

**FACTORS INFLUENCING PEACEFUL CO-EXISTENCE  
AMONG THE COMMUNITIES KIMININI SUB COUNTY  
KENYA**

**BY  
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**A Research Project Report Submitted in Partial Fulfillment of the  
Requirement for the Award of Degree of Master of Arts in Peace  
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## **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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## **DEDICATION**

This project report is dedicated to my dear mother Teresa Nasambu, my beloved husband Moses Wekesa, my four daughters Diane, Miriam, Anne and Gertrude, my five sons Japheth, Frank, Godwin, Davy and Arthur. They have been of great inspiration and always came in for support whenever I got stuck.

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## ABSTRACT

The study sought to investigate Factors Affecting Peaceful co-existence among communities in Kiminini Sub-County. It went wide to find factors that affected peaceful co-existence in both negative and positive ways. The study population was 390 residents comprising the Regional administration officers (DC, DOs, Chiefs and Sub-Chiefs), Religious leaders, senior security personnel (OCS, OCPD), Chairpersons of Self Help 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 161 respondents comprising of 125 local residents, 10 Regional administration officers, 7 senior security officers, 9 Chairpersons and 10 Religious leaders. Quantitative data from questionnaires was analyzed through 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 political incitement was the main cause of conflict, that illiberal and illiterate people provided a leeway for politicians to incite them for their own political benefits which led to violence that left many people injured and others dead which was the main effect of conflict in Kiminini Sub-county. This affected peace negatively. The study also concluded that poverty, inequality and marginalization were the major reasons for violence. From the study, it's concluded that initiating sustainable livelihoods through small scale business absorbs most idle and unemployed youth hence a reduced number of youth who can be incited. It also helps curb unemployment and general idleness which has been blamed for violent inter-ethnic conflict. The study also concluded that religious societies, self help groups and poverty reduction initiatives were the major factors that promoted peaceful co-existence among communities in Kiminini sub-county.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the study

Over the years, communities have endured frequent conflicts over ethnic supremacy; it may be attributed to increased competition for minimal resources and power. Kiminini Sub County is a cosmopolitan society but people still hold to their ethnic consciousness which triggers inter-group conflicts. Indigenous conflict resolution was normally based on consensus. A number of scholars have described these conflict resolution processes as Peace building 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).

The effects of conflict among people and communities can be both direct and indirect. Indirectly, conflict contributes to loss of trust and confidence among affected people (Bett 2009). The direct effect of conflict can be both positive (for the benefitted party) and negative (for the disadvantaged party)

In various parts of Africa from the colonial era, Western intervention programs 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; Tuso, 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 Kiminnini Sub County**

Kiminini sub-county is a cosmopolitan region occupied by nearly all tribes of Kenya and even foreigners from Asia, Europe and America. Crop farming is a major economic production strategy in which people mainly plant maize. Kiminini sub- County is a populous region holding 234991 people on a land of surface area of 341km<sup>2</sup>.

In Kiminini Sub-county, the history of conflicts among its inhabitants dates back to 1992.

In the broadest sense, conflict can be defined here as forceful interaction as a result of opposing views. As the inhabitants are from different ethnical background and the major economic activity being crop farming, the conflicts are predominantly about ethnic rivalry, farming and its related productive asset - land.

## **1.2 Statement of the problem**

Conflicts among the inhabitants of Kiminini sub- County are largely caused by competition over political incitements. Other causes of conflicts include historical rivalry, deep-seated cultural values, land issues, ethnic rivalry, and idleness amongst the youth and more recently proliferation of illicit arms (USAID, 2005). Many studies on cosmopolitan community relations 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 Organization (SNV), Oxfam GB, the Catholic Church through its Peace and Justice Commission, the Africa Inland Church (AIC), Action Aid, NCKK, Practical Action (formerly ITDG-EA), ACTED have implemented series of conflict resolution projects among communities in Kenya, violent conflict persists. Thus this study envisions filling this research gap by investigating the factors influencing community conflict in Kiminini Sub-county.

## **1.3 Purpose of the study**

The aim of the study was to investigate factors influencing community conflict in Kiminini sub-county.

#### **1.4 Objectives of the study**

- i. Determine how Self Help Groups enhance peaceful co-existence among in communities in Kiminini Sub-county
- ii. To explore how Religious societies influence peaceful co-existence among in communities in Kiminini Sub-county
- iii. To Assess how addressing poverty Reduction influences peaceful co-existence among in communities in Kiminini Sub-county
- iv. To assess the effects of political incitement on peaceful co-existence among in communities in Kiminini Sub-county.
- v. To assess the effects of ethnic rivalry on peaceful co-existence among in communities in Kiminini Sub-county.

#### **1.5 Research questions**

- i. How do self-help groups enhance peaceful co-existence among the inhabitants of Kiminini sub-county?
- ii. How do Religious societies influence peaceful co-existence among the inhabitants of Kiminini sub-county?
- iii. How does addressing poverty reduction influence peaceful co-existence among the inhabitants of Kiminini sub-county?
- iv. How does political incitement affect peaceful co-existence among in communities in Kiminini Sub-county?

- v. How does ethnic rivalry affect peaceful co-existence among in communities in Kiminini Sub-county?

### **1.6 Significance of the Study**

The findings and recommendations in this research study will help non state organizations which preach 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 in conflict matters to make more effective and efficient polices. This is because it will provide them with an opportunity to evaluate their existing conflict policies and identify weakness thus improving their existing policies on conflict prevention.

Last, other researchers will also benefit from this study given that the findings there in will provide them with relevant materials to use as reference in their future researches and provide them with a deeper understanding of conflict among the inhabitants of Kiminini sub-county.

### **1.7 Limitation**

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 inhabitants of Kiminini Sub-county, Kenya. The study was carried out within a period of one month. The study population was 390 residents comprising the Provincial administration officers (DCs, DOs, Chiefs and Sub-chiefs), Chairpersons of self help groups, senior security personnel (OCS, OCPD), Religious leaders, and Leaders of 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.

The study was limited by time factor. The research overcame this limitation by just focusing on Kiminini Sub-county only.

### **1.8 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.

### **1.9 Definition of significant terms**

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

**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

**Haves-** the rich/well off in the society

### **1.10. 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 Self help groups enhance peaceful co-existence among the inhabitants of Kiminini Sub-County, To explore how religious societies influence peaceful co-existence among the inhabitants of Kiminini Sub-County and Asses how addressing poverty Reduction n influence peaceful co-existence among the inhabitants of Kiminini 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**

### **LITRATURE 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 among societies. It revolved around these variables; roles of religious societies, self help groups and addressing poverty reduction and their influence on peaceful co-existence among the inhabitants of Kiminini sub-county.

#### **2.1 Causes of Conflict**

Various forms of cosmopolitan Systems react differently to changes in the political and economic situations. Human conflict dates as back as the time of the origin of humanity. Historically, based on the Biblical theory of the origin of man, the first death in human race was caused by a personal conflict in Cain who felt that the favor Abel had before God should have been given to him thus killing his brother.(Genesis 4:1-8)

There are various causes of conflict. The study researcher sought the literature review of several causes of conflict:

##### **2.1.1 Ethnical rivalry**

Any society gives resources and opportunities freely at anybody's dispersal. But as it is in nature that human beings compete, there lacks equal sharing of these resources and opportunities. The strong amass more while the weakest lack and this naturally enslaves the weak to the wish of the strong if they have to survive (Godwin 2009). Human beings

who share same characteristics especially lingual characteristics believe to originate from the same ancestry hence exhibit brotherly associations. It is to this that the strong will share their larger possessions with those from their ethnic groups while those who lack remain poor mostly as a community. The struggle persists as the haves struggle to retain what they got while the have-nots struggle to take it from them. (Marcial E. Lazar 1989)

While addressing ethnic completion in Chicago in an article in *The People's Daily* David G. Roth (1990) says: ethnic competition is inevitable, but ethnic conflict left unchecked is devastating for the city. Struggles between ethnic groups such as those pitting Blacks against Jews increase tension. And as we confront the loss of congressional seat, our city is facing explosive remap fight between those who want to hold to what they've got Blacks, Jews, Poles and Italians – and those who want a piece of the action –Asians and Latinos.

Vincenot (2012) addresses an ethnic conflict in Kenya that occurred in 1992 through an article in *The Drum*; 500 people were killed and another 75,000 displaced in the Rift Valley province with the town of Molo being an epicenter of the violence. The conflict was between the Kalenjin and Kikuyu communities with land ownership as one of the key reasons for the conflict.

In 2012-2013, there was ethnic violence among the Orma and Pokomo group in the Tana-River district who have historically fought over grazing, farm land and water (Wafula Caroline, 2014)

### **2.1.2 Political incitement**

Political leader are often valued as heroes and heroines in the society.

Some political leaders often take advantage of the crowds following them to partake their own political interests. The illiterate, mostly, are the less liberal and often act according to the directives given by the political leaders whether publicly or secretively. Also, the poor take steps to act in line with the leaders' directives in order to receive casual handouts.

In Kenya, cases of hate speech and political incitement have greatly affected peace and development in the country. In 2007/2008 the country experienced violence brooded from political bases. This has increased rifts between ethnic groups which has greatly affected ethnical relations and peaceful co-existence.

Pruner (1995) assessed the Burundian crisis as struggle for power in terms of ethno-political confrontation.

## **2.2 Factors influencing peaceful co-existence**

Factors influencing peaceful co-existence among communities range from presence of self help groups, influence from religious societies and promotion of income generation activities to fill the unemployment

### **2.2.1 Poverty reduction and peaceful co-existence among communities.**

Poverty, inequality and marginalization have been pinpointed by many scholars as one of the major reasons for violence among communities in Kenya (Weiss2004, Chikwanha

2007, Buchanan-Smith & Lind 2005, Ekuam 2006, Sambanis 2004, Theisen 2010). Consequently efforts of 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 Kenya at large. 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. 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 (2004) in his 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 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).

### **2.2.2 Self-help groups and peaceful co-existence among communities**

Self-help groups are groups of people (mostly comprise of local youth and women) who come together with a common interest of developing their social-economic standards. Many scholars have studied the role of these groups in promoting peace and combating ethnic rivalry.

The objectives of self-help groups differ but the common among all self help groups are: providing an avenue where ideas, activities and information can be shared on a Membership Map through meetings and regular events, to capture the expertise of members on various issues in social-economic building; offers members collective influence and experience to support social-economic building, help address major causes of human suffering and promote the shared interests of humanity. Self-help groups' journey began with a phased, grassroots education program with the following goals in mind:

Run self-awareness programs and activities to improve social-economic standards

Run educational programs & activities to stimulate greater cultural awareness & appreciation for peace among the general public.

Promote consciousness through organizing high-profile events & campaigns.

Maximize efficiency & provide linkages from local and international organizations by developing a virtual & physical center of convergence to promote the 'Culture of Self-reliance and peaceful co-existence.

Instill a desire in individuals to lend a helping hand to the poor or those in need, and assist them find a quality way to get income to and be self-sufficient.

Most self-help groups' Programmes promote a culture of peace and are essentially transformative. They cultivate the knowledge base, skills, attitudes and values that seek to transform people's mindset, attitude and behaviors that in the first place have created or exacerbated violent conflicts. It seeks such transformation by building awareness and understanding; developing concern and challenging personal and social action that will enable people to live relate and create conditions and systems that actualize non-violence, justice, environmental care, improved living standards and economic growth. Betty Reardon (1988) says that peace has important social purpose. It seeks to transform the present human conditions by "changing social structures and patterns of thought that have created it". In Caberado (2002) it is stated that the main purpose of Self Help groups are the elimination of poverty, the rejection of violence and improve peace.

### **2.2.3 Religious societies and peaceful co-existence among communities**

Religious leaders and societies have had a unique leverage for promoting peace and reconciliation among parties, including an ability to rehumanize situations that have been dehumanized over the course of protracted conflict. They hold credibility statures as trusted institutions and those with ability to respect set values. Religious societies are crowned with the capability to mobilize community, nation and international support for a peace process (David R. Smock, USIP 2004)

Hizkias Assefa (1990) emphasizes on the commendable role of religious leaders as assets of peace making. “Bringing the spiritual dimension into the peacemaking process can create access to the more deep-seated, affective base of the parties’ behavior, enabling them to examine critically their own attitudes and actions. People’s conflict behavior is often based on more emotional considerations and thus may not be changed simply by rational negotiation processes and subsequent agreements. Cognitive decisions and commitments” He argues, “do not necessarily translate into feelings and actions.”

On the Israel/Palestine conflict, Rabbi Michael Melchior (minister for Jewish Diaspora affairs in the Israeli Cabinet 2000) commended that all previous peace plans lacked religious legitimization. Partly for this reason, key Jewish, Muslim, and Christian leaders from Israel and Palestine joined forces to promote a religious approach to peace. The effort commenced at the very beginning of the second Intifada in 2000. These leaders, including a chief rabbi from Israel, the most important Palestinian sheikh, and the Latin patriarch in Jerusalem, gathered in Alexandria, Egypt in January 2002. The goal was to work out a joint commitment to promote peace, and to oppose violence and terror.

**2.4 Theoretical Perspectives; primordial’s 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; primordial’s approach, Institutional Approach, Political Entrepreneurs Approach and Competition over Resources Approach.

The primordial's 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. 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 24 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 that 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.

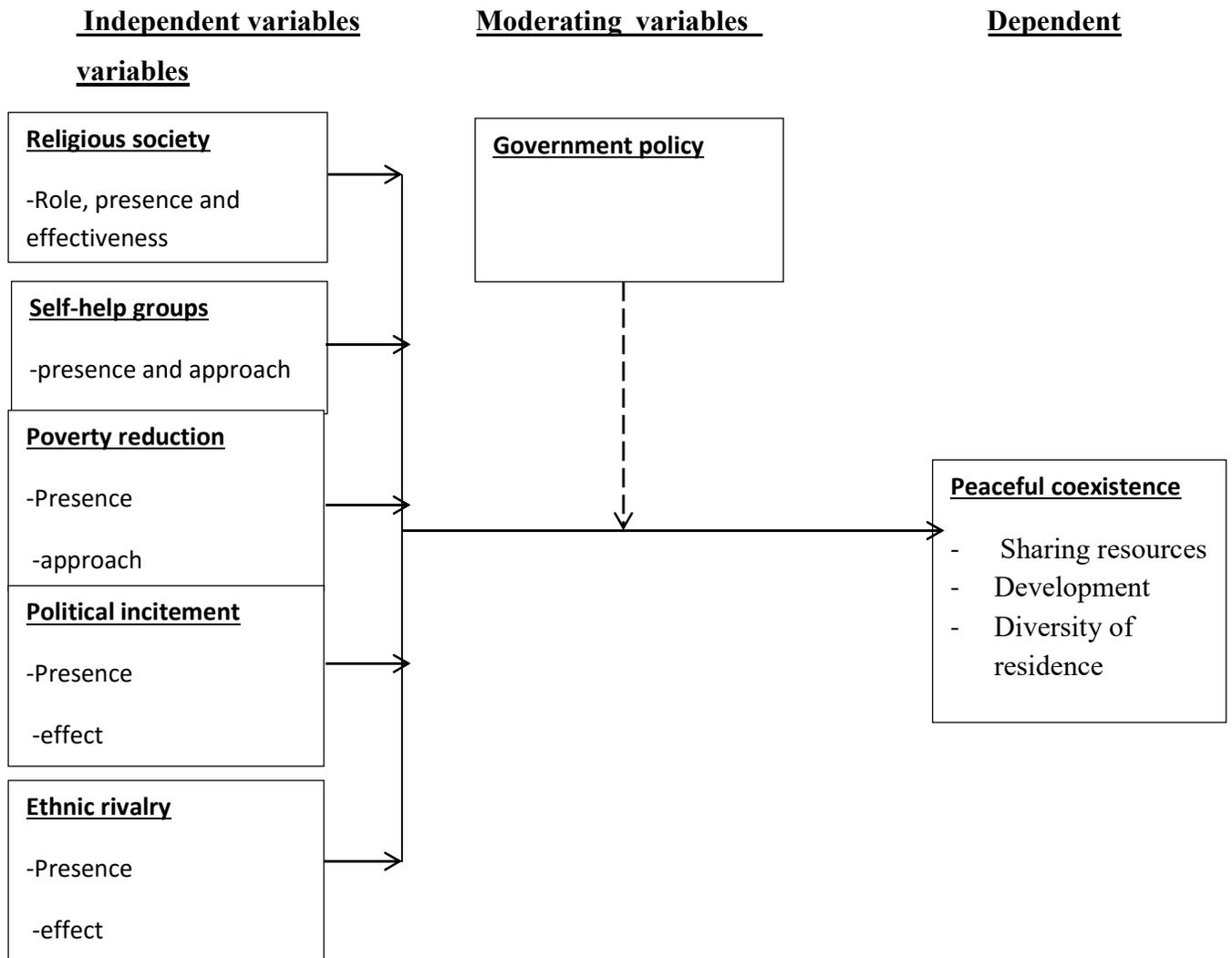
Political mobilization of ethnic identities results in ethnic intolerance and competition over resources and rights – which, if unresolved, can lead to a violent conflict. When resources are scarce, it is easier for political entrepreneurs to capitalize on the conflict potential of ethnicity. As described by Organization for Economic Cooperation and Development (OECD 2001) and 25 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)

## 2.4 Conceptual Framework



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter describes the research design that was used, the area that was studied, the population that was studied, and the methods that were adopted to collect and analyze data of the study. It also presents the approaches that were used in determining the validity and reliability of research instruments, data analysis and ethical considerations.

#### **3.2 Research Design**

Research design is a comprehensive master plan of the research study to be undertaken, giving a general statement on the methods to be used. The function of a research design is to ensure that requisite data in accordance with the problem at hand is collected accurately and economically.

Mugenda (1999) describes research design as an understanding of conditions for collection and analysis of data in a way that combines their relationships with the research to the economy of procedures. Mugenda (1999) suggests that research design deals with the detailing of procedures that will be adopted to carry out the research study. This study will employ a descriptive research design. Mugenda (1999) defines descriptive research as a process of collecting data in order to answer questions concerning the current status of the study subject.

### **3.3 Target population**

Hair, (2003) defines population as an identifiable total group or aggregation of elements (people) that are of interest to a researcher and pertinent to the specified information problem. This includes defining the population from which our sample is drawn.

The target population of this study consists of 300 residents of Kiminini Sub- County. The target population will also include 12 Self Help Group chairpersons, 50 religious leaders, 12 senior security officers, District Commissioner, 16 Regional Administrators (DC, Dos, Chiefs, Sub-chiefs).

### **3.4 Sample size and sampling procedures**

A sample is a subsection of population that is chosen in such a way that their characteristics reflect those of a group from which they were chosen (Henn, Weinstein and Ford, 2006). The study used stratified random sampling technique to select a sample of residents of Kiminini Sub-County. Chairpersons of Self Help Groups, senior security officers and religious leaders were purposively sampled. According to Oso and Onen (2005), purposive sampling starts with a purpose in mind and the sample is thus selected to include people of interest and exclude those who do not suit the purpose. This method was therefore suitable in selecting suitable Chairpersons of Self Help Groups, senior security officers and religious leaders with experience about the area they lead. Saunders and Thornhill (2003) also posited that purposeful sampling is useful when one want to access a particular subset of people. They also indicated that when the desired population for the study is rare or very difficult to locate and recruit for a study,

purposive sampling may be the only option. A sample size of 161 respondents was reached as shown in table 3.1

**Table 3.1 Sample Size**

<b>RESPONDENTS</b>	<b>POPULATION</b>	<b>SIZE</b>
Local residents	300	125
Senior security officers	12	7
Self Help group Chairpersons	12	9
Regional administrators	16	10
Religious Societies	50	10
<b>TOTAL</b>	<b>390</b>	<b>161</b>

### **3.5 Data collection procedures**

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).

Data collection was done by both qualitative and quantitative approaches. Data was collected by means of interviews and administering of questionnaires. The rationale for using this design was that it allowed in-depth study of the subject matter and it was suitable to describe attitudes, views or opinions and behavior patterns of people needed (Feagin, Orum, & Sjoberg, 1991). Therefore the virtues were described as they were. The researcher also reports his/her findings where it involved collection of data through

prepared tools, coding, classification, analysis, comparison and interpretation of the data collected.

### **3.5.1 Questionnaires**

Data was be collected using questionnaires. The selection of these tools was guided by the type and nature of the data that was to be collected. The questionnaires were designed using closed and open ended questions with additional short explanations for some questions. This was to assist the researcher to get a clearer response while balancing both the quantity and qualitative value of the data to be collected. The open ended questionnaires were to help the researcher have refined deliberation on discussion of the issue under investigation. This technique was also favorable to the sample size since it was a large number (120 residents). The residents were given instructions and time to complete the questionnaires and agreed with the researcher on the time of collecting the completed questionnaires for final analysis.

### **3.6 Validity and Reliability**

Validity is the extent to which research results can be accurately interpreted and generalized to another population. It is the extent to which research instruments measure what they are intended to measure. (Saunders et al, 2009). The instruments were validated by piloting in 2 2 sub-locations in Kiminini Sub-county which is not the same as the one in our study. This helped to check on the clarity of the questionnaire items thereby eliminating any ambiguous wording or misunderstood clauses. This also helped to modify the questionnaires before the actual data collection Reliability is a measure of

the degree to which a researcher's instruments yields consistent results after repeated trials. This is influenced by random errors, (Cooper and Schindler, 2001).

Random errors arise from unclear instruction to the respondents, ambiguous questionnaires or attention deficits during interviews. Random errors minimized by cross checking the questionnaires during piloting. This included giving clear instructions to the respondents and also asking for clarification on any of the questions.

### **3.7 Data Analysis Technique**

Statistical Package for Social Science (SPSS) software program was used to analyze data. After data was collected from the respondents it was systematically organized in a manner to facilitate analysis. The data was key-punched into the computer ready for analysis. The open ended responses were categorized and assigned numbers. The researcher tried to establish any pattern or trend and relationship from the information given. Data was then analyzed qualitatively to make deductions, interpretations, conclusions and possible recommendations. The findings were presented in tables and percentages to express the influence of Self help group, religious societies and Poverty eradication Programs in promoting peaceful co-existence among inhabitants of Kiminini Sub-county.

The collected data was thoroughly examined and checked for completeness and comprehensibility. The data was then be summarized, coded and tabulated. Descriptive statistics such as percentages and frequency distribution were used to analyze the data.

Data presentation was done by the use of percentages and frequency tables. The inferential statistic regression was done to establish a causal effect relating independence variables.

### **3.8 Ethical consideration**

The study was conducted in an ethical manner. The purpose of the study was explained to the respondents and assured that the information given will be treated confidentially and their names would not be divulged. Informed consent form was sought from all the participants that agreed to participate. A research approval was sought and a letter of approval was given from the University of Nairobi. Questionnaires were administered to the respondents.

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND INTERPRETATION

#### 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 inhabitants of Kiminini Sub-County.

##### 4.1.1 Response Rate

From the Table 4.1, it's clear that the study targeted a sample size of 161 respondents from which 155 filled in and returned the questionnaires making a response rate of 96.3%. This response rate was satisfactory to make conclusions on factors influencing peaceful co-existence among the inhabitants of Kiminini sub-county.

**Table 4.1: The response rate of the respondents**

Response	Frequency	Percentage
Response	155	96.3
Non-response	6	3.3
Total	161	100

#### 4.1.2 Reliability Analysis

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 Self Help Groups had the highest reliability of ( $\alpha=0.7845$ ) followed by Poverty, inequality and marginalization reduction ( $\alpha=0.7823$ ) and Religious societies had ( $\alpha=0.7432$ ). This illustrates that all the three scales were reliable as their reliability values exceeded the prescribed threshold of 0.7.

**Table 4.2: The reliability analysis of the factors influencing peaceful co-existence among the inhabitants of Kiminini Sub-County**

scale	Cronbach's Alpha	Number of items
Self Help Groups	0.7845	3
Religious Societies	0.7432	3
Poverty, inequality and marginalization reduction	0.7823	3

## 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 inhabitants of Kiminini Sub-County

From table 4.3 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 inhabitants of Kiminini Sub-County

**Table 4.3: Gender of the Respondents**

Gender	Frequency	percentage
Male	89	57.4
Female	66	42.6
Total	155	100

### 4.2.2 Age of the Respondents

The table 4.4 shows representation of the age of respondents in order to establish factors influencing peaceful co-existence among the inhabitants of Kiminini Sub-County.

From table 4.4 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 35.1% indicated that they were aged between 21 to 30 years, 24.7% of the respondents indicated 31 to 40 years, 20.6% of the respondents indicated that 41-50 years, 12.3% indicated 50 years and above whereas 7.1% 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.

**Table 4.4: Age of the Respondents**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
20 and below	11	7.1
21-30 yrs.	54	35.1
31-40 yrs.	39	24.7
41-50 yrs.	32	20.6
51 and above	19	12.3
Total	155	100

#### **4.2.3 Level of education of the Respondents**

The table 4.5 shows the level of education of the respondents in order to establish factors influencing peaceful co-existence among the inhabitants of Kiminini Sub-County.

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 11.6% indicated that they had only primary education, 34.8%

indicated they had only secondary education, 27.1% indicated they had college education, 20% had university education whereas 6.5% of the respondents indicated they had postgraduate qualification. This is an indication that most respondents had only basic education.

**Table 4.5: Level of education of the Respondents**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Primary level	18	11.6
Secondary level	54	34.8
College level	41	27.1
University level	31	20
postgraduate	10	6.5
<b>Total</b>	<b>155</b>	<b>100</b>

### **4.3 Causes of conflict**

#### **4.3.1 The main causes of conflict in Kiminini Sub-County**

The table 4.6 shows the main causes of conflicts in Kiminini Sub-County.

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 42.6%% indicated that political incitement was the main cause of conflict, 36.8% indicated unemployment was the main cause of conflict, 20.6% indicated Ethnic rivalry was the main cause of conflict. This is an indication that political incitement was the main cause of conflict in Kiminini Sub-county.

**Table 4.6: The main cause of conflict in the Region**

<b>Response</b>	<b>Frequency</b>	<b>percentage</b>
Political incitement	66	42.6
Ethnic Rivalry	32	20.6
unemployment	57	36.8
<b>Total</b>	<b>155</b>	<b>100</b>

#### **4.3.3 Level of Agreements with Statements Concerning Causes of Conflict**

From the findings on the level of agreements with statements concerning causes of conflict, the study found that majority of the respondents agreed that illiberal and illiterate people provide a leeway for politicians to incite them for their own political benefits as shown by a mean of 2.166. Interaction with the state plays an important role in the creation of ethnic identities which eventually become faultiness for conflict as shown by mean of 2.2 while majority of the respondents disagreed that unemployment and poverty provides a justification for carrying out robbery and stealing from the haves as shown by the mean of 4.031.

**Table 4.7: Level of Agreements with Statements Concerning Causes of Conflict**

<b>Response</b>	<b>Unemployment and poverty provides a justification for carrying out robbery and stealing from the haves</b>	<b>Interaction with the state plays an important role in creating ethnic identities which eventually become faultiness for conflict</b>	<b>Illiberal and illiterate people provide a leeway for politicians to incite them for their own political benefits</b>
Strongly agree	5	44	47
Agree	11	61	58
Moderately Agree	24	31	34
Disagree	49	12	10
Strongly Disagree	65	7	6
Mean	4.031	2.205	2.166
Standard Deviation	0.646	0.567	0.577

#### **4.4 Effect of Conflict**

##### **4.4.1 The main effect of conflict in Kiminini Sub-County**

The table 4.8 shows the main effects of conflict in Kiminini Sub-County.

On the main effect of conflict in Kiminini Sub-County, the study requested the respondents to indicate the main effect of conflict in Kiminini Sub-County, from the findings, the study found that most of the respondents as shown by 40.6% indicated that loss of human lives is the main effect of conflict, 31% of the respondents indicated that insecurity is the main effect of conflict while 28.4% 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.

**Table 4.8: The main effect of conflict in Kiminini Sub-County**

<b>Response</b>	<b>Frequency</b>	<b>percentage</b>
Insecurity	48	31
Loss of human lives	63	40.6
Loss of homes and property	44	28.4
Total	155	100

#### **4.4.2 Agreement with Statement Regarding Effects of Conflict**

The table 4.9 shows the agreement with the statement regarding the effects of conflict in Kiminini Sub-County.

From the findings on the level of agreements with statement regarding causes of conflict, the study found that majority of the respondents agreed that political incitement was the major cause of conflict in Kiminini Sub-County. The effect of political incitement on human well-being is the loss of lives and injuries by the resultant violence as shown by the mean of 2.235. That lack of employment lead to formation of gangs which are a threat to human security as shown by mean of 2.329 while ethnic rivalry leads to loss of homes and property as people flee their homes to seek refuge in secure places as shown by the mean of 2.491.

**Table 4.9: Agreement with Statement regarding effects of Conflict**

<b>Response</b>	<b>Political incitement leads to violence which leaves people injured and some dead</b>	<b>Presence of a high number of unemployed youth triggers formation of gangs which leads to insecurity</b>	<b>Ethnic rivalry leads to a loss of homes and property as people flee their homes to seek refuge in secure places</b>
Strongly agree	42	37	34
Agree	63	56	52
Moderately agree	27	41	38
Disagree	15	13	18
Strongly Disagree	9	8	13
Mean	2.235	2.329	2.491
Standard deviation	0.567	0.518	0.406

#### **4.5 Factors Influencing Peaceful Co-Existence among the inhabitants of Kiminini Sub-County**

##### **4.5.1 Whether there are Religious Societies in the region**

The table 4.10 shows the findings on whether there are Religious Societies in Kiminini Sub-County.

From the 4.10 it is clear that the majority of the respondents as shown by 98.7% indicated that Religious Societies existed in the region whereas 1.3% of the respondents indicated there were no Religious Societies in the region, this is an indication that Religious Societies existed in the region.

**Table 4.10: Whether there are Religious Societies in the region**

<b>Response</b>	<b>frequency</b>	<b>percentage</b>
<b>Yes</b>	153	98.7
<b>No</b>	2	1.3
<b>Total</b>	155	100

#### **4.5.2 Whether enough peace building programs have been carried out to promote**

peaceful coexistence among inhabitants of Kiminini Sub-County by Religious Societies

The table 4.11 shows the findings on whether enough peace building programs have been carried out to promote peaceful coexistence among communities.

From the table 4.11 the study found out that the majority of the respondents as shown by 55.5% indicated that there are no enough peace building programs carried out to promote peaceful coexistence among inhabitants of Kiminini Sub-County whereas 44.5% 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 inhabitants of Kiminini Sub-county.

**Table 4.11: Whether enough peace building programs have been carried out to promote peaceful coexistence among inhabitants of Kiminini Sub-County by Religious Societies**

<b>Response</b>	<b>frequency</b>	<b>percentage</b>
Yes	69	44.5
No	86	55.5
Total	155	100

#### **4.5.3 Level of agreement with Religious societies**

The table 4.12 shows the findings of the level of agreements with statements regarding Religious Societies in Kiminini Sub-County.

From the findings on the level of agreement with the Religious Societies, the study found that majority of the respondents agreed that Religious Societies are very critical in resolving issues and challenges facing security at grassroots levels as shown by mean of 1.989. In Kenya, Religious Societies face similar challenges of funding and logistical support as shown by the mean of 2.186. Effectiveness of Religious Societies in conflict management and peace building has been dwindling with minimal success registered in areas that ignore their programs as shown by mean of 2.318.

**Table 4.12: Level of agreement with The Religious Societies**

Response	Religious societies are very critical in resolving issues and challenges facing security at grassroots levels	Effectiveness of religious societies in conflict management and peace building has been dwindling with minimal success registered in areas where people ignore their programs	In Kenya, Religious Societies face similar challenges of funding and logistical support
Strongly agree	56	43	48
Agree	63	52	56
Moderately agree	21	34	29
Disagree	9	17	14
Strongly disagree	6	9	8
Mean	1.989	2.318	2.186
Standard deviation	0.685	0.466	0.537

#### **4.5.4 The role of Religious Societies in enhancing peaceful co-existence among the Inhabitants of Kiminini Sub-county**

The table 4.13 shows the findings of the level of agreements with statements regarding the role of Religious societies in enhancing peaceful co-existence among the Inhabitants of Kiminini Sub-County.

From the findings on the role of Religious societies in enhancing peaceful co-existence among the inhabitants of Kiminini Sub-County, the study found that majority of the respondents agreed that Religious societies provide the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties as shown by mean of 1.902. Religious are very critical in resolving issues and challenges facing security at grassroots levels as shown by the mean of 2.065. Religious

societies promote national healing, reconciliation and cohesion among various communities as shown by mean of 2.207.

**Table 4.13: Role of Religious societies in enhancing peaceful co-existence among the Inhabitants of Kiminini Sub-County.**

<b>Response</b>	<b>Religious societies promote national healing, reconciliation and cohesion among various communities</b>	<b>Religious societies provide the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties</b>	<b>Religious are very critical in resolving issues and challenges facing security at grassroots levels</b>
Strongly agree	49	59	54
Agree	57	68	62
Moderately agree	26	16	21
Disagree	14	8	11
Strongly disagree	9	4	7
Mean	2.207	1.902	2.065
Standard deviations	0.541	0.766	0.643

#### **4.5.6 Level of agreement with statements on Poverty reduction, inequality and marginalization**

The table 4.14 shows the findings of the level of agreements with statements regarding poverty reduction, inequality and marginalization in Kiminini Sub-County.

From the findings on the level of agreement with statements on Poverty, inequality and marginalization from the respondents indicated that majority of the respondents indicated that Initiating sustainable small-scale businesses absorbs most idle and unemployed youth hence a reduced number of youth who can be incited as shown by mean of 1.78, Unemployment and general idleness has been blamed for violent inter-ethnic conflict as

shown by the mean of 2.028 and that unemployment and Project funding and free business education plays a crucial role in conflict resolution as shown by the mean of 2.142.

**Table 4.14: Poverty reduction, inequality and marginalization**

Response	Project funding and free business education plays a crucial role in conflict resolution	Unemployment and general idleness has been blamed for violent inter-ethnic conflict	Initiating sustainable small-scale businesses absorbs most idle and unemployed youth hence a reduced number of youth who can be incited
Strongly agree	51	54	69
Agree	57	61	62
Moderately agree	26	23	15
Disagree	13	12	7
Strongly disagree	8	5	2
Mean	2.142	2.028	1.783
Standard deviation	0.574	0.646	0.809

#### **4.5.6 Level of agreement with statements on Self Help Groups**

The table 4.15 shows the findings of the level of agreements with statements regarding Self Help Groups in Kiminini Sub-County.

From the findings on the level of agreement with statements Self Help Groups from the respondents indicated that majority of the respondents indicated that Youths meet in self help groups and voice against political incitements as shown by mean of 1.854, Self help groups are platforms where even the illiterate people's projects can get funded by the government hence reducing disparity among the youth as shown by the mean of 1.953 and that unemployment and Self-help groups organize peace promotion summits where people from different ethnic backgrounds interact as shown by the mean of 2.071.

**Table 4.15: Self Help Groups**

Response	Self-help groups organize peace promotion summits where people from different ethnic backgrounds interact	Self-help groups are platforms where even the illiterate people's projects can get funded by the government hence reducing disparity among the youth	Youth meet in self-help groups and voice against political incitements
Strongly agree	56	60	63
Agree	60	63	65
Moderately agree	17	16	16
Disagree	14	10	7
Strongly disagree	8	9	4
Mean	2.072	1.953	1.854
Standard deviation	0.643	0.731	0.792

#### 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 4.16, R is the correlation coefficient which shows the relationship between the study variables, from the findings shown in the table 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 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 16: Regression Analysis Model Summary**

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

From the regression equation it was found that holding religious societies, self-help groups and poverty, inequality and marginalization reduction to a constant zero, peaceful co - existence will be 0.410, a unit increase in Religious societies would lead to increase to peaceful co – existence by 0.316 units, a unit increase in Self-help groups would lead to increase in peaceful co -existence by 0.325 units and a unit increase in poverty, inequality and marginalization reduction would lead to increase in peaceful co -existence by 0.397 units.

At 5% level of significance and 95% level of confidence religious societies had a 0. 018 level of significance; self-help groups had a 0.026 level of significance while poverty reduction 0.033 level of significance hence the most significant factor is intrinsic rewards. All the variables were significant ( $p < 0.05$ ).

**Table 4.17: Coefficients Table**

model	Unstandardized	Standardized	t	Sig.	
	Coefficients	Coefficients			
	B	Std, error	beta		
1(constant)	.410	.440		1.209	.000
Religious Organizations	.316	.129	.026	2.205	.018
Self Help Groups	.325	.112	.152	1.121	.026
Poverty reduction	.397	.125	.262	1.971	.033

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

**CHAPTER FIVE**  
**SUMMARY OF FINDINGS, DISCUSSION, CONCLUSIONS 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 Inhabitants of Kiminini Sub-County.

**5.2 Summary of the findings**

On the main cause of conflict in the Region, the study found that political incitement was the main cause of conflict shown by 42.6%%, 36.8% indicated unemployment was the main cause of conflict, 20.6% indicated Ethnic rivalry was the main cause of conflict. This is an indication that political incitement because that illiberal and illiterate people provided a leeway for politicians to incite them for their own political benefits as shown by the mean of 2.166.

On the main effect of conflict in Kiminini Sub-County, the study found that loss of human lives was the main effect of conflict as shown by 40.6%, 31% indicated that insecurity is the main effect of conflict while 28.4% 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 since violence due to political incitement left many injured and dead shown by a mean of 2.235.

On the factors influencing peaceful co-existence, 98.7% indicated that Religious Societies existed in the region whereas 1.3% indicated there were no Religious Societies in the region, this is an indication that Religious Societies existed in the region. The study found out that the majority of the respondents as shown by 55.5% indicated that there are no enough peace building programs carried out to promote peaceful coexistence among inhabitants of Kiminini Sub-County whereas 44.5% of the respondents indicated there are enough peace building programs carried out by religious societies to promote peaceful coexistence among communities. This was attributed to lack of funds as shown by the mean of 2.186.

The study also found that Religious Societies are very critical in resolving issues and challenges facing security at grassroots levels as shown by the mean of 1.989 since they promote national healing, reconciliation and cohesion among various communities as indicated by a mean of 2.207.

On Poverty reduction, the study found that Initiating sustainable small-scale businesses absorbs most idle and unemployed youth hence a reduced number of youth who can be incited as shown by mean of 1.78, Unemployment and general idleness has been blamed for violent inter-ethnic conflict as shown by the mean of 2.028 and Project funding and

free business education plays a crucial role in conflict resolution as shown by the mean of 2.142.

On Self Help Groups, the study found out that youths meet in self-help groups and voice against political incitements as shown by mean of 1.854, Self-help groups are platforms where even the illiterate people's projects can get funded by the government hence reducing disparity among the youth as shown by the mean of 1.953 and that unemployment and Self-help groups organize peace promotion summits where people from different ethnic backgrounds interact as shown by the mean of 2.071.

### **5.3 Discussion of the Findings**

The study found that Religious societies are very critical in resolving issues. The study also found that Religious societies promote national healing, reconciliation and cohesion among various communities. Peace committees should be facilitated since they 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 poverty, inequality and marginalization is a major reason for violence, initiating sustainable livelihoods through small scale business absorbs most idle and unemployed youth hence a reduced number of youth who can be incited as shown by mean of 1.78 which helps curb unemployment and general idleness has been blamed for violent inter-ethnic conflict as shown by the mean of 2.028.

Finally the study also found out that Youths meet in self-help groups and voice against political incitements as shown by mean of 1.854, Self-help groups are platforms where even the illiterate people's projects can get funded by the government hence reducing

disparity among the youth as shown by the mean of 1.953. This shows some red light to political incitement.

#### **5.4 Conclusion**

The study concludes that political incitement was the main cause of conflict, that illiberal and illiterate people provided a leeway for politicians to incite them for their own political benefits. This led to violence which left many people injured and others dead which was the main effect of conflict in Kiminini Sub-county.

The study also concludes that poverty, inequality and marginalization is a major reason for violence. From the study, its concluded that initiating sustainable livelihoods through small scale business absorbs most idle and unemployed youth hence a reduced number of youth who can be incited. It also helps curb unemployment and general idleness has been blamed for violent inter-ethnic conflict.

Also Religious societies existed in Kiminini Sub-county but there are no enough peace building programs carried out to promote peaceful coexistence among communities. It's also concluded that Religious societies are very critical in resolving issues and challenges facing security at grass root levels but face challenges of funding and logistical support. Religious Societies should be facilitated since they promote national healing, reconciliation and cohesion among various communities.

Finally the study concludes that Self Help groups could lead to good riddance of political incitement since they provided a platform where all youth, regardless of their level of

education, could get funds from the government and also raise a strong voice against political incitement.

### **5.5 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. Religious Societies should use vehicles such as trailers and even hold public meetings and renew the Societies' mode of doing things.

The government should channel more funds to self-help groups so that more projects of more can get funded. Media should also broadcast youths' voice against incitement.

The government should come up with more plans to initiate sustainable livelihoods through small scale business to absorb most idle and unemployed people in Kiminini Sub-county.

### **5.6 Recommendations for further studies**

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

1. Effects of poor governance on peace
2. Influence of non-governmental societies' aid on poverty reduction among poor communities in Kenya
3. A similar study should be carried out in other cosmopolitan 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 the Inhabitants of Kiminini 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:

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

**SECTION B: Causes of Conflict**

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

(a) Ethnic rivalry

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(b) Political incitement

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(c) Unemployment

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

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

(a) Illiberal and illiterate people provide a leeway for politicians to incite them for their own political benefits

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(b) Unemployment and poverty provides a justification for carrying out robbery and stealing from the haves

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(c) Interaction with the state plays an important role in creating ethnic identities which eventually become faultlines for conflict

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

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**SECTION C: FACTORS INFLUENCING PEACEFUL CO-EXISTENCE AMONG COMMUNITIES IN KIMININI**

3. Are there peace building committees in your region?  
 Yes [ ] No [ ]

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

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

(a) Religious are very critical in resolving issues and challenges facing security at grassroots levels

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(b) Effectiveness of religious societies in conflict management and peace building has been dwindling with minimal success registered in areas where people ignore their programs

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(c) In Kenya, Religious Societies face similar challenges of funding and logistical support

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

6. What is your level of agreement with the following statements on role of Religious Societies?

(a) Religious societies promote national healing, reconciliation and cohesion among various communities

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(b) Religious societies provide the best practices in not only mitigating against potential conflicts but also in promoting dialogue among contending parties

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(c) Religious are very critical in resolving issues and challenges facing security at grassroots levels

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

7. What is your level of agreement with the following statements on Poverty reduction?

(a) Project funding and free business education plays a crucial role in conflict resolution

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(b) Unemployment and general idleness has been blamed for violent inter-ethnic conflict

Strongly agree	Agree	Moderately Agree	Disagree	Strongly
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				Disagree

(c) Initiating sustainable small-scale businesses absorbs most idle and unemployed youth hence a reduced number of youth who can be incited

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

7. What is your level of agreement with the following statements on Self Help groups?

(a) Self-help groups are platforms where even the illiterate people's projects can get funded by the government hence reducing disparity among the youth

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(b) Youth meet in self-help groups and voice against political incitements

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

(c) Self-help groups organize peace promotion summits where people from different ethnic backgrounds interact

Strongly agree	Agree	Moderately Agree	Disagree	Strongly Disagree

**Thank you for your time**