

**FACTORS INFLUENCING PEACEFUL CO-EXISTENCE AMONG THE
PASTORAL COMMUNITIES IN WAJIR WEST SUB-COUNTY,
KENYA**

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**A Project report Submitted In Partial Fulfillment of the Requirement for the
Award of Degree of Master of Arts in Peace Education, University of
Nairobi.**

2014.

DECLARATION

STUDENT'S DECLARATION

This project report is my original work and has not been presented for award of any degree in any other University.

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ACKNOWLEDGEMENT

I thank the Allah for giving me the strength and patience during the entire compilation of this report. In addition; I would like to thank University of Nairobi supervisor Dr. Peter Keiyoro for his invaluable guidance, mentorship support for giving me the opportunity to undertake this study. I am also grateful to the residents of Wajir West Sub-County for providing me with the necessary data.

DEDICATION

I dedicate this project to my wife Meymuna Qalar, mum Suldawa Abdi, Dad Daud Ahmed.

ABSTRACT

The study sought to investigate Factors Influencing Peaceful Co-Existence among the Pastoral Communities. The study population was 420 residents comprising the Provincial administration officers (DC's, DO's, and Chiefs), Civic leaders, senior security personnel (OCS, OCPD), representatives of Civil Society Organization and Faith-based groups and local residents. The study adopted a descriptive research design. The study employed both probability and non-probability sampling procedures. The researcher utilized available sampling procedure to get a sample totaling to 165 respondents comprising of 120 local residents, 23 provincial administration officers, 3 senior security officers, 9 civic leaders and 10 representatives of the civil society and Faith-based organizations. Quantitative data from questionnaires was analyzed using descriptive and inferential statistics. Measures of distribution, percentages and frequencies were applied in analyzing the data with the aid of Statistical Package for Social Sciences (SPSS) version 20.

The study concluded that poor government policies and programs was the main cause of conflict, that in many occasions the government is reluctant to respond to violence and it only acts when the violence activities are brought the media. The study also concluded that loss of human lives is the main effect of conflicts, that watering points are the main source of conflict particularly during dry periods. Also peace building committees existed in Wajir County but there are no enough peace building programs carried out to promote peaceful coexistence among communities. Also the most immediate institution that responds to resolve conflict was the civil society/NGOs, that peace committees are very critical in resolving issues and challenges facing security at grass root levels but face challenges of funding and logistical support. The study therefore recommended that peace resolution initiate such as meeting people in churches and launching peace campaigns should be adopted in the peace preaching process. The county government should emphasize much on having local barazas whereby all the stakeholders in the district can fully participate giving their opinion in regard to peace process and train everyone to be a peacemakers. Individuals should also be taken for tours in other counties to learn more about peace building and the government should recognize peace representatives and pay them salaries.

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LIST OF ACRONYMS

ACTED	Agency for Technical Cooperation and Development
AIC	Africa Inland Church
ASALs	arid and semi-arid lands
ALRMP	Arid Lands Resource Management Project
CBO	Community Based Organisation
CEWARN	Conflict Early Warning and Response Mechanism
DAI	Development Alternatives Inc.
DC	District Commissioner
FGD	Focus group discussions
GHA	Greater Horn of Africa
GoK	Government of Kenya
IGAD	Intergovernmental Authority on Development
ITDG-EA	Intermediate Technology Development Group-Eastern Africa
NTV	Nation Television
LPCs	Local peace committees
OECD	Organization for Economic Cooperation and Development
SDPDC	Samburu District Peace and Development Committee
SALW	Small Arms and Light Weapons
SARDEP	Semi-Arid Rural Development Programme
TRPRDC	Tana River Peace Reconciliation and Development Committee

UNDP	United Nations Development Programme
USAID	United States Agency for International Development
WPDC	Wajir Peace and Development Committee

CHAPTER ONE: INTRODUCTION

1.1 Background of the study

Over the years, communities have endured frequent conflicts over natural resources; it can be attributed to increased competition for shrinking resources, particularly land. The Pastoral communities had a communal consciousness that facilitated the settlement of both intra- and inter-group conflicts. Indigenous conflict resolution was normally based on consensus. A number of scholars have described these conflict resolution processes as Peacebuilding from below (Assefa, 1993; Lederach, 1995; Baresh and Webel, 2002). Symbols and rituals are prominent features in the process of peacemaking among many African societies (Tuso, 1998; Zartman, 2000). However Climate related environmental changes have been observed to be among the major causes of the conflicts (Mathew *et al.*, 2009; Sterzel *et al.*, 2012). Climate change in the Greater Horn of Africa (GHA) has been evidenced by increasing frequency of droughts from one in every six years to one in every three years. In Ethiopia, for example, drought frequency has increased from 6-8 years to the current 1-2 years (Meier *et al.*, 2007).

The loss of animals during droughts provided a justification for carrying out raids against other communities and depleting their resources so as to offset their own losses to restock the herds resulting to violence (Ocan, 1994). This is aggressive confrontation and is an essential component of the pastoralists' strategies to restore depleted herds is accepted practices among the pastoralists groups (Markakis 1993:1). To some extent, therefore, cattle's raiding is both a response to disasters such as drought, and an attempt to increase the yields of their livestock by increasing their numbers in good season as an insurance against bad seasons

The effects of conflict and raiding on livestock numbers among pastoral communities can be both direct and indirect. Indirectly, raiding contributes to loss of livestock through the spread of diseases (Bett 2009). The direct effect of raiding can be both positive (for the raiding community) and negative (for the raided community). From the raider's perspective, raiding can appear to be an effective and direct tool to increase their own herd, at the cost of those who are raided. If two or a few groups in a confined area reciprocally raid each other without selling livestock to outside actors, the total number of livestock may remain fairly the same. However, the development of commercialization has extracted large numbers from the traditional raiding

circle, despite efforts of security forces to curb the trading of stolen livestock (Eaton 2010). Wajir County experienced a net loss of livestock of more than 60,000 animals due to raids between 2006 and 2009 (Cewarn 2010). This number has to be treated with caution as raided communities tend to report higher numbers hoping to receive higher compensations (Eaton 2008).

In various parts of Africa from the colonial era, Western intervention programmes have brought about or contributed to the disruption of traditional social and political institutions and practices. Thus, in recent years, a number of scholars have pointed out that recognition of and respect for indigenous socio-political institutions can ameliorate some of the problems of poor governance and conflicts in Africa (Zartman, 2000). Practically all pre-colonial African societies had their own indigenous methods of governance and conflict resolution. However, European colonialism led to the introduction of what Max Weber (1958) calls the legal-rational state model with a centralized Western-style administrative and juridical system.

Many studies suggest that the Western conflict resolution and peacemaking models are largely unsuitable for African societies (Ayittey, 1999). There is also a mounting conviction that indigenous African political institutions and practices have not been fully recognized and have been sidelined with regard to political arrangements and conflict resolution in most of the modern African states (Ayittey, 1992; Chazan *et al.*, 1999; Tusso, 2000; Zartman, 2000). Yet some of the indigenous socio-political institutions can still play, both at the local and national level, a key role in governance and conflict resolution. Consequently, there is an increasing awareness among African scholars that the revitalization of the marginalized indigenous African political and judicial practices may offer an effective means towards the achievement of sustainable peace in the long run (Deng, 1995; Deng and Zartman, 1991; Zartman, 2000; Smith, 2001).

1.1.1 Pastoralists communities

Across the African continent Pastoralists reside in over 21 countries. Pastoralism is a major economic production strategy in which people raise herds of animals, mostly in arid and semi-arid lands (ASALs). ASALs cover about 80% of Kenya's landmass and support about a third of

the country's human population and 70% of the national livestock herd. An estimated 13 million cattle, 25 million goats, 14.9 million sheep, 1.7 million donkeys and 2.9 million camels are found in Kenya's ASALs (KNBS 2010). Pastoralist contributes approximately 12% to the country's gross domestic product (FAO 2005), with the livestock sector providing an estimated 90% of all employment opportunities and more than 95% of household incomes in ASALs (Kaimba et al. 2011).

Many of these communities are affected by conflicts, while the Sahel region and East Africa show sustained levels of inter-pastoral violent conflicts with associated potential impacts on their livelihoods (Bevan, 2007). For example in northern Kenya, pastoral communities have a long history of conflicts. In the broadest sense, conflict can be defined here forceful interaction as a result of opposing views. As pastoralism revolves around livestock, the conflicts are predominantly about livestock and its related productive assets - water, land and pasture. These resources closely tie conflicts to the violent theft of livestock, referred to as raiding, which is both a contributing factor and an articulation of conflict. On the one hand, raiding leads to distrust between communities which is a prerequisite of conflict (Mwangi, 2006). On the other hand, communities use raiding to articulate their hostility toward enemy communities (Eaton 2008).

1.2 Statement of the problem

Conflicts among the pastoral communities are largely caused by competition over control of and access to natural resources particularly water and pasture. Other causes of conflicts include historical rivalry, deep-seated cultural values, land issues, political incitements, and idleness amongst the youth and more recently proliferation of illicit arms (USAID, 2005). Conflicts are of many different kinds, Juma (2000) classifies them into four main categories: (a) conflicts among pastoral communities, (b) conflicts linked to presence of refugees, (c) conflicts between pastoralists and crop farming communities and (d) ethnic clashes. He observes that current environmental pressures have changed conflict dynamics. For example, the 1999-2001 droughts that wiped out the Turkana community entire stock increased pressure on the Turkana to raid other communities in order to restock their lost herd. The year 2000 drought caused water deficits in ASAL districts of Kenya amounting to 23,022 m³/d in Mandera, 29,769 m³/d in Wajir, 25,529 m³/d in Garissa, 49,495 m³/d in Kitui, 17,916 m³/d in Tana River, 12,710 m³/d in

Samburu, 35,816 m³/d in Turkana, 29,105 m³/d in West Pokot and 24,690 m³/d in Laikipia. This water shortage coupled with shortage of pasture sparked competition which led to conflicts between rival groups (UNEP/GoK, 2000).

However, Mathew et al. (2009) observes that exploitation of natural resources and other related environmental stresses are crucial in all phases of the conflicts, from outbreak and perpetuation of violence to undermining prospects for peace. They noted that at least 40% of the intrastate conflicts in the last sixty years are associated with natural resources. In some parts of Sudan, for instance, conflicts have intensified due to dwindling natural resources caused by severe droughts (United Nations Development Programme Sudan, 2010).

Many studies on pastoralist communities have focused for years on causes and effect of conflict; it is notable that little has been achieved on factors leading to peaceful co-existence among these communities. In Kenya the government as well as non-governmental organizations such as Netherlands Development Organisation (SNV), Oxfam GB, the Catholic Church through its Peace and Justice Commission, the Africa Inland Church (AIC), Action Aid, NCCCK, Practical Action (formerly ITDG-EA), ACTED, World Vision and even Tegla Lorupe Foundation have implemented series of conflict resolution projects among pastoralist communities in Northwestern Kenya, violent conflict persists. Thus this study envisions to fill this research gap by investigating the factors influencing peaceful co-existence among the pastoral communities in wajir west sub-county.

1.3: Purpose of the study

The aim of the study was to investigate factors influencing peaceful co-existence among the pastoral communities in wajir west sub-county.

1.3.1: Objectives of the study

The following were

- i. Establish how peace development committee enhances peaceful co-existence among the pastoral communities in wajir west sub-county.

- ii. To explore how Disarmaments influence peaceful co-existence among the pastoral communities in wajir west sub-county.
- iii. Examine how Traditional Conflict Resolution strategies influence peaceful co-existence among the pastoral communities in wajir west sub-county.
- iv. To Asses how addressing poverty Reduction n influence peaceful co-existence among the pastoral communities in wajir west sub-county.

1.4: Research questions

- i. How does peace development committee enhance peaceful co-existence among the pastoral communities in wajir west sub-county?
- ii. How do disarmaments influence peaceful co-existence among the pastoral communities in wajir west sub-county?
- iii. How does Traditional Conflict Resolution strategy influence peaceful co-existence among the pastoral communities in wajir west sub-county?
- iv. How does addressing poverty reduction influence peaceful co-existence among the pastoral communities in wajir west sub-county?

1.5: Significance of the Study

The findings of this study will be significant to:

The findings and recommendations in this research study will help non state organization which preaches peace so as to enable them to know the best practices to prevent conflict.

The findings and recommendations in this research study further will help the policy makers involved on conflict matters to make it more effective and efficient polices. This is because it will provide them with an oppportunity to evaluate their existing conflict policies and identify weakness thus improving their existing policies on conflict prevention.

Last but not least other researchers will also benefit from this study given that the findings there in will provide them with relevant materials to use a reference in their future researches and provide them with a deeper understanding of conflict among pastoralist communities.

1.6 Limitation and Delimitation of the Study

Certain limitations were encountered during the study. This however, neither affected reliability nor validity of the research findings since measures were in place to address such effects. Firstly, the study area by geographical coverage is wider and therefore required a bigger sample size so as to have a wider representation. The researcher however, limited to a smaller sample size due to financial constraints. Nonetheless, adequate sampling strategy will be put in place to ensure the selected respondents are represented. Secondly, it is in the human nature that people tend to glorify themselves and as such some information may be exaggerated especially by those in peace programs. The researcher addressed this by ensuring that the respondents are drawn from all sectors of the target population.

The study covered factors influencing peaceful co-existence among the pastoral communities in Wajir County, Kenya. The study will be limited to wajir west sub-county. The study was carried out within a period of one month. The study population was 420 residents comprising the Provincial administration officers (DC's, DO's, and Chiefs), Civic leaders, senior security personnel (OCS, OCPD), representatives of Civil Society Organization and Faith- based groups and local residents.

Some non state organizations had rigid policies; the respondents were not free in answering the questions posed to them fearing victimization by the authorities. This was overcome by assuring the staff that the study was not to be used anywhere else or by somebody else except by the researcher and only for academic purposes.

Difficulty in assessing relevant literature due to unavailability of relevant materials given that there are few books, journals on the same topic under the study more so on Kenyan context. The researcher read widely and referred to as many books and journals as possible.

There were times when the researcher encountered un-cooperative respondents who did not understand the significance of the research and the researcher has to explain to them carefully the importance of this study and the way it would affect their working lives in the organization or their current state of them i.e. pastoralists

The study was limited by time factor. The research overcame this limitation by just focusing on Wajir County only.

1.7: Assumption of the study

This study ensured that the respondents provided reliable and valid information that was used to make conclusions in relation to the study. The questionnaire and the interviews collected reliable information from respondents and provided ease of analysis of such information. The respondent provided honest information about the knowledge of the development projects in their area.

1.8 Operational Definitions

Conflict resolution- refers to method and processes involved in facilitating the peaceful ending of conflict and retribution.

Small arms - designed for personal use including: light machine guns, sub-machine guns, including machine pistols, fully automatic rifles and assault rifles, and semi-automatic rifles.

Structural violence- refers to a form of violence where some social structure or social institution may harm people by preventing them from meeting their basic needs. It is avoidable impairment of fundamental human needs.

Peace development committees - is a generic name structures formed at the level of district, town or village with the aim to encourage and facilitate joint, inclusive peacemaking and peace building processes within its own context

Peacemaking - implies negotiation of a cease fire or an accord that brings hostilities to an end

Disarmament – it is the operation carried out to disarming pastoralist communities

traditional peace building mechanisms - the form of compensation and fines to settle disputes and avert cases of retaliation

Serian is a Samburu word meaning peace

Peace building: implementation of measures to consolidate peaceful relations and create an environment which deters the emergence or escalation of tensions which may lead to conflict

1.9 Organization of the study

This chapter provided background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, the assumptions, Scope and delimitations, Operational Definitions and organization of the study. Chapter two outlined review of literature which was based on studies that have been done and are either directly related to the study. The literature was reviewed under the following themes that were derived from the study objectives as follows: Establish how peace development committee enhances peaceful co-existence among the pastoral communities in wajir west sub-county, To explore how Disarmaments influence peaceful co-existence among the pastoral communities in wajir west sub-county, Examine how Traditional Conflict Resolution strategies influence peaceful co-existence among the pastoral communities in wajir west sub-county, and Asses how addressing poverty Reduction n influence peaceful co-existence among the pastoral communities in wajir west sub-county.

This chapter also focused on theoretical and conceptual framework. Chapter three on the other hand, described the methodology that was employed in the implementation of the research objectives. It entailed research design, study location, target population, sampling techniques, sample size, data collection techniques and finally the data analysis method. The research instruments, their administration and determination of their reliability and validity were also discussed. Chapter four presented the analysis of data collected from the two items in the study questionnaire. The findings were analyzed and presented in the form of frequency tables, numerical values and percentages for comparison of the responses. The responses were presented followed by a brief interpretation guided by the research objectives and a discussion on research findings from the analysis of the data. This chapter presents the summary of the study findings together with conclusions of the study. Chapter five covers a summary of the findings and discussions of the research questions; it also presents the discussions and conclusions recommendations of the study as well as suggestions for further studies.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter summarized the information from other researchers who have carried out their research in the same on the effect; causes and factors influencing peaceful co-existence and conflict management determine among the pastoral communities. It will revolve under this variables role of peace development committee, Disarmaments, Traditional Conflict Resolution strategies and addressing poverty Reduction influence peaceful co-existence among the pastoral communities in wajir west sub-county.

2.1 Causes of Conflicts

Various forms of pastoralism Systems react differently to changes in the ecological, environmental and economic situations. It is partly true that pastoralists systems are largely products of climatic and environmental factors. Pastoralists rear livestock with different levels of drought and feed-shortage sensitivity. In their long history livestock is not only a valuable source of food but also acts as a wealth reserve, a sacrificial gift and a means of marriage and other ceremonial payments (Salih 1999).

The loss of animals during droughts provided a justification for carrying out raids against other communities and depleting their resources so as to offset their own losses to restock the herds resulting to violence (Ocan, 1994). This is aggressive confrontation and is an essential component of the pastoralists' strategies to restore depleted herds is accepted practices among the pastoralists groups (Markakis 1993:1). To some extent, therefore, cattle's raiding is both a response to disasters such as drought, and an attempt to increase the yields of their livestock by increasing their numbers in good season as an insurance against bad seasons.

Interaction with the state plays an important role in the creation of ethnic/tribal identities which eventually become faultiness for conflict. Anthropological analysis of historical processes of construction and reconstruction of ethnic identities in Africa shows that identity formation in the past was characterized by a high degree of dynamism and fluidity (Amselle, 1990). This interaction first, with the colonial administration and later with 'independent' states, has modified that situation; freezing existing ethnic identities as well as creating new fixed ones.

Although tribal labels were largely a creation of the colonial administration, they gradually became a social reality as various groups found it convenient to be recognized administrative entities when dealing with the state. Tribal labels worked as new poles of aggregation and were readily exploited by people as a way to adapt to a drastically altered socio-economic and political environment. Kapteijns (1993) shows how clan and communal identity is a product of Somalia's late-colonial and post independence interaction with each other and with the state in the context of patriarchy and the capitalist world economy.

In the 1980s state brutality increased when pastoralists easily obtained deadly firearms from neighboring countries undergoing political turmoil like Sudan. This proliferation of arms took place since the state had lost its monopoly of legitimate violence (Africa Now 1996). Weapons were acquired not only for defensive but also offensive purposes. Another impact of state repression is the manner in which army officials steal confiscated livestock (Ocan, 1994). The plunder create a destitute, demoralized and brutalized society and the gun is seen as saviour to forestall any further raids and to restore past glory. During the 1970s, the Turkana in collaboration with some elements in government and the security organs employed sophisticated raiding methods using heavy guns, military trucks for transport and large scale networks of smuggling extending up to Sudan.

Government's reaction has been to send military helicopters to bombard the suspected bandits' hideouts, with little success. The government also puts renewed emphasis on the policy of de-pastoralisation. After all these years it can be said, the key to a mutually beneficial production relationship between the state and pastoralists has not yet been found (Markakis 1993). In theory, violence is a monopoly of the State. So any kind of violence is by definition a challenge to the state's authority. Open violence, even when it is not directed against the state itself, is always an affirmation of political autonomy from the government. Violent and, sometimes, indiscriminate interventions by the security forces appear very much as primarily directed towards re-establishing the state's unique right to violence, and only secondarily towards conflict resolution. Direct conflict resolution interventions of the state in form of military operations for disarmament, like those carried out with heavy weaponry (including fighting helicopters) against communities changed the balance of power between different pastoral groups, with a consequent rise in cattle raiding and violence against the weakened parties.

Several decades of regional instability has adversely affected Eastern Africa. The civil war and related problems in Southern Sudan since 1955; the many years of civil war and internal rebellions in Uganda – mainly by the Lord’s Resistance Army (LRA) first led by Alice Lakwena in the late 1980s and presently by Joseph Kony; nearly two decades of civil war in Ethiopia; and the collapse of the central government in Somalia in 1991 have contributed to increased cattle rustling. Each of these factors has contributed to increase in the availability of modern weapons. Members of some groups benefit from the lack of effective administrative control in the area, as it allows them to organize and carry out livestock raids with relative impunity. The supply of arms and ammunition continues today, principally from the Sudan, Ethiopia, Northern Uganda and Somalia. The estimated supply of firearms in Northern Kenya is currently around 90,000 – 100,000.²⁶ The proliferation of weapons is an important income generating activity for some people, who sell them to pastoralists. Because does not provide pastoralists with adequate security many of them feel they need modern weapons to protect themselves, their families and their livestock. (UN Report 2000).

2.2 Effect of Conflict

The most direct effect of raiding on human well-being is the loss of lives and injuries caused during the raids. In Wajir alone, there were recorded 592 raid-related deaths between 2006 and 2009 (Cewarn 2010). Raiders reported in interviews that wounded raiding fellows, especially when unable to walk, are left behind and often shoot themselves to ‘escape’ punishment by the attacked group. Injured and killed raiders reduce the labour available for livestock herding and community protection. As raiders are almost exclusively young men, the raiding does not only affect the community in short terms, but also reduces the future prosperity of the community. However, not only raiders fall victim to the conflicts. Beyond the physical impacts of the conflicts on humans, Pike et al. (2010) have documented negative psychological consequences, for example, traumas.

The effects of conflict and raiding on livestock numbers among pastoral communities can be both direct and indirect. Indirectly, raiding contributes to loss of livestock through the spread of diseases (Bett 2009). The direct effect of raiding can be both positive (for the raiding community) and negative (for the raided community). From the raider's perspective, raiding can

appear to be an effective and direct tool to increase their own herd, at the cost of those who are raided. If two or a few groups in a confined area reciprocally raid each other without selling livestock to outside actors, the total number of livestock may remain fairly the same. However, the development of commercialization has extracted large numbers from the traditional raiding circle, despite efforts of security forces to curb the trading of stolen livestock (Eaton 2010). Wajir County experienced a net loss of livestock of more than 60,000 animals due to raids between 2006 and 2009 (Cewarn 2010). This number has to be treated with caution as raided communities tend to report higher numbers hoping to receive higher compensations (Eaton 2008).

The conflict between the Wajir Communities is mostly about livestock raiding which usually takes place in some distance to the villages. However, occasionally, bigger kraals and even entire villages are attacked. Based on the interviews and the Cewarn, (2010) data, it is possible to define an approximate corridor where the conflicts between the Wajir communities are most intense with respect to the level of perceived insecurity and number of reported raiding incidences and attacked homesteads. For example, 20 homesteads were reported to be looted and destroyed between 2006 and 2009 in and around Wajir West. In 2009, a village of was found abandoned due to insecurity caused by Wajir raiders. Only the school staff and the students had remained; they were constantly protected by the nearby military camp. While the abandonment of entire settlements is a rare case, the loss of pasture and water points is a common phenomenon in conflict-prone rangelands of northern Kenya. Eriksen and Lind (2009) point to the formation of loose grazing associations to expand territory. In these so called 'arumrum', 'up to a few hundred households' come together to take over larger areas with pasture. Watering points are a source of conflict particularly during dry periods. Several exchanges of gunfire are witnessed between the communities trying to access the borehole at night.

In Wajir West communities, there is an omnipresent perception of pronounced insecurity. In Wajir County, 76% of the people interviewed felt insecure or highly insecure (USAID 2009). When asked about the reason for the insecurity, the interviewees in both communities gave these replies: raids, conflicts or the enemy. Insecurity and the perception of it have three major effects, which in turn reduce human well-being: first, inefficient resource utilization, second, closing of

markets and schools and third, posing an obstacle for investments. Earlier estimates by Morton (2001) show that between 15% and 21% of north-western rangelands has become more or less inaccessible to Wajir pastoralists due to enduring inter-community ethnic tensions. The insecurity is further increased by highway robbery of bandits who take advantage of the power vacuum. In addition, the underutilization of pasture bares the risk of encroachment of certain species which deplete the pasture or make it inaccessible (Opiyo 2011). Unused boreholes can become a source of livestock poisoning (Mbaria 2005). The concentration of people and livestock increases the likelihood of overuse of resources and poses a potential source of new conflict. The majority residents are afraid to move freely when conflicts are ongoing, similarly Kaimba (2011) found that livestock raiding interrupts the mobility which is an integral part of pastoralism in the region.

The effects of insecurity on pastoral livelihoods go beyond a reduction of food resources, livestock markets are also not used because of insecurity. The lack of secure markets limits the ability of the pastoralists to sell livestock prior to or during dry periods and hence contributes to food insecurity (Barrett et al. 2003). Insecurity does not only interrupt education; it also poses an obstacle for development. Today, Wajir County is one of the poorest and most marginalized counties in Kenya (KNBS 2010). Beyond the physical effects, insecurity negatively affects the inter-communal relations. Community members of Wajir County often express strong negative feelings and distrust towards the others. The distrust decreases the motivation and the capability of the communities to choose a cooperative path which is a prerequisite for peaceful and effective resources sharing (Eriksen and Lind 2009).

2.3 Factors influencing peaceful co-existence

Factors influencing peaceful co-existence among pastoralist's communities range from Presence of peace development committees, government disarmaments, promotion of income generation activities to fill the unemployment, strengthening traditional conflict resolution.

2.3.1 Presence of peace development committees and peaceful co-existence among the pastoral communities

Over the years, communities have endured frequent conflicts over natural resources. According to Rogge (1993) ethnic clashes in Kenya can be attributed to increased competition for shrinking resources, particularly land. Others may be due to dispute over boundaries, cattle theft, access to water points and tribal differences (Mayeku, 2009). As a result, communities in conflict areas resorted to their own community driven efforts to prevent and manage conflicts between them and their neighbours (Adan & Pkalya, 2006). It is out of these that peace committee model was established at district, division, location up-to village level to help in peace building through promotion of peaceful co-existence in society as well as fill the security void left by the government in conflict prone areas (Adan & Pkalya, 2006). Local peace committees (LPCs) is a generic name for committees or other structures formed at the level of district, town or village with the aim to encourage and facilitate joint, inclusive peacemaking and peace building processes within its own context (Odendaal *et al*, 2006). Peacemaking in this case implies negotiation of a cease fire or an accord that brings hostilities to an end (Galtung, 1975 and Boutros- Ghali, 1992)

In Kenya, peace committees are very critical in resolving issues and challenges facing security at grass root levels (Economic Recovery Strategy and Medium Term Plan, 2008-2012). This is because it is widely acknowledged that communities are better placed and informed in making decisions that affect their own lives and should therefore be facilitated. Notably, peace committees have provided the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties (GOK, 2009).

Through this, the DPC model was embraced to serve as an important vehicle to promote national healing, reconciliation and cohesion among various communities in the country. Though guidelines have been in place to provide impetus for peace building and conflict management processes, the Kenyan government is still reluctant in fast tracking the development of National Policy on peace building and conflict management (GOK, 2009).

Persistent and deadly conflict among pastoralists' clans in Wajir district in Kenya in the 1980s and early 1990s led to massive loss of lives and the withdrawal of non- governmental

organizations from the area. Ibrahim & Jenner (1996: 11) captures the magnitude of the violent conflict in Wajir in the early 1990s by stating; “Over 1,200 people were killed another 2,000 were injured or raped; and thousands of livestock, including 15,000 sheep and goats, over 1,000 camels and 2,500 cattle were stolen. Business and daily life was severely disrupted by the looting or destruction of 500 businesses and the hijacking of 30 cars, five of which were never recovered. Fifty primary and secondary schools were disrupted, with adverse effects on 15,000 students; ten of these schools, serving 2,500 students, were forced to close”.

This led to the formation of the of the Wajir Women for Peace Group and another organization led by professionals representing all the clans in Wajir district which was called Wajir Peace Group these eventually merged to form Wajir Peace and Development Committee (WPDC) in 1995 (Adan & Pkalya 2006). The WPDC has been hailed as a significant step in mitigating violent conflict in Wajir district given its successes in reducing ethnic violence through promoting dialogue and reconciliation among different clans in Wajir. This was achieved through “tracing, retrieving and returning stolen livestock to the owners, conducting reconciliation meetings between communities, fining defaulters in accordance with agreed community based parameters like Modogashe Declaration and cursing wrong doers in accordance with respective customs and beliefs” Adan & Pkalya (2006).

The WPDC was also instrumental in raising conflict awareness and coordinating peace initiatives in Wajir district by partnering with non-governmental organizations and the government of Kenya to educate communities and share information on areas of potential violence for quicker mitigation. These successes enabled the replication of the Wajir Model to other pastoralists’ areas such as the Samburu District Peace and Development Committee (SDPDC) and the Tana River Peace Reconciliation and Development Committee (TRPRDC) Adan & Pkalya (2006) note that TRPRDC was very successful in arbitrating the conflict between the pastoral Orma and the agricultural Pokomo communities in the Coast province in Kenya.

However, a number of authors have also argued for the positive role played by women groups from these arid and semi-arid lands in Kenya, women have been seen as pioneers of peace-

building in Wajir in the early 1990s during a period of intense inter-clan warfare (Ndegwa 2001, Juma 2000, Grahn 2005), a case in point being the formation of the Wajir Women for Peace by educated middle class women working as civil servants, teachers, health-workers and even local NGO staff and business women. The Wajir Women for Peace was the forerunner of the Wajir Peace and Development Committee that has been highly praised by scholars for its successes in encouraging the participation of all stakeholders in peace-building in the district. According to Ndegwa (2001), the participation of women in peace-building efforts in Wajir was critical to the success of WPDC which led to the cessation of hostilities, the formation of a multi-stakeholder Rapid Response Team to monitor and respond to cases of violence.

2.3.2 Disarmaments and peaceful co-existence among the pastoral communities

For decades disarming pastoral communities across Kenya has been the major approach to “keeping law and order”. Dietz (1987) notes that disarmaments have sometimes “resulted in outbursts of government violence” (1987:187). This clearly indicates the brutal methods used by successive administrations in “seeking peace”. (Wepundi et al 2011), claim that pastoralist communities in the North of Kenya have experienced over 100 disarmament exercises over the last 100 years. They further note that in 1950, a disarmament operation targeting the Pokot was carried out by the colonial government, under the Moi administration that lasted from 1978 until 2002 Wepundi et al (2011:8) record that; “...not less than 20 operations targeting the Pokot community were carried out”.

In 2006, the Government of Kenya launched a military operation aimed at mopping up illegal firearms in several districts in Northwestern Kenya. This operation dubbed “*Dumisha Amani*” meaning “maintain peace” in Swahili was among several such efforts implemented by the government over the decades (Leff 2009), this was succeeded by Operation *Okota 1 and 2* (Collect 1 and 2). Disarming pastoral communities has often been criticized given the human rights violations and brutality of security agencies that has accompanied these exercises over the years (Kopel et al 2006, Palmer & Allan 2010), however, proponents of disarmaments (IGAD 2007) argue that disarmament helps in the reduction of destruction by preventing deaths and injuries to human beings and animals that would have occurred due to possession of weapons, it reduces the propensity of criminality in urban areas as a result of movement of weapons from pastoral areas to urban centers, it helps in promoting negotiated resolutions to the conflict as

opposed to the use of arms, it creates an environment for infrastructural and socio-economic development among pastoralists, and eliminates chances of threats by neighboring communities who otherwise would be armed.

While concurring with the possibility of building peace through disarmaments of pastoralists Buchanan-Smith & Lind (2005:25) note that previous efforts at mopping up arms have been “notoriously unsuccessful” however they argue that the adoption of the *Nairobi Declaration* in March 2000 ensures a regional effort and a broader approach to issues of security and development thus at peace-building through arms mop up. While noting the successes of *Operation Dumisha Amani* in Turkana, West Pokot, Marakwet, Samburu, Baringo East, Laikipia East and Trans Nzoia districts, Wepundi et al (2011:10) also points out that: “*Despite these achievements, Dumisha Amani I left communities in some places such as Samburu more vulnerable to attacks. This is because the Samburu were the most co-operative in surrendering their arms, while their neighbours are believed to have mostly handed in non-serviceable weapons*”.

In 2010 the Government of Kenya rolled out the 2nd phase of *Operation Dumisha Amani* which aimed to recover 50,000 firearms in Northern Kenya (Wepundi et al 2011), even though this operation was accompanied by “development projects” such as building of schools, sinking of boreholes, construction of Administration Police Posts, water pans and dams, Wepundi et al (2011), points to the lack of incorporation of community leaders views and the uncoordinated points of command for the General Service Unit, the Administration Police, the Kenya Police and the Kenya Army as a major reason for its minimal success by recovering 1,201 firearms, 1,665 rounds of ammunition and 201 livestock (Wepundi et al 2011). Kubasu & Munene, while writing in the “*Horn of Africa Bulletin*” (2012:8), argue that peace-building through disarming communities in Northern Kenya must adopt “an approach that is sensitive to conflict dynamics and that works to promote peace“. They opine that *Operation Dumisha Amani II* led to the militarization of the targeted communities thus creating an environment of negativity by pastoralist communities towards the exercise hence compromising peace-building efforts. UNDP (2010), also shares the view that disarmament as an approach to peace-building should be a measure of last resort. In its study “*Conflict Dynamics in Samburu East, Isiolo and Marsabit*

South districts of Kenya”, it recommends that disarmament be carried out only after the government has guaranteed the security of the communities previously engaged in conflict.

2.3.3 Traditional Conflict Resolution Strategies and peaceful co-existence among the pastoral communities

There has been debate by several scholars on revitalization of traditional conflict resolution and peace-building approaches among pastoralists’ communities in Kenya and the Eastern Africa region (Berger 2003, Weiss 2004, Eaton 2008, MacGinty 2008, Ngeiywa 2008, Chopra 2008, Bronkhorst 2011). Available evidence demonstrates that most pastoral communities in the countryside do not trust the government-appointed court system, which in many cases is regarded as inefficient, costly, corrupt and alien (Jenner, 1997; Kona,1999; Osamba, 2005). Moreover, they believe that because of corruption in the court system the tendency to sell justice to the highest bidder is common, thereby favouring the wealthy, who are able to hire attorneys to win cases. There are also high transaction costs. Indigenous approaches to conflict resolution are bottom-up processes. Indigenous dispute resolution is easily accessible and inexpensive. Thus, it should be promoted. The traditional system of conflict resolution allowed local officials to maintain positive relationships with people with whom they have ongoing contacts, and this helped to hold corruption in check and make arbitrators strive for resolutions acceptable to all parties (Jenner, 1997; Osamba, 2005).

One of the most elaborate traditional conflict resolution mechanisms is aptly described by Masinde et al (2004), in their research on traditional conflict management mechanisms among the Pokot, Samburu, Turkana and Marakwet in Northwestern Kenya they outline that the Pokot traditionally have an early warning system that alert the council of elders (*kokwo*) of impending attacks by their neighbors, secondly, the Pokot often used negotiations with their neighbors to ensure peaceful coexistence and joint utilization of scarce pasture and water resources during droughts.

The use of traditional peace building mechanisms has also often taken the form of compensation and fines to settle disputes and avert cases of retaliation among the Pokot, Samburu or Turkana community members. Masinde et al (2004) have documented inter-

community agreements on compensation when lives are lost or cattle are stolen due to cattle rustling. For instance, they mention an agreed compensation of 100 cattle in case of death between Pokot and Turkana, further the Kollowo declaration between the Pokot and Marakwet also pegs compensation due to loss of lives in inter-ethnic violence at 40 cows per every life lost.

The role of traditional elders in conflict resolution has gained prominence as one of the viable routes to effective peace-building among pastoralist communities. In all the pastoral communities, clan elders were not merely elected, but rather they were chosen based on the individuals' personal qualities and the influence and respect accorded to them by the community (Spencer, 1965; Ogot, 1972; Osamba, 2005). They made decisions concerning the social, economic and political welfare of the people. In pre-colonial times each community had in-built cultural mechanisms for maintaining law and order and for preventing the escalation of conflict. Elders promoted impartial adjudication. Pastoral societies had various symbolic gestures of reconciliation. Among the Rendille, for example, disputants could be asked to choose between a "dry twig" (meaning a curse) and a "green twig" (meaning blessing) according to Duba *et al.* (1997: 32). Similarly, the conflicting parties could be asked to sip milk from the same container and to dance together as a sign of reconciliation. Other forms of reconciliation included apology, forgiveness and restitution. Ritual leaders were the mediators and keepers of tradition. This is because the process involved the whole society (Ury, Brett and Goldberg, 1989). This approach also demonstrates that peace can be built through a bottom-up approach (Farah and Lewis, 1993).

Peacemaking were transmitted through oral tradition to all members of the society from one generation to the next in the form of proverbs, epics, legends, songs, and blessings, especially during social gatherings and during informal occasions (Duba *et al.*, 1997; Jenner, 1997; Mugo, 1999; Pkalya, Adan and Masinde, 2004). Peace-building through elders and communal traditions have also often been called upon by various communities, in many cases, inter-communal penalties and fines in terms of cattle or even cash have been agreed upon by sets of elders from different communities in attempts to foster peaceful coexistence and joint utilization of common resources such as pasture and water points. A report by Integrated Agriculture Development Consult (IADC 2009) portrays the role of traditional authority in

conflict resolution and peace building between the Gabra and Borana communities across the Ethio-Kenyan border. The Peace Declaration signed between these communities came after the Turbi Massacre in which 76 people from both communities lost their lives and over 13,000 cattle, camels and goats were raided (IADC 2009).

Traditional conflict-resolution systems play a significant role in peace-building among pastoralist communities in Kenya. The National Policy on Peacebuilding and Conflict Management Final Draft (GoK 2011) state: “*Generally, non-state initiatives have formed the foundation upon which local conflicts have been addressed by both the government and communities*” (GoK 2011:21). The Government of Kenya through the Ministry of State for the Development of Northern Kenya and Other Arid Lands (GoK 2009) has also recognized the crucial role played by non-state actors in peace-building efforts within pastoralists’ communities hence its aim to support locally initiated peace-building initiatives. The National Steering Committee on Peace Building and Conflict Management which is the coordinating agency of all peace- building programs in Kenya under the Ministry of State for Provincial Administration and Internal Security.

2.3.4 Poverty reduction and peaceful co-existence among the pastoral communities

Poverty, inequality and marginalization have been pinpointed by many scholars as one of the major reasons for violence among pastoralists’ communities in northern Kenya (Weiss 2004, Chikwanha 2007, Buchanan-Smith & Lind 2005, Ekuam 2006, Sambanis 2004, Theisen 2010). Consequently efforts at peace building by addressing poverty, inequality and marginalization have been carried out by government agencies, non-governmental organizations’ and even faith based organizations in the larger Northern Kenya region and even more specifically in the wider Wajir county. Weiss (2004) has documented several efforts by different stakeholders working among the Pokot and the Samburu these include government initiatives such as the Arid Lands Resource Management Project (ALRMP) a project implemented in the larger Northern Kenya and funded by the World Bank with a view to enhancing peace building by focusing on environmental resource management, gender inequalities, HIV/AIDs education among pastoralists and income generating activities especially targeting the youth and women in these communities.

Weiss (2004) states that, World Vision Area Development Programme (ADP), has been implementing a multi-faceted approach to peace building among communities in the North Rift since 1997. Weiss(2004:95/96) reports that; “In July 2003, a cross-cutting peace initiative began to integrate peace and conflict issues throughout development projects. The ADP focuses on water, sanitation, education (including child sponsorship), food security, and other specific community needs such as HIV/AIDS education and advocacy, environmental projects, child rights, and support for Christian impact groups”. According to Weiss, World Vision intervention in Kollowa, Tot and Lokori between the Pokot, Marakwet and Turkana communities aimed in the long-term at ending conflict by initiating sustainable livelihoods through small scale business alternatives and to reduce the pastoralists’ dependency on cattle.

Approaching peace building through community development projects is also recommended by Masinde et al (2004) in their analysis of traditional conflict resolution mechanisms among the Pokot, Samburu, Marakwet and Turkana. They advise that provision of water, education, sanitation and food security projects by governmental and non-governmental organizations play a crucial role in inter-ethnic conflict resolution among these communities. Drawing from their experience in Kerio Valley, SNV, NCKK & SARDEP (2001) concurs with the implementation of development projects that improve livelihoods and reduce chances of inter-ethnic violence, further it adds implementing agencies to establish shared resources such as schools and dispensaries between communities as a starting point of inter-community peace-building. Noting that unemployment and general idleness has been blamed for violent inter-ethnic conflict among pastoralist communities in Kerio Valley, SNV et al recommends the establishment of small scale livestock rearing ventures mostly targeting *morans*, involving young men and women from both the Samburu and Pokot in buying and selling of hides and skins through micro-financial projects, however these inter-community projects are pre-conditioned concerted efforts by local leaders to maintain peace and tranquility.

In using income generating activities as an approach to conflict resolution the Maralal Catholic Diocese came up with a Livelihoods Project where goats were given to five Pokot, Samburu and Turkana families on pre-condition that once a goat had delivered, its kid would be given to another beneficiary from a different community than the giver (Conflict Sensitivity

Consortium 2012:13). This was done based on the culturally accepted notion among these communities that; “once I give you a goat we are brothers”. Galgalo & Scott (2010), while evaluating the CAFOD sponsored Integrated Livelihoods Project in Maralal also argue for the infrastructural access to Suguta Valley to ease positive and peaceful interactions between youths from the various communities.

2.4 Theoretical Perspectives; primordialist approach, Institutional Approach, Political Entrepreneurs Approach and Competition over Resources Approach.

There are a number of theoretical explanations for the onset of violent conflicts. The most prominent of these are; primordialist approach, Institutional Approach, Political Entrepreneurs Approach and Competition over Resources Approach.

The primordialist approach asserts the existence of “ancient hatreds” among ethnic and cultural groups: “the urge to define and reject the other goes back to our remotest human ancestors and indeed beyond them to our animal predecessors.” According to this view, “tendencies toward xenophobia and intolerance are more natural to human societies than liberal politics of interest.” ethnic conflict and the conflict potential of ethnicity. While ethnic emotions appear to be primordial, they are a socially and politically constructed reality – drawn from the historical memories of past injustices and grievances (Suny 2001). Suny illustrates this by stating that, National identities are saturated with emotions that have been created through teaching, repetition, and daily reproduction until they become common sense. These tropes betrayal, treachery, threats from others, and survival are embedded in familiar emotions anxiety, fear, insecurity, and pride. Group history is socially constructed. Confining explanations of ethnic conflict solely to primordial causes also implies a degree of ignorance and prejudice towards the societies affected by conflict. As Akbar describes, “Ideas and arguments about ethnicity are usually based on the assumption that ethnic identity is a characteristic of primordial and tribal societies...Only backward societies cling to the past (Rothschild 1998).

All multi-ethnic societies, when subject to a convergence of a particular set of factors and conditions, carry the potential of ethnic conflict. Under the stress of a major structural change that brings a sense of chaos and uncertainty, the consciousness of historically rooted ethnic

identities and emotions are employed as vehicles to ethnic violence for political purposes. Viewing historically rooted ethnic animosities as the only cause of conflict is insufficient. As Ganguly argues, On the other hand, as Suny argues, if we view our realities as socially constructed, the possibilities for cooperation and peaceful cohabitation are greater (Rothschild 1998).

Institutions play an important role in regulating the level of the conflict potential of ethnicity. They define inter-ethnic relationships by either facilitating or obstructing inter-group cooperation. Crawford notes that institutions “both constrain behavior and provide incentives for cooperation and compliance in norms, rules, and procedures for allocation, participation, representation, and accountability.” According to her, whether or not identity politics turns into violent conflict depends on the functioning of state institutions: “Where identity politics is practiced, states can channel it in peaceful political competition as long as they can make credible commitments to shape and uphold agreements made among culturally defined political actors.” The proponents of the institutional approach would argue, for example, that the nineteenth century tensions among the three ethnic groups in Switzerland are now managed by the current political system (consociational democracy) by institutionalizing ethnic pluralism and giving the three groups equivalent power-sharing. On the other hand, as Enloe and Nagel, (2001) argue, if the state’s administrative structures and legal institutions distribute resources based on ethnicity, this encourages political mobilization along ethnic lines. In sum, “Countries whose political institutions politicize cultural ethnic identity are more vulnerable to cultural [ethnic] conflict than countries whose political institutions promote social integration of diverse cultural groups.

Communist, colonial and democratic political arrangements have various institutional effects on inter-ethnic relations and thus on conflict potential. For example, communism is sometimes blamed for creating or reinforcing ethnic/national divisions but suppressing the expression of ethnic conflicts, and consequently, for recent outbursts of ethnic violence in the post-communist regions of the world following the system collapse. In the words of Georg Brunner, in the communist systems, “nationality [ethnicity] conflicts were suppressed, compulsorily canalized or even consciously instrumentalized ethnic intolerance to take place. Such a situation, exploited by

political entrepreneurs, leads to inter-ethnic competition and conflict. Democratic institutions are considered to promote inter-ethnic cooperation and thus mitigate the conflict potential of ethnicity. However, while conflict may not happen in or among established democracies, conflict often does happen in democratizing states. (Crawford 1998).

The instability and uncertainty that result from a major structural change and the institutional inability to regulate inter-ethnic relations provides a “perfect” condition in which political entrepreneurs can manipulate ethnic emotions in order to mobilize groups for their own political purposes. Politicians exploit ethnic differences by drawing upon historical memories of grievances and “whip up” hatred in order to gain or strengthen their power. The dynamic that develops between political entrepreneurs and their followers causes an inter-ethnic security dilemma. As Kaufman (1997) explains, “belligerent leaders stoke mass hostility; hostile masses support belligerent leaders, and both together threaten other groups, creating a security dilemma which in turn encourages even more mass hostility and leadership belligerence.”

According to Zupanov (1997), “Politicians whose goal is that of exploiting and/or provoking ethnic/national hatred are in control of media production which is controlled and directed by hate-prone politicians that provokes national intolerance and hatred in the population leading to violence.” The disposition towards ethnic intolerance can be strengthened by new [or old] political leadership if the leaders do not have the necessary political sense of responsibility and do not resist the temptation to avert attention from the acute socio-economic problems by creating national concepts of enemies. This is the big chance for the forces of the old regimes who either lost, or are afraid of losing, their power. Therefore, the politicians’ manipulation of ethnic emotions leads to particular actions such as intolerance. “If states provide a legitimate arena for entrepreneurs to compete and if resources available for allocation are abundant, identity politics, like other kinds of political competition, will be legitimate and stable.” Morris, (1999) similarly illustrates the connection between political leadership and institutions.

Political mobilization of ethnic identities results in ethnic intolerance and competition over resources and rights – which, if unresolved, can lead to a violent conflict. When resources are scarce, it is easier for political entrepreneurs to capitalize on the conflict potential of ethnicity. As described by Organization for Economic Cooperation and Development (OECD 2001) and

United States Agency for International Development (USAID 2001), “These groups are all the more likely to be vulnerable to such maneuvering when they find themselves in situations characterized by a lack of opportunities.”

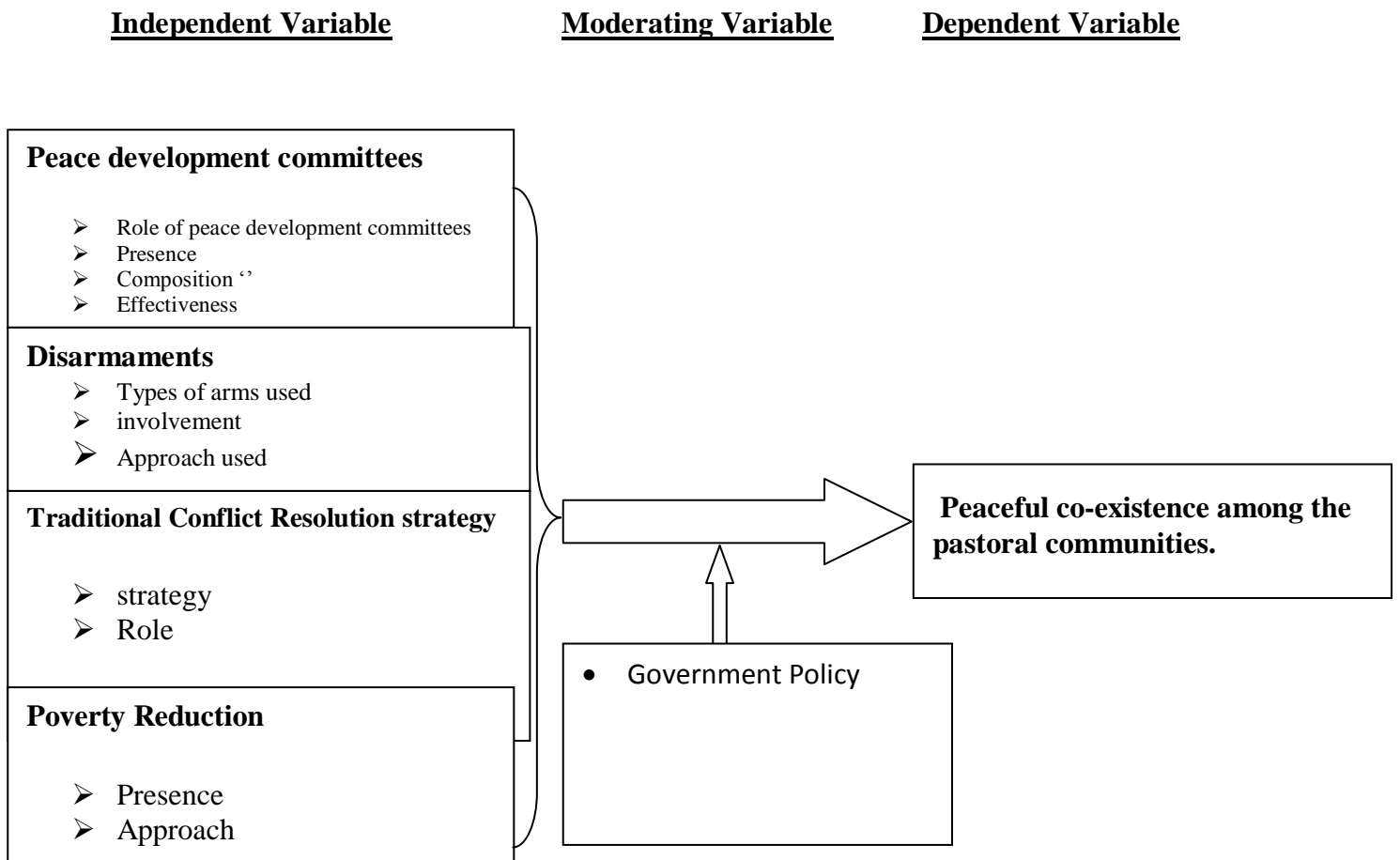
As Lake and Rothchild (2002) note, Property rights, jobs, scholarships, educational admissions, language rights, government contracts, and development allocations all confer particular benefits on individuals and groups. When scholars discuss competition over resources, they often refer to the economic competition over resources. The argument is that: under difficult economic conditions, high unemployment and poor prospects for the future, people feel victimized and blame their misfortune on other ethnic group(s). This leads to inter-ethnic competition. In his analysis of peace accords and ethnic conflicts, de Varennes (2003) found that in almost all conflicts, ethnic groups’ demands focused on securing basic rights for their group. For example, they demanded more effective political participation, a fairer share and distribution of education, employment opportunities, etc.

In the context of a major structural change within an ethnically diverse society, political entrepreneurs attribute their ethnic group’s have-nots to the exploitation and denial of access to resources and rights by the other “groups.” Advantaged groups, on the other hand, begin to see the “others” as those who will take away their “haves” should they gain a position of power within the society. Institutional factors fuel inter-ethnic competition by facilitating politics of exclusion (Williams 1994).

2.5 Conceptual Framework

The figure 2.1 arrived at after a careful consideration of the factors influencing peaceful co-existence among the pastoral communities. the dependent variable (Factors influencing Peaceful co-existence) and the independent variables (Peace development committees, Disarmaments, traditional conflict resolution, Inequality and Marginalization). Moderating variables is also considered in defining the inter-relationship between the dependent and the independent variables.

Figure 2.1: Conceptual framework for the study



CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

This chapter describes the research design, the study site, study population, sampling strategy and data collection instruments that will be adopted in this study. It also presents approaches of determining validity and reliability of research instruments, data analysis and ethical considerations.

3.1 Research Design

According to Kothari (2003), research design refers to the way a study is planned and conducted as well as procedures and techniques used to address the research problem. This study adopted both descriptive and historical research design. Since the study is majorly concerned with describing such things as attitudes, values and behavior, descriptive design therefore becomes adequate for the study. The researcher employed both quantitative and qualitative approaches to data collection, analysis and presentation. Historical design assisted in exploring, explaining and understanding the past about the subject from data already available. The aim is to collect relevant information on the effect of conflict among pastoralist communities.

3.3 Target Population

According to Nachmias & Nachmias (1996), a population is an aggregate of all cases that conform to certain characteristics which are of interest to the researcher. This study focused on Wajir sub-County. The study population randomly sampled 420 residents comprising the Provincial administration officers (DC's, DO's, and Chiefs), Civic leaders, senior security personnel (OCS, OCPD), representatives of Civil Society Organization and Faith-based groups and local residents.

3.4 Sampling techniques

Sampling refers to the process of selecting a portion of the population that conforms to a designated set of specifications to be studied. Kendall & Kendall (2005) observes that sampling is advantageous for it allows the researcher to draw generalization and reduce bias. According to Nachmias & Nachmias (1996), sampling is necessary because it is extremely expensive and nearly impossible to collect data from all members of the study population. The study employed both probability and non probability sampling procedures.

Table 3.1: Sample Size

Respondent	Target Population	Sample Size
Local residents	300	120
Provincial Administration	46	23
Senior Security Officers	12	3
Civic Leaders	12	9
Civil society and faith based organizations	50	10
TOTAL	420	165

Simple random sampling was used to get 10 representatives from about 5 organizations (Civil Society and Faith-based organizations) working for peace in Wajir County. The researcher wrote all the names of the organizations in small pieces of paper, folded and put in a container, shake and later pick the first two pieces of paper to reveal names of the 2 organizations that qualified to have their representatives in the study. The selection of 10 representatives was stratified to ensure equal number of males and females. Civic leaders and chiefs were also selected using simple random sampling to get 9 representatives.

3.4.1 Purposive Sampling

Purposive sampling ensures that only participants who are knowledgeable about an issue in question are selected (Brink, 1996). The researcher therefore employed purposively sample DC's, DO's, OCS and OCPD.

To ensure representativeness of the sample, the researcher employed stratified sampling method so as to ensure that each of the regions in Wajir County had a fair share of participating in the study. Simple disproportionate sampling however, was equally used alongside the strata (divisions) to allow stratum with greater variation in terms of population and ethnic orientation a fairly higher number of representatives in the study.

The researcher utilized available sampling procedure to get a sample totaling to 165 respondents comprising of 120 local residents, 23 provincial administration officers, 3 senior security officers, 9 civic leaders and 10 representatives of the civil society and Faith-based organizations.

3.4.6 Validity and Reliability of the data

Validity refers to the extent to which an instrument measures what it purports to measure. It has to do with how accurately the data obtained in the study represents the variable of the study Kothari, (2003). In this study, expert judgment of content validity will be employed. The decision to use expert judgment as a method of determining validity is guided by Kothari (2003), who argues that the determination of content validity is primarily judgmental and intuitive, and can be determined using a panel of persons who judged how well the instrument meets the standards. On this basis, suggestions will be obtained from the research experts at University of Nairobi, peace and conflict studies department so as to improve on the clarity of the items in the questionnaires that was to be used in the study.

Reliability is the extent to which a measuring instrument contains variable error, error that appear inconsistently from observation to observation during any one measurement attempt or that vary each time a given unit is measured by the same instrument (Nachmias & Nachmias, 1996). Data collection instruments, questionnaires, interview guides and Focus Group Discussions were pre-tested to eliminate defects that might interfere with the instruments reliability. The questionnaires selected were divided into two equal halves taking odd numbered items against the even numbered items. The scores of the halves were then correlated using the split – half measure of reliability. This yielded a half test coefficient. The Spearman – Brown Prophecy formula for the full test were employed to obtain a total test coefficient of the instruments. They were considered reliable if the reliability was between 0.7 – 1.0 (Fraenkel and Warren, 2000; Huck, 2000).

3.5 Data Collection and Administration of Instruments

Data collection is the process of acquiring subjects and gathering information needed for a study; methods of collection varied depending on the study design, (Kothari, 2004). Primary data was collected for this study. Primary data was collected by administering a semi-structured questionnaire. This type of questionnaire used both closed and open-ended questions. Closed questions have predetermined answers and usually collect quantitative data while open-ended questions give the respondents free was answered and usually collect qualitative data. The use of questionnaire ensured collection of data from many respondents within a short time and

respondents are free to give relevant information because they are assured of their anonymity (Mugenda and Mugenda, 2003).

3.6 Data Analysis and Presentation

The study applied both qualitative and quantitative techniques in data analysis and presentation. Qualitative data from FGD's and Interviews were analyzed by coding common themes and presenting in form of generalized statements.

Quantitative data from questionnaires was analyzed using descriptive and inferential statistics. Measures of distribution, percentages and frequencies were applied in analyzing the data with the aid of Statistical Package for Social Sciences (SPSS) version 20.

3.7 Piloting of the instruments

Pilot study is a small version or trial run of the major study. It is mainly done to assess feasibility, (Brink, 1996). 2 divisions in Wajir County were selected for piloting of the instruments. The aim of piloting was to provide an opportunity to refine the data collection instruments such as questionnaires before embarking on the actual study.

3.8 Ethical Considerations

The participants were informed about the study design and procedure so as to gain a clear outset of the objectives of the study and ensure cooperation, free and informed responses during the study. All the responses were confidential. This was achieved by ensuring that data collected from the respondents are guarded against unauthorized access unless authorized by the respondents.

CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION OF FINDINGS

4.1 Introduction

This chapter discusses the interpretation and presentation of the findings obtained from the field. The chapter presents the background information of the respondents, findings of the analysis based on the objectives of the study that included the factors influencing peaceful co-existence among the pastoral communities.

4.1.1 Response Rate

Table 4.2: Response Rate

The table 4.2 shows the response rate of the respondents

Response	Frequency	Percentage
Response	154	93.33
Non- Response	11	6.67
Total	165	100.00

4.1.1 Response Rate

From the Table 4.2, it's clear that the study targeted a sample size of 165 respondents from which 154 filled in and returned the questionnaires making a response rate of 93.33%. This response rate was satisfactory to make conclusions on factors influencing peaceful co-existence among the pastoral communities in Wajir west sub-county.

4.1.2 Reliability Analysis

Table 4.3 shows the reliability analysis of the factors influencing peaceful co-existence among the pastoral communities.

Table 4.3: Reliability Analysis

Scale	Cronbach's Alpha	Number of Items
Peace developments committees	0.782	4
Disarmaments	0.774	4
Traditional conflict resolution strategy	0.738	4
Poverty reduction	0.751	4

Reliability analysis was subsequently done using Cronbach's Alpha which measures the internal consistency by establishing if certain item within a scale measures the same construct. Reliability of the questionnaire was evaluated through Cronbach's Alpha which measures the internal

consistency. Cronbach’s alpha was calculated by application of SPSS for reliability analysis. The value of the alpha coefficient ranges from 0-1 and may be used to describe the reliability of factors extracted from dichotomous and or multi-point formatted questionnaires or scales. A higher value shows a more reliable generated scale. Cooper & Schindler (2008) has indicated 0.7 to be an acceptable reliability coefficient. In the above table peace developments committees had the highest reliability of ($\alpha=0.782$) followed by disarmaments ($\alpha=0.774$), Poverty reduction had ($\alpha = 0.751$) and traditional conflict resolution strategy had ($\alpha=0.738$). This illustrates that all the four scales were reliable as their reliability values exceeded the prescribed threshold of 0.7.

4.2 Demographic Factors

This section represents the findings of the gender of the respondents, age of the respondents, and level of education of the respondents.

4.2.1 Gender of the Respondents

The table 4.4 shows the gender of the respondents who were used to establish factors influencing peaceful co-existence among the pastoral communities in Wajir west sub-county

Table 4.4: Gender of the Respondents

Response	Frequency	Percentage
Male	93	60.39
Female	61	39.61
Total	154	100.00

From table 4.4 it is clear that the majority of the respondents as shown by 60.39% indicated that they were males whereas 39.61% of the respondents indicated that they were females, this is an indication that both genders were involved in finding out the factors influencing peaceful co-existence among the pastoral communities in Wajir west sub-county.

4.2.2 Age of the Respondents

The table 4.5 shows representation of the age of respondents in order to establish factors influencing peaceful co-existence among the pastoral communities in Wajir west sub-county.

Table 4.5: Age of the Respondents

Response	Frequency	Percentage
20 and below	11	7.14
21-30 yrs	19	12.34
31-40 yrs	32	20.78
41-50 yrs	54	35.06
51 and above	38	24.68
Total	154	100.00

Figure 4.2: Age of the Respondent bar graphs not allowed

From table 4.5 on the age of the respondents, the study requested the respondents to indicate their age category, from the findings, it is clear that most of the respondents as shown by 35.06% indicated that they were aged between 41 to 50 years, 24.68% of the respondents indicated 51 years and above, 20.78% of the respondents indicated that 31-40 years, 12.34% indicated 21-30 years whereas 7.14% of the respondents indicated they were aged 20 years and below, this is an indication that respondents were well distributed in term of their age.

4.2.3 Level of education of the Respondents

The table 4.6 shows the level of education of the respondents in order to establish factors influencing peaceful co-existence among the pastoral communities in Wajir west sub-county.

Table 4.6: Level of education of the Respondents

Response	Frequency	Percentage
Primary level	54	35.06
Secondary level	41	26.62
College	31	20.13
University	19	12.34
Postgraduate	9	5.84
Total	154	100.00

On the academic qualification of the respondents, the study requested the respondents to indicate their academic qualification, from the findings, the study found that most of the respondents as shown by 35.06% indicated that they had only primary education, 26.62% indicated they had

only secondary education, 20.13% indicated they had college education, 12.34% had university education whereas 5.84% of the respondents indicated they had postgraduate qualification. This is an indication that most respondents had only basic education.

4.3 Causes of Conflict

4.3.1 The main cause of conflict in the Region

The table 4.7 shows the main causes of conflicts in Wajir County.

Table 4.7: The main cause of conflict in the Region

Response	Frequency	Percentage
Climatic condition	31	20.13
Poor government policies and programs	66	42.86
Regional Instability	57	37.01
Total	154	100.00

On the main cause of conflict in the Region, the study requested the respondents to indicate the main cause of conflict, from the findings, the study found that majority of the respondents as shown by 42.86% indicated that poor government policies and programs was the main cause of conflict, 37.01% indicated regional instability was the main cause of conflict, 20.13% indicated climatic condition was the main cause of conflict. This is an indication that poor government policies and programs was the main cause of conflict.

4.3.2 Whether the government is doing enough to stop violence in Wajir County

On whether the government is doing enough to stop violence in Wajir County, majority of the respondents indicated that in many occasions the government is reluctant to respond to violence and it only acts when the violence activities are brought the media. The sluggishness of the governments leads to death of people and loss of property.

4.3.3 Level of Agreements with Statements Concerning Causes of Conflict

Table 4.8: Level of Agreements with Statements Concerning Causes of Conflict

The table 4.8 shows the Level of Agreements with Statements Concerning Causes of Conflict

	① Strongly Agree	② Agree	③ Moderately Agree	④ Disagree	⑤ Strongly Disagree	Mean	Standard Deviation
The loss of animals during droughts provides a justification for carrying out raids against other communities	5	11	24	49	65	4.03	0.65
Interaction with the state plays an important role in the creation of ethnic/tribal identities which eventually become faultiness for conflict	43	61	31	12	7	2.21	0.57
When the government use weapon to control cattle raiding, raiders have tended to acquire sophisticated weapons to counter those of the government security forces	46	58	34	10	6	2.17	0.58
Lack of effective administrative control in the area, allows raiders to organize and carry out livestock raids with relative impunity	49	73	22	7	3	1.97	0.76

From the findings on the level of agreements with statements concerning causes of conflict, the study found that majority of the respondents agreed that lack of effective administrative control in the area, allows raiders to organize and carry out livestock raids with relative impunity as shown by mean of 1.97. When the government use weapon to control cattle raiding, raiders have tended to acquire sophisticated weapons to counter those of the government security forces as shown by the mean of 2.17. Interaction with the state plays an important role in the creation of ethnic/tribal identities which eventually become faultiness for conflict as shown by mean of 2.21 while majority of the respondents disagreed that loss of animals during droughts provides a justification for carrying out raids against other communities as shown by the mean of 4.03.

4.4 Effect of Conflict

4.4.1 The main effect of conflict in Wajir County

Table 4.9: The main effect of conflict in Wajir County

The table 4.9 shows the main effects of conflict in Wajir County.

Response	Frequency	Percentage
Loss of human lives	61	39.61
Loss of livestock	46	29.87
Loss of homes and property	19	12.34
Insecurity	28	18.18
Total	154	100.00

On the main effect of conflict in Wajir County, the study requested the respondents to indicate the main effect of conflict in Wajir County, from the findings, the study found that most of the respondents as shown by 39.61% indicated that loss of human lives is the main effect of conflict, 29.87% indicated loss of livestock is the main effect of conflict, 18.18% of the respondents indicated that insecurity is the main effect of conflict while 12.34% indicated loss of homes and property is the main effect of conflict. This is an indication that loss of human lives is the main effect of conflicts.

4.4.2 Agreement with Statement Regarding Causes of Conflict

Table 4.10: Agreement with Statement Regarding Causes of Conflict

The table 4.10 shows the agreement with the statement regarding the causes of conflict in Wajir County.

	① Strongly Agree	② Agree	③ Moderately Agree	④ Disagree	⑤ Strongly Disagree	Mean	Standard Deviation
The effect of raiding on human well-being is the loss of lives and injuries caused during the raids	42	63	27	14	8	2.24	0.57
Watering points are a source of conflict particularly during dry periods	54	69	17	9	5	1.97	0.74

losing livestock also goes hand-in-hand with the loss of societal recognition	34	52	38	18	12	9	2.4	0.41
The lack of secure markets limits the ability of the pastoralists to sell livestock prior to or during dry periods and hence contributes to food insecurity	37	56	41	13	7	3	2.3	0.52

From the findings on the level of agreements with statement regarding causes of conflict, the study found that majority of the respondents agreed that watering points are a source of conflict particularly during dry periods as shown by mean of 1.97. The effect of raiding on human well-being is the loss of lives and injuries caused during the raids as shown by the mean of 2.24. That lack of secure markets limits the ability of the pastoralists to sell livestock prior to or during dry periods and hence contributes to food insecurity as shown by mean of 2.33 while losing livestock also goes hand-in-hand with the loss of societal recognition as shown by the mean of 2.49

4.5 Factors Influencing Peaceful Co-Existence among Pastoralist Communities

4.5.1 Whether there are peace building committees in the region

Table 4.11: Whether there are peace building committees in the region

The table 4.11 shows the findings on whether there are peace building committees in Wajir County.

Response	Frequency	Percentage
Yes	98	63.64
No	56	36.36
Total	154	100.00

From the 4.11 it is clear that the majority of the respondents as shown by 63.64% indicated that peace building committees existed in the region whereas 36.36% of the respondents indicated there were no peace building committees in the region, this is an indication that peace building committees existed in the region.

4.5.2 Whether enough peace building programs have been carried out to promote peaceful coexistence among communities

Table 4.12: Whether enough peace building programs have been carried out to promote peaceful coexistence among communities

The table 4.12 shows the findings on whether enough peace building programs have been carried out to promote peaceful coexistence among communities.

Response	Frequency	Percentage
Yes	68	44.16
No	86	55.84
Total	154	100.00

From the table 4.12 the study found out that the majority of the respondents as shown by 55.84% indicated that there are no enough peace building programs carried out to promote peaceful coexistence among communities whereas 44.16% of the respondents indicated there are enough peace building programs carried out to promote peaceful coexistence among communities, this is an indication that there is need to increase peace building programs to promote peaceful coexistence among communities.

4.5.3 The most immediate institution that responds to resolve conflict whenever it occurs

Table 4.13: Immediate institution that responds to resolve conflict whenever it occurs

The table 4.13 shows the findings on the immediate institution that respondent to resolve conflict whenever it occurs.

Response	Frequency	Percentage
Government	46	29.87
Civil Society/ NGO	58	37.66
Religious Group	19	12.34
Elders	31	20.13
Total	154	100.00

From the table 4.13 on the most immediate institution that responds to resolve conflict whenever it occurs, from the findings, it is clear that most of the respondents as shown by 37.66% indicated civil Society/ NGO, 29.87% of the respondents indicated government, 20.13% indicated elders

whereas 12.34% of the respondents indicated religious groups, this is an indication that the most immediate institution that responds to resolve conflict was the civil society/NGOs.

4.5.4 Level of agreement with The Peace committees

Table 4.14: Level of agreement with The Peace committees

The table 4.14 shows the findings of the level of agreements with statements regarding peace committees in Wajir County.

	① Strongly Agree	② Agree	③ Moderately	④ Disagree	⑤ Strongly Disagree	Mean	Standard Deviation
Peace committees are very critical in resolving issues and challenges facing security at grass root levels	56	63	21	9	5	1.99	0.69
Effectiveness of peace committee in conflict management and peace building has been dwindling with minimal success registered in counties that embarked on rolling out the program	43	52	34	17	8	2.32	0.47
In Kenya, peace committees face similar challenges of funding and logistical support	48	56	29	14	7	2.19	0.54
Though guidelines have been in place to provide impetus for peace building and conflict management processes, the Kenyan government is still reluctant in fast tracking the development of National Policy on peace building and conflict management	39	48	35	19	13	2.47	0.37

From the findings on the level of agreement with the Peace committees, the study found that majority of the respondents agreed that peace committees are very critical in resolving issues and challenges facing security at grass root levels as shown by mean of 1.99. In Kenya, peace committees face similar challenges of funding and logistical support as shown by the mean of 2.19. Effectiveness of peace committee in conflict management and peace building has been dwindling with minimal success registered in counties that embarked on rolling out the program as shown by mean of 2.32. Though guidelines have been in place to provide impetus for peace building and conflict management processes, the Kenyan government is still reluctant in fast

tracking the development of National Policy on peace building and conflict management as shown by the mean of 2.47.

4.5.4 The role of peace development committee in enhancing peaceful co-existence among the pastoral communities

The table 4.15 shows the findings of the level of agreements with statements regarding the role of peace development committee in enhancing peaceful co-existence among the pastoral communities.

Table 4.15: Role of peace development committee in enhancing peaceful co-existence among the pastoral communities

	① Strongly Agree	② Agree	③ Moderately Agree	④ Disagree	⑤ Strongly Disagree	Mean	Standard Deviation
Peace committees are very critical in resolving issues and challenges facing security at grass root levels	59	67	16	8	4	1.90	0.77
Peace committees should therefore be facilitated since they are well informed in making decisions that affect community	49	56	26	14	9	2.21	0.54
Peace committees provide the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties	43	51	27	21	12	2.40	0.41
Peace committees promote national healing, reconciliation and cohesion among various communities	53	62	21	11	7	2.07	0.64

From the findings on the role of peace development committee in enhancing peaceful co-existence among the pastoral communities, the study found that majority of the respondents agreed that peace committees are very critical in resolving issues and challenges facing security at grass root levels as shown by mean of 1.9. Peace committees promote national healing,

reconciliation and cohesion among various communities as shown by the mean of 2.07. Peace committees should therefore be facilitated since they are well informed in making decisions that affect community as shown by mean of 2.21. Peace committees provide the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties as shown by the mean of 2.4.

4.5.5 Level of agreement with statements on Disarmaments in enhancing peaceful co-existence among the pastoral communities

The table 4.16 shows the findings of the level of agreements with statements regarding Disarmaments in enhancing peaceful co-existence among the pastoral communities.

Table 4.16: Disarmaments in enhancing peaceful co-existence among the pastoral communities

	① Strongly Agree	② Agree	③ Moderately Agree	④ Disagree	⑤ Strongly Disagree	Mean	Standard Deviation
It's a major approach to "keeping law and order"	48	54	31	14	7	2.21	0.53
Involves Human rights violations and brutality of security agencies	13	19	41	49	32	3.44	0.38
Helps in the reduction of destruction by preventing deaths and injuries to human beings and animals	42	47	37	17	11	2.40	0.41
It helps in promoting negotiated resolutions	37	46	41	19	11	2.49	0.39

From the findings on the level of agreement with statements on disarmaments in enhancing peaceful co-existence among the pastoral communities, the study found that majority of the respondents indicated that it's a major approach to "keeping law and order" as shown by mean of 2.21. Disarmament helps in the reduction of destruction by preventing deaths and injuries to human beings and animals as shown by the mean of 2.4. Disarmament helps in promoting

negotiated resolutions as shown by mean of 2.49 and that disarmament involves Human rights violations and brutality of security agencies as shown by the mean of 3.44.

4.5.6 Level of agreement with statements on Traditional Conflict Resolution Strategies

The table 4.17 shows the findings of the level of agreements with statements regarding traditional conflict resolution strategies in Wajir County.

Table 4.17: Traditional Conflict Resolution Strategies

	① Strongly Agree	② Agree	③ Moderately Agree	④ Disagree	⑤ Strongly Disagree	Mean	Standard Deviation
Pastoral communities in the countryside do not trust the government-appointed court system	12	18	27	52	45	3.65	0.44
It is easily accessible and inexpensive	51	57	26	13	7	2.14	0.57
Transmitted through oral tradition to all members of the society in the form of proverbs, epics, legends, songs, and blessings	43	46	31	21	14	2.48	0.35
Allow local officials to maintain positive relationships with people with whom they have ongoing contacts	54	61	23	12	4	2.03	0.65

From the findings on the level of agreement with statements on traditional conflict resolution strategies, the study found that majority of the respondents that traditional conflict resolution strategies allow local officials to maintain positive relationships with people with whom they have ongoing contacts as shown by mean of 2.03, traditional conflict resolution strategies is easily accessible and inexpensive as shown by the mean of 2.14. Traditional conflict resolution strategies is transmitted through oral tradition to all members of the society in the form of proverbs, epics, legends, songs, and blessings as shown by mean of 2.48 and that pastoral communities in the countryside do not trust the government-appointed court system as shown by the mean of 3.65.

4.5.7 Level of agreement with statements on Poverty reduction, inequality and marginalization

The table 4.18 shows the findings of the level of agreements with statements regarding poverty reduction, inequality and marginalization in Wajir County.

Table 4.18: Poverty reduction, inequality and marginalization

	① Strongly Agree	② Agree	③ Moderately Agree	④ Disagree	⑤ Strongly Disagree	Mean	Standard Deviation
unemployment and general idleness has been blamed for violent inter-ethnic conflict	56	60	17	13	8	2.07	0.64
provision of water, education, sanitation and food security projects play a crucial role in inter-ethnic conflict resolution	60	63	16	9	6	1.95	0.73
Poverty and marginalization is a major reasons for violence	69	61	15	7	2	1.78	0.81
initiating sustainable livelihoods through small scale business alternatives can reduce the pastoralists' dependency on cattle can reduce conflict	63	65	16	6	4	1.85	0.79

From the findings on the level of agreement with statements on Poverty, inequality and marginalization majority of the respondents indicated that Poverty, inequality and marginalization is a major reasons for violence as shown by mean of 1.78, initiating sustainable livelihoods through small scale business alternatives can reduce the pastoralists' dependency on cattle can reduce conflict as shown by the mean of 1.85. Provision of water, education, sanitation and food security projects play a crucial role in inter-ethnic conflict resolution as shown by mean of 1.95 and that unemployment and general idleness has been blamed for violent inter-ethnic conflict as shown by the mean of 2.07.

4.6 Regression Analysis

In this study, a multiple regression analysis was conducted to test the influence among predictor variables. The research used statistical package for social sciences (SPSS V 20) to code, enter and compute the measurements of the multiple regressions.

Correlation

From the table 4.19, R is the correlation coefficient which shows the relationship between the study variables, from the findings shown in the table below there was a strong positive relationship between the study variables as shown by R 0.887 at 5% significance level. The Adjusted R squared is coefficient of determination which tells us the variation in the dependent variable due to changes in the independent variable, from the findings in the table below the value of adjusted R squared was 0.752 an indication that there was variation of 75% on peaceful co-existence due to changes in peace development committees, disarmaments, traditional conflict resolution strategy and poverty reduction at 95% confidence interval . This is an indication that 75% of the changes in peaceful co-existence could be accounted for by the independent variables.

Table 19: Regression Analysis Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.887	.787	.752	.26548

From the table 4.19, the processed data, which is the population parameters, had a significance level of 2.6% which shows that the data is ideal for making a conclusion on the population's parameter as the value of significance (p-value) is less than 5%. The F critical at 5% level of significance, 4 d.f, 34 d.f was 2.65, while F computed was 3.524, since F calculated is greater than the F critical (value = 2.65), this shows that the overall model was significant.

Table 4.20: Analysis of Variance Table

Model	Sum of Squares	df	Mean Square	F	Sig.	Model
						1
	Regression	3.256	4	0.814	3.524	
	Residual	7.854	34	0.231		
	Total	11.11	38			

From the regression equation below it was found that holding peace development committees, disarmaments, traditional conflict resolution strategy and poverty reduction to a constant zero, peaceful co - existence will be 0.410, a unit increase in peace development committees would lead to increase to peaceful co – existence by 0.316 units, a unit increase in disarmaments would lead to increase in peaceful co -existence by 0.325 units, a unit increase in traditional conflict resolution strategy would lead to increase in peaceful co -existence by 0.397 units and a unit increase in peaceful co - existence would lead to increase in peaceful co -existence by 0.297 units.

At 5% level of significance and 95% level of confidence peace development committees had a 0.018 level of significance; disarmaments had a 0.026 level of significance, traditional conflict resolution strategy had a 0.033 level of significance while poverty reduction 0.031 level of significance hence the most significant factor is intrinsic rewards. All the variables were significant ($p < 0.05$).

Table 4.21: Coefficients Table

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.410	.440		1.209	.000
	peace development committees	.316	.129	.026	2.205	.018
	disarmaments	.325	.112	.152	1.121	.026
	Traditional conflict resolution strategies	.397	.125	.262	1.971	.033
	Poverty reduction	.297	.185	.183	1.488	.031

$$Y = 0.410 + 0.316 X_1 + 0.325 X_2 + 0.397 X_3 + 0.297 X_4$$

CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

From the analysis and data collected, the following discussions, conclusion and recommendations were made. The responses were based on the objectives of the study. The purpose this study was to analyze the factors influencing peaceful co-Existence among The Pastoral Communities in Wajir County.

5.2 Summary of the findings

On the main cause of conflict in the region, the study found that majority of the respondents indicated that poor government policies and programs was the main cause of conflict represented by 42.86%, 37.01% indicated regional instability was the main cause of conflict, 20.13% indicated climatic condition was the main cause of conflict. This is an indication that poor government policies and programs was the main cause of conflict. The study also found that in many occasions the government is reluctant to respond to violence and it only acts when the violence activities are brought the media. The sluggishness of the governments leads to death of people and loss of property. The study also found that lack of effective administrative control in the area, allows raiders to organize and carry out livestock raids with relative impunity as represented by mean of 1.97. When the government use weapon to control cattle raiding, raiders have tended to acquire sophisticated weapons to counter those of the government security forces as shown by the mean of 2.17. Interaction with the state plays an important role in the creation of ethnic/tribal identities which eventually become faultiness for conflict as shown by mean of 2.21 while majority of the respondents disagreed that loss of animals during droughts provides a justification for carrying out raids against other communities as shown by the mean of 4.03.

On the main effect of conflict in Wajir County, the study found that most of the respondents represented by 39.61% indicated that loss of human lives is the main effect of conflict, 29.87% indicated loss of livestock as the main effect of conflict, 18.18% of the respondents indicated that insecurity is the main effect of conflict while 12.34% indicated loss of homes and property is the main effect of conflict. This is an indication that loss of human lives is the main effect of conflicts. The study found that majority of the respondents agreed that watering points are a source of conflict particularly during dry periods as shown by mean of 1.97. The effect of raiding

on human well-being is the loss of lives and injuries caused during the raids as shown by the mean of 2.24. That lack of secure markets limits the ability of the pastoralists to sell livestock prior to or during dry periods and hence contributes to food insecurity as shown by mean of 2.33 while losing livestock also goes hand-in-hand with the loss of societal recognition as shown by the mean of 2.49.

On the factors influencing peaceful co-existence majority of the respondents represented by 63.64% indicated that peace building committees existed in the region whereas 36.36% of the respondents indicated there were no peace building committees in the region, this is an indication that peace building committees existed in the region. The study also found out that the majority of the respondents represented by 55.84% indicated that there are no enough peace building programs carried out to promote peaceful coexistence among communities whereas 44.16% of the respondents indicated there are enough peace building programs carried out to promote peaceful coexistence among communities, this is an indication that there is need to increase peace building programs to promote peaceful coexistence among communities. On the most immediate institution that responds to resolve conflict whenever it occurs, it is clear that most of the respondents represented by 37.66% indicated civil Society/ NGO, 29.87% of the respondents indicated government, 20.13% indicated elders whereas 12.34% of the respondents indicated religious groups, this is an indication that the most immediate institution that responds to resolve conflict was the civil society/NGOs.

The study also found that peace committees are very critical in resolving issues and challenges facing security at grass root levels, peace committees face similar challenges of funding and logistical support, effectiveness of peace committee in conflict management and peace building has been dwindling with minimal success registered in counties that embarked on rolling out the program, though guidelines have been in place to provide impetus for peace building and conflict management processes, the Kenyan government is still reluctant in fast tracking the development of National Policy on peace building and conflict management. The study also found that peace committees promote national healing, reconciliation and cohesion among various communities. Peace committees should be facilitated since they are well informed in making decisions that affect community and that peace committees provide the best practices in not only mitigating

against potential conflicts but also in promoting dialogue among contending parties. The study also found out that peaceful co-existence among the pastoral communities is a major approach to “keeping law and order” as ,disarmament helps in the reduction of destruction by preventing deaths and injuries to human beings and animals, disarmament helps in promoting negotiated resolutions and that disarmament involves Human rights violations and brutality of security agencies.

The study also found out that traditional conflict resolution strategies allow local officials to maintain positive relationships with people with whom they have ongoing contacts, traditional conflict resolution strategies is easily accessible and inexpensive , traditional conflict resolution strategies is transmitted through oral tradition to all members of the society in the form of proverbs, epics, legends, songs, and blessings and that pastoral communities in the countryside do not trust the government-appointed court system. The study finally found out that poverty, inequality and marginalization is a major reason for violence, initiating sustainable livelihoods through small scale business alternatives can reduce the pastoralists’ dependency on cattle can reduce conflict, provision of water, education, sanitation and food security projects play a crucial role in inter-ethnic conflict resolution and that unemployment and general idleness has been blamed for violent inter-ethnic conflict.

5.3 Discussion of the Findings

The study found that peace committees are very critical in resolving issues. The study also found that peace committees promote national healing, reconciliation and cohesion among various communities. Peace committees should be facilitated since they are well informed in making decisions that affect community and that peace committees provide the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties. The study also found out that peaceful co-existence among the pastoral communities is a major approach to “keeping law and order” as ,disarmament helps in the reduction of destruction by preventing deaths and injuries to human beings and animals, disarmament helps in promoting negotiated resolutions and that disarmament involves Human rights violations and brutality of security agencies, this was in agreement with Galtung, (1975) and Boutros- Ghali, (1992) who stated that peacemaking implies negotiation of a cease fire or an accord that brings hostilities to an end. Ndegwa (2001), the participation of women in peace-building efforts in Wajir was

critical to the success of WPDC which led to the cessation of hostilities, the formation of a multi-stakeholder Rapid Response Team to monitor and respond to cases of violence.

The study found out that disarmament helps in the reduction of destruction by preventing deaths and injuries to human beings and animals, disarmament helps in promoting negotiated resolutions and that disarmament involves Human rights violations and brutality of security agencies. Wepundi et al (2011), claim that pastoralist communities in the North of Kenya have experienced over 100 disarmament exercises over the last 100 years. Kopel et al (2006) and Palmer & Allan (2010), however, proponents of disarmaments (IGAD 2007) argue that disarmament helps in the reduction of destruction by preventing deaths and injuries to human beings and animals that would have occurred due to possession of weapons.

The study also found out that traditional conflict resolution strategies allow local officials to maintain positive relationships with people with whom they have ongoing contacts, traditional conflict resolution strategies is easily accessible and inexpensive, traditional conflict resolution strategies is transmitted through oral tradition to all members of the society in the form of proverbs, epics, legends, songs, and blessings and that pastoral communities in the countryside do not trust the government-appointed court system. Masinde et al (2004) stated that the use of traditional peace building mechanisms has also often taken the form of compensation and fines to settle disputes and avert cases of retaliation among the Pokot, Samburu or Turkana community members. Masinde et al (2004) have documented inter-community agreements on compensation when lives are lost or cattle are stolen due to cattle rustling. Traditional conflict-resolution systems play a significant role in peace-building among pastoralist communities in Kenya.

The study finally found out that poverty, inequality and marginalization is a major reason for violence, initiating sustainable livelihoods through small scale business alternatives can reduce the pastoralists' dependency on cattle can reduce conflict, provision of water, education, sanitation and food security projects play a crucial role in inter-ethnic conflict resolution and that unemployment and general idleness has been blamed for violent inter-ethnic conflict. This was in agreement with Chikwanha (2007) who stated that poverty, inequality and marginalization is a major reason for violence, initiating sustainable livelihoods through small

scale business alternatives can reduce conflict. Weiss (2004) documented several efforts by different stakeholders working among the Pokot and the Samburu these include government initiatives such as the Arid Lands Resource Management Project (ALRMP) a project implemented in the larger Northern Kenya and funded by the World Bank with a view to enhancing peace building by focusing on environmental resource management, gender inequalities

5.3 Conclusion

The study concludes that poor government policies and programs was the main cause of conflict, that in many occasions the government is reluctant to respond to violence and it only acts when the violence activities are brought the media. The sluggishness of the governments leads to death of people and loss of property. Also the lack of effective administrative control in the area, allows raiders to organize and carry out livestock raids with relative impunity. The study also concludes that loss of human lives is the main effect of conflicts, that watering points are the main source of conflict particularly during dry periods. Also peace building committees existed in Wajir County but there are no enough peace building programs carried out to promote peaceful coexistence among communities. Also the most immediate institution that responds to resolve conflict was the civil society/NGOs, that peace committees are very critical in resolving issues and challenges facing security at grass root levels but face challenges of funding and logistical support.

Finally the study concludes that peace committees promote national healing, reconciliation and cohesion among various communities. Peace committees should be facilitated since they are well informed in making decisions that affect community peace committees promote national healing, reconciliation and cohesion among various communities and that they should be facilitated since they are well informed in making decisions that affect community and that peace committees provide the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties. Traditional conflict resolution strategies allow local officials to maintain positive relationships with people with whom they have ongoing contacts and that poverty, inequality and marginalization is a major reason for violence, initiating sustainable livelihoods through small scale business alternatives can reduce the pastoralists' dependency on cattle can reduce conflict.

5.4 Recommendations

This study therefore recommends that peace resolution initiate such as meeting people in churches and launching peace campaigns should be adopted in the peace preaching process. This would play a significant role in creating awareness of peace initiatives. Organisations should use vehicles such as trailers and even hold public meetings and renew the committee's mode of doing things.

The county government should emphasize much on having local barazas whereby all the stakeholders in the district can fully participate giving their opinion in regard to peace process and train everyone to be a peacemakers. Continuous monthly meetings and barazas by chiefs and assistant chiefs so that mwananchi could know that there is a government which is responsible. There should also be equal distribution of wealth and resources and a lot of transparency in sharing the resources despite ethnicity especially at this time of devolution in the county.

Individuals should also be taken for tours in other counties to learn more about peace building and the government should recognize peace representatives and pay them salaries. The financial status should be boosted to cater for their transport and enable them buy and institute things like banner which play a significant role in peace building and also enable them reach out to people in their peace campaign mission.

5.5 suggestion for further studies

There is need for studies to be carried in the following areas.

1. Role of education in conflicts resolutions among the pastoral communities
2. The influence of Non-governmental organizations aid on ethnic conflicts among the pastoralists of Kenya.
3. A similar study should be carried out in other violent conflicts prone regions

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**APPENDIX: LETTER OF INTRODUCTION AND RESEARCH PERMIT
QUESTIONNAIRE**

This questionnaire is designed to collect data on the effect of conflict among pastrolist communities with reference to Wajir west sub County. The data shall be used for academic purpose only and it will be treated with confidentiality it deserves. The respondents are highly encouraged and persuaded to respond to the statements in this questionnaire in the most truthful and objected way possible. Your participation in facilitating this study will be highly appreciated.

Kindly ticks in the space provided with the correct answer or supply the required information where, required, please specify and elaborate.

Part A: demographic information

1. Please indicate your gender

Female []

Male []

2. Indicate your age bracket

20 and below []

21-30 yrs []

31-40 yrs []

41-50 yrs []

51 and above []

3. State your highest level of education

Primary level []

Secondary level []

College []

University []

Postgraduate []

Part B

To complete the questionnaires read and then rate each statement according to the following scale:

- 1 -Strongly agree
- 2 -Agree
- 3 – Moderately agree
- 4 -Disagree
- 5 -Strongly Disagree

SECTION B: Causes of Conflict

- 4. What is the main cause of conflict in your region?

- 5. Which of the following is the main cause of conflict in your region?

Climatic condition []

Poor government policies and programs []

Regional Instability []

- 6. Do you think the government is doing enough to stop violence in Wajir County

- 7. What is your level of agreement with the following statements?

Attribute	1	2	3	4	5
The loss of animals during droughts provides a justification for carrying out raids against other communities					
Interaction with the state plays an important role in the creation of ethnic/tribal identities which eventually become faultiness for conflict					

When the government use weapon to control cattle raiding, raiders have tended to acquire sophisticated weapons to counter those of the government security forces					
Lack of effective administrative control in the area, allows raiders to organize and carry out livestock raids with relative impunity					

Section B: Effect of Conflict

8. In your opinion, what is the main effect of conflict in Wajir County?

9. Which of the following is the main effect of conflict in Wajir County?

Loss of human lives []

Loss of livestock []

Loss of homes and property []

Insecurity []

10. What is your level of agreement with the following statements?

	1	2	3	4	5
The effect of raiding on human well-being is the loss of lives and injuries caused during the raids					
Watering points are a source of conflict particularly during dry periods					
losing livestock also goes hand-in-hand with the loss of societal recognition					
The lack of secure markets limits the ability of the pastoralists to sell livestock prior to or during dry periods and hence contributes to food insecurity					

SECTION C: FACTORS INFLUENCING PEACEFUL CO-EXISTENCE AMONG PASTORALIST COMMUNITIES

11. Are there peace building committees in your region?

Yes [] No []

12. If yes have enough peace building programs been carried out to promote peaceful coexistence among communities?

13. Which is the most immediate institution that responds to resolve conflict whenever it occurs?

Government []

Civil Society/ NGO []

Religious Group []

Elders []

14. What is your level of agreement with the following statements?

	1	2	3	4	5
Peace committees are very critical in resolving issues and challenges facing security at grass root levels					
Effectiveness of peace committee in conflict management and peace building has been dwindling with minimal success registered in counties that embarked on rolling out the program					
In Kenya, peace committees face similar challenges of funding and logistical support					
Though guidelines have been in place to provide impetus for peace building and conflict management processes, the Kenyan government is still reluctant in fast tracking the development of National Policy on peace building and conflict management					

15. What is your level of agreement with the following statements on role of peace development committee in enhancing peaceful co-existence among the pastoral communities?

	1	2	3	4	5
peace committees are very critical in resolving issues and challenges facing security at grass root levels					
should therefore be facilitated since they are well informed in making decisions that affect community					
provided the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties					
promote national healing, reconciliation and cohesion among various communities					

15. What is your level of agreement with the following statements on Disarmaments in enhancing peaceful co-existence among the pastoral communities?

	1	2	3	4	5
It's a major approach to "keeping law and order"					
Involves Human rights violations and brutality of security agencies					
helps in the reduction of destruction by preventing deaths and injuries to human beings and animals					
it helps in promoting negotiated resolutions					

16. What is your level of agreement with the following statements on Traditional Conflict Resolution in enhancing peaceful co-existence among the pastoral communities?

	1	2	3	4	5
pastoral communities in the countryside do not trust the government-appointed court system					
It is easily accessible and inexpensive					
Transmitted through oral tradition to all members of the society in the form of proverbs, epics, legends, songs, and blessings					
Allow local officials to maintain positive relationships with people with whom they have ongoing contacts					

17. What is your level of agreement with the following statements on Addressing Poverty reduction , inequality and marginalization in enhancing peaceful co-existence among the pastoral communities?

	1	2	3	4	5
unemployment and general idleness has been blamed for violent inter-ethnic conflict					
provision of water, education, sanitation and food security projects play a crucial role in inter-ethnic conflict resolution					
Poverty and marginalization is a major reasons for violence					
initiating sustainable livelihoods through small scale business alternatives and to reduce the pastoralists' dependency on cattle can reduce conflict					

Thank you for your time.