts in Africa, an overview of ethnic conflicts in Kenya, competition for limited resources and conflict, politics and ethnic conflicts, cultural practices and ethnic conflict and educational levels and conflict and finally the theoretical frame work and the conceptual framework

Chapter three of the study focuses on the methodology of the study and is divided into the following: Introduction, research design, target population, sample and sampling procedure, data collection instruments, instruments validity, data collection procedures, data analysis techniques, reliability of instruments and the operationalization table.

Chapter four of the study deals with data presentation, analysis I and interpretation of data. The chapter deals with presentation of data in figures and discussing what the figures meant.

Chapter five comprises the summary of findings discussion and conclusions of the study and also recommendations for further study.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This chapter will attempt to first examine the general context of conflicts and ethnic conflicts in the whole world, Africa and Kenya looking at the factors influencing ethnic conflicts globally, then regionally, in Kenya and specifically in Transmara district. The factors or causes of ethnic conflict will then be related to the objectives of the study before looking at the theories that relate to this area of study and the conceptual framework surrounding this study.

2.2. Definition of ethnic conflicts

Ethnic conflict is an aggression or disagreement between two communities because of their ethnic orientation or tribal affiliation. In Africa today and indeed elsewhere in the developing world, issues of ethnicity and identity continue to be of great importance in politics and other aspects of life. Ethnicity can also be explained in terms of race, people and ethnic group, these are fundamentals that are at the nucleus of African social, cultural and political organization.

2.3. The general context of ethnic conflicts in the world

The Literature review of this study revolves around the following issues: ethnicity, ethnic conflicts, migration patterns and settlement, land tenure systems, the causes, acts, nature, magnitude and manifestations of conflicts, and other related variables which affect stability and sustainable development.

Ethnic Conflicts in counties like Sri Lanka, Afghanistan, India, Iraq, and Pakistan have had deadly and adverse effects to humanity. Most of these conflicts tend to replicate themselves in other parts of the world in different manifestations with different impacts to both people and the environment Smith (1994).

In Europe there has been several kinds of ethnic conflict, the first one is the pre-modern conflict. This is one that developed before industrialization.

In the 1930s and 40s, the Nazi regime led by Adolf Hitler took control of the German government and military and began invading countries all over Europe. They also had a policy of hate against the Jews, among other groups; they rounded them all up, put them in ghettos, forced them into hard labor camps and ultimately, into concentration camps, where they experimented on them, tortured them, murdered them and burned them in ovens. It is believed that at least six million Jews were killed by the Nazi regime and their supporters during the Holocaust. This is a great illustration of how ethnic or tribal affiliations have caused deadly effects not just in Africa but in the entire world including Europe.

2.4. Ethnic conflicts in Africa

African inter-ethnic conflicts are not as a result of the mere fact that the continent and national boundaries are brackets enclosing multi-ethnic groups. The causes of ethnic conflicts is an underlying factor caused by many factors which result to ethnic grudges Onyango (1995), According to Onyango past inter-ethnic conflict management strategies in Africa have tended to concentrate on symptoms of the effects and not the root causes. He further postulates that there are numerous socio-economic and political grudges between or within the numerous ethnic communities in African states. Tribal conflicts have caused a lot of damage in Africa for example in 1994. Rwanda witnessed one of the greatest conflicts in Africa. After the sitting president was killed in a plane crash tribal war broke out in the entire country where more than 800, 000 people lost their lives.

In the inter-boundary conflict between Eritrea and Ethiopia the mobilization and maintenance of the troops enlisted for the war had also contributed negatively to the fiscal stress.

In Africa tribalism and ethnicity did not fade away but continued to mar Africa causing displacement, migration, deaths and abuse of human rights of many people (Berman and Eyoh (2004). This was caused by the new African governments who showed a lot of bias in their administration and distribution of national resources causing revolt and rebellion among the tribes that felt marginalized against the tribes that they felt were being favored by the governments of the day. Many governments tended to concentrate

development in areas of their tribal origin or in areas that supported their political agenda. This caused rebellion from other tribes which were directed to the benefiting tribes and this often resulted to not just deaths but also great destruction of property.

2.5. Ethnic conflicts in Kenya

The social consequences of the clashes in Kenya are enormous and cannot be easily quantified, especially the psycho-social ones. Most of the victims of these clashes are left homeless, landless, destitute, injured, dead, abused, to mention but a few of the atrocities resulting from the menace.

Ethnic conflict in Africa has been common and Nigerian writer Chinua Achebe asks the question, "Where did the rain start beating us?" (Achebe, 1975). Our experience in Kenya has shown that ethnicity tends to create a culture that is sometimes incompatible to human resource capacity. As Okullu (1974) further observed, "Tribalism is a wasteful practice when the employment of all human resources for development is considered". It is inconceivable that there could be such a big concentration of talent training and experience in just one area of the nation (Okullu, 1974). According to Mboya (1963), ethnic conglomeration has two functions; one is positive while the other is negative. He argues that the promotion and safeguarding of traditional cultural and social practices of a particular ethnic group is vitreous and extremely necessary in Africa's search for an authentic culture of its own. He believed in unity within the diversity of the numerous ethnic groups in Africa.

According to the Report of the Judicial Commission Appointed to Inquire into Tribal Clashes in Kenya, dated 31st July 1999, Tribal clashes in the Rift Valley Province started on 29th October, 1991 in Nandi District. The attacks were barbaric, callous and calculated to drive out the targeted groups from their farms, to cripple them economically and to psychologically traumatize them." Commenting on the allegations that the ethnic clashes were politically instigated, the Commission states that "the Provincial Administration had over the years, increasingly been politicized to the extent that in the advent of multi-partism in 1991, they were averse to any remarks made

against KANU and the party in power, and whatever action took had to show their loyalty and support for it.”

This study will try to examine how the factors below influence the occurrence of ethnic conflicts in Kirindon division of Transmara west district.

2.5.1. Competition for resources and ethnic conflicts

This research project endeavored to establish the extent to which competition for resources result to ethnic conflicts in Kirindon division of Transmara West district. Conflicts that involve issues of identity especially ethnicity are part of what is arguably one of the most difficult areas of social conflict studies. Ethnic conflicts may have their root causes in competition for resources between groups, in basic structural asymmetries in the distribution of power or other factors.

Laughlin and Brady (1978) and Homer-Dixson and Blitt (1998) observed that Human populations are physical embodiment of “the other” in this aspect they claim power and compete for resources. Under conditions of scarcity of critical natural or social resources such as fresh water, farmland, food, education, of medical care conflicts may arise.

Economic factors have been identified as one of the major causes of conflict in Africa. Theorists believe that competition for scarce resources is a common factor in almost all ethnic conflicts in Africa. In multi-ethnic societies like Nigeria and South Africa, ethnic communities violently compete for property, rights, jobs, education, language, social amenities and good health care facilities. According to Nnoli (1980) the desire to excel and the need for socio-economic factors of production have a great contribution to ethnic conflicts and the working of economic forces makes for tension between groups with competing interests.

From the African perspective these ethnic identities assume a triple history, each one belonging to either the pre-colonial, colonial or postcolonial periods. In the pre-colonial period, ethnic groups were more rural and homogenous and there was less competition between them for the scarce economic resources than is the case today. During the

colonial period, small ethnic groups were forced to merge thus creating in a sense, artificial nations. In the post-colonial era we have witnessed ethnic competition for the scarce economic resources and political power, with each ethnic group fighting to have a president (or prime minister) from their group. This, in turn has led to ethno-political competition.

In rural areas of many countries there are many conflicts which are ethnically based, mainly over grazing land and over cattle amongst pastoral people. Similarly, there are conflicts over cultivable land amongst peasant farmers within the same ethnic group and also between ethnic groups.

Sometimes these inter-ethnic conflicts over land and cattle develop into rebellions and armed fighting between the ethnic groups and the state, when the government sends in the military to stop the fighting some of the military officers even take sides. For example, the Karamajong of Uganda and the Pokot of Kenya (on either side of the Kenya/Uganda border) have been fighting over grazing land and over cattle for more than three decades. Such conflicts amongst pastoralists are common and widespread in many countries. Similarly conflicts for fertile and cultivable land have been taking place amongst many ethnic groups in many countries.

Most of these rural conflicts over land and cattle have been going on over a long period, with very little attention given to them. Even today most such conflicts go unnoticed and unreported – unless large-scale killing and injuries takes place and the state intervenes militarily.

In pre-colonial times, land was communally owned and traditional rights and obligations ensured direct access to all. Colonialism disrupted these relationships. Colonial authorities assumed that all land to which private ownership could not be established by documentary evidence was ownerless this is as observed by Ogendo (1999). The colonial government parceled out more than 7 million acres of land, including some of the most fertile land in Kenya, and earmarked them for cultivation by Europeans. These areas came to be known as the white highlands. Indigenous ethnic communities who had

occupied these areas were relegated to marginal reserves and all land not in their occupation was declared crown land. This resulted in over- population in the reserves and, as a result, significant numbers of Luo, Kisii, Luhya, and Kikuyu migrated to the Rift Valley province as squatters and to provide labor on settler farms.

A recent phenomenon has added the intensity and frequency of conflicts amongst cattle grazing people. In countries with serious rebel movements, these have often raided the pastoralists for cattle in order to sell them for arms or for food. The pastoralists in their turn had to acquire arms to defend themselves. Another phenomenon is the highly organized and extensive cattle stealing from one pastoralist group by another (often led by outsiders), with automatic weapons often being used. This is because cattle have acquired considerable value because of the great demand for meat in the urban areas and also for export purposes. Livestock in the African culture also have a cultural value attached to them. Many communities use livestock and especially cattle for bride price or dowry. Many communities especially the Pokots and Turkanas expect their young men to pay several heads of cattle in exchange for a wife. Their parents may not afford such numbers of livestock and these forces the young men to join forces to conduct a raid to their neighboring tribes to get the cattle. These raids sometimes get out of hand and spread to become big ethnic conflicts. This is particularly the case in the Horn of Africa and in East Africa. Examples of conflicts amongst pastoralists are many: among the Somalis, Oromos, Karamojong, Pokot, Masai, etc. Examples of large-scale conflicts over cultivable land (involving ethnic groups) are not as frequent as those among the pastoralists. Nevertheless, there are recent examples of well-reported conflicts in Kenya (Rift Valley), Nigeria (Ife and Modakeke Yoruba communities), and the DRC (between the Hema and Lendu, in Ituri District).

The ethnic inequalities within Kenya in terms of extraction and distribution of the scarce resources has been a source of negative competition between those who control power and those who perceive themselves to have been marginalized. The ethnic mobilization and sensitization of the supporters to rally behind the "have" and the "have not" elites is

a threat to peace and stability since at no point there will be equal distribution of resources in a growing economy.

Land is big source of ethnic conflicts in Kenya, both in the long term and in the short term. For a long time in the history of this country, land has remained a thorny economic and political issue. Various scholars like Christopher Leo and Mwangi wa Githumo, have attempted to provide some explanations as to why land has been a major source of ethnic/political conflicts. The land issue has its origin in the colonial history of Kenya, where the colonialists dreamed of making this part of Africa a white man's country. The colonialists established the Kenya protectorate and later on the Kenya colony with the finance that was to be generated from the white settler plantations which covered the highly potential areas of the country. History has it that large tracts of agriculturally potential land (i.e. white highlands) were alienated by the British colonial administration.

From the coast to the Northern Rift, Kenya has since 1991 been wrecked by ethnic violence that has seen over 5000 people die, property worth millions destroyed and thousands of its citizens displaced. The Chagamwe raid came in the same month as the Pokot raids on the Marakwet in the western part of the country displaced 10,000 people and forced the President to send in the military which in turn came just two or so months after ethnic violence in the Rift Valley. On that occasion, over a 100 people were left dead and the shock was so great to visiting American Reverend Jesse Jackson that he prodded a surprisingly lethargic government into action.

Land and Ethnicity has always been an emotive issue in Kenya, be it over crops, grazing rights or sheer cattle rustling. But even so, the 1990's has seen ethnic violence erupting with ferocity and a mind numbing regularity not seen before in Kenya's 30 years of relatively peaceful independence history. Since 1991, the violence has caused close to twice as many deaths as the "trouble" in Northern Ireland has done in three.

The issue of unequal distribution of resources is yet another source of potential instability in Kenya. Apart from their easy access to land, the economic success of the

Kikuyu region in the first ten years of Kenya's independence was enviable by other ethnic groups. Some tribes enjoyed good modern roads, abundant school and education facilities, expanded health services, piped water, electricity and other forms of infrastructure. The political leadership in some way helped its members to acquire land and businesses. They visibly outdistanced other ethnic groups at a pace that posed immediate political risks to their newly acquired positions in the government structures.

2.5.2. Community education and its influence ethnic conflicts

Over the last decade the relationship between education and conflict has attracted increasing interest from both educational and conflict research. However, to date, most of this research has been qualitative, which reflects the fact that the research agenda has been driven primarily by the concerns of practitioners and researchers 'in the field'. The works reviewed here suggest that the relationship between education and conflict can be complex and multidimensional, depending on different mediating factors, and the level of analysis.

Koichiro, (2008) defines peace education as the process of acquiring the *values*, the *knowledge* and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment plays a very important role in enabling people live together and acknowledge one another as important contributors to development. Children are brought up to understand that people from other tribes are fellow human beings and that they have a place in the society.

Peace education programs centered on conflict resolution typically focus on the social-behavioral symptoms of conflict, training individuals to resolve inter-personal disputes through techniques of negotiation and (peer) mediation. These programmes are aimed at learning to manage anger, "fight fair" and improve communication through skills such as listening, turn-taking, identifying needs, and separating facts from emotions. Participants are also encouraged to take responsibility for their actions and to brainstorm together on compromises. In general, approaches of this type aim to alter beliefs, attitudes, and behaviors from negative to positive attitudes toward conflict as a basis for preventing violence" (Van Slyck, Stern and Elbedour, 1999). As one peer mediation

coordinator put it: “Conflict is very natural and normal, but you can’t go through your entire life beating everybody up—you have to learn different ways to resolve conflicts.

Many factors contribute to peaceful or conflict-ridden coexistence between different ethnic groups within a society, but it is clear to many observers that civic education plays a definite role. The central objective of the study is to gain a better understanding of the nature of the many linkages between three key areas - education, ethnicity and conflict.

Education is increasingly seen as one means to reduce and overcome the effect of violence. It can prevent emergencies from occurring and can bring a sense of normalcy and stability into an otherwise chaotic situation.

Traditionally, education systems have played a key role in maintaining this fictive image of cultural homogeneity. Coulby (1997) highlights some of the ways in which education has been used in the service of cultural homogenization, including the invention and use of a canon of “national literature” and the promulgation of a common national language – two essential components in what has been called the “naturalization” of citizens. Churchill (1996) goes further to suggest that the traditional notion of the state embodied a set of assumptions that simultaneously claim and construct linguistic, cultural and political homogeneity. Schooling may contribute to this process by constructing and imposing a common culture, founded on a common language, a shared sense of history and destiny, and more broadly, a common set of expectations and behaviors rooted in a sense of civic loyalty.

An Educated country is a developed country. Literacy level plays a major role in the economic development of a nation. If people are literate, then there will be minimum violence in the country. Literacy leads to good employment opportunities. If literacy level is high in a nation, then there will be more number of entrepreneurs and the flow of money will be huge. If new enterprises come up, the economy of the country grows with the amount of tax collected. New enterprises lead to more employment generation and in turn reduce the unemployment rate. A Nation with a low unemployment rate will

develop very rapidly. Conflicts bring about illiteracy because the number of people attaining formal education goes down, thus a reduced number of entrepreneurs, increase crime and unemployment which eventually lead to a strained economy or reduces the rate of economic growth and development.

2.5.3. Influence of attitudes on ethnic conflicts

Attitudes in conflict can be explained as the way one ethnic group perceive those from another, the way they think of them and the way they interact with them. However, within the context of ethnic conflict, the importance of developing a better understanding of this dynamic is underscored by the finding by Padilla, Ruiz and Brand (1974) that ethnic attitudes are formed early, and that once positive or negative prejudices are formed, they tend to increase with time. Early socialization experiences are, therefore, critical in the formation of ethnic attitudes.

There are many components that make up these experiences for each child. In the broadest sense, Riegel (1976) argues that socio-cultural attitudes and identities are a function of the interaction of historical socio-cultural milieu, individual factors and the physical environment. Together, these are understood to form unique patterns of development for each generation, each ethnic group and each individual. While the generalization of this finding limits its use in understanding the specific instances and cases of ethnic socialization and conflict, there are a number of avenues of inquiry that are more directly applicable to the current study.

Intergroup expectancies may be particularly influential in determining the course of the relationship between disputants. There has been a great deal of research conducted on interpersonal expectancies that demonstrates that people's expectations of others can be influential in eliciting anticipated behavior. Rosenthal (1988), Merton (1948) first referred to this phenomenon as the self-fulfilling prophecy. In his book, *The Nature of Prejudice*, Allport (1954) extended this process to the realm of intergroup relations when he stated, "In all human relations--familial, ethnic, international--the engendering power

of expectancy is enormous. If we foresee evil in our Peace and conflict and ceasefire depend on several attitudes and behavior of human beings.

Since associating is inherently tied to the disposition to cooperate, civil engagement is supposed to teach individuals to cooperate, to trust others, even if they do not know them, and to develop self-respect as well as political capacities and attitudes necessary for participation in the democratic arena (Warren 2001).

Many authors find that membership in all kinds of associations is most strongly related to political activities, mostly also to generalized trust and reciprocity and least to more general attitudes such as optimism, tolerance, and the attitude towards free riding. This is especially the case if the effects of contact between groups transcend the individual, thus if a process of generalization from the interpersonal experience to general attitudes towards out-groups occurs as recorded by Pettigrew (1997). Concretely, at least two mechanisms are at work which makes contact with opposing views also leading to political tolerance. Firstly such interactions entail information and individuals learn that their norms, habits and ways of life are not the only possibility to deal with the social world.

Most of the political conflicts found in Africa today involve ethnic groups struggling for control of their region (as in the case of Angola, Nigeria, Sudan and Ethiopia) or the country (e.g., Somalia, Rwanda, Burundi, Liberia, Kenya and Sierra Leone). Such a phenomenon is not merely the outcome of conservatism, for ethnic groups are also interest groups whose members share a common economic and political interest. People do not kill one another merely because of the ethnic differences. They kill each other when these differences promote unhealthy competition.

In Africa today, the trend toward political democracy, inclinations and attitudes have had the unexpected consequence of heightening ethnic and other forms of social tensions. In some places, such as Ethiopia, Liberia, Sierra Leone, Guinea Bissau, Rwanda and the Democratic Republic of Congo (DRC), this has resulted in domestic

tensions that have easily spilled over into neighboring states. Keller and Rothchild (1996), Lake and Rothchild (1998) argue that one of the defining features of what is now commonly referred to as the "New World Order" is the emergence or resurgence of nationalism among large ethnic groups theretofore incorporated into multi-ethnic states. Not only is this an everyday fact of life in the former Soviet Union and the former Yugoslavia, but also countries like Ethiopia, Somalia and Sudan have experienced similar fates. In other places such as Kenya, the Democratic Republic of Congo, and Mauritania, the intensity of ethnic nationalism may be lower, but nevertheless, it has the effect of creating a displacement of certain groups under stress from the state or other groups that want to purge them from regions they have inhabited for generations. Consequently, the concept of citizenship and notions of the rights of citizens have recently piqued the interest of scholarly observers of Africa and policymakers alike Mamdani (1996). What is important about contemporary domestic and regional conflicts in Africa is that they now have the propensity to become internationalized Ndegwa (1997).

In Zimbabwe following Independence from Britain in 1980, almost a decade of development was lost as a result of a short but brutal civil war that resulted in the deaths of tens of thousands of innocent people. Since then political formations in Zimbabwe have always had an ethnic dimension.

Public choice scholars have attributed ethnic conflicts in Africa to the failure of political institutions to accommodate diverse interests. They argue that the lack of political models to deal effectively with diversity in centralized states where competition for resources and power is prevalent leads to conflicts. Until 1991, post-independence Kenya was characterized by one-party rule and excessive centralization of power. In such a scenario, the leader and group who capture the state have control of an enormous amount of resources and thus can reward supporters, provide for group members, and create barriers to entry into political and economic markets. Violence in the Rift Valley was part of such a strategy.

This perspective of the violence in Kenya is therefore consistent with the research findings of an inverted U-shaped curve defining the relationship between democracy and

domestic violence (Sambanis, 2001). The research found that semi-democracies exhibit a higher propensity for conflict than either autocratic regimes or established democracies. Additionally, the research found a high correlation between domestic violence and political change. That is, states in political transition experience more violence. Consistent with this view is Mueller's argument that political entrepreneurs take advantage of the opportunity provided by the weakening of state authority that is occasioned by political transition Mueller, (2001).

2.5.4. Cultural practices and conflict

According to Ross (2007) the dynamics of group identity can play a causal role in conflict as well as serving to exacerbate or inhibit conflict, depending upon the exclusivity or inclusivity of the narratives. Narratives matter precisely because they are the stories through which a sense of communal identity is constructed, and thus they reveal how people understand the conflicts in which they are involved—what Ross calls *psycho cultural dramas*, “polarizing events about non-negotiable cultural claims, threats, and/or rights that become important because of their connections to group narratives and core metaphors central to a group's identity” (p. 25).

The issue of archaeological exploration on the Temple Mount in Jerusalem serves for Ross as a microcosm of the conflict between Israel and Palestine, illustrating how each selectively utilizes historical references to bolster its position in building a non-linear argument.

The common source of conflict in the Kidepo Valley is cattle rustling. Cattle herds are the main source of income. Cattle can be sold in exchange for other commodities. A cow is like a modern account in the bank. A cow is payable as dowry in marriage negotiations or used in exchange for grain during hunger situations. Cattle are used as a source of milk, beef and cow dung mixed with mud is used for mud-slinging the walls of the huts for shelter. Cattle are a highly regarded asset and each community believes that all the cattle of the world belong to them by divine right. They also claim that each of them is bestowed with the divine right to retrieve by stealth or armed force all cattle that neighbors possess or which each ethnic group might claim to be their own. In the Kidepo Valley, cattle rustling are mainly carried out by a group of men widely known as

mojirimoit. It is only after a group of mojirimoit from neighboring communities has raided another community's cattle that responses to such incidences have led to conflict.

Some conflicts within and between pastoralist communities, such as raiding and cattle-rustling, have a long history and have to some extent become an aspect of traditional pastoralist culture. However, such 'traditional' conflicts have become increasingly destructive and less manageable. The Laikipia case study, and the wider review of the Horn of Africa region, reveals a number of specific factors contributing to the risk of such conflicts between pastoralist communities.

Conflict between tribal groups continued in 2001, with fighting widening to include attacks against villages, women and children, traditionally spared such raids. "On March 12, several hundred young Pokot, many carrying AK-47's, mounted a raid on the Marakwet, their neighbors to the south and west. By the time the raiders retreated back to their side of the Kerio River, the valley had been dubbed The Valley of Death. Schools, houses and shops had been torched, and most of the 47 dead were women and children, traditionally spared by a culture forbidding attacks on noncombatants." (The Washington Post, July 8, 2001) "Reports from Kenya say a band of heavily armed cattle rustlers have killed thirty members of a rival tribe and seized fifteen thousand of their cattle. Local newspaper reports say four-hundred raiders from the Samburu tribe ambushed Borana herdsmen just after dawn near Samburu National Park." [BBC News, February 9, 2001] "The bodies of at least 30 people killed in ethnic clashes in Kenya are reported to have been dumped in the River Tana in the east of the country. Kenyan television quoting local officials said armed gangs from pastoral Wardey community attacked members of the Pokomo community in the area." [BBC News, September 19, 2001]

2.6. Empirical literature on causes of ethnic conflicts

According to Oyugi (2000) in his writing on Politicized Ethnic Conflict in Kenya; a Periodic Phenomenon, conflict based on secessionist tendencies had emerged on the eve of independence with the Somali of Northern Kenya demanding independence for their district (i.e. the Northern Frontier District _ NFD) as a prelude to unification with the

Republic of Somalia, the latter having become independent in 1960. This conflict, which assumed a political character in its formative years, developed into open warfare between the Somali community and the new (Kenya) republic. Efforts to find a lasting solution have eluded the protagonists up to now. In the rural and urban areas, the country has experienced intermittent conflicts arising, in the case of the former, out of the struggle over grazing land by neighboring communities whose life is based on livestock rearing and subsistence crop farming. The conflict between the Maasai and her neighbors is a case in point. So is the conflict in northwestern Kenya where there have been intermittent conflicts between the Marakwet and the Pokot on the one hand, and the Pokot and Karamojong on the other and the Pokot and the Turkana. In the latter case, urban violence has become a permanent feature in most of the major urban areas, notably Nairobi, Kisumu and Mombasa, between especially the hawkers and the civic authorities and also between slum dwellers and the so-called developers who instigate their eviction following "acquisition" of land.

According to Barasa (1997) in his research entitled the impact of past and potential ethnic conflicts on Kenya's stability and development one of the long term causes of the clashes in Kenya is attributed to the colonial legacy, which is essentially historical but with ramifications in the post-independence era. It is a historical fact that the indirect rule administered by the British colonialists later turned out to be the 'divide and rule' strategy which polarized the various ethnic groups in Kenya. This in turn contributed to the subsequent incompatibility of these ethnic groups as actors on one nation-state called Kenya. It was unfortunate that the early political parties in Kenya that championed the nationalist struggle against colonial establishments were basically 'distinct ethnic unions'. The Kikuyu for instance, formed the Kikuyu Central Association (KCA), the Akamba formed the Ukambani Members Association (UMA), the Luhya formed the Luhya Union (LU), the Luo formed the Young Kavirondo Association (YKA), the Kalenjin formed the Kalenjin Political Alliance (KPA), the Coastal tribes formed the Mwambao Union Front (MUF), Taita formed the Taita Hills Association (THA), in that order of ethnic conglomerations. As a result of the foregoing ethnic trends, a situation prevailed in this country in which a common political voice was not possible. Land is

yet another source of ethnic conflicts in Kenya, both in the long term and in the short term. For a long time in the history of this country, land has remained a thorny economic and political issue. Various scholars like Christopher Leo and Mwangi wa Githumo, have attempted to provide some explanations as to why land has been a major source of ethnic/political conflicts. The land issue has its origin in the colonial history of Kenya, where the colonialists dreamed of making this part of Africa a white man's country. The colonialists established the Kenya protectorate and later on the Kenya colony with the finance that was to be generated from the white settler plantations which covered the highly potential areas of the country. History has it that large tracts of agriculturally potential land (i.e. white highlands) were alienated by the British colonial administration. As a result of the massive land alienation activities in the early period of colonialism, many of the hitherto cultivating populations were pushed into the 'infertile' native reserves that were not conducive for arable farming. The displaced populations lived as farm laborers, casual workers, tenants as well as squatters. The process of land alienation was also extended to the pastoral ethnic groups like the Maasai, Samburu, Nandi, Pokot and other Kalenjin speaking communities.

According to Deininger (2003) many households have pending land conflicts on four percent of their parcels and are concerned about future conflicts on more than nine percent of their parcels. Because of the advanced land registration system in Kenya, we find that more than eighty percent of the owned parcels in our data have been registered. However, even if the parcels are registered, many of the registrations are outdated because landowners neglected to update them due to high registration fees or disputes among relatives over ownership.

Outdated titles raise concerns among de facto landowners about future conflicts. For instance, when titles are registered under the names of the deceased parents, we find that children who cultivate the parcels are concerned about future conflicts on about 20 percent of their parcels. Thus, simply having a title may not mean the land tenure is secure.

2.7. Theoretical frame work

This study is founded on the conflict theory which states that society or an organization functions so that each individual participant and its groups struggle to maximize their benefits, which inevitably contributes to social change such as political changes and revolutions. The theory is mostly applied to explain conflict between social classes, proletariat versus bourgeoisie; and in ideologies, such as capitalism versus socialism. While conflict theory successfully describes instances where conflict occurs between groups of people, for a variety of reasons, it is questionable whether this represents the ideal human society. Although some theorists, such as Karl Marx, have claimed that growth and development occur 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 under which cooperation and harmony lead to the greatest advances.

In understanding conflict theory, competition between social classes plays a key part. The following are four primary assumptions of modern conflict theory:

Competition: Competition over scarce resources (money, leisure, sexual partners, and so on) is at the heart of all social relationships. Competition rather than consensus is characteristic of human relationships.

Structural inequality: Inequalities in power and reward are built into all social structures. Individuals and groups that benefit from any particular structure strive to see it maintained.

Revolution: Change occurs as a result of conflict between social class's competing interests rather than through adaptation. It is often abrupt and revolutionary rather than evolutionary.

War: Even war is a unifier of the societies involved, as well as war may set an end to whole societies.

Conflict theory is significant in this study because it introduces the idea that crime is a function of oppression. The norms and values of the powerful dictate the definition of crime and the appropriate punishment. This theory that as the assumption that conflict sometimes is a result of competition of resources or oppression of some group of people by another or a certain class of people by another which often results to people agitating for their rights and quite commonly resulting to conflicts.

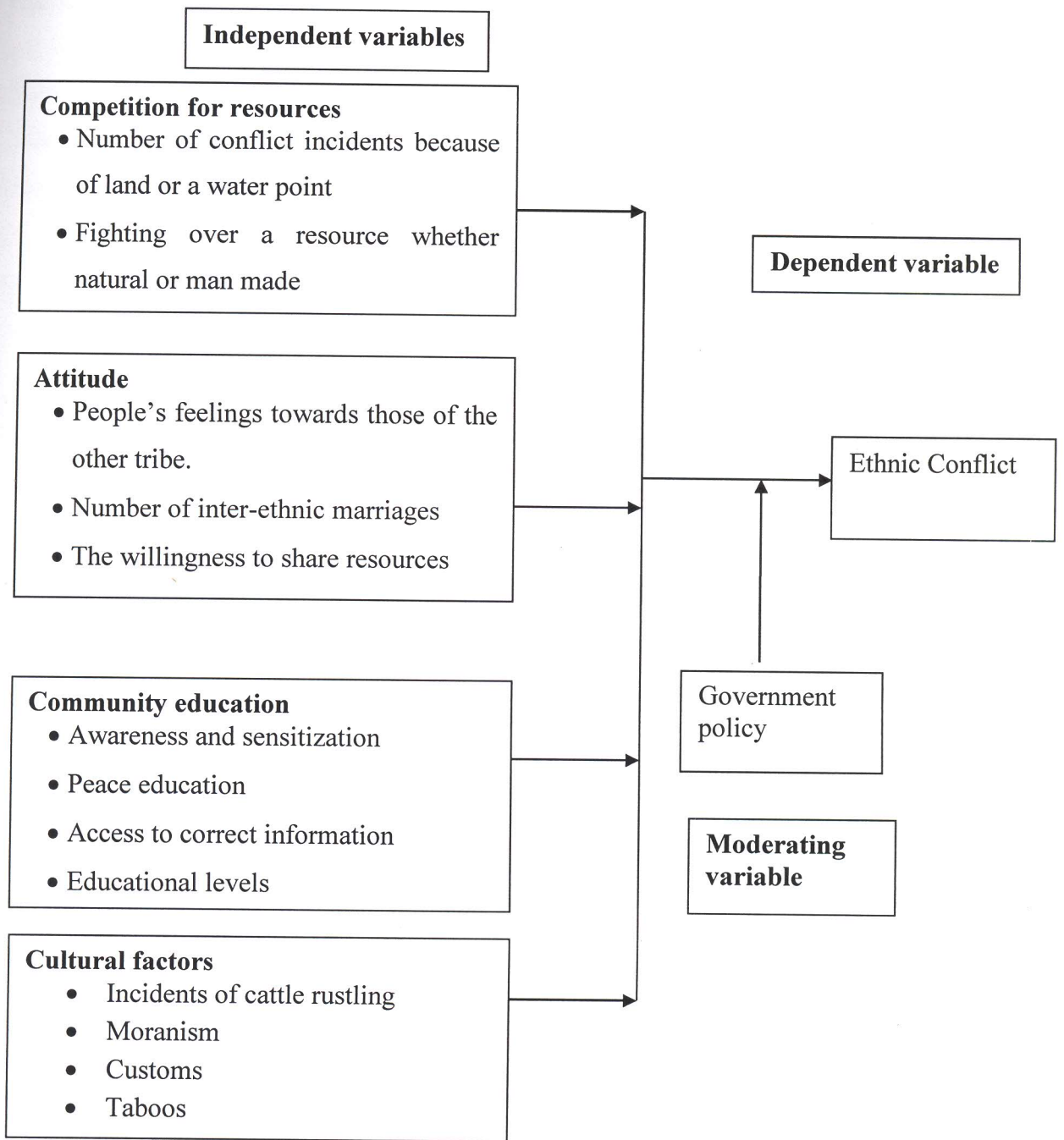


Figure 1 Conceptual framework

This section outlines the conceptual framework that was employed to understand the link between different factors and conflict. Households were the starting point of the analysis and can be thought of as having tangible (natural, human, physical and financial capitals) and intangible properties (social ties and networks, and intra-household relations) at their disposal. While in our analysis of the available evidence it may not be possible to fully account for this full range of assets, such a complete definition of the relevant assets/property remains useful for thinking through impacts of conflicts and in the district.

Competition for resources has significant effects on ethnic conflicts. When natural resources like land and water points are limited people from different tribes tend to compete for them and sometimes this causes hatred and aggressions and sometimes results to bloodshed or deaths. When not checked these aggressions can result to dangerous ethnic conflicts which can cause displacements of people or even deaths.

Politics and political affiliation – many a times politics in Kenya tend to orientate itself on tribal line. In Kilgoris constituency where Kirindon is there are two main tribes. The Maasai and Kipsigis who tend to field different candidates for the parliament seat and this always results to ethnic conflicts which mean that there is a strong relationship between politics and ethnic conflicts.

The people of Kirindon and Transmara West district still practice some retrogressive cultural practices like cattle rustling and nomadic pastoralism. Cattle's rustling usually happens against another ethnic community and when it happens the other tribe retaliates and when this happens sometimes ethnic conflicts emerge.

Research has shown that there is a direct relationship between education and access to information and ethnic conflicts. This research will try to identity the relationship between community educational levels and involvement in ethnic conflict. The research will try to find out whether access to information and education has any influence to involvement in ethnic conflict.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This chapter deals with the research design, the target population, sample and sampling procedures, data collection instruments, validity and reliability of the instruments to be used in the collection and of data, procedure for data collection and the data analysis techniques.

3.2. Research design

The research adopted a survey research design. Through this method the researcher collected data from the sampled population in respect to one or more of the variables (Mugenda and Mugenda, 2003). A survey research design was suitable because it puts into consideration issues like the economy of the design, it is fast in data collection and the results gotten from it can be generalized to represent the entire population. It is also suitable when conducting an extensive research.

3.3. Target population

The study targeted 5,648 people each representing a household according to the 2009 census report living in Kirindon Division. This will comprised common people from the affected areas, government officers, and church leaders.

3.4. Sample and sampling techniques

This research sampled a part of the population in areas commonly affected by conflicts in Transmara to represent it. The interviewees were selected using a cluster sampling technique after which simple random sampling was applied. Cluster sampling is a type of non-probability sampling method in which elements are selected to ensure that the sample represents specific areas or locations of the population. Schutt (1996).

According to Morgan and Daryle (1970) a sample of 361 people (one person par household) was enough representation for a population target of 5,648 households. The head of the family was be targeted in providing the required data.

Sample distribution was as below:

Table 3.1: Distribution of sampled population

Location	Target population	No. of House holds	Sample size
Kimintet	8,299	1,646	105
Emarti	10,672	1,921	123
Esoit-Naibor	7,770	1,444	92
Ntulele	3,525	637	41
Total	30,266	5,648	361

3.5. Data collection instruments

The proposed research was strengthened by the collection of quantitative survey data. The strength of the method lies in collecting large amounts of information from a relatively large number of respondents Babbie (1973). Such efficiency allowed for the maximization of available time and resources Frey (1989).

A questionnaire survey, appropriate to the aims of the research, was designed and pretested.

3.6. Instruments validity

Schutt (1996) states that supplementing quantitative data collected in experiments and surveys with more qualitative data obtained with field research techniques can clarify the meaning of particular measures and the nature of causal influences (p. 355). To achieve quality data the researcher piloted the instruments first before using them and then made necessary adjustment to improve on their quality. The piloting of the instrument was conducted in an area that is adjacent to the sampled areas. The researcher also tried to conduct the research in a very free way without leading or manipulating any of the respondents to avoid any bias whatsoever.

3.7. Reliability of instruments

Reliability refers to the consistency of a measure or of a research instrument. A test is considered reliable if we get the same result repeatedly. If there is increased random error then the reliability of the instrument decreases. Errors may result from inaccurate coding, fatigued interviewers and interviewees, interviewer's bias unclear instructions.

To improve on the reliability the study used a test re-test design by administering the questionnaire and any other instruments twice to the same group. To also improve the reliability of the tools the researcher consulted with his supervisor and colleagues.

3.8. Data collection procedures

The researcher personally trained research assistants on how to administer the research instruments. This was done after all necessary permits were sought from the provincial administration, ministry of higher education and an introduction letter from the University of Nairobi Kisii centre. The researcher then administered the instruments to the respondents giving them enough time to respond to the questions before collecting them for analysis.

3.9. Data analysis techniques

The data analysis phases of the project were completed sequentially as the data collection continued. The responses to the structured close-ended questions were rated in percentages. The percentage of respondents for each alternative was given and analyzed. The data collected was analyzed using the computer software known as Statistical Package for Social sciences (SPSS). The third phase of data analysis was description and explanation of the survey questionnaire data. Descriptive unvaried analysis provided information on the proportions of respondents and their reactions to the variables asked about. The descriptive analysis was presented as percentages for each study community. Comparisons were then made across sub samples by use of an appropriate test statistic. Explanatory, multivariate analysis was used in attempt to discover the relationship between multiple variables. Multivariate tables were constructed in order to explain the dependent variable through the use of more than one independent variable.

3.10. Operational Definition of Variables

Objectives	Variables	Indicators	Data collection tools	Measurement scale	Data analysis tools	Types of Data analysis
To examine the extent to which competition for resources influences ethnic conflict.	Dependent – Ethnic conflicts Independent Competition for resources.	– Number of conflict incidents because of land or a water point -Fighting over a resource whether natural or man made	Questionnaire Key Informant interviews	Nominal	Percentages and frequencies	Descriptive
To investigate the influence of community education on ethnic.	Dependent – Ethnic conflicts Independent Education	– Awareness sensitization -Peace education -Access to correct information -Educational levels	Questionnaire Key Informant interviews	Ordinal	Percentages and frequencies	Descriptive

	Dependent	- Incidents of cattle rustling	Questionnaire	Ordinal	Percentages and frequencies	Descriptive
To examine the influence of cultural practices on ethnic.	Independent	-Moranism -Customs -Taboos	Key Informant interviews			
To examine the influence of people's attitudes to other tribes on ethnic conflicts,	Dependent	- People's feelings towards those of the other tribe. Independent Politics	Questionnaire Key Informant interviews	Ordinal	Percentages and frequencies	Descriptive
		-Number of inter-ethnic marriages -The willingness to share resources				

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1. Introduction

This chapter presents the findings and analysis of data generated by 319 out of the 361 targeted respondents of the study in Kirindon division of Narok County on the factors influencing the occurrence of conflicts in the area. The study sought to establish the demographic information of the respondents, the influence of competition for resources on ethnic conflicts, the influence of cultural practices on ethnic conflict, how attitude influences ethnic conflicts and finally the influence of community education on ethnic conflicts in Kirindon division of Transmara District of Narok County. The chapter presents the findings, the analysis and interpretation of the data relating it to the study and findings of other researchers and writers.

4.2. Questionnaire return rate

The researcher with the support of research assistants send out 361 questionnaires to the sampled population. Out of the questionnaires send 319 were correctly filled and returned. This represents a questionnaire return rate of 88.36%. This return rate according to Mugenda and Mugenda was good enough and sufficient to make conclusions out of the study.

4.3. Demographic information of the respondents

The study first sought to establish some background information of the respondents who were responding to the questionnaire. This was important as it helped the researcher to understand various demographic attributes of the respondents. On this the respondents provided information about the locations, sex, and age and for how long they had stayed in the area of conflict.

4.3.1. Location of the respondents

Table 4.1: Distribution of respondents

Location	Frequency	Percentage
Kimintet	91	29
Emarti	102	32
Esoit-Naibor	86	27
Ntulele	40	13
Total	319	100

Table 4.1 shows that 91 or 29% of the respondents were from Kimintet location, 102 respondents, 32% were from Emarti location, 86 respondents making 27% came from Esoit Naibor location while 40 out of the 319 who form 13% were from Ntulele location. The study had a fair distribution of the respondents according to the population of each location according to the 2009 national population census.

4.3.2. Sex of the respondents

Table 4.2: Sex of the respondents

Sex	Frequency	Percentage
Male	207	65
Female	112	35
Total	319	100

Table 4.2 presents information on how the respondents were classified by gender. Out of the 319 respondents 207 - 65% were men while 112 translating to 35% were women. This was associated to the fact that the study was targeting information from the head of the household who in many cases in both an African and rural community is the man.

4.3.3. Age of respondents

Table 4.3: Age of respondents

Age	Frequency	Percentage
<15	10	3
15-20	34	11
21-30	45	14
31-40	80	25
41-50	107	34
>50	43	13
Total	319	100

Table 4.3 shows how the respondents were spread by age. Out of the 319 respondents 10 or 3% were 15 years and below, 34 or 11% were 15-20 years of age, 45 or 14% were 21-30 years, 80 or 25% were 31-40 years, 107 or 34% were 41-50 years of age while 43 or 13% were 50 years and more. This indicates that most of the household are led by people of the age between 41-50 years and most probably these are the decision makers of the families and the community.

4.4. Competition for resources and ethnic conflicts

4.4.1. Frequency of conflicts

Table 4.4: Frequency of ethnic conflicts in Kirindon division

Occurrence of conflict in last five years	Frequency	Percent
Yes	303	95
No	16	5
Total	319	100

Table 4.4 shows that 303 people or 95% of the respondents said that they had witnessed some form of ethnic conflict in their area in that last five years that they lived in the area. Only 16 people equivalent to only 5% had not experience ethnic conflict in their area. This is a clear indicator that ethnic conflicts were common in Kirindon division and hence their causes were worth investigating.

4.4.2. Causes of conflicts

Table 4. 5: major causes of ethnic conflicts

Causes of ethnic conflicts	Frequency	Percent
Land	223	70
Cattle rustling	160	50
Political differences	64	20
Misinformation	50	16
Unemployment	48	15
High illiteracy levels	39	12
Stereotypes	24	8

Table 4.5 shows the main causes of ethnic conflicts as identified by the sampled population. The respondents identified several causes of conflicts in Kirindon division with many of the respondents identifying more than one cause. Land was identified by 70% of the respondents as the main cause of conflict in the division. Cattle rustling - 50% was identified as another major cause of ethnic conflict followed by political differences at 20%. Other factors identified were misinformation at 16%, unemployment at 15%, illiteracy levels at 12% and stereotypes at 8 percent. This results agrees with what Oyugi (2000) said that ethnic conflicts tend to concentrate around competition for resources. This is a main indicator of the value attached to the land resource and its importance as an economic resource especially for rural communities. Land is used as a resource for both crop and livestock production. Livestock and crop production are the main economic practices not just in Kirindon division but for almost all rural communities in Kenya.

4.4.3. Resources that communities compete for

Table 4.6: Competition for resources

Resource	Frequency	Percent
Farming and grazing land	250	78
Water points	61	19
Educational facilities	19	6
Health facilities	4	1
Social facilities	3	1

Table 4.6 indicates that people mainly compete for farming and grazing land which was identified by 78% of the respondents. Watering points only provide a small proportion of the resources competed for as a cause of conflict at 19% while the research established that educational facilities with only 1%, health facilities – 1% and social facilities -1% are not resources that people really fight for. This also confirms what Oyugi (2000) said about ethnic conflicts and competition for resources is major cause for ethnic conflicts in many rural communities.

Rural communities depend on agriculture (crop production) and livestock production as a source of their livelihoods. Due to the increasing population the land has been subdivided to smaller land parcels which are not of meaningful economic value. This has resulted to the inability of many communities to provide for their basic needs which has forced some people to encroach on other people's land which often results to conflicts which if allowed going unchecked become ethnic conflicts.

The growing human population and livestock herds, and inappropriate placement of boreholes, have resulted in severe overgrazing in some areas and exacerbated environmental degradation.

4.4.4. Involvement in land disputes

Table 4.7: Community involvement in land conflicts

Were there family members involved in land conflict in the last five years	Frequency	Percent
Yes	128	40
No	191	60
Total	319	100

Table 4.7 shows how the respondents and their families were involved in land disputes. Out of the 319 respondents 129 translating to 40% had members of their families involved in land related disputes while the rest 191 equivalent to 60% did not have any of their family members involved in any land disputes. A percentage of 40 is quite high and really indicates that land is a major cause of ethnic conflicts in Kirindon division.

4.4.5. Extend of ethnic conflicts

Table 4.8: Extend of ethnic conflict

Extend of conflict	Frequency	Percent
Very minor	67	52
Minor	52	41
Major	9	7
Live threatening	0	0
Total	128	100

Table 4.8 shows the extent of conflicts caused by land disputes. From the table many of the conflicts – 52% only result to aggressions and have very minor effects. 47% of the respondents indicated that the land related conflicts they experienced were minor while 7% of the 319 people indicated that the conflicts were major with none indicating any direct loss of live from the conflict. This confirms Yamano and Deininger (2005) who said that land and the land resource has and will always be a source of conflicts if nothing serious is done.

4.4.6. Major causes of land disputes

Table 4.9: Causes of land disputes

Cause	Frequency	Percent
People from other tribes grabbing land in our area	313	98
Land sold to outsiders without consensus of the whole family or community	3	1
Population pressure due to reducing sizes of land	29	9
Reducing grazing lands	7	2

Table 4.9 shows the major causes of land related ethnic conflicts. 313 out of the 319 – 98% of the respondents indicated that most of the ethnic conflicts are caused by competition for land as a result of land grabbing. 3 out of the 319 – 1% show that such conflicts are as a result of land selling to outsiders or people not coming from the community, 29 - 9% said that these land conflicts were caused by population pressure while 7 people or 2% said that the land conflicts were as a result of reduced farming and grazing land. Yamano and Deininger (2005) said that land subdivision and competing economic uses for land and communal ownership of land are directly linked to ethnic and land related conflicts. He also said that about half of the land conflicts are over boundaries that occur mainly with neighbors or relatives who live close by.

4.4.7. Proposed solutions to land disputes

Table 4.10: Solutions to land disputes

Proposal	Frequency	Percent
Title deeds	150	47
Land demarcation	68	21
Clear administrative boundaries	53	17
Other methods	48	15
Total	319	100

In table 4.10 the respondents proposed some solutions to disputes associated with land with was identified as the major resource that people competed for. Majority of the people 47% said that provision of title deeds would be the solution. 21% said land demarcation was the solution, 17% said that clear administrative boundaries would help while 15 proposed other many methods of trying to solve these ethnic conflicts.

4.5. Community education and ethnic conflicts

4.5.1. Relationship between conflict and community education

Table 4. 11: Community education and ethnic conflicts

Relationship between community education and ethnic conflicts	Frequency	Percent
Yes	309	97
No	10	3
Total	319	100

According to table 4.11, 309 people out of the 319 – 97% of the respondents indicated there was a relationship between community education and ethnic conflict with only 3% of the respondents not finding any relationship at all between community education and ethnic conflicts, this is a very strong indicator peace education is very important in solving ethnic conflicts in Kirindon.

4.5.2. Community participation in peace education

Table 4.12: Community participation in peace education

Participation in peace education	Frequency	Percent
Yes	16	5
No	303	95
Total	319	100

Table 4.12 shows how the community participated in peace education in Kirindon division, out of the 319 respondents only 16 -5% had participated in any peace education forum with the majority 95% not taking part in any peace education forum which is a

strong indicator of the need for the same and how the lack of it could have caused ethnic conflicts and aggressions between communities.

4.5.3. Who organizes peace education forums?

Table 4.13: Funding of peace forums

Organizer of peace education forums	Frequency	Percent
Government	3	19
NGO	13	81
Church	0	0
Total	16	100

Table 4.13 shows the results of those who organized the peace forums. Out of the 16 people who had attended people forms 3 or 19% of them said that the forums they attended were organized by the government, 13 of the 16 said that the forums they attended were organized by NGOs and none of them mentioned the church or other players. This is an indicator that not many organizations and institution actively participated in peace building in the area.

4.5.4. How education helps reduce ethnic conflicts

Table 4.14: Influence of education on ethnic conflicts

How educations helps to reduce ethnic conflicts	Frequency	Percent
School keeps the youth fully occupied thus they don't find time to engage in conflict activities	214	67
School exposes people to enable them acknowledge other tribes as equally human	169	53
Education helps reduce cultural stereotypes about other tribes	179	56
When people go through education they get jobs thus don't get time for physical confrontations	99	31

Table 4.14 shows how formal education influenced the occurrence of ethnic conflicts in Kirindon division. Most of the respondents gave more than one way on how they felt formal education influence the occurrence of ethnic conflicts. Most of the respondents

214 out of 319-67% said that education keeps the youth in school hence they don't find time to involve themselves in conflicts while 169-53% said that education exposes the youth to other people thus enabling them view other people positively. 178-56% indicated that education helps reduce on stereotypes while 99 respondents or 31% said that education enables people get jobs thus not involving themselves in conflict economic activities.

4.5.5. Education levels and participation in conflicts

Table 4.15: Participation in conflicts according to educational levels

Participation in conflicts according to educational level	Frequency	Percent
Those who never went to school	214	67
School drop outs	179	56
Standard eight leavers	140	44
Form four graduates	41	13
Graduates	3	1

Table 4.15 shows how people participated in conflicts according to their educational levels. The respondents identified more than one group of people as those who mainly participate in ethnic conflicts. Those people who never went to school and those who dropped out at 67% and 56 respectively of school were identified as the main participants in ethnic conflict which is an indicator that educational levels play some role in influencing the occurrence of ethnic conflicts in Kirindon division of Transmara west District of Narok County. This agrees with a World Bank report which indicated that by improving people's ability to function as members of their communities, education and training increase social cohesion reduce crime and improve income distribution (World Bank 2002b, IX).

4.6. Cultural practices and ethnic conflicts

4.6.1. Do cultural influence ethnic conflicts

Table 4.16: Cultural practices on ethnic conflicts

Do cultural practices influence the occurrence of conflict	Frequency	Percent
Yes	79	25
No	240	75
Total	319	100

Table 4.16 shows how the influence of cultural practices on the occurrence of ethnic conflicts in Kirindon division. Out of the 319 respondents only 79 or 25% agreed that cultural practices have an influence to ethnic conflicts while the rest 240 did not think there was any relationship between cultural practices and ethnic conflict.

4.6.2. Cultural practices that influence occurrence of ethnic conflicts

Table 4.17: Cultural practices and their influence on ethnic conflicts

Cultural practices influencing ethnic conflicts	Frequency	Percent
Cattle rustling	52	69
Communal land ownership	19	25
Nomadic pastoralism	0	0
Moranism	4	5
Total	75	100

According to table 4.17 cattle rustling was rated as the cultural practice that causes the highest level of ethnic conflicts while communal land ownership and Moranism were rated lowly at 25% and 5% respectively. This gives a strong connection to cattle rustling and ethnic conflicts. This is confirmed by what Ross (2000) said that the dynamics of group identity can play a causal role in conflict.

4.6.3. Community involvement in cattle rustling

Table 4.18: Cattle rustling and ethnic conflicts

Does your community practice cattle rustling	Frequency	Percent
Yes	53	17
No	266	83
Total	319	100

From the results of the research as tabulated in table 4.18 only 53 respondents or 17% accepted that their community practices cattle rustling with the majority 83% saying that their community was not involved in cattle rustling. This could be an indicator that only a small percentage of the population practice cattle rustling but with the results of the rustling big and extensive. This agrees with Stern and Elbedour (1999) said that approaches beliefs, attitudes, and behaviors from negative to positive attitudes toward conflict as a basis for preventing violence”.

4.6.4. Influence of cattle rustling on ethnic conflicts

Table 4.19: Cattle rustling and how they influence ethnic conflicts

Results of cattle rustling	Frequency	Percent
People are injured	24	45
People are killed	6	11
Houses are burnt	23	43
Such people are kidnapped or held hostage.	0	0
Total	53	100

Table 4.19 shows the results of the cattle rustling. Out of the 53 people who accepted that their communities accepted that there was cattle rustling in their community 45% of them said that cattle rustling results to human injuries, 11% of the said that cattle rustling causes human deaths while 43% said that cattle rustling has extended effects of burning of houses and homes as a revenge from the community from where the animals were stolen.

Table 4.21 shows the causes of conflicts between livestock and crop farmers. Out of the 134 respondents who said that ethnic conflicts are as a result of competition between crop and livestock farmers 83-62% indicated that the conflicts occur when pastoralists graze their animals in farming lands, 43-32% were as a result of farmers cultivating grazing lands and only 6% indicated that the ethnic conflicts are caused by completion for watering points.

4.6.5. Moranism and ethnic conflicts

Table 4.20: Moranism and ethnic conflicts

How Moranism influences ethnic conflicts	Frequency	Percent
Causes cattle rustling	55	53
Causes aggression towards other communities	36	35
Young men just want to exercise their new status	13	13
Total	104	100

Table 4.20 shows the influence of Moranism on ethnic conflict. 53% of the people who said that Moranism influences ethnic conflicts indicated that Moranism causes cattle rustling which results to ethnic aggression, 35% indicated that Moranism causes aggression towards neighboring ethnic groups while 13% said that young men who are Morans just want to prove themselves as mighty by engaging in conflict activities.

Looking at all the above findings it is clear that though culture and tradition form a very important part in any human society these cultures if over emphasized at the expense of the interest of other groups can result to conflicts. The desire to maintain a common cultural identity has led to ethnic conflicts with some big ethnic communities even demanding to secede from an existing state.

4.7. Attitudes and ethnic conflicts

Table 4.21: Attitudes and ethnic conflicts

Statement	SA	%	A	%	U	%	D	%	SD	%
People from the neighboring tribe are friendly and easy to interact with	8	3	12	4	18	6	231	72	50	16
People in my community interact freely with those of neighboring tribes	5	2	9	3	20	6	238	75	47	15
We share resources freely with people from other tribes neighboring us	16	5	27	8	38	12	214	67	24	8
I would allow my sister or daughter to be married by the neighboring tribe	2	1	4	1	17	5	256	80	40	13
I would vote for a candidate from the other tribe for a leadership position	15	5	63	20	8	3	200	63	33	10
People from the neighboring tribe are thieves	6	2	13	4	80	25	150	47	70	22
I would sell land to a person of the neighboring tribe	4	1	11	3	3	1	279	87	22	7
I would allow my child to go to a school in the neighboring	41	13	70	22	7	2	190	60	11	3
People from the neighboring tribes are backward and ignorant	8	3	50	16	30	9	132	41	99	31
I would comfortably accept a person from the opponent tribe as a neighbor	14	4	67	21	38	12	160	50	40	13

The table 4.21 above shows how the respondents responded to the Likert scale question. The common thing is that most of the people do not have a free interaction with other people from the opponent ethnic community. A good example is the case where 238 out of the respondents equivalent to 75% said that they did not interact freely with people from other ethnic communities. 279 – 87% out of the 319 were not willing to sell land to people of another ethnic community. This trend is replicated throughout the statements

of the scale. This confirms what Baraza (1997) said that conflict have a deeper laying cause more than what we see some of them being historical causes.

CHAPTER FIVE

SUMMARY OF FINDINGS, DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

This chapter captures the summary of the findings of the study, discussion, conclusions, contribution to the body of knowledge, recommendations and suggestions for further study

5.2. Summary of study findings

Table 5.1 Summary of the study findings

Objectives	Summary of findings
1. Demographic characteristics	<p>Most of the respondents interviewed 65% were men while 35% were women.</p> <p>Out of the all the respondents 3% were 15 years and below, 34, 11% were 15-20 years of age, 14% were 21-30 years, 25% were 31-40 years, and 34% were 41-50 years of age while 13% were 50 years and more.</p>
2. To what extent does competition for resources influence ethnic conflict in Kirindon Division?	<p>Most of the respondents 70% identified Land as the main cause of conflict in the division. Cattle's rustling 50% was identified as the second major cause of ethnic conflict followed by political differences at 20 percent.</p> <p>Other factors identified were misinformation at 16%, unemployment at 15%, illiteracy levels at 12% and stereotypes at 8 percent. Competition between crop and livestock farmers which commonly occurred when pastoralists grazed their animals in farming lands and when crop farmers cultivated traditional grazing lands ted source of ethnic conflicts between neighboring communities.</p>

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3. What is the influence of community education on ethnic conflicts in Kirindon division? Most of the respondents 97% indicated there was a relationship between community education and ethnic conflict with only 3% of the respondents not finding any relationship at all between community education and ethnic conflicts. On the participation in peace education only 5% had participated in any peace education forum with the majority 95% having not participated at all. Most peace forums were organized by NGOs. Most of the respondents 67% felt that education keeps the youth in school hence they don't find time to involve themselves in conflicts while 53% said that education exposes the youth to other people thus enabling them view other people positively. 56% indicated that education helps reduce on stereotypes while 31% respondents had the opinion that education enables people get jobs thus not involving themselves in conflict economic activities.
4. What is the influence of cultural practices on ethnic conflicts in Kirindon division? Out of the respondents interviewed 25% agreed that cultural practices had an influence to ethnic conflicts while the rest 75% did not think there was any relationship between cultural practices and ethnic conflict. On the cultural factors that influence ethnic conflicts cattle rustling was rated by the respondents 69% as the cultural practice that causes the highest level of ethnic conflicts while communal land ownership and Moranism were rated lowly by 25% and 5% of the respondents respectively.
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5. To what extent does attitude influence ethnic conflicts in Kirindon division? On the influence of attitudes on ethnic conflicts 75% of the respondents said that they did not interact freely with people from other ethnic communities. 87% out of the total respondents were not willing to sell land to people of another ethnic community, 59% would not allow my child to go to a school in located in the area occupied by the opponent ethnic tribe and 41% said that people from the neighboring tribes are backward and ignorant
-

5.3 Discussion

The study established that majority of the respondents were in the age group of 41-50 years which means that the majority of decision makers in the households are in that age bracket. The research findings also revealed that majority of those interviewed, 65% were male, which was an indicator that most of the household were headed by men.

The study also established that majority of the respondents; 95% had witnessed some form of ethnic conflict in their area. This was a clear indication that ethnic conflicts were common in Kirindon division. The study also found out that most of the ethnic conflicts in Kirindon division, 70% were caused by competition for scarce natural resources and more specifically land.

Competition for resources especially land and other resources associated to it was a major cause of conflict in the research area. This results agrees with what Oyugi (2000) said that ethnic conflicts tend to concentrate around completion for resources. This is a main indicator of the value attached to the land resource and its importance as an economic resource especially for rural communities. Land is used as a resource for both crop and livestock production. Livestock and crop production are the main economic practices not just in Kirindon division but for almost all rural communities in Kenya. The study also established that title deeds were also a big problem and majority of the

respondents, 47% indicated that if title deeds were issued and land demarcated maybe the frequency of ethnic conflicts would decrease. Due to the increasing population the land has being subdivided to smaller land parcels which are not of meaningful economic value. This has resulted to the inability of many communities to provide for their basic needs which has forced some people to encroach on other people's land which often results to conflicts. This conflicts if allowed to continue on unchecked become ethnic conflicts. This confirms Yamano and Deininger (2005) who said that land and the land resource has and will always be a source of conflicts if nothing serious is done.

The study also established that 97% respondents agreed that community education had a significant influence on ethnic conflicts but majority of them. The study also found out that many people in the area had not attended any peace forums or a peace session which is a great indicator that if peace education was greatly promoted then maybe ethnic conflict would reduce. Community civic and peace education exposes people to both the dangers of involving themselves in conflicts and the benefits of maintaining peace while integrating with neighbors without thinking about their ethnicity. Formal education keeps youth fully occupied thus they don't find time to be involved in ethnic conflicts or to plan for the same. This agrees with a World Bank report which indicated that by improving people's ability to function as members of their communities, education and training increase social cohesion reduce crime and improve income distribution (World Bank 2002b, IX). Education for peace programmes have been promoted by UNICEF reaching many thousands of children in war-scarred countries, in Burundi, the Republic of Congo, El Salvador, Guatemala, Honduras, Lebanon, Liberia, Mozambique, Nicaragua, Sri Lanka, Sudan and former Yugoslavia. This helps children grow up acknowledging other people from other ethnic communities as equally human and valuable with dignity.

The study further established that only a minority of the respondents regarded cultural practices as a major cause of ethnic conflict with a few people indicating that cattle rustling influences ethnic conflicts but only a few people of the entire population participate in cattle rustling. This was evidenced when 75% of the respondents said that

cultural practices do not cause ethnic conflicts. This study established that out of the many cultural practices only Moranism and cattle rustling were identified as potential cultural factors that influence the occurrence of ethnic conflicts. This is confirmed by what Ross (2007) said that the dynamics of group identity can play a causal role in conflict.

The findings of this research concur with what Brown E. (1970) said that through culture some groups of people want to establish their independence or autonomy, as the case of Kurds, some ethnic groups of the former Soviet Union. Other ethnic conflicts arise from efforts by subordinate groups to improve their status within existing boundaries of a state rather than to secede from it. For example, most black South Africans wanted majority control of state power. Turkish and other recent immigrants to Germany are worried about their security, seek greater economic opportunities, and hope to become citizens. Native peoples in America want to protect what is left of their traditional lands and cultures from the corrosive influences of modern society.

The study also found out that that most of the people do not have a free interaction with other people from the opponent ethnic community. A good example is the case where 75% of the respondent's equivalent to said that they did not interact freely with people from other ethnic communities. 87% were not willing to sell land to people of another ethnic community. This trend is replicated throughout the statements of the rekard scale with most of the people having a negative opinion about those from the other ethnic community. This was a key indicator that people had negative attitude towards those from other tribes which occasionally brew out to fully brown conflicts. This confirms what Baraza (1997) said that conflict have a deeper laying cause more than what we see some of them being historical causes.

5.4. Conclusions

Based on the findings of this the researcher concluded that competition for resources and especially the land resource is a major factor influencing the occurrence of ethnic conflicts in Kirindon division of Transmara West district Narok County.

The study also concluded that community's community education greatly influences the occurrence of ethnic conflicts in Kirindon. Those with the knowledge about the dangers and the disadvantages of ethnic conflict and those sensitized on the need of promoting peace did not participate in ethnic conflicts which mean that community education plays a very important role in reducing ethnic conflicts.

The study also concludes that attitude towards other ethnic communities has been of great influence to ethnic conflicts in Kirindon division, this is due to the fact that most of the respondents had a negative attitude towards members of the other community and were not willing to freely associate with them or share resources with the.

Finally the study concludes that cultural practices have just minimal influence on ethnic conflicts. The study did not find a strong linkage between ethnic conflicts and cultural practices because the cultural practices tend to be more internal to each specific community than they are extrinsic.

5.5 Recommendations

The study first recommends that the government and other stakeholders should ensure equitable distribution of resources across all the tribe not only in Kirindon and Transmara but everywhere so that the other community does not view the other as having benefited more than them.

The study recommends that there is need to create awareness and sensitize the community members on the need to appreciate one another without looking at ones tribe if holistic development is to be realized in Kirindon division.

Finally the study recommends that title deeds should be issues to people who don't have them and efforts made to ensure that clear boundaries are set to avoid any form of land related disputes which expand to become serious ethnic conflicts.

5.6. Suggestion for Further Research

The study suggested future investigation on the following:

1. Further research should be done on the effects of ethnic conflicts socio economic development.
2. The factors influencing land subdivision in Kenya

5.7. Contribution to body of knowledge

Table 5.24 below shows how the study contributes to the body of knowledge.

Table 5.24: Contribution to the body of knowledge

No.	Objective	Contribution to the body of knowledge
1.	Influence of competition for resources on ethnic conflicts	Natural and social resources form a very important part of human life and wellbeing. The scarcity or lack of these may not just make life hard and difficult but when people start to pursue these resources they cross the ethnic boundaries of other tribe and thus competition intensifies. This competition for resources especially land for agriculture and pastures for livestock causes ethnic conflicts.
2.	Influence of community education on ethnic conflicts	Education whether formal or informal is very important. This is because apart from exposing people to new knowledge it also helps create awareness on the need of maintaining a peaceful coexistence and the value and contribution of others in a complete society.
3.	The influence of cultural practices on ethnic conflicts	Communities everywhere in the world have traditions and cultural practices. This cultural practices most of the time remain as an internal affair of each community. However this study established that sometimes these practices are practiced at the expense of neighboring tribes. Cattle's rustling for example is done sometimes to provide animals to pay dowry but results to conflicts with neighboring community.
4.	The influence of attitudes on ethnic conflicts	Most of the respondents had negative attitudes and bad feelings towards members of the neighboring community. They saw them as

opponents and often as competitors and enemies
They were not willing to interact, share
resources or even freely intermarry. This is a key
indicator that a lot of sensitization and
awareness need to be done so as to change this
attitude.

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APPENDICES

APPENDIX 1: LETTER OF TRANSMITTAL

THE UNIVERSITY OF NAIROBI,

P.O BOX 30197,

NAIROBI.

3RD APRIL 2010

Dear Respondent,

RE: REQUEST FOR QUESTIONNAIRE COMPLETION

I am a student of Masters of Arts degree in Project Planning and Management at the University of Nairobi. I am conducting a research on factors influencing the occurrence of ethnic conflicts in Kirindon division of Transmara west district. This research is purely for academic purpose and will not be used whatsoever for any other purpose. The answers you give will be important to my academic study. Please complete the questionnaire provided to the best of your ability following instructions given after each item, and return your completed questionnaire to the researcher. Your help and cooperation will be highly appreciated and the information provided will be treated with strict confidentiality.

Thanks in advance for your cooperation

Yours faithfully,

Fredrick Kasiku

APPENDIX 2: QUESTIONNAIRE FOR HOUSEHOLDS

QUESTIONNAIRE FOR COLLECTION OF DATA ON FACTORS INFLUENCING OCCURRENCE OF ETHNIC CONFLICTS IN KIRINDON DIVISION

Instructions: Indicate the following information about (please tick () the appropriate choice or fill in the blanks accordingly)

Part 1: Personal and general information

- i. Please provide the following information. Name (optional):
.....
 - ii. Location:
 - iii. Age<15 () 15 -20yrs () 21 – 30 yrs () 31 – 40 yrs () 41 – 50
yrs () over 50 yrs ()
 - iv. Sex:Male Female
1. For how many years have you lived in this area? please tick as appropriate
 - i. Less than 2 yrs.
 - ii. 2-5 yrs.
 - iii. 5-8 yrs.
 - iv. 8-10yrs
 - v. More than 10yrs
 2. a) In the last five years has there being a conflict in this area that has led to deaths,
displacement of people or property?
 - i. Yes
 - ii. No

Part 2: Specific information

A. Competition for resources and ethnic conflicts

3. According to you what are the main causes of ethnic conflict in your area?
 - i. Land
 - ii. Cattle rustling
 - iii. Political differences

- iv. Misinformation
- v. Unemployment
- vi. High Illiteracy levels
- vii. Stereotypes

4. Which resources do people compete for to the extent of causing ethnic conflicts?

- i. Farming and grazing land
- ii. Water points
- iii. Educational facilities
- iv. Health facilities
- v. Common social facilities

5. Has any member of you family in the last five years being involved in a land dispute resulting to conflict?

- i. Yes
- ii. No

6. If yes in the question 5 above, what was the extend of the conflict?

- i. Very Minor (just quarraling no confrontation)
- ii. Minor (Major confrontations but no injuries)
- iii. Major (Confrontations led to injuries and hospitalization of some people)
- iv. Live threatening (conflict resulted to death)

7. What is the real cause of land or any other resources disputes?

- i. People from other tribes grabbing land in our area
- ii. Land sold to outsiders without consensus of the whole family or community
- iii. Population pressure due to reducing sizes of land
- iv. Reducing grazing lands
- v. Any other:

8. Please suggest possible solutions to these disputes associated with completion for limited resources like land

- i.
- ...

- ii.
- iii.
- ...
- iv.
- ...
- v.
- ...

B. Attitudes

9. Rikard scale on attitudes (SA – Strongly agree, A –Agree , U – Undecided, D – Disagree, SD strongly Disagree)

Statement	SA	A	U	D	SD
People from the neighboring tribe are friendly and easy to interact with					
People in my community interact freely with those of neighboring tribes					
We share resources freely with people from other tribes neighboring us					
I would allow my sister or daughter to be married by the neighboring tribe					
I would vote for a candidate from the other tribe for a leadership position					
People from the neighboring tribe are thieves					
I would sell land to a person of the neighboring tribe					
I would allow my child to go to a school in the neighboring					
People from the neighboring tribes are backward and ignorant					
I would comfortably accept a person from the opponent tribe as a neighbor					

C. Community education and ethnic conflicts

10. Is there a relationship between peace education, awareness and sensitization and ethnic conflicts?
- i. Yes
 - ii. No
11. Have you or any member of your family in the last five years attended any peace building or awareness session on the importance of living together in harmony?
- i. Yes
 - ii. No
12. If yes in question 18 above who supported the forum?
- i. Government
 - ii. NGO
 - iii. Church
 - iv. Any other please name:
13. Do you think the availability or lack of peace education in your area influences ethnic conflicts?
- i. Yes
 - ii. No
14. In your community does the perception about the other ethnic group change when one receives peace education?
- i. Yes
 - ii. No
15. According to you have increased literacy levels helped to reduce the frequency of ethnic conflicts?
- i. Yes
 - ii. No
16. If yes in the question above how does education help reduce the frequency of ethnic conflicts?
- i. School keeps the youth fully occupied thus they don't find time to engage in conflict activities

- ii. School exposes people to enable them acknowledge other tribes as equally human
- iii. Education helps reduce cultural stereotypes about other tribes
- iv. When people go through education they get jobs thus don't get time for physical confrontations
- v. Any other:

17. During times of conflict who participates more in the confrontations?

- i. Those who never went to school
- ii. School drop outs
- iii. Standard eight leavers
- iv. Form four graduates
- v. Graduates

D. Cultural practices and ethnic conflicts

18. Are there some retrogressive cultural practices, taboos, beliefs and customs in your community that cause ethnic conflicts?

- i. Yes
- ii. No

19. Yes in question 20 which ones?

- i. Cattle rustling
- ii. Communal land ownership
- iii. Nomadic pastoralism
- iv. Moranism
- v. Any other:

20. Does your community practice cattle rustling?

- i. Yes
- ii. No

21. If yes in the question above what are the results of cattle rustling to human welfare?

- i. People are injured
- ii. People are killed
- iii. Houses are burnt
- iv. Such people are kidnaped or held hostage.

v. Any other:

22. How does moranism influence the prevalence of ethnic conflicts in this area?

i.

ii.

iii.

iv.

v.

23. Are there other beliefs, taboos and practices that help propagate ethnic conflicts in Kirindon Division? If yes which ones?

i.

ii.

iii.

iv.

v.

24. In your opinion what should be done to reduce the prevalence and impacts of conflict in your area?

vi.

vii.

viii.

ix.

x.