FACTORS INFLUENCING THE IMPLEMENTATION OF ETHNIC CONFLICT MANAGEMENT STRATEGIES IN KENYA: A CASE OF MOYALE DISTRICT

BY

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DECLARATION

This project report is my own original work and has not been presented for examination at any other university.

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This project report has been submitted for examination with my approval as the university supervisor

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DEDICATION

To my parents the late mother Monica Mumbi and my father Stephen Nzioka

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I owe a debt of gratitude to many people who helped me complete this research proposal. First of all I would like to express my deepest acknowledgement to my supervisor Dr. Ndunge Kyalo, lecturers in the Department of Extra Mural Studies for their valuable advice, criticisms and recommendations. I wish to extend my loving thanks to my family, specifically my wife Oslin Mutheu and our children for their love patience, support, encouragement and understanding during the period of study.

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List of Abbreviations & Acronyms

ASIP	Agricultural Sector Investment Programme
AU	African Union
ECOWAS	Economic Community of West African States
FGD	Focussed Group Discussion
GDP	Gross Domestic Product
IMF	International Monetary Fund
MSF	Medicines San Frontiers
NGO	Non-Governmental Organization
ODA	Overseas Development Administration
RUF	Revolutionary United Front
UN	United Nations
UNITA	National Union for the Total Independence of Angola

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ABSTRACT

In Kenya, ethnic conflict plays a critical role in the displacement of populations, loss of lives, destruction of property and armed conflict. Despite sustained efforts to manage ethnic conflicts, research findings show that the conflicts keep recurring at alarming rate, pointing to a failure of conflict management strategies. The purpose of this study is to find the factors influencing the implementation of ethnic conflict management strategies with specific reference to Moyale District. The study determined the influence of religion, stakeholders, resources, government and other agencies in conflict management. Descriptive survey design was used in the study. The target population comprised a total of 35 provincial administration officials from the Moyale district, 50 local leaders from the 22 sub-locations and 100 religious leaders selected from each of the 22 sub-locations. A list of all provincial administrators obtained from the DC's office was used to sample members of the provincial administration, community and religious leaders were established and simple random sampling technique employed to sample each of the respondents in this category. Data was collected from members of the provincial administration with the aid of questionnaires while focused group discussion guide was employed to collect data from religious leaders and community leaders. The collected data was analyzed by generating descriptive statistics such as frequency distributions, averages and percentages. Tables of frequency distributions were prepared wherever possible, and excel computer program used to generate graphs and diagrams for presenting data. The study found that are no specific conflict management strategies put in place to counter conflicts whenever they occurred as each source of conflict had its dynamics different from any of the previous ones. As such, conflicts were managed according to their nature of occurrence. Further, the study found that natural resource was the major cause of conflicts among the inhabitants of Moyale District. The study therefore recommends that, basing on previous pattern of conflicts and management strategies employed to quell them, the provincial government should come up with a number of conflict management strategies that can be easily applied whenever conflicts arose. It also recommends that the relevant government agency should survey the boundaries of pastoralists and put up physical demarcations that can help local residents to easily identify their territories.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

In the past few decades or nearly half a century, African societies and the emergent nation states have been undergoing difficult times in terms of ethnic conflict and antagonism. The problem at present is the rage and magnitude of these conflicts. Ethnic conflicts have taken different shapes and dimensions which vary from those of pre-colonial period (Emeka, 1999).

Abel Ernest (2003) defines an ethnic group as a group of people whose members identify with each other, through heritage often consisting of a common language, a shared culture (often including a shared religion) and or an ideology that stresses ancestry or endogamy. On the other hand ethnicity can be defined as highly biological self perpetuating group sharing a homeland and connected with a specific geographical area, common language and traditions including food preferences and a common religious faith.

A number of scholars have contributed to the subject ethnicity in Africa particularly as it relates to governance, democracy and violence. Some of these scholars include; Eghosa, osaghae, Rotumi, Suberu, Victor Isumonah, John Mbaku among others. They argue that in as much as ethnic conflict in Africa preceded the advent of colonial masters; the problem was indeed exacerbated and effected by the colonial administrative machinery in their colonies.

The countries of sub Saharan Africa including Sierra Leone, Ivory Coast, Libya and Democratic Republic of Congo are a volatile mix of instability, corrupt political institutions and poverty. Prior research has opined that African conflicts are caused by a combination of poverty and weak states and institutions (Tudd et al, 2003).

There are varieties of ethnic conflicts in the present African countries. State Conflicts are either jaw-jaw (war of words) or war –war. He further states that it begins from a single disagreement to a point where open violence becomes inevitable under continuous hostile environment is perpetuated (Osaghae, 1993)

Kenya like any other African state has had numerous ethnic conflicts. A historical fact and a current reality is that most Kenyan districts are haunted by actual or political ethnic conflict. This is partly because of the fact that different communities continue to consciously rely on ethnicity to perpetuate their dominance. The atmosphere is characterized by scarce resources, fear, prejudice, inadequate policing state security arrangement, diminishing role of traditional governance system and competition over control and access to natural resources and idleness amongst the youth. Violent conflict has had very negative and severe impact on communities in Kenya. These effects include but not limited to loss of human life , destruction of property, displacement of large segment of communities , disruption of socio-economic activities and livelihoods, increased hatred between communities, environmental degradation and threat to water catchments areas, high levels of starvation and malnutrition syndrome as well as reliance on relief food (Nyukuri, 1995).

Studies carried out on ethnic conflict in Kenya and the horn of Africa, show that there's increasing evidence to suggest that even where it has been brought under control the psychological trauma left behind is seldom healed especially among children and women (Nyukuru, 1993).

Numerous conflict resolution and management strategies have been attempted, but none of them seems sustainable in creating an atmosphere for peace, security and inter-ethnic as well as infra –ethnic co-existence in Africa. (Baldwin,1962), (Markakis, 1994) and (Murungi, 1995). This is an indication that there is a problem with the implementation of the conflict management strategy in Kenya. That is why this study seeks to investigate the factors that affect the implementation of conflict management strategies in Kenya.

1.2 Statement of the Problem

Ethnic conflict is a major stumbling block to the economic and social development in many African countries. Armed ethnic conflict is especially prevalent in resource rich countries of Africa especially where oil and precious minerals are abundant. Several resource-rich African countries today face greater challenges to peace and stability than ever before. The countries of sub- Saharan Africa including Sierra Leone, Nigeria, Libya, Ivory Coast, Liberia and Democratic republic of Congo are a volatile mix of armed conflict, insecurity, instability, corrupt political institutions and poverty (Akinsola, 1964). Many Kenyans have expressed fear of renewed clashes in the former clash ton areas. These fears are justified given the sporadic occurrence of ethnic conflicts in different parts of the country especially during every election year. There is need for a new dimension in approaching the issue of ethnic

conflicts and their management so as to strengthen the capacity of communities to resolve ethnic conflicts amicably.

Despite numerous efforts and strategies to resolve ethnic conflicts, they have been recurring at an alarming rate, hence the need to evaluate the effectiveness and sustainability of the conflict management strategies employed in conflict situations. An explication of realistic and sustainable conflict management strategies will enable us to move from a culture of genocide to a culture of peace, tolerance and ethnic co –existence. This study therefore seeks to investigate the. factors affecting the implementation of ethnic conflict management strategies in Kenya with a view of informing the formulation of effective conflict management strategies.

1.3 Purpose of the study

The purpose of this study was to establish the factors influencing the implementation of ethnic conflict management strategies in Kenya, with specific reference to Moyale district. There have been many instances of ethnic conflict in Moyale district, which keep recurring from time to time. Identification of the factors influencing implementation of conflict management would assist in coming up with specific methods of approach that would ensure peaceful existence of all residents.

1.4 Objectives

The study was guided by the following objectives

i) To establish the influence of religion on the implementation of conflict management strategies in Moyale District.

ii) To determine the extent to which stakeholders involvement influences the implementation of ethnic conflict management in Moyale District.

iii) To examine the influence of the government and other agencies on the implementation of ethnic conflict management strategies in Moyale District.

iv) To explore the influence of resource allocation on the implementation of conflict management strategy in Moyale District.

1.5 Research Questions

This study was guided by the following research questions

i). How does religious affiliation influence the implementation of conflict management strategies?

ii). How does stakeholder involvement influence implementation of conflict management strategies?

iii). What is the influence of the government and other agencies on the implementation of conflict management strategies in Moyale District?

iv). What is the influence of resource allocation on the implementation of conflict management strategy in Moyale District?

1.6 Significance of the study

Previous research studies on conflict management have concentrated on documenting the causes and effects with little empirical evidence on the success or failure and sustainability in the long term.

It is envisaged that this research study serves to fill this knowledge gap by evaluating the factors that influence the implementation of conflict management strategies, and contribute to the existing body of knowledge on conflict management.

It is hoped that this study yields data and information that is useful in formulating conflict management strategies and form the basis for further research and review on conflict management strategies.

The findings and recommendations of this study will be useful to development partners intending to initiate peace building projects by enabling them target their projects effectively.

1.7 Delimitations of the study

This study was confined to ethnic conflict management strategy and not the issue of ethnicity in Kenya. The study was conducted among the religious leaders, selected local leaders and the provincial administration in Moyale district. This is because of the accessibility of this population to the researcher.

1.8 Limitations of the Study

First, data collection was subjected to provincial administrators and local leaders who may have their own formed opinions on issues of conflict management, which they may fail to articulate or overemphasize. Secondly, subjective rather than objective measures of the factors affecting the implementation of conflict management strategies were used. Further, the study was based in a specific cultural background set-up which limited its generalizability to other conflict situations in other regions of the country. However, the research findings are useful for debate and generation of criticisms that would lay a foundation for further research.

1.9 Assumptions of the study

The study was based on the following assumptions: First, ethnic conflict is a widespread and recurrent problem in Moyale District and conflict management strategies are being implemented. It was assumed that the sampled respondents would respond objectively and truthfully in revealing information regarding implementation of conflict management strategies. It is also assumed that the respondents genuinely answered question and finally, that the respondents were knowledgeable in the implementation of conflict management strategies and would clearly volunteer and articulate the information required.

1.10 Definitions of significant terms

Ethnic	Connected to a nation, race or people that share a cultural tradition.
Conflict	A situation in which people are involved in serious disagreement
Strategy	A plan that is intended to achieve a particular purpose
Management	The act of running and controlling a business or organization
Investigation	To carefully examine the facts of a situation
Avoidance	A situation where a group alleging injustice or discrimination is literally ignored or denied recognition by those being accused and those who have the capacity for helping to redress the injustices done to the group".
Confrontation	This involves threats, verbal aggression, litigation or physical violence from the "avoided", ignored or "denied" party with the ultimate aim of getting a win-lose outcome.
Problem – Solving	This refers to "the situation in which the parties to a conflict, either by themselves or through the assistance of a third party, find solutions to their problems in a cordial environment".

Intervention	To enter into an ongoing system of relationships, to come between or among persons, groups, or objects for the purpose of helping them
Mediation	The intervention in a negotiation or conflict of an acceptable third party who has limited or no authoritative decision-making power but who assists the involved parties in voluntarily reaching a mutually acceptable settlement of issues in dispute.
Arbitration	Procedure for the settlement of disputes, under which the parties agree to be bound by the decision of an arbitrator whose decision is, in general final, and legally binding on the parties.

1.11 Summary

This chapter focused in detail on the background of the problem under study and the purpose of the study. The chapter also enumerated the research questions and objectives that guided this study. Besides these, the chapter discussed the significance of the study, delimitations of the study, limitations, its assumptions and defined significant terms.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter addresses various literatures regarding ethnic conflict and conflict resolution in various parts of the world. The chapter reviews information regarding religion and conflict, influence of stakeholders in conflict and conflict resolution, peace building and the influence of resource allocation in conflicts and conflict resolution.

2.2 Religion and Conflict Management Strategies

The New World Order cannot be understood without accounting for the role of religion and religious organizations in conflicts and conflict management (Gopin, 1997). During the Cold War, not much attention was paid to the phenomenon of nationalism and religion. Part of the elite Western opinion views religion as irrational and pre-modern; "a throw-back to the dark centuries before the enlightenment taught the virtues of rationality and decency, and bent human energies to constructive, rather than destructive purposes" (Weigel, 1991: 27). In the Communist block, religion was officially stigmatized as the opium of the people and repressed.

Religion has dual legacy in human history regarding peace and violence (Gopin, 1997). Every major religion of the world has expressed at some point, through its leaders, a commitment to the value of peace, both in classical texts and modern reformulations (Thomson, 1988). Furthermore, religious actors are playing increasingly important role in fuelling international conflicts. However, while some players integrate their spiritual tradition

and peacemaking, many others engage in some of the most destabilizing violence confronting the global community today (Sampson, 1994).

The ambiguity of religion's relationship to conflict is better understood when religion is recognized as a type of living tradition, "a historically extended, socially embodied argument, and an argument precisely in part about the goods which constitute the tradition."

The attention for the role of religion in conflicts has been stimulated by positive and negative developments, including the desexualisation of the world and the rise of religious conflicts (Hunter, 1991). Also important has been the phenomenon of realignment or the cross denominational cooperation between the progressives and traditionalists with respect to certain specific issues. Attention has also been drawn by the increased engagement of churches or church communities in the search for détente or constructive management of conflicts. Examples include the American bishops in the nuclear debate in the eighties; the role of churches in the democratic emancipation of Central and Eastern Europe; or the impact of church leaders on the conflict dynamics in several African conflicts (Badal, 1990). All have attracted considerable attention.

Religious organizations can act as conflicting parties, as bystanders, as peace-makers and peace builders. Since the awakening of religion, wars have been fought in the name of different gods and goddesses. Conflicts based on religion tend to become dogged, tenacious and brutal types of wars. When conflicts are couched in religious terms, they become transformed in value conflicts. Unlike other issues, such as resource conflicts which can be resolved by pragmatic and distributive means, value conflicts have a tendency to become

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mutually conclusive or zero-sum issues (Assefa, 1990). They entail strong judgments of what is right and wrong, and parties believe that there cannot be a common ground to resolve their differences (Luc, 1997). Religious conviction is, as it has ever been, a source of conflict within and between communities (Weigel, 1991: 39).

The major challenge of religious organizations remains to end existing and prevent new religious conflicts. In December 1992, 24 wars were counted with a religious background (adjusted AKUF-Kriege-Datenbank). Most of them were situated in Northern Africa, the Middle East, the ex-USSR and Asia. In Europe there were only two: Yugoslavia and Northern Ireland. No religious wars were registered in the Americas. Further east, Muslims complain of the Indian army's brutality towards them in Kashmir, and of Indian Hindu's destruction of the Ayodhya mosque in 1992 (Huntington, 1993).

Religious organizations are a rich source of peace services. They can function as a powerful warrant for social tolerance, for democratic pluralism, and for constructive conflict-management. They are peace-builders and peace-makers. According to Princen (1992), the Papacy has special resources that few world leaders share. Six resources, which appear to be common to other international actors, stand out. Moral legitimacy, Neutrality, Ability to advance other's political standing, Ability to reach the (world) public opinion, Network of information and contacts and Secrecy (Hossain (2009).

Religion is a powerful constituent of cultural norms and values, and because it addresses the most profound existential issues of human life (e.g. freedom and inevitability, fear and faith, security and insecurity, right and wrong, sacred and profane), religion is deeply implicated in individual and social conceptions of peace (Said & Nathan, 2001). According to Küng (1990), there cannot be world peace without religious peace.

Several factors endow religions and religious organizations with a great and underutilized potential for constructive conflict management (Luc, 1997). First, more than two thirds of the world population belongs to a religion. Second, religious organizations have the capacity to mobilize people and to cultivate attitudes of forgiveness and conciliation. They can do a great deal to prevent dehumanization. Third, religious organizations can rely on a set of soft power sources to influence the peace process. Fourth, religious organizations could also use hard sources of power. Some religious organizations have reward power, not only in terms of promising economic aid, but, for example, by granting personal audiences. Usage could also be made of coercive power by mobilizing people to protest certain policies. Integrative power, or power of 'love' is based on such relationships as respect, affection, love, community and identity (Hoekendijk, 1990). Fifth, there is a growing need for non-governmental peace services. Non-governmental actors can fulfil tasks for which traditional diplomacy is not well equipped. Sixth, most religions can make use of their transnational organization to provide peace services. Finally, there is the fact that religious organizations are in the field and could fulfil several of the above peace services.

2.3 Stakeholder Involvement and Conflict Management

The word "stakeholder" was first recorded in 1708 as "a person who holds the stake or stakes in a bet"; the current definition is "a person with an interest or concern in something" (Hindess, 1986). Freeman (1984) defines a stakeholder as "any group or individual who can affect, or is affected by, the achievement of a corporation's purpose." In the context of natural resource management, however, Röling and Wagemakers (1998: 7) offer a more appropriate definition: "Stakeholders are ... natural resource users and managers."

Other terms are used interchangeably with stakeholder in colloquial language, but with slightly different connotations. For example, systems analysts refer to an "actor" as "a person who carries out one or more of the activities in the system" (Checkland 1981: 312); sociologists talk about "social actors" as individuals or social entities who are knowledgeable and capable (Long, 1992) and can thus formulate and defend decisions (Hindess 1986). One recent article lists 27 definitions of "stakeholder" in the business literature, and many more are proposed in natural resource management fields (Mitchell, Agle & Wood, 1997). What is relevant here is that modern uses of the term are not synonymous with persons or individuals only but also refer to groups and organizations that have an interest or are active players in a system.

Stakeholder analysis seeks to differentiate and study stakeholders on the basis of their attributes and the criteria of the analyst or convener appropriate to the specific situation. These may include the following:

- The relative power and interest of each stakeholder (Freeman 1984);
- The importance and influence they have (Grimble and Wellard 1996);

- The multiple "hats" they wear; and
- The networks and coalitions to which they belong (Freeman and Gilbert 1987).

For example, in conflict assessment, four types of stakeholders are expected: those with claims to legal protection, those with political clout, those with power to block negotiated agreements, and those with moral claims to public sympathy (Susskind and Cruikshank 1987).

It follows then, that in the natural resource management literature we find a range of terms such as the following:

- Primary, secondary, and key stakeholders (ODA, 1995);
- Internal or external to the organization (Gass et al. 1997);
- Stakeholders, clients, beneficiaries (ASIP 1998); and
- Stakeholder typologies on a macro- to microcontinuum and on the basis of their relative importance and influence (Grimble et al. 1995).

In natural resource management, conflict is often inevitable (Daniels and Walker 1997; Hildyard et al. 1997, 1998). The growing demand for finite or renewable natural resources to satisfy the needs of different stakeholders is a common source of conflict. As resources become scarce, the competing interests cannot be fully met. Faced with such situations, stakeholders will make choices about how best to act to pursue their own interests. Stakeholder negotiation will inevitably involve conflicts of interest and trade-offs (Grimble et al. 1995; Grimble and Wellard 1996).

The "theory of stakeholder identification and salience" proposed by Mitchell et al. (1997) highlights three stakeholder attributes that merit attention:

- The stakeholder's power to influence the firm;
- The legitimacy of a stakeholder's relationship to the firm; and
- The urgency of the stakeholder's claim on the firm.

On the basis of these attributes, the theory proposes a typology of stakeholders "to whom management should pay attention" (Mitchell et al. 1997). It follows that stakeholders with two or more attributes are likely to be noticed and participate; those without them will tend to be ignored.

Procedures for dealing with social conflict can be grouped into three classes along a continuum (Pruitt and Carnevale 1993). Numerous factors influence why stakeholders (or "disputants" in negotiation terminology) will opt for one over another, depending on the nature of the conflict, the stage of the negotiation, and the attributes of the stakeholders:

According to Freeman (1984: 64), the challenge of stakeholder identification is further complicated by what he calls the "congruence problem." "Analyzing stakeholders in terms of an organization's perception of their power and stake is not enough. When these perceptions are out of line with the perceptions of the stakeholders, all the brilliant strategic thinking in the world will not work." The congruence problem has to do with the assumptions an organization makes about its stakeholders, about how it interacts with them, and on what basis it is willing to negotiate with them.

Stakeholders' attributes, such as power and legitimacy, help explain the odds of a stakeholder becoming a "convener" or a facilitator. With regard to the time element, or *urgency*, some authors suggest that avoidance of urgency on the side of the facilitator is a key component of successful conflict management (Thomas, Anderson, Chandrasekharan, Kakabadse & Matiru, 1996). An organization may be able to convene others temporarily; thereafter, however, the stakeholders will decide on the role and desired attributes of the convener and on specific functions for other neutral parties, such as facilitators, who may become providers of expert information.

There is a need to understand how stakeholders interrelate, what multiple "hats" they wear, and what networks and other groups they belong to. Social network theory seeks to understand actors' behaviour by analyzing the types of relationships they experience and the structure of those relationships (Rowley 1997).

Recent developments in negotiations research attribute great importance to social context in determining the preference for different procedures to negotiate social conflict (Pruitt and Carnevale 1993). Social context also influences what coalitions stakeholders join, where coalitions are defined as "subgroups whose purpose is to influence the decision of a larger group" (Polzer, Mannix & Neale, 1995: 135), as well as different behaviours on the part of mediators (Pruitt and Carnevale 1993).

"Social actors" are those with the capacity to make decisions and act on them; thus, the concept of social actor may be distinct from that of stakeholder (Long, 1992). The notion of "human agency" is central to the concept of a social actor: "In general terms, the notion of agency attributes to the individual actor the capacity to process social experience and to

devise ways of coping with life ... social actors are 'knowledgeable' and 'capable.'" (Long, 1992: 22–23). Ostrom (1995: 126) refers to "human capital" in similar terms: "Human capital is the knowledge and skill that individuals bring to the solution of any problem." Social actors seek to solve problems, learn how to intervene in social events, and continuously monitor their own actions (Giddens 1984). From Long's perspective, the environment cannot be described as a social actor, whereas there is mention of it as a stakeholder in the business literature (Mitchell et al. 1997). As noted by Chevalier and Buckles, in some cultures ancestors or forest spirits may be considered stakeholders.

Prior research has indicated that the nature of group conflict affects the choice of conflict management style used. According to Miranda & Bostrom (1993), there are two dimensions of conflict: issue-based and interpersonal. The three common patterns of conflict resolution identified by Sillars (1980) are avoidance, distributive and integrative strategy. Avoidance is failure to confront or attempt to resolve conflict. It minimizes explicit acknowledgment and communication about conflicts by suppressing and ignoring them. Avoidance demonstrates low concern for the outcomes of either party and is used to avoid any possible negative reactions of other group members (Sillars, 1980). This style is useful when the issue is trivial or where the potential dysfunctional effect of confronting the other party outweighs the benefits of the resolution of conflict (Rahim, 1985).

Distributive strategy emphasizes the achievement of the outcomes of one party over those of the others. It demonstrates a high concern for self and low concern for others. There is explicit acknowledgment and discussion of conflict which promotes individual over mutual outcomes by seeking concessions or expressing a negative evaluation of other group

members. It involves moderate information exchange and tends to increase conflict by creating competition in attaining individualistic goals (Sillars, 1980).This style may be appropriate when the issues involved in a conflict are trivial or when speedy decision is required. It is also appropriate when unpopular courses of action must be implemented (Rahim, 1985).

Integrative strategy attempts to identify and achieve outcomes that are mutually satisfying to all parties. It promotes information exchange, neutral or positive effect, and mutual or bilateral goal orientation. Integrative strategy encourages an examination of differences to reach an effective solution acceptable to members of the group. Unlike distributive strategy, integrative strategy does not seek to elicit concessions. Instead, it sustains a neutral or positive evaluation of other group members. This strategy is used predominantly when the other group members are expected to be cooperative and the basis of conflict is viewed to be more controllable (Sillars, 1980). Due to the belief that the causes of conflicts are controllable, group members tend to cooperate in resolving the conflict and thus encouraging the integrative strategy. Integrative strategy is however useful when dealing with complex or strategic issues as it utilizes the skills and information possessed by different parties to formulate solutions and successful implementations (Rahim, 1985).

For conflict to be managed functionally, one style may be more appropriate than another depending on the situation. However, for conflicts to be productive, all group members have to be satisfied with the outcomes and feel that they have gained as a result of the conflict. Conversely, if all group members are dissatisfied with the outcomes and feel that they have lost as a result of the conflict, a dysfunctional conflict will result (Miranda & Bostrom,

1993). In conflict resolution processes, specific stakeholders need to be identified in order that they are engaged for the purposes of ending the conflicts. The following are the major stakeholders that should be identified for engagement.

The Private Sector

The private sector is one of the most important and most powerful stakeholders in contemporary conflicts, as it has access to and control over economic power – an extremely powerful lever in the global system (Arowobusoye, 2005). Business and conflict intertwine in two ways. The first is the way in which conflict affects businesses, usually reduced to factoring in financial risks in relation to investment decisions. The second, the reverse influence of the political, social, and economic impacts of businesses and their effect on conflict dynamics, is less studied, but is a crucial aspect of that interconnection (International Alert, 2004a, 2004b; Haufler, 2002).

The media

The media is a potent stakeholder in the management of contemporary social relations, due to its power to reach, influence, and manipulate large audiences (Howard, Rolt, van de Veen, and Verhoeven, 2003). It is also a powerful means of politicising issues and of generating division between sides of a present or future conflict. The power of the media, however, can be used not only for generation or escalation of conflict, but also for its resolution (Melone, Terzis, and Beleli, 2002).

Para-military groups

The form of the participation of Para-military groups in the processes of conflict resolution can be controversial. Along with the transformation of the means and forms of contemporary conflicts, the need arises to identify new military, political, economic, and social methods of influencing these groups and their role in conflict resolution.

Within paramilitaries, child-soldiers constitute a separate group. A special approach is required for their care and to the protection of their rights before, during, and after conflicts. More than 300,000 children under 18 years of age are ruthlessly exploited as soldiers in government armed forces or in armed opposition groups in ongoing conflicts (Amnesty International, 2004; Coalition to Stop the Use of Child soldiers, 2004; Human Rights Watch, 2004; International Committee of the Red Cross, 2004).

Facilitation of the engagement of paramilitary groups in political processes and political dialogues seems to be one of the most effective tools for demilitarisation and, eventually, for conflict settlement.

Traditional and Religious Leaders

As contemporary conflicts are mainly intra-state conflicts fought around issues of identity, be they national, religious, or ethnic, traditional leaders and religious leaders have an important role to play. In situations of chaos and turmoil, they represent the forces that have the potential to unite and consolidate people (Haufler, 2002).

Often the authority of these leaders is recognised across the conflict line. This power can effect either escalation or resolution of conflicts. Accordingly, this power and influence of

traditional and religious leaders must be recognized and utilised by decision-makers and used to facilitate reconciliation and trust building between and within communities.

2.4 The Role of Government and other Agencies in Conflict Management

The challenge of preventing, managing, transforming and mitigating conflict is a core objective of many international, regional and sub-regional agencies – such as the United Nations (UN), Africa Union (AU), Economic Community of West African States (ECOWAS) and so on. Each of these institutions has specific units and strategies for dealing with international conflict. For instance, within the UN a number of agencies have been established to manage global conflicts: the Peace Building Commission, the Counter – Terrorism committee, the Al-Qaida and Taliban sanction committee, the International Court of Justice etc. In addition to transactional agencies, national governments and non-governmental organizations too are interested in conflict management and peace building. While all stakeholders (international, governmental and non-governmental) share core values for peace, they are divided on the strategies for achieving them. For instance, the Africa Union Conflict Prevention Mechanism is based on AU's principle of non-intervention in the internal affairs of member states. This approach has been criticized, particularly by non-governmental organizations and civil liberty associations, as a state-centred formula that seeks to reinforce state sovereignty at the expense of human rights and public welfare. Indeed, given the transcendent realities that characterize most violent conflicts in Africa (e.g. Sudan since 2003; the Mano River Basin conflict of the 1990s; Rwandan Genocide of 1994), it has become clear that the effect of conflicts goes beyond the jurisdiction of a particular

state: thus, a holistic approach is necessary to conflict management and peace building. By holistic approach we mean the method that involves the collective participation of stakeholders – states, non-states and supra-state actors – in the management of conflict.

The state, including state institutions and officials, play a strategic role in the management of domestic conflict – be it as mediator and peacekeeper or as participant depending on the dynamics of the conflict. There are variations on the degree to which the state is a conflict participant or conflict manager – this is largely dependent on the evolution and make-up of each state. As Alan and Newcombe (1970) argue:

> Historically, many (perhaps most) nation-states arose by conquest (e.g. by victory of the most powerful feudal lord over weaker neighbouring feudal lords), and therefore were born as conflict participants rather than as conflict managers. Some states were formed as a result of voluntary association or federation (e.g. Switzerland, United States, Canada), in which the federal authority was founded for the purpose, among others, of managing conflict among member units (cartons, states, provinces).

The foregoing account shows that the state acts as either conflict participant or peace builder, and this depends on the nature, state and dynamics of the conflict. The primary duty of a nation-state is to ensure the maintenance of law and order. In a situation of violent conflict, the government has the primary non-partisan of ensuring the return of peace and normalcy (source). This may require enforcement of law and order through the use of force but more importantly too, is to ensure the maintenance of peace through diplomatic and persuasive means. In many cases, the government has to be engaged in peacekeeping activity to avoid a

relapse into violence again after a stoppage of violent conflicts. In a number of instances, the military has to be deployed to either take over the operation or provide a back-up towards restoring law and order. These developments often witnesses gross abuse of human rights and the use excessive force.

There are many ways in which the state, including its officials and institutions, become involved and/or implicated in conflict. First is participation by default. This occurs where state policies or decisions trigger or exacerbate conflict. In many African states, the government has sometimes been seen as conflict participant, by virtue of their actions or inactions and direct role in the conflict. There are instances where government policies have been responsible for the cause of the conflict.

The second way in which the state may become involved in conflict is participation by design. This occurs where the state, particularly its ruling officials, take side in the conflict and use state resources to support a particular faction. The state becomes conflict participant in a situation where agencies of the government are seen to be actively involved in the perpetuation of violent conflict.

Non-state actors are competing for space in the conflict management and peace building realms. According to Debiel and Sticht (2005:133f), there are four central explanations for the increasing number and significance of NGOs. These include:

- The UN World conferences of the 1990s have offered major incentives for the establishment of new NGOs and the expansion of existing organizations engaged in development and environmental issues at the international level.

- The increasing power of mass media and the globalization of communication by electronic information technologies which supports transnational networking activities of non-state actors.
- International civil society organization function as substitutes for former state-driven welfare services (health, education and social policy). This is a consequence of the neo-liberal project of decreasing state activities in the market and public sphere field. Leftist criticism of the authoritarian state meets conservative arguments of criticism against the welfare state.
- In many developing countries, NGOs function as substitutes for formerly state-run activities in social provisioning (e.g. in health and education), especially as international programmes for economic reforms, like IMF programmes, forced state to reduce public services.
- NGOs also have been increasingly active in conflict prevention, peacemaking and peace building activities (Barnes 200). For example, they are engaged in early warning activities, preventive diplomacy through third-party intervention, facilitation of dialogue workshops and mediation negotiations (peacemaking), networking and initiatives for cross-cultural understanding and relationship building.

2.5 Resource Allocation and Conflict Management

Natural resources have been shown to play a key role in the conflicts that have plagued a number of African countries over the last decade, both motivating and fuelling armed conflicts (Brown, 2011). In the United Nations Secretary General's seminal report to the General Assembly and the Security Council in 1998 on the causes of conflict and the

promotion of durable peace and sustainable development in Africa, one of the main factors identified as fuelling conflict was the illegal exploitation of natural resources. Of course, this account alone does not exhaust the wide and sophisticated literature on conflict dynamics, and other analyses have pointed to a range of additional factors that appear to influence the incidence of conflict. One factor that is important in virtually all accounts is GDP per capita (Sambanis, 2004). Statistically, GDP per capita is the only economic factor that is robust to different definitions of ''conflict'' and different combinations of independent variables (Hegre and Sambanis 2006).

The World Bank defines natural resources as "materials that occur in nature and are essential or useful to humans, such as water, air, land, forests, fish and wildlife, topsoil, and minerals" (World Bank Group, 2003). These resources can be classified as renewable or non-renewable. In most cases, renewable resources such as cropland, forests and water can be replenished over time by natural processes and—if not overused—are indefinitely sustainable. Non-renewable resources such as diamonds, minerals, and oil are found in finite quantities, and their value increases as supplies dwindle. A nation's access to natural resources often determines its wealth and status in the world economic system.

Natural resources have been sources of conflicts and civil strife in many parts of the world. In Pakistan and Bolivia, violent protests broke out over the distribution of water. In the Middle East, disputes over oil fields in Kuwait, among other issues, led to the first Gulf War. Rebel groups Revolutionary United Front (RUF) in Sierra Leone and National Union for the Total Independence of Angola (known by its Portuguese acronym UNITA) used revenues

derived from diamond mining to fund their rebellions against their respective governments. Research has also indicated that wars appear to be lasting longer: the expected duration of conflict is now more than double that of conflicts that started prior to 1980 (Collier, 2003).

Violent conflict over water resources has broken out in countries as diverse as China (Shandong and Guangdong Provinces, 2000), Ethiopia in 2006, India in 2004, Kenya in 2005 and Yemen in 1999 (Gleick, 2006). In the Darfur region of Sudan, for example, much of the unrest is due to water shortages.

Many scholars have rightly argued that political and social instability are a major cause for underdevelopment. Researchers like Irobi (2005) have written that most African conflicts are caused by the combination of poverty and weak states and institutions (Irobi, 2005). The exploitation of ethnicity by key actors, be them political or religious elites, reinforces the idea of diversity to the point that it becomes conflict. Fenton (2003) speaks of 'state-sponsored ethnicity' saying, "Once the state takes a hand in using ethnic categories to allocate resources, it both creates or confirms ethnic categories and makes ethnicity a politically instrumental principle."

Traditionally, most wars have been fought over control of land (along with other issues). For instance, Ecuador and Peru have fought several wars over their disputed border. More recently, violent conflict over land has occurred in China, East Timor, Kosovo, Rwanda, and Tajikistan, to name only a few examples (United States Institute of Peace, 2006).

It may be helpful to think of natural resources in terms of how they are used. Some resources, such as water and land, are used locally and may not have much impact beyond the local area. Other resources, such as timber, minerals, and oil, are used to produce revenue. It is these revenue-producing resources that cause the most problems, sometimes called the resource curse—the paradox that countries with abundant natural resources often have less economic growth than those without natural resources (Collier, 2003). The dependence on a few sources of revenue typically discourages diversification, leads to overheating of the economy, and increases volatility of prices and revenue. The abundance also often leads to government mismanagement and corruption.

The existence of natural resources may be an incentive for third parties—states and corporations—to engage in or indeed foster civil conflicts, rather than resulting from the greed of rebels, as emphasized by recent literatures. Hence, for example, the escalation of the civil war in the Democratic Republic of Congo has resulted in part from the involvement of neighboring states seeking raw materials (Dashwood 2000; Willum 2001). The secessionist bid in Katanga in Congo was supported, if not instigated, by the Belgian firm Union Minière du Haut Katanga. And evidence suggests that the French oil corporation Elf took actions that led to an escalation of the conflict in the Republic of Congo (Verschave, 2000).

According to Mc Onyango (1995), African inter-ethnic conflicts are not as a result of the mere fact that the continent and national boundaries are brackets enclosing multi-ethnic groups. To him, the question of ethnicity and ethnic conflicts are issues of ethnic grudges. He asserts that the past inter-ethnic conflict management strategies in Africa have tended to concentrate on

symptoms of the effects and not the root causes. He further postulates that there are numerous socio-economic and political grudges between or within the numerous ethnic communities in African states. His work augments the earlier works of other scholars like Achebe (1975); Nyong'o (1987); Ojwang' & Mugambi, 1989 and Lunyigo (1989).

Our experience in Kenya has shown that ethnicity tends to create a culture that is sometimes incompatible to human resource capacity. As Okullu (1974) observed: "Tribalism is a wasteful practice when the employment of all human resources for development is considered". At the dawn of independence, African leaders ascended to governmental structures which had been intended to preserve the colonial administrative legacy. These leaders were armed with the Western Constitution and ill-trained manpower to soldier on and make provisions for the enlarged nation-state, now encompassing diverse ethnic groups with variegated interests. As if this was not enough, Kenya, like most other African countries, inherited from the colonialists scarce national resources, inadequate infrastructure, inadequate human resource capacity, inadequate capital, inadequate education and health facilities, among others (Nyukuri, 1995). The scramble for the scarce national resources and facilities intensified and ethnicity became the main vehicle through which the dominance and preservation of power as well as resources could be achieved. Indeed, leaders (i.e. ruling elites) in post colonial Kenya have often relied heavily on ethnicity to remain in leadership positions or settle a dispute with their perceived enemies.

2.6 Theoretical Frame Work

This study was guided by two theories, Conflict theory and Basic needs theory.

2.6.1 Conflict theory (Karl Marx, 1818 – 1883)

Adler et al (2006) found out that the conflict theory emphasized on the existence of opposing forces in the life of individuals, groups, social structures and society in general. This theory views human beings as a collection of competing interest groups and individuals, each with their own motives and expectations.

The principle assumption underlying this theory is that all members of society do not have the same values, interests, or expectations. They vary according to ones position, privileges, ability, class and wealth. Agreement tends to appear among those who share similar privileges. This is likely to encourage un – equal distribution of the scarce but valuable resources and opportunities. This results in division in society resulting in hostility, opposition and crime.

2.6.2 Basic needs theory (Abraham Maslow, 1943)

Adler et al (2006) found out that according to basic need theory, there are certain minimum requirements that are essential to decent standard of living. These are known as physiological needs. They include food, shelter and clothing. They are primary needs and to be catered for before other needs such as security, shelter, sense of belonging and affection, love, esteem and self actualization are persued. Crime can be as a result of some group of people whose very basic need have not been satisfied opting to dulge in criminal activities. The police and

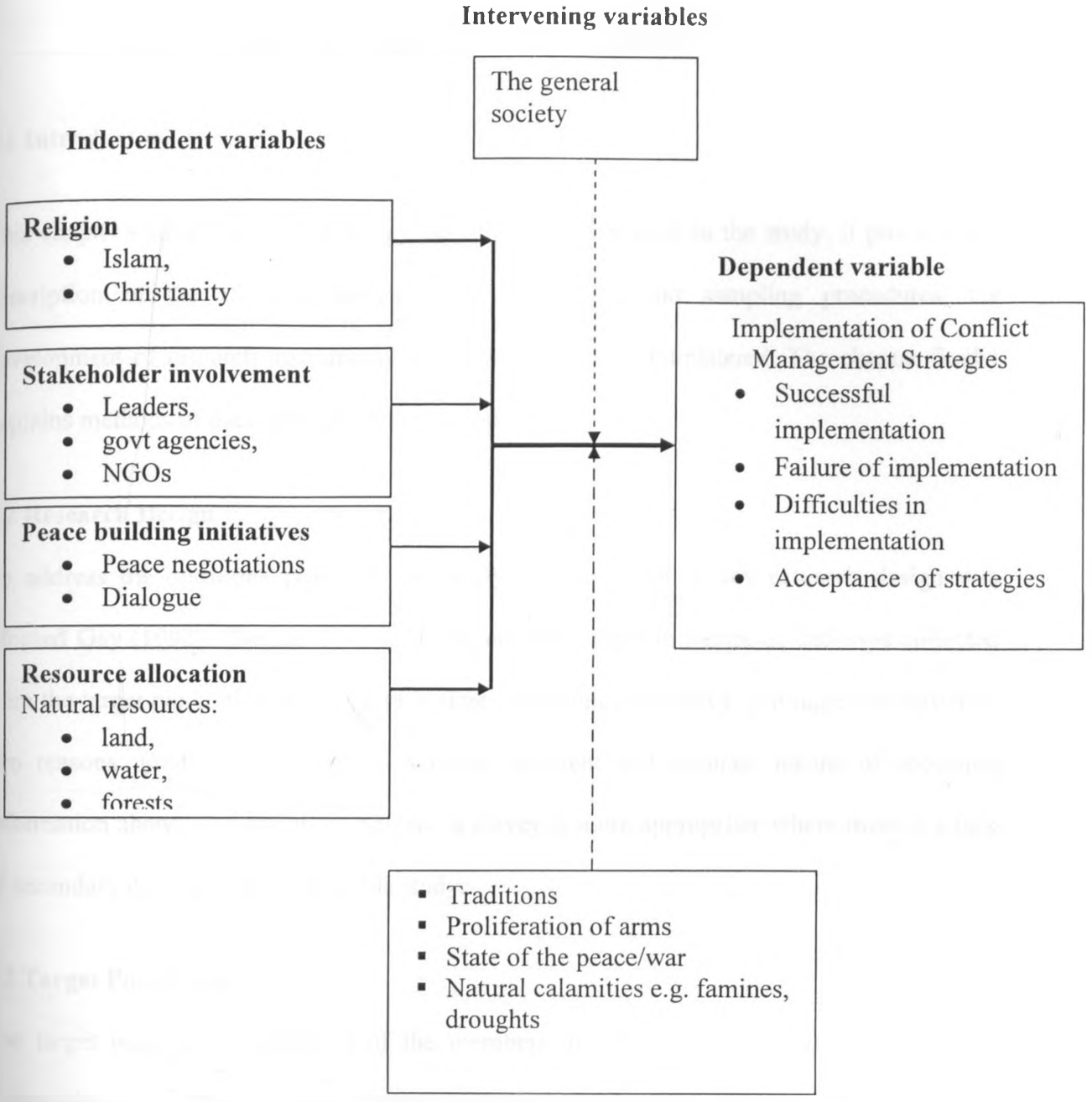
the public should therefore, strive toward ensuring that all residents in their respective areas have at least satisfied the first level of physiological needs as stipulated in the Maslow's hierarchy of need theory.

2.7 The Conceptual Framework

This study seeks to investigate factors affecting the implementation of conflict management strategies in Kenya. The study assumes that the implementation of conflict management strategies is influenced by religious affiliations, tribal affiliations, politics, economic factors, resource use and sharing, and traditions.

This relationship is summarized diagrammatically below:

Figure 1.1: The Conceptual Framework



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the methodology that the researcher used in the study. It provides the description of the research design, study population and sampling procedures, the development of research instruments and how they were administered. The chapter finally explains methods of data analysis and presentation.

3.2 Research Design

To address the questions posed in this study, a descriptive survey research design was adopted Gay (1992). The survey design was cross-sectional in nature as data was collected from the target population at one point in time. The choice of survey technique was based on two reasons. First, surveys provide a quick, efficient and accurate means of accessing information about the population. Second, a survey is more appropriate where there is a lack of secondary data as is the case in this study.

3.3 Target Population

The target population comprised of the members of provincial administration, the local community leaders and religious leaders. Moyale District has a total of 2 divisions, 11 locations and 22 sub locations. Each of these is headed by a provincial administrator, giving a total of 35 provincial administrators. Community leaders were selected from sub location level. Ten sub locations had 3 community leaders, 8 had 4 while the remaining 4 sub locations had 5 leaders each, giving a total of 82 target community leaders. The total number

of religious leaders in from all the 22 sub locations was 105. In effect, the target population for the study was 222 people.

3.4 Sampling Procedure

The sample size was determined using the formula by Krejcie (1970), which is:

$$n = \frac{x^2 Np(1-p)}{d^2(N-1) + x^2 p(1-p)}$$

Where, n = required sample size.

x^2 = the table value of chi-square for 1 degree of freedom at the desired confidence level. (3.841 at 95% confidence level).

N = the population size i.e. 185

P = the population proportion / maximum variability (assumed to be 50% since this would provide the maximum Sample size).

d = the degree of accuracy expressed as a proportion (.05).

The study employed stratified random sampling technique to select various respondents. This means that each of the target respondents was sampled separately. According to the Krejcie formula that is summarized by the Krejcie table for sample determination, each of the target population had a study sample as shown in the following Table 3.1.

Table 3.1: Study Sample Summary

Population category	Expected population	Required sample
Provincial administration	40	35
Community leaders	82	44
Religious leaders	105	80
Total	222	156

3.5 Research Instruments

Three distinct instruments were prepared. These were questionnaires for provincial administration, Focused Group Discussion guide (FGD) for religious leaders and an interview schedule for local community leaders. A questionnaire was used by provincial administration officials since all of them are expected to be knowledgeable enough to respond to them effectively. A focussed group discussion guide was prepared for the religious and community leaders since many of them would be semi-literate and therefore cannot respond effectively to questionnaires, while at the same time, their number is too big to allow for interview in a reasonable time.

3.5.1 Validity of the Instruments

The questionnaires were pre-tested to determine both their validity and reliability. Validity is the degree to which an instrument measures what it purports to measure Gay (1992). The content validity of the questionnaire was determined by the experts' and peers' advice. For this study the supervisor examined and gave her recommendations on the suitability of the instruments. Necessary adjustments were made to accommodate her recommendations.

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3.5.2 Reliability of the Instruments

This is a measure of the degree to which a research instrument yields consistent results or data after repeated trials (Mugenda, 1999). Reliability of the questionnaire items was determined using the test-retest method in which the same respondents were requested to provide information for the second time. The results from the pilot study were used to calculate the Pearson's product moment correlation coefficient. A reliability coefficient of 0.7 was found for instruments in this study, a value that depicts high reliability.

3.6 Methods of Data Collection

Three sets of instruments containing structured questions were developed. One set was administered to the provincial administration; the second to religious leaders while the third was administered to all other categories of local elders sampled. The structured questionnaire contained closed-ended questions for which the respondents were required to select their preferred response from the list of given probable responses. Primary data was collected through administering questionnaires and recording responses by the researcher. A cover letter that highlighted the need and significance of the leaders responding to the questionnaire items as well acting as an assurance to confidentiality was obtained from the School of open and distance learning, University of Nairobi. The letter was attached to the questionnaire to help improve the response rate. The instruments were self administered by the researcher with the help of a research assistant during the official working hours to the sampled leaders. The provincial administration officials were allowed a period of one week to fill the questionnaires. During that period, the researcher organized group discussions for religious

and community leaders separately at different times. At the convenience of the respondent, arrangements were made for the instruments to be collected promptly to minimize instances of loss or mishandling. Instruments collected from the field were examined to ensure they were completed comprehensively.

3.7 Data Analysis

The study employed descriptive statistical tools to analyse quantitative data obtained from the study. In this respect, the frequency and percentage occurrences of numerical data were determined where possible. A table of frequency distribution was prepared whenever possible. Excel computer program was then used to generate graphs of various forms to aid in data presentation. Qualitative data was analysed by thematic analysis i.e. an analysis of the themes in the study and analysis of the contents within the themes presented (i.e. content analysis). The results were further be tabulated for ease of interpretation and visualization. Finally, triangulation of the information given by the various respondents was performed i.e. responses on similar themes or objectives, emanating from different respondents was compared to find if the various respondents concurred on various issues and if not, the possible reasons for the observed discrepancies. The major themes and patterns in the responses were identified and analyzed to determine the adequacy, usefulness and consistency of the information. Discrepancies in the responses were noted and accounted for where possible. The findings from the study were discussed along the research questions of the study (Nwana, 1981).

3.8 Ethical Considerations

The study will ensure that embarrassing questions are avoided as much as possible and, where necessary, such questions refined to appear as ethical as possible. Specifically, personal questions will be avoided as much as possible, to allow only questions considered to be suitable for the purpose of the study.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

This chapter presents the findings of the study, analyses the data and discusses the results of such analysis. The findings are presented according to the research objectives. The analysis was done by considering each of the research questions emanating from the objectives, presenting the results of the study on that particular question and then discussing the results. The results were presented in frequency tables, percentages and using graphs. Qualitative data were categorized into themes and the major views reported.

4.2 Response Rate

The study had projected a sample of 35 provincial administration officers, 44 community leaders and 80 religious leaders. Data from community leaders was collected through interview schedule, that from religious leaders was collected through focused group discussion while that from provincial administration officers was collected through questionnaires. In order to ensure that as many questionnaires as possible were returned, 40 questionnaires were issued to members of the provincial administration. Out of these, 32 were returned, giving a response rate of 80%. With respect to interview and group discussion, the number targeted for interview and group discussion was attained.

4.3 Factors Influencing the Implementation of Ethnic Conflict Management

The researchers has tried to look for the factors that may influence the implementation of ethnic conflict management such as :-religion, stakeholders involvement, peace building initiatives and resource allocation which helped him to apply for the resolution of the conflict which arises among different communities and their impacts.

4.3.1 Effect of Religion on the Implementation of Conflict Management Strategies

The first research question was: what is the effect of religion on the implementation of conflict management strategies in Moyale District? This question was posed to all respondents in the study, namely members of the provincial administration, community leaders and religious leaders. The study found that religion was a multi-faceted attribute to the ethnic animosity in the District. On one hand, religion is a cause for conflict while on the other; religion is used to create peace. The study found that there are mainly two different kinds of religious groups in Moyale District, namely Christianity and Islam. The proportional distribution of respondents drawn from the religious and community leaders showed that there was slightly a higher proportion of Muslims than Christians; the difference is not all that much. The following Table 4.1 depicts the religious orientation of respondents drawn from religious and community leaders.

Table 4.1: Respondents' Religious Affiliation

Respondent category	Muslims		Christians		Total
	No.	%	No.	%	
Community leaders	26	59.1	18	40.9	44
Religious leaders	46	57.5	34	42.5	80
Total	72	58.1	52	41.9	124

From Table 4.1, it is evident that there was near parity in religious affiliation of respondents, though the number of Muslims was slightly higher than that of Christians. The religious affiliation of provincial administration officials was not sought since most these officers are not from the locality and therefore their religious inclination would not provide any tangible influence on ethnic conflict management strategies. It is important to note that the religious affiliation of members of the provincial administration was never sought since they are not necessarily members of the local community and therefore their religious affiliation does not count much.

The study found that there are mainly three clans in Moyale, who have been involved in conflicts with each other. The following Table 4.2 depicts the ethnic distribution of respondents as well as their religious affiliations.

Table 4.2: Ethnic Distribution of Respondents by Religion

		Muslims		*Christians*	
Ethnic group	*No. of respondents (n = 44)*	*No*	*%*	*No.*	*%*
Borana	18	12	67	6	33
Gabra	15	9	60	6	40
Burji	11	7	64	4	36
Total	**44**	**28**	**64**	**16**	**36**

From Table 4.2, it is observed that there are mainly three different ethnic groups in Moyale district. These are the Borana, Gabra and Burji. Each of the ethnic groups has some of their members professing each of the two religions in the area. In all of them, the number of Muslims is higher than the number of Christians, the ratio being close to 2:1 Muslim to Christian in each of the tribes.

All respondents were aware of the existence of ethnic conflicts in the past and even in the recent past. It was found that at any one times any two or all the three tribes could clash with each other, and there is no specific tribe that can thus be labelled as an aggressor. They gave nearly similar reasons for the conflicts, although in different proportions. However, most respondents were aware of the most recent clashes that involved Borana and the Burji tribes. The respondents gave various reasons for the clashes as depicted in the following Table 4.3:

Table 4.3: Reasons for Ethnic Conflicts

Reason for conflict	Respondents' views					
	Borana (n = 18)		Gabra (n = 15)		Burji (n = 11)	
	No.	*%*	*No.*	*%*	*No.*	*%*
Pasture	18	100	14	93	10	91
Water	17	94	12	80	11	100
Land	12	67	10	67	7	64
Livestock theft	14	78	11	73	9	82
General tribal animosity	8	44	10	67	6	55
Religion	7	39	7	47	5	46

From Table 4.3, it is evident that the main cause of ethnic conflicts in Moyale district is due to pasture for grazing livestock. The study found that most of the residents of the district are pastoralists whose main economic activity is rearing of livestock. The livestock are grazed on communal fields without any demarcated boundaries. During dry seasons, pasture is rare and people roam all over with their livestock. That is the time at which the ownership of grazing grounds become an issue, the various tribes lay claim to particular parts that may have some form of pasture. This sentiment was given by 100% of the Borana, 93.3% of the Gabra and 90.9% of the Burjis as a cause of ethnic conflict. The next major cause of ethnic conflicts was found to be as a result of conflicts over water. Water and pasture are closely related since after the livestock have been grazed they have to be provided with water, apart from the fact that the entire human life relies on water for survival. This sentiment was expressed by 94.4% of the Borana, 80% of the Gabra and all members (100%) of the Burji.

Livestock theft was found to be one of the main causes of ethnic conflicts between the three tribes inhabiting Moyale district. This sentiment was expressed by 77.7% of the Borana, 73.3% of the Gabra and 81.8% of the Burji. The study found that local communities stole each other's livestock from time to time, especially after long dry spells. Although in many cases livestock thefts remained low level forms of conflict, in some cases they escalated into full scale war between tribes as offended tribes tried to recover their lost livestock. Other causes of ethnic conflict included land, general tribal animosity and religion.

From Table 4.3, it is observed that religion was one of the causes of ethnic conflicts. Howver, among the causes of conflict, religion was ranked lowest, with 38.9% of the Borana, 46.6% of the Gabra and 45.5% of the Burji identifying it as one of the causes of tribal conflicts. As such, from the sentiments of the local community leaders, it is evident that as much as there were conflicts as a result of differences in religion, such conflicts were not as pronounced as those due to due to any other thing like, say, pasture, water or land. In fact, it was found that religious animosity rarely reached physical confrontation levels since members of all the three tribes belonged to each of the two dominant religions in the region. The tribes could not therefore fight each other as this would be tantamount to people from the same family fighting each other on opposite sides, a situation that is very rare in the area.

From Table 4.3 it is evident that religion, though a double barrelled attribute as it may be a cause of conflict as well as a means for peaceful resolution of conflict, acts more as means of achieving peace as opposed to creating animosity among the tribes of Moyale District. Since all the combatants are members of each of the two religions in the area, a fact that prevents

them from fighting each other due to difference in religion, this would be a perfect tool for peaceful resolution of conflicts.

The effect of religion on implementation of conflict management was sought from all the respondents, as already stated. All the three categories of respondents stated the two functions of religion with respect to ethnic conflict: as a point of divergence of the religious groups, and as a point of convergence of the three distinct tribes since all members of the three tribes belonged to each of the two religious organizations- Islam and Christianity. With regard to the causes of conflicts, members of the provincial administration as well as religious leaders gave sentiments similar to those expressed by community leaders, though there were variations in terms of the percentage of respondents who identified each of the causes. The views of the members of the provincial administration regarding the causes of ethnic conflict are provided in the following Table 4.4.

Table 4.4 Provincial Administrators Views on Causes of Conflict

Reason for conflict	Proportion of respondents (n = 32)	
	Frequency	%
Pasture	27	90
Water	20	62.5
Land	23	71.9
Livestock theft	25	78.1
General tribal animosity	20	62.5
Religion	15	46.9

Results from Table 4.4 shows that members of the provincial administration were in agreement with the causes of ethnic conflicts described by the local community leaders. Further, members of the provincial administration were in agreement with community leaders that the most prevalent cause of conflict was pasture. This sentiment was provided by 90% of the respondents. However, livestock theft was identified by 78.1% of this category of respondents and was therefore ranked second in terms of prevalence as a cause of conflict. There was therefore a disagreement between this sentiment and the views expressed by community leaders, who viewed water as the second major cause of conflict, while members of the provincial administration viewed livestock theft as second major cause after pasture.

Other causes of conflict, according to members of the provincial administration were land, identified by 71.9%, general tribal animosity and water, each of which were identified by 62.5% of the respondents, religion as a cause of conflict was identified by the lowest number of respondents in this category as it was identified by only 46.9%. This agrees with the views expressed by community leaders about there being very little ethnic conflict due to differences in religious orientation of the combatants.

Religious leaders agreed that there have been numerous conflicts the three tribes in the area. Asked about the causes of such conflicts, all the seven groups of the religious leaders gave similar reasons as given by the other groups of respondents (community leaders and members of the provincial administration) except that the religious leaders were in agreement religion was not one of the causes of conflict. In fact, religion was usually used to bring

peace whenever there were conflicts. The religious leaders actually came up with the cause of conflict referred to here as "general tribal animosity" which, on interrogation, was found to imply a variety of reasons ranging from minor inter-family conflicts that escalated to tribal conflicts. An example was given where boys from two communities were engaged in a fight, which brought in their respective family members who were each later on supported by members of their tribes, a situation that resulted in tribal war. In another case, a girl claimed to have been raped by a member of an "enemy" clan and the complaining tribe sent their members to go and claim livestock as compensation for the heinous act. After disagreements over the amount of compensation, members of the two tribes ganged up and fought each other. Such like minor incidences that ended up into full fledged war were common, and since they were not specific reasons and not predictable, the only reason for their occurrences were termed as general tribal animosity.

The main role of religion, the study found, was in bringing about peace before or in the course of ethnic conflicts. It was found that members of the warring tribes mingled in worship centres either in the mosque or church since members of all tribes belonged to either of the two religious groups. It was found that religion played a major role in bringing about peace since leaders were selected from the religious organizations and given the respect that religious leaders have in the entire region, whether Islamic or Christian leader, their decision and agreement was, in most cases, binding. It was found that whenever there were ethnic conflicts; a peace committee was assembled that included the members of the provincial administration, community leaders and religious leaders. It was found that no peace committee would succeed without involving religious leaders as they are greatly revered in

the place. It was found that several aircraft accidents in peace missions that have occurred in the region have claimed several religious leaders while on their peace restoration missions.

4.3.2 Influences of Stakeholders Involvement on Conflict Management Strategies

The second research question was: to what extent does stakeholders' involvement influence the implementation of ethnic conflict management in Moyale District? This question was posed to all the three categories of respondents studied. It was found that there were several stakeholders who came into play whenever conflicts broke out between the neighbouring communities, some of who did not form part of the study. The stakeholders included the community leaders, religious leaders and security officers sent by the provincial administration. These stakeholders were part of the study. However, other stakeholders included local humanitarian organizations such as Care International, Medicines San Frontiers (MSF), World Food Programme, Handicap International, Red Cross and Action aid. It was found that the various stakeholders played various roles, some of which actually contributed to the escalation of conflicts, though most of the stakeholders apart from community leaders mainly acted in a manner to reduce the effect of the conflicts.

The study found that there are no prescribed conflict management strategies that are applied uniformly whenever conflicts arose. All conflict management procedures are designed according to the nature of the conflict in question. However as a rule, it was found that the members of the provincial administration have the duty and mandate of preventing conflicts before they start or in cases where conflicts have already started, they are supposed to prevent their spread. The immediate response was therefore found to be the prevention of

escalation of physical confrontations between the warring communities. This was mainly done by security personnel following orders of their leaders starting from the chairman of the district security committee, the deputy police commanders (The Officer Commanding Police Division and District Administration Police Commander) attached to the district down to the immediate commanders on the ground. However, the security personnel were found to offer the initial response to any conflict. In later stages, several other stakeholders came in to play different roles, all aimed at reducing the effects or ending of the conflict all together. Various stakeholders were found to play various roles as provided in the following Tables 4.5.

Table 4.5: The Role of the Provincial Administration during Conflicts

Stake Holder's Role	*Respondent Category and Proportion*			
	Community leaders (n = 44)		*Provincial administration (n = 32)*	
	No.	%	No.	%
Prevention of physical clashes	44	100	32	100
Organizing security meetings	30	68.2	30	93.8
Provision of security	40	90.9	28	87.5
Arresting violence perpetrators	33	75	25	78.1
Securing source of conflict	27	61.4	29	90.6
Assist in dispute resolution	18	40.9	27	84.4

From Table 4.5, it is clear that all respondents (100%) represented in the table agreed that members of the provincial administration prevent physical clashes between warring communities before the start of the clashes or after they have been started. A discussion by the religious leaders during FGD sessions revealed that physical contact between the warring

communities was effected by creating a buffer zone of security officers at the approximate boundary between the warring communities so that the two groups conflicting could not get into contact with each other. The same was also achieved by preventing both groups from accessing the source of conflict such as land, water or grazing field.

Table 4.5 shows that according to the community leaders, provision of general security was the most visible role of the provincial administration according to the community leaders. This sentiment was given by 90.9% of this category of respondents, and ranked second from that of prevention of physical confrontation of the warring communities. Other roles were given by community leaders as arresting perpetrators of violence thus removing their influence from the ground (75%), organizing security meetings involving representatives of various stakeholders, securing the source of conflict if physical (61.4%), such as land or water point, and assisting in dispute resolution (40.9%). It is important to note that dispute resolution as a function of the provincial administration was recognized by a relatively small proportion (40.9%) of community leaders, implying that many of them did not notice this function of the provincial administration.

The members of the provincial administration were quite clear about their roles during tribal conflicts. Whereas (100%) all of them gave prevention of physical confrontation as their core duty, 93.8% of them identified the process of organizing security meetings as one of the ways of preventing/reducing conflicts. The rest of the roles were identified by 78% to 90.6%. This is a clear indication that members of the provincial administration were quite aware of their roles during ethnic conflicts.

The roles of other stakeholders were not as numerous as those of the provincial administration. The following Table 4.6 depicts the various stakeholders and their functions in conflict, some of who acted both as perpetrators (especially before the clashes) and as peace builders

Table 4.6: The Role of Various Stakeholders in Conflict

Stakeholder	Function	Respondent category and proportion			
		Community leaders (n = 44)		Provincial admin (n = 32)	
		No.	%	No.	%
Community leaders	Organize for enemy attack	0	0	23	72
	Attend peace meetings	40	91	30	94
	Negotiate peace resolution	44	100	28	88
	Call for cease fire or end of conflict	38	86	31	71
	Impose fines on offenders	35	80	32	100
Religious leaders	Organize peace meetings	37	84	30	94
	Preach peace in prayer meetings	30	68	12	38
	Reconcile warring groups	38	86	29	91
Humanitarian organizations	Provide relief food to the affected	37	84	28	88
	Provide scarce resources (water)	34	77	30	94
	Provide healthcare to the injured	28	64	31	97
	Provide funds e.g. to the elders after meetings	16	36	25	78

Table 4.6 has some unique features. Apart from depicting the different roles of various stakeholders during conflict and the resultant conflict resolution mechanisms, the Table shows community leaders are involved in organizing their tribesmen for attacks or revenge

attacks whenever necessary. The members of the provincial administration community leaders are responsible for organizing youths from their communities to attack opposing communities at the start of conflict. This sentiment was also corroborated by religious leaders during a focused group discussion with them. However, there were controversies with regard to this aspect as some leaders tended to disagree with those who responded in the affirmative that the youths were actually organized by their leaders to carry out attacks. Eventually, there was no consensus whether community leaders actually incited and organized their youth into action or not. However, there was a general feeling that the opposing group were simply trying to protect members of their communities, but were well aware that the leaders took part in the conflicts. In the same way, all the community leaders (100%) rejected the suggestion that they organized their youth to attack neighbouring communities. However, given that members of the provincial administration included intelligence officers and senior officers receiving intelligence report from the ground, it can be inferred that the leaders actually incited their youth and even organized them to attack their neighbours, but were determined to keep the information secret in order to avoid any government reprisals due to such activities.

Another unique feature from Table 4.6 is that both the community leaders and members of the provincial administration agreed that religious leaders attended peace meetings. In fact, it was found that at times the conflicts were so pronounced that even community leaders could not agree to attend a meeting with each other, and only religious leaders could reconcile them. This finding gives a lot of weight to the role of religious leaders in conflict resolution. Every peace meeting must be attended by religious leaders, who at times have to go out of

their ways to persuade leaders of the warring communities to not only attend the peace meetings, but also to accept some of the resolutions passed in the meetings.

From Table 4.6, it can be deduced that the main function of community leaders is to negotiate for peace, a factor provided by all (100%) community leaders studied and 87.5% of members of the provincial administration, to attend peace meetings (as given by 90.9% of the community leaders themselves and 93.3% of members of provincial administration studied) and to call for ceasefire (expressed by 86.4% of the leaders themselves and 70.5% of provincial administration members studied). The community leaders also enforce fines or resolutions passed in the peace meetings on the members of the community they represent. The community leaders vehemently denied organizing their youths for attack. Religious leaders agreed with these functions in all the seven FGD sessions held with each of the groups.

The functions of religious leaders, according to the respondents are attending peace meetings, as expressed by all community leaders and members of the provincial administration studied. They also provide neutral ground for dialogue between the warring factions as expressed by 90.9% of community leaders and 71% of members of the provincial administration. Religious leaders also reconcile warring groups within and without their respective worship grounds. This sentiment was provided 86.4% of community leaders and 90.6% of the members of the provincial administration.

Various humanitarian groups were found to play some positive roles whenever conflicts broke out between neighbouring communities. The function of these groups included the provision of relief food to the affected groups since conflicts interrupted community's regular methods of survival. They also provided some of the resources such water that were sources of conflict. The groups provided some of these facilities even during periods of peace, and did not wait for conflicts to start before acting. At times, humanitarian organizations also facilitated peace meetings by providing money in the form of per diem, or attendance allowance especially when leaders from either or both sides were reluctant to attend meetings. This was, however, found to be rather rare since, according to religious leaders, payments of allowances could encourage conflicts as the leaders would be motivated by the allowances they would get during meetings.

The following figures present the relative function of each of the stakeholders as expressed by various respondents.

Table 4.7: Community Leaders' Views on Their Functions during Conflicts

Function	Frequency (n = 44)	Percentage
Organize for enemy attack	0	0
Attend peace meetings	40	91
Negotiate peace resolution	44	100
Call for cease fire or end of conflict	38	86
Impose fines on offenders	35	80
Organize peace meetings	37	84
Preach peace in prayer meetings	30	68

From Table 4.7, it is clear that according to the community leaders, their core function during tribal conflicts is to negotiate for peaceful resolution of the conflicts. Indeed, they were consulted and, together with the religious leaders, could resolve the conflicts.

Table 4.8 Community Leaders' Views on Roles of Religious Leaders

Function	Frequency(n = 44)	Percentage
Organize peace meetings	37	84.1
Preach peace in prayer meetings	30	68.2
Reconcile warring groups	38	86.4
Attend peace meetings	44	100
Provide neutral ground for dialogue	40	90.9
Incite followers to attack	18	40.9

Table 4.8 shows that according to the community leaders, the main function of religious leaders during tribal conflicts was to attend peace meetings. In fact, the study found that the religious leaders not only attended peace meetings, but actually initiated the peace process even before the district security personnel organized them. It was found that the provincial administration officers' initial reaction to conflicts was to dispatch security personnel to prevent escalation of clashes, and later called the groups to negotiation after some semblance of peace had been created either through creation of a buffer zone between the warring communities or through arrest and detention of the key perpetrators from both sides. During this time, religious leaders urged for peaceful resolution of conflicts, and in certain occasions called for re-enforcement of their initiative by the leaders of Moyale District Security

Committee. However, religious leaders are accused by the community leaders of inciting their followers to attack others, though this sentiment did not have strong backing from majority of the respondents in this category.

Table 4.9 Community Leaders' Views on Role of Humanitarian Organizations

Function	Frequency(n = 44)	Percentage
Provide relief food to the affected	37	84.1
Provide scarce resources (water)	34	77.3
Provide healthcare to the injured	28	63.6
Provide funds e.g. to elders after meetings	16	36.4

From Table 4.9, it is observed that the most important function of humanitarian organizations, according to the community leaders, was the provision of relief food to the affected people. The study found that conflicts disrupted people's economic activities and they could no longer sustain themselves and had to seek external assistance. The humanitarian organizations thus created some form of food security by providing relief food to the people affected. However, it was also found that the organizations also provided assistance during peace times by providing some of the resources responsible for ethnic conflicts. They dug boreholes for the local population, maintained them and even provided animal feed to the local population during drought.

Table: 4.10: Views of Provincial Administrators on Roles of Community Leaders

Function	Frequency(n = 32)	Percentage
Organize for enemy attack	23	71.9
Attend peace meetings	30	93.8
Negotiate peaceful resolution	28	87.5
Call for cease fire or end of conflict	23	71.9
Impose fines on offenders	32	100

According to Table 4.10, the main role of community leaders in the eyes of the provincial administrators was to attend peace meetings just as the said leaders had themselves attested. However, their role as peace builders is negated by the fact that a large proportion of provincial administrators accused the community leaders of inciting and organizing their youths for revenge attacks or initial attacks, but later order the same youths to stop the conflicts after their grievances had been addressed.

Table 4.11: Views of Provincial Administrators on Roles of Religious Leaders

Function	Frequency(n = 32)	Percentage
Organize peace meetings	30	93.8
Preach peace in prayer meetings	25	78.1
Reconcile warring groups	29	90.6
Attend peace meetings	32	100
Provide neutral ground for dialogue	12	37.5
Incite followers to attack others	14	43.8

From Table 4.11, the provincial administrators are in agreement with community leaders that the key function of religious leaders is to attend peace meetings, some of which they initiated on their own without the involvement of security personnel. However, the provincial administrators accuse the religious leaders of inciting followers to fight others. Like the community leaders' accusation, this claim was not backed by a majority of the respondents in this category.

Table 4.12: Views of Provincial Administrators on Roles Humanitarian Organizations

Function	Frequency(n = 32)	Percentage
Provide relief food to the affected	28	87.5
Provide scarce resources (water)	30	93.8
Provide healthcare to the injured	31	96.9
Provide funds e.g. to the elders after peace meetings	25	78.1

From Table 4.12, it is observed that humanitarian organizations provided healthcare to the people injured during ethnic skirmishes, besides providing one of the resources that was one of the causes of conflict. Thus, the organizations provided some form of normalcy to the injured people who could otherwise not access health care or health centres that are quite far away. Thus, their work was greatly hailed especially by the religious leaders during sessions of their focused group discussion with the researcher.

Through the functions of each of the stakeholders, they influence conflict management in their unique ways. Through the community leaders inciting youths to attack other as they are accused, they escalate the conflict rather than build peace. However, by their peace building

efforts, they improve the peace negotiation process. In a similar manner, the other players influence conflict management strategies in various ways that either improve or negate the efforts made to manage the conflicts.

4.3.3 Influence of the Government and other Agencies on Ethnic Conflict Management

The third research question was: what is the influence of the government and other agencies on the implementation of ethnic conflict management strategies in Moyale District? This question was posed to all respondents in the study. It was found that the government in general played key role in implementing conflict management strategies whenever clashes erupted. However, it is important to know that there were no pre-planned conflict management strategies awaiting implementation whenever conflicts erupted. Every conflict was handled according to the specific dynamics of the conflict in question.

The study found that the government intervened in ethnic conflicts in various ways through its agencies responsible for activities. The following Table 4.13 depicts the roles played by the government through its agencies and officers during ethnic conflicts in Moyale District.

Table 4.13: Government Functions during Ethnic Conflicts

Function	Government Agency	Respondent category and proportion			
		Community leaders (n = 44)		Provincial admin (n = 32)	
		No.	%	No.	%
Stopping the violence	Administration police	44	100	32	100
Boundary demarcation	Survey department	32	73	24	75
Initiation of dialogue	District security committee	35	80	28	88
Maintenance of order	Administration police	28	64	30	94
Enforcing decisions	Chiefs, sub chiefs	23	52	20	63
Provision of water points	Ministry of water	30	68	25	78
Provision of relief food	Ministry of Special Programmes	16	36	10	31
Health service provision	Ministry of Health	15	34	12	38

From Table 4.13, it is observed that the government, through its agencies, played numerous roles during ethnic conflicts, some of which are regular government functions that are even performed during peace time. All respondents agreed that the first reaction of the government whenever ethnic conflicts erupted was to try and stop the violence as fast as possible. This duty was carried out by the police, though it was not clear which wing of the police performed which function as residents could not differentiate between the various sections of the police service.

As soon as the levels of conflicts were reduced and there was some semblance of order, the government, through its various agencies, and in consultation with religious leaders, initiated

dialogue between conflicting communities. The causes of conflict were identified and possible resolution approaches determined.

Meanwhile, the most common causes of conflict were identified as resource based, and were mainly pasture, water and land among others. To reduce the chances of conflicts in future, the government has been drilling boreholes in various points, some of which are interrupted by the conflicts. Water drilling is a continuous process that is not performed during skirmishes only but proceeds even during peace time. However, Moyale district is quite expansive and water points have never been enough. Other agencies like NGOs have been doing the same, but the number of water points is still far less than the demand.

Land and pasture are some of the main causes of conflict. Since the two are non-renewable, the extent that the government agencies can do is to ensure that the offending community recedes back to their territory. To enforce this, a survey team is sent to the disputed area to demarcate the boundary as agreed after discussion with leaders from all sides concerned. Meanwhile, law and order is maintained round the clock by the security officers to ensure that no more violence breaks out. The local administration officers, including the chiefs and their assistants are then given the duty of enforcing any resolutions passed in leaders' meetings. Through all these processes, the government restores peace for the time being, though these efforts do not guarantee that there would not be conflicts in the near future since, as discussed earlier, some causes of conflict come from very minor issues such as families from opposing communities clashing, which then escalates into tribal conflicts.

Apart from the government functions during ethnic conflicts, several humanitarian agencies were found to be involved in improving the livelihood of local residents during peace time, and reducing the effects of conflicts whenever they started. The agencies operating in Moyale District include Care International, Medicines San Frontiers (MSF), World Food Programme, Handicap International, Red Cross and Action Aid, among others. These agencies not only operate during conflicts, but provide humanitarian services even during peace periods. However, whenever there are conflicts, most public servants offering services like health care in public hospitals and dispensaries leave their places of work due to the insecurity created by the violence. Many public services cannot then be provided, yet this is the time when such services are needed the most. The organizations then come in to fill the void left by providing some of the most needed services during the war, especially that of saving lives. The following Table 4.14 illustrates some of the organizations operating in Moyale District and the services they provide.

Table 4.14: Non-Governmental Organizations Operating in Moyale District

Organization name	Duties performed
Care International	Provision of water and sanitation services, refugee education
Medicines San Frontiers (MSF)	Provides health services
World Food Programme	Provides relief food to the starving
Handicap International	Provides special education and wheel chairs to handicapped
Red Cross	Provides relief food, healthcare, assist during any calamity
Action Aid	Hunger eradication

From Table 4.14, it is clear that the non-governmental organizations support the general population in the district during peace time as well as during conflicts, most of them providing food. It is only that their services are required more during conflicts since the regular providers flee the area due to the skirmishes.

4.3.4 Influence of Resource Allocation on Conflict Management Strategies

The fourth research question was: what is the influence of resource allocation on the implementation of conflict management strategies in Moyale District? Like the rest of the questions, this question was posed to all respondents in the study. The study found that most of the causes of conflict were resource-related, the resources being natural resources. The study found that the main resources responsible for conflicts were water points, pasture and at times land.

The study found that the communities living in Moyale district owned land communally, especially the vast grazing land. No specific person owned specific parts of the open field, and every member of the community was free to use land as he/she felt like. The local community somehow knew the extent of their land though there were no physical demarcations to mark the boundaries. During periods of plenty, conflicts were quite rare. However, during dry seasons, people roamed the vast fields seeking virgin pasture for their livestock. This is the time at which communities did not accept other groups of people other than those from their communities trespassing through the land they believed belong to them. Conflicts were common at this time since, it was explained; communities preserved specific parts of their land for grazing during dry seasons. Should any other community be seen to

graze near the land that was presumably preserved, the "owning" community would quickly mobilize their youths to repel the intruders. This is what the leaders were actually accused of doing- organizing their youths to attack opposing members. The leaders of all tribes denied the accusation.

One of the resources responsible for many conflicts was water. The study found that Moyale District as a whole has very few natural sources of water and those existing are seasonal and quickly dry up during dry spells, which is the order of life in most parts of the district. As such, most of the local residents depend on water ferried from other areas to their settlement areas, or on bore holes drilled either by the government or non-governmental organizations. Whenever NGOs drilled water boreholes, they were drilled in places considered to be accessible to many people from any of the surrounding communities. However, since land on which the water hole was drilled eventually belonged to one of the communities, the community on whose land the borehole was built tended to display bullying tendencies to its neighbours. They would demand to use water first before people from other communities did. The other communities frowned against this tendency and as such, they resisted such treatment, a situation that would easily result into conflicts.

Water was found to have two aspects of conflict. One was due to members of one community using a water point belonging to another community without permission, which was rarely granted anyway, especially during dry seasons. The other aspect was that people from people from different communities went to seek water from neutral water points such as water tanks ferried by government agencies or NGOs and fought there while scrambling for

water. From a small fight in the field as a result of water, whole communities would end up in full fledged wars that could only be stopped through massive action from government security personnel. In effect, the lack of water is a major cause of conflicts in Moyale district.

The study found that the resource problem was not so much of allocation of the said resources but rather, the absence of the necessary resources. Man made resources that could be allocated were not found to have been responsible for much of the conflicts. The problem was actually the absence of resources. It was found that government provided resources such as hospitals, dispensaries, or schools were well utilized and served people from all communities, the only difference being that the facilities were so far away that other communities rarely used facilities found deep inside the territory of other communities.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provides the summary of the research findings, discusses them and draws conclusions based on the findings. The chapter also gives recommendations both on policy as well as on further research that should be carried out in order to eliminate, or at least reduce, most of the factors that inhibit the implementation of ethnic conflict management strategies in Moyale district. The chapter starts by giving the summary of the research findings and discusses each of the findings as they are mentioned. It then provides the conclusion based on the findings, and finally provides policy recommendations and recommendations for further research as the final section of the report.

5.2 Summary and discussion of the Findings

On the basis of the objectives of the study, the study found the following under the various objectives of the study:

Religion is not one of the causes of ethnic conflicts within Moyale District. Although some respondents reported that religious leaders incite their adherents to fight non-adherents, the proportion with this view was relatively small compared to those who disagreed. All respondents agreed that the part played by religion in resolving conflicts is by far much greater than the part played in bringing about or sustaining conflicts. This finding is in agreement with that of Thomson (1988), who said that every major religion of the world has expressed at some point, through its leaders, a commitment to the value of peace, both in

classical texts and modern reformulations. In the case of this finding, religion is used more for peaceful means than violence.

Given the functions performed by religious leaders during ethnic conflicts, religion is one of the major factors that influence the implementation of conflict management in Moyale District. Religious leaders assists in bringing about peace during conflict periods due to the fact that members of the warring tribes share religions and can therefore be convinced much more easily by the religious leaders to stop the violence. This is in agreement with Luc, (1997), who observed that several factors endow religions and religious organizations with a great and underutilized potential for constructive conflict management (Luc, 1997). This potential seems to be utilized in Moyale, though it only quells conflicts to a certain extent only.

The major influence of religion in managing conflict in Moyale district is that it assists in bringing together the conflicting groups in order to deliberate and come up with a resolution that can bring about peace among the combatants. The religious leaders are greatly revered and they are the first to bring about some form of dialogue even when tribes are still fighting each other. This finding tends to obey the views expressed by Said & Nathan (2001), who asserts that religion is a powerful constituent of cultural norms and values, and because it addresses the most profound existential issues of human life, religion is deeply implicated in individual and social conceptions of peace.

The main causes of ethnic conflicts revolve around natural resources. Natural resources responsible for the conflicts are water, pasture and to a lesser extent, land. Livestock theft among the neighbouring communities is also a major cause of conflict. This finding agrees

with the findings of Brown (2011), who found that natural resources play a key role in the conflicts that have plagued a number of African countries over the last decade, both motivating and fuelling armed conflicts.

Tribal leaders are major stakeholders during conflict management. They play two conflicting roles during tribal conflicts. The study found that tribal leaders instigate violence by organizing youths to fight their opponents. However, the leaders later converge for talks to bring about peace after some period of conflict. The community leaders therefore, by their power to command armed youths, decide when conflicts can end or not since the security agencies working independently cannot bring about lasting peace before the tribal leaders themselves agree on what to do with those involved in the skirmishes. This finding reflects the expression of Haufler, (2002), who avers that traditional and religious leaders have an important role to play during conflicts. In situations of chaos and turmoil, they represent the forces that have the potential to unite and consolidate people.

The action of community leaders negatively affects the implementation of conflict resolution strategies which are not in place in the first place. Different conflicts have different resolution strategy that is greatly influenced by how the conflict started. Since the community leaders are usually involved in the war at initial stages, they are never in a hurry to resolve the conflicts as they await their opponents to show the need of resolving the conflict and seek peace during negotiations. This strategy is in line with the view expressed by Grimble and Wellard (1996), who stated that faced with situations, stakeholders will make choices about how best to act to pursue their own interests. Their negotiation inevitably involve conflicts of interest and trade-offs

Humanitarian organizations operate in Moyale district with or without conflicts. During tribal conflicts, they play major roles in taking care of the injured; the displaced and even provide food to members of communities faced with starvation especially given that their economic activities are interrupted by ethnic conflicts. This finding agrees with that of Barnes (2000), who states that NGOs are active in conflict prevention, peacemaking and peace building activities. They are engaged in early warning activities, preventive diplomacy through third-party intervention, facilitation of dialogue workshops and mediation negotiations (peacemaking), networking and initiatives for cross-cultural understanding and relationship building.

Due to the provision of monetary incentives to leaders reluctant to attend conflict management strategy meetings, humanitarian organizations contribute to quick resolution of conflicts as the leaders are able to discuss and impose penalties to offending groups and therefore appease the aggrieved, thus ending conflicts. The finding is in agreement to the observation by Barnes (2000) described in the previous finding.

The main function of the provincial administration during ethnic conflicts is to prevent escalation of violence by preventing physical contact and therefore war between the combatants. This is done through the use of security personnel who physically prevent fights and arrest perpetrators of violence. They also secure sources of conflict if physical, such as natural resources. Leaders within the provincial administration organize conflict meetings resolution strategy meetings that end up bringing about peace.

The involvement of the provincial administration in preventing conflicts has an influence on implementation of conflict management strategies in that it is such meetings presided over by

leaders from the provincial administration that eventually end the conflicts. At initial stages leaders from conflicting groups cannot meet face to face. Resolutions made through meetings with religious leaders alone do not have legal backing and, in most of the cases, the religious leaders initiate the talks but involve members of the district security committee in order to acquire legal status and state backing. Thus, provincial administration provided the mechanism for conflict resolution.

The government influences conflict management in various ways. One way of doing this was found to be through provision of one of the resources that is a major cause of conflict in the place- water. This reduces the level of conflict between neighbouring ethnic groups. The government, through its agents, demarcates boundaries causing conflict, maintains order and enforces decisions made. Thus, the government has major positive effect on the implementation of any conflict management strategy made during any conflict resolution strategy meetings.

5.3 Conclusion of the Study

From the findings enumerated above, it is clear that ethnic conflicts are rampant in Moyale district and have not been eliminated as yet and therefore will still recur. Since the major reasons for most of the conflicts are due to competition for natural resources, elimination of conflicts seems not to be possible. Most natural resources are non-renewable and as long as they are in short supply, there will be always be conflicts over them. There is nothing much that the government or other agencies can do to provide extra land or pasture to the inhabitants of Moyale district. However, the number of water points can be increased by allocating more funds for drilling of boreholes. In situations where the size of resources

cannot be increased, the only thing that can be done is to put in place specific strategies, agreements and laws to ensure that every community makes use of resources that belong to them. Specific agreements should be made to show how communal resources can be utilized by all ethnic groups without conflicting.

5.4 Recommendations of the Study

On the strength of the main findings and conclusions outlined in the previous sections, a number of recommendations are made, aimed at reducing conflicts between the neighbouring ethnic groups in Moyale district. The recommendations are grouped into two categories- policy recommendations and recommendations for further research.

5.4.1 Policy Recommendations

The provincial administration should come up with a number of conflict management strategies that can be employed any time that conflict erupts between neighbouring ethnic groups. Although some of the causes of conflicts are not predictable, most conflicts are due to the use of natural resources that keep recurring from time to time. Strategies for combating conflicts due to predictable causes such as those due to sharing of natural causes should be deliberated upon and put down for action whenever similar conflicts erupt.

The government should conduct a survey of the area occupied by different ethnic groups in Moyale district. Physical identifiers of boundaries should be erected so as to avoid future conflicts as a result of some communities crossing over to territories owned by other communities due to lack of visible boundaries.

A permanent committee made up of religious leaders should be constituted and used to sensitize the local population about the need of solving through peaceful means as opposed to solution through physical confrontations. Religious leaders were found to be highly respected and would therefore go a long way in providing a permanent solution to the conflicts.

The government should increase the number of water boreholes and, where possible, provide each of the tribes its specific water points. This would greatly reduce the possibility of conflicts as water was one of the main causes of ethnic conflicts. The government can liaise with some of the NGOs like Care International to assist in the drilling of water holes as the NGO is already doing so even during peace time.

Community leaders should be sensitized to stand for peace at all times. It should be clear to them that resources over which they fight can be better utilized with peace as opposed to fighting over them, which results in loss of lives and further poverty, which worsens an already bad situation.

The local population should be sensitized to stop cattle raids from neighbouring tribes since this form a vicious cycle through which no one particular community is bound to win. Livestock keep rotating from one ethnic group to another from time to time, thereby denying the different communities time to prosper through breeding.

The National security Intelligence Service (NSIS) should be more vigilant so as to become aware of potential conflict areas before they happen so security officers are moved to potential trouble spots before they occur. In the study, security personnel were deployed to

trouble spots after the outbreak of fights rather than before they occurred. Prevention of wars should be the priority rather than the stoppage the same.

5.4.2 Recommendation for Further Research

This study was carried out in only one district in the expansive northern region of Kenya. Similar ethnic conflicts are common in the remaining other districts in the northern part of Kenya. The causes of ethnic conflicts in the other districts are not necessarily similar to those found in Moyale district, neither are ethnic conflict management strategy situation in the other areas. It is therefore not possible to generalize the findings of this study to other regions in northern Kenya that have similar ethnic conflict situations as in Moyale district. As such, it is necessary that a similar study should be carried out in order to make get more conclusive information, it would be necessary to conduct a similar study covering all the other districts northern Kenya. Where the findings appear alike, similar approaches like those recommended in this study should be adopted to reduce the conflicts but where they differ, other methods could be advanced according to the findings of the studies.

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Appendices

Appendix I: Transmittal Letter

TO THE RESPONDENTS

MOYALE DISTRICT

Dear Sir, Madam,

RE: RESEARCH ON FACTORS AFFECTING THE IMPLEMENTATION OF ETHNIC CONFLICT MANAGEMENT STRATEGIES IN KENYA.

I am a student at the University of Nairobi pursuing a Masters Degree in Project Planning and Management. I wish to carry out a research on the factors affecting the implementation of ethnic conflict management strategies in Moyale Kenya. I request you to assist in collecting the data necessary for this study by responding to one of the data collection instruments. Please provide your sincere knowledge regarding every aspect. All information collected will remain confidential and only used for the purpose intended.

I look forward to your considerations and cooperation.

Yours Faithfully,

Benjamin Mutuku Nzioka

M.A STUDENT

UNIVERSITY OF NAIROBI.

Appendix II: Questionnaire for Provincial Administration Members

This questionnaire is intended to help the researcher to find the factors that affect the implementation of ethnic conflict management strategy in Kenya. The researcher hopes that your response will contribute to improvement of ethnic's conflict resolution in Kenya. There is no need to disclose your identity. Fill in the spaces provided or tick appropriately

1. For how long have you worked as a provincial administrator in your area? _____
2. Have you ever had a real life experience of tribal clashes in your area?(Tick where appropriate)

   Yes

   No
3. If yes state the tribes/clans that were fighting

   a)_____

   b)_____
4. If **NO**, in **2** above, have you ever heard of tribal /clan clashes in your area?(tick where appropriate)

   a)Yes

   b) No
5. How did you get to know about the tribal clashes (tick where appropriate)

   a) Radio

   b) Television

   c) Newspaper

   d) Hearsay

6. How did the clashes/war come to an end?(tick where appropriate)

    a) Itself

    b) Government intervention

    c) Council of elders negotiations

    d) Intervention by religious leaders

    e) Others specify

7. For how long did the tribal clashes go on? _____

8. In your own opinion what were the reasons for their fighting ?(tick where appropriate)

    a) Incitement

    b) L of resources

    c) Traditional/cultural reasons

9. Have you ever been involved in solving tribal/clan disputes in your area?(tick where appropriate)

    a) Yes

    b) No

10. If yes, who initiated the process of solving the dispute?(tick where appropriate)

    a) The government

    b) Religious leaders

    c) Local elders

    d) Others (specify)

11. State the exact duties you performed as a provincial administration by ticking in the appropriate function from the following table

Stake Holder's Role	Tick as appropriate
Prevention of physical clashes	
Organizing security meetings	
Provision of security	
Arresting violence perpetrators	
Securing source of conflict	
Assist in dispute resolution	

12. Have you undergone any formal training on conflict resolution?(tick appropriately)

    a)Yes

    b) No

13. If YES, who trained you in preparation of the conflict resolution process?

    a) The government officials

    b) Religious elders

    c) The council of elders

    d) NGOs

    e) Others (specify).....

14. If NO, how did you learn to handle the case of tribal clashes in your area?

15. Did you attend any briefing or seminar before embarking on the process of conflict resolution during the said tribal clashes?

    a) Yes

    b) No

c) If yes how long did the seminar take?.....

18. If **NO,** how were you inducted into the conflict resolution process?

a) The government

b) Ngos

c) Religious leaders

D) Others, specify

19. State your main duties in the conflict resolution process

20. Did you have the administration police deployed to the area where you work?

a) Yes

b) No

21. What was their role in the conflict resolution process?

22. Apart from the administration police which other organization/groups were involved in the conflict resolution?

23. State the problems you experienced in the process of conflict resolution in your area

Appendix III: Focused Group Discussion Guide for Religious Leaders

1. How long have you worked as a religious leader? (tick {√} appropriately)

   1. One year

   2. Two years

   3. Three years

   4 Four years

   Others

   (specify).....

2. Which tribe /clan do you belong to?.....

3. Which religion do you belong to?.....

5. Identify your duties as a religious leader

6. Have you ever had a real life experience of tribal/clan war in your area?

   a) No

   b) Yes

7. If no above, have you ever heard about tribal or clan war in your area?

   a) Yes

   b) No

7. If yes how did you come to know about the ethnic tribal war in your area?

   a) Through radio

   b) Through the newspaper

c) Through the television

d) By hearsay

e) Others, specify.....

8. Which tribes/clans were fighting?.....

9. In your own opinion what were the reasons for the fighting?

a) Incitement

b) Inadequate resources

c) Traditional reasons

d) Others, specify.....

10. How did the war end?

a) police intervention

b) Agreement by council of elders

c) Religious leaders intervention

d) By itself

e) Others, specify.....

11. Have you ever been involved in settling tribal disputes in your area?

a)Yes

b) No

12. If yes, who invited you for the negotiations?

a) Government

b) Council of elders

c) Religious leaders

d) Others, specify.....

13. If yes in 12 above, state your roles as a negotiator

12. Did you undergo any training in settling tribal/clan disputes?

a)Yes

b) No

13.If yes state who trained .....

14. If NO, how did you know how to solve tribal disputes.....

15. Apart from your involvement in the conflict resolution process state other groups/organizations that were involved in the process of conflict resolution

16. Identify the roles of each of the stakeholders identified in 15 above, according to the following table:

Stake Holder	**Stake Holder's Role**

17. State problems that you encountered in the process of conflict resolutions as a religious leader.

Appendix IV: Interview Schedule for Community Leaders

1. Which tribe /clan do you belong to?_____

2. Is there a council of elders in your area?_____

3. What are the responsibilities of a council of elder?

   a).....

   b).....

   c).....

   d).....

4. Have u ever experienced tribal clashes in your area?

   a) Yes

   b) No

5. Which clans have fought each other?.....

6. State reasons for the war

7. How long did the war last?.....

8. How did the war end ?

   a) By itself

   b) Government intervention

   c) Local elders' intervention

   d)NGOs intervention

e) Others, specify.....

9. Were there talks to end the war?

a) Yes

B) No

12. If **YES ,** who initiated the process of negotiation?

a) Government

b) NGOs

c) Religious leaders

d) Local elders

e) Others (specific) .....

13. In your own opinion when does the war occur?

a) During drought

b) Anytime

c) Before general elections

d) During traditional festivals

Appendix V: Table for determining sample size from a given population

N	S	N	S	N	S
10	10	220	140	1,200	291
15	14	230	144	1,300	297
20	19	240	148	1,400	302
25	24	250	152	1,500	306
30	28	260	155	1,600	310
35	32	270	159	1,700	313
40	36	280	162	1,800	317
45	40	290	165	1,900	320
50	44	300	169	2,000	322
55	48	320	175	2,200	327
60	52	340	181	2,400	331
65	56	360	186	2,600	335
70	59	380	191	2,800	338
75	63	400	196	3,000	341
80	66	420	201	3,500	346
85	70	440	205	4,000	351
90	73	460	210	4,500	354
95	76	480	214	5,000	357
100	80	500	217	6,000	361
110	86	550	226	7,000	364
120	92	600	234	8,000	367
130	97	650	242	9,000	368
140	103	700	248	10,000	370
150	108	750	254	15,000	375
160	113	800	260	20,000	377
170	118	850	265	30,000	379
180	123	900	269	40,000	380
190	127	950	274	50,000	381
200	132	1,000	278	60,000	382
210	136	1,100	285	100,000	384

N is population size, S sample size

Source: Krejcie and Morgan (1970)