

**THE FACTORS INFLUENCING SUSTAINABILITY OF PEACE IN  
RESOURCE-BASED TRIBAL CONFLICTS IN LAIKIPIA NORTH DISTRICT**

**BY**

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**DECLARATION**

This research report is my original work and has not been presented for any award in any other institution of higher learning.

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**L50/61922/2011**

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**DATE**

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

Signature:.....

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## **DEDICATION**

This work is dedicated to all victims of ethnic conflicts in Kenya, living and deceased alike. To those who died, may their souls find eternal rest.

## **ACKNOWLEDGEMENT**

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## **ABBREVIATIONS AND ACRONYMS**

<b>ASALs:</b>	Arid and Semi-Arid Lands
<b>DPCs:</b>	District Peace Committees
<b>FBO:</b>	Faith-Based Organization
<b>GOK:</b>	Government of Kenya
<b>LPCs:</b>	Locational Peace Committees
<b>NGOs:</b>	Non-Governmental Organizations
<b>RAs:</b>	Research Assistants
<b>SPSS:</b>	Statistical Package for Social Sciences
<b>WPDC:</b>	Wajir Peace and Development Committee

## ABSTRACT

Laikipia North district is one of four the Districts in Laikipia County in the Rift Valley region of Kenya. It is a multi-ethnic tribal county which pastoralist communities share with ranchers, farmers, horticulturalists and wildlife conservation areas. This study attempted to examine the factors that influence sustainability of peace among the communities living in Laikipia North district. The objectives included to investigating how land use practices including nomadic pastoralism, ranching, horticulture, crop farming influence tribal conflict, to investigate how traditional structures influence sustainability of peace, to establish the influence of ethnicized politics on sustainability of peace, and to establish the influence of civil society interventions on sustainability of peace in Laikipia North district. In the course of this study, primary and secondary literature of related nature was reviewed including academic researches, journal papers, reports and books including online materials related to the area of study. Descriptive research design was adopted with purposive sampling method applied when analyzing the target population. Structured and unstructured design questionnaires were developed and used for data collection. The sample was purposively drawn from the 210 peace workers who are members of LPCs and DPC of Laikipia North District which each of 14 LPCs producing 3 respondents one of whom had to be a member of the DPC thus making a sample of 42 participants. Questionnaires and reviewed by experts and pretested before implementation to ensure validity. The data gathered was analyzed using the Microsoft Windows Excel 2010. After data analysis the descriptive statistics results were presented using percentage tables. This study has revealed that pastoralism is a factor that contributes to tribal conflicts in Laikipia North as was asserted by 71% the respondents. The findings of this indicate that in overall, ethnicized politics in a multi-ethnic area like Laikipia North District is viewed as challenge to sustainable peace. The study also established as was affirmed by 74% of the respondents that traditional structures were very effective in peace building and conflict prevention. Supported by 97.5% of the respondents, civil society interventions were found to be highly effective in fostering sustainable peace in Laikipia North District. This study recommends to the county government of Laikipia County to proactively take lead in peace building and explore alternative means of livelihoods to reduce depends on livestock which put pressure on resources. It further recommends that the DPCs and LPCs should be linked up with the traditional structures to create to enhance their effectiveness. The study also recommends strengthening of collaboration between the government and civil society.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background of the Study**

Of the many challenges facing Africans, establishment of durable peace is probably most critical, yet most difficult to achieve. It is now well established that conflicts in Africa have been a major hindrance to the improvement of the well-being of Africans (World Bank, 2000).

The causes of conflict are diverse, and include: limited access to water and pasture resources, loss of traditional grazing land, cattle raiding, lack of alternative sources of livelihood from pastoralism, diminishing role of traditional institutions in conflict management, political incitement, non-responsive governments policy and intertribal animosity.(Isabella Masinde, 2004).

Land is increasingly becoming a source of conflicts in Sub-Saharan Africa, where land access had traditionally been characterized as relatively egalitarian. It has been shown that local land conflicts can erupt into large-scale civil strife and political movements (Andre and Platteau, 1998; Fred-mensah, 1999; Daudelin, 2002). Some underlying factors, such as population pressure, agricultural commercialization, and urbanization, have contributed to the increasing number of land conflicts, and the current land tenure systems in Africa may not be well-equipped to resolve such conflicts (Cotula, Toulmin, and Hesse, 2004; van Donge, 1999). In many African countries, formal institutions for land administration were often simply superimposed on

traditional structures without a clear delineation of responsibilities and competencies, implying that they lack both outreach and social legitimacy (Deininger, 2003).

A vibrant civil society is considered as precondition to go beyond 'formal' democracies, to achieve long lasting attitude changes and to overcome resistance by former, undemocratic leaders and elites. An active civil society and civic engagement are widely accepted as critical to boost the accountability of governments toward their citizens, to strengthen public policy decisions and to increase the effectiveness of development interventions (Spurk, 2006)

Laikipia North district is one of four the Districts in Laikipia County in the Rift Valley region of Kenya. It is a multi-ethnic tribal county which pastoralist communities share with ranchers, farmers, horticulturalists and wildlife conservation areas. It includes extensive arid and semi-arid lands as well as arable and urban areas. Pressures on water and land resources have increased greatly in recent years, with increased farming activities, rapid population growth, and periodic drought. Although violent conflicts in Laikipia have not reached the scale or intensity of those in many parts of the Horn of Africa, conflicts involving pastoralists associated with resource competition, cattle rustling, and wide availability of small arms are nevertheless widespread and of increasing concern.

Laikipia North District in particular is home to several Kenyan tribes namely Kikuyu, Maasai, Turkana, Samburu and Ameru. There also are quite a number of white settlers in the county. These communities have diverse cultures which determine their way of livelihood. Kikuyu and Ameru are mixed farmers who practice majorly crop farming and cattle keeping in small scale, whilst Maasai, Samburu and Turkana are nomadic pastoralist communities. The white settlers on the other hand are large scale ranchers and horticulturists. This diversity amongst the

communities of Laikipia North District portends competing interest on use of resources and in particular the use of land. Nomadic communities have tended to rely on communal grazing rights which are not protected by law and they have lost access to water and pasture as privatization of land tenure has proceeded. This has intensified the problems of access to scarce resources and of managing competition for these resources. The consequent increased risks of violent conflict have become particularly clear recently during the periods of drought, where lack of provision for pastoralist needs for pasture and water has led to ranch invasions and similar conflicts.

### **1.2 Statement of the Problem**

Of the many challenges facing Africans, establishment of durable peace is probably most critical, yet most difficult to achieve. It is now well established that conflicts in Africa have been a major hindrance to the improvement of the well-being of Africans (World Bank, 2000). While the registration process might have increased tenure security for many land owners, it has also created new forms of disputes, such as challenges over registered land and conflicts over land sales (Shipton, 1988). The state and traditional governance structures involved in the resolution of competing land use claims successfully solved the Ajuran, Degodia and Ogedan disputes over grazing pasture and water in Kenya (Hadley, 1997)

The recurrent tribal conflicts made complex by cultural diversities have proved a challenge to the systems efforts to attain sustainable peace in Africa and beyond. Dependency on land for production cannot be understated in Africa. The Kenyan land question and resource based tribal conflicts have been a historical phenomenon. Although many studies have indicated a relationship between land, peace and security, none is specific on the conflict scenario in

Laikipia North district and its peculiar circumstances. A deeper understanding of the role played by land use, traditional structures, ethnicized politics and civil society and is thus critical towards ensuring sustainable peace in a multi-ethnic setting like Laikipia North District hence the need for this study.

### **1.3 The purpose of the study**

The purpose of this study was to investigate the factors influencing sustainability of peace in resource-based tribal conflicts in Laikipia North district

### **1.4 Research Objectives**

The study was based on the following objectives:

- i. To investigate how land tenure systems and land use practices influence sustainability of peace in Laikipia North district
- ii. To investigate how traditional structures contribute to sustainability of peace Laikipia North district
- iii. To examine how ethnicized politics influences sustainability of peace in Laikipia North district
- iv. To establish how civil society interventions contribute to sustainability of peace in Laikipia North district

## **1.5 Research Questions**

These were the research questions of this study.

- i. How do land tenure systems and land use practices influence sustainability of peace in Laikipia North district?
- ii. How do traditional structures influence sustainability of peace Laikipia North district?
- iii. How does ethnicized politics influence sustainability of peace in Laikipia North district?
- iv. How do the civil society interventions influence sustainability of peace in Laikipia North District?

## **1.6 Significance of the study**

This study provides the communities living in Laikipia North District with empirical information on factors that influence sustainability of peace in the region and thus will be useful in design of their own peace building initiatives on the basis of the recommendations herein. The government will benefit a great deal as it embarks on land reforms and more particularly on implementation of the National Land policy and the Constitution of Kenya 2010. This study will also help future researchers who may be interested in this field. Peace builders and peace building agencies will be adequately informed by this study as they design and implement peace building projects.

### **1.7 Assumptions of the study**

It was the assumption of this study that there will be maximum cooperation from respondents and all information sought will be availed and truthful. However as shown as shown in table 4.1, a questionnaire return rate of 90.48% was realized showing a very high rate of cooperation.

### **1.8 Delimitation of the study**

The study was confined within Laikipia North District one of the four districts in Laikipia which is an underdeveloped district with a focus on District and Locational Peace Committees in the area constituting about 210 peace workers (Locational peace committee members from the 14 locations in Laikipia North District, each location thereof having LPC of about 15 members).

### **1.9 Limitations of the study**

This study was limited by the time required to conduct the entire study in the vast region of Laikipia North district. The researcher addressed this limitation by inviting all the respondents to a central point at the district headquarters only that it increased the cost of fare refunds to the participants.

### **1.10 Definition of significant terms.**

**Land tenure systems:** Land tenure system in this study refers to right of access, use, control, and transfer of land and associated resources such as water and pasture by individuals or groups by virtue of registration or any other mean of acquisition of right of ownership. .

**Land use practices:** This is the human use of land which includes cultivation, pastoralism, conservancy practices, and horticulture.

**Ethnicized politics:** This refers to a political process of exclusion of one or several tribes on the basis of their tribal identity including incitement of violence against a particular tribe(s) as well as support of a particular political leader on the basis of tribal affiliation.

**Government interventions:** These refer to preventive and reactionary actions of the state towards conflict prevention, resolution and transformation, including early warning systems, educating people, provision of security and equitable distribution of resources.

**Traditional structures:** These refer to indigenous systems of community set up including council of elders, age sets, age groups, peace

committees, nonviolent conflict resolutions mechanisms such as negotiation and mediation.

**Civil society interventions:** This refer to the services and strategies of by non-governmental organizations including community based organization which services include; Protection of citizens, Monitoring for accountability, advocacy and public communication, Socialization, Building community, Intermediation and facilitation between citizens and state and Service delivery:

**Sustainability of peace:** A commitment to peace by co-operation and collaboration of local communities including sharing of resources, development projects, reduced suspicion,

### **1.11 Organization of the study**

This study is presented in five chapters; Chapter One of this study presents the statement of the problem, research objectives, research questions and definition of key terms. Chapter Two of the study presents the review of literature and the conceptual framework of the study. Chapter Three presents the research design and research methodology for this study. Chapter Four presents the research data analysis and interpretation. Chapter Five presents the findings, recommendations, conclusions and suggestions for further research.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter deals with the review of literature on sustainability of peace and factors that influence its achievement from the wider global perspective with particular reference to tribal conflicts in the sub-Saharan Africa and the horn of Africa and then narrowed to the Kenyan perspective of tribal conflicts and finally the Laikipia North district context of tribal conflicts. The chapter also presents a conceptual framework on which the whole study is based.

#### **2.2 Global perspective on sustainability of peace**

The origins of conflict can lie in the social and political make-up and structure of society (Riemann 2004). Disputes arise where two or more people or groups who perceive their needs, interests or goals to be incompatible, communicate their view to the other person or group. Disputes lead to a variety of responses, some interest-based (e.g. negotiation, mediation), some rights-based (e.g. litigation), and some power-based (e.g. use of force, threats, violence) (Boulle 2005: 108; Condliffe 2002: 9; Tillett 1999: 7; Ury, Brett & Goldberg 1993: 9). When disputes are not addressed properly the chance for escalatory responses increases which can ultimately lead to violence and long-term fission of society.

International peace-building and reconstruction activities in post-conflict and conflict-prone societies have a fairly positive record in terms of promoting stability and peace. Indeed, the role

these activities have played in ending and containing intra-state violence is generally considered to have contributed to declining numbers of armed conflicts, because fewer armed conflicts recur (Newman, 2011).

In recent years international peace-building activities in conflict-prone and post-conflict countries have increased in number and in complexity in line with this evolving security discourse. These activities have also become an exercise in state building, based upon the assumption that effective (preferably liberal) states form the greatest prospect for a stable international order. Peace building is therefore a part of the security agenda insofar as the pathologies of conflict-prone and underdeveloped states have been constructed as international threats (Newman, 2011).

While aiming to contain instability and build generic state institutions based upon external models, liberal institutionalist peace building often neglects the welfare needs of local populations and fails to engage with indigenous traditional institutions. This approach also fails to grasp the underlying and everyday factors that may be the root causes and drivers of conflict in the first place: social, economic and political exclusion and grievances. As Lide'n *et al* (2009) observe, 'Human security appears to have been all but abandoned'. Simultaneously, if the state-building efforts embodied in the peace-building agenda fail to take root in local societies, not only can instability and conflict ensue, but dependency on international sponsorship can take root.

Land disputes have different causes and can be grouped into different types in relation to the substantive issues and the people who are involved. These types are: land administration disputes, land tenure and ownership disputes and disputes over boundaries (Fonmanu, Ting &

Williamson 2003). Land disputes can be located between customary owners, between customary owners and the government, or between customary owners and foreign or local investors.

Conflict management and dispute resolution processes can be classified in regards to their “formality” and “reliance upon substantive norms” such as statutory law or custom. Informal processes that rely little on substantive norms, for example, can be thought of as “normal” everyday negotiations, while court proceedings in the Western adversarial court system sit at the other end of the scale and are both highly formal and reliant on substantive law (Condliffe 2002: 57).

Land tenure disputes can involve the use and the denial of use of communally owned land to individuals, rivalries over membership or influence in land owning groups (for example, disputes as to the *matai* with *pule* over customary land in Samoa) and the distribution of lease revenues for community owned land. In addition, customary tenure leases can clash with Western legal requirements and create further conflict. Disagreements can also arise over the use of village or town land by the community or kinship groups and also over customary inheritance laws. Other land tenure disputes arise when the principles of tenure, such as priority to older people over younger, senior to junior lines, or males over females, become incompatible. Such is the case when an older person is from a junior line, or when a female has worked more on the land and is older than her brother (Crocombe 1988: 114).

### **2.3 The African perspective on sustainability of peace**

According to Brown (1996) wars in Africa are variously described as “identity conflicts,” “ethnic wars,” “ideological conflicts,” and “socio-economic” or “resource wars,” among others. The

problem is that in some of the continent's most protracted conflicts, such as in Angola (1975- ) and Sudan (1963-1972, 1983-), several issues—conflicting identities, ideological differences, and competition over resources—overlap. In other African conflicts, such as in the Democratic Republic of Congo (DRC) (1996-) and Sierra Leone (1991-), a range of heterogeneous actors have been involved, including government and opposition forces, hired mercenaries, and expeditionary forces sent by neighboring states. These wars are regional in scope regarding the participants, the range of issues and scale of conflict, and the nature of responses.

Sam, (2002) argues that sustaining peace in the context of protracted conflict Africa is not an activity with a precise beginning or end. It requires ongoing reforms designed to institutionalize new rules of the political game. These rules reproduce and reinforce certain collective identities and interests, structure political choices towards certain behaviors, and specify acceptable ways of making decisions about the settlement of political disputes and the use of force. Sam, (2002) further asserts that while a considerable body of literature on peacemaking, post-conflict peace building, and other aspects of the management, resolution, and prevention of intra-African states wars exists, much of it focuses on explaining how these conflicts are settled through negotiation or otherwise, or the conditions for the short-term stability in peace agreements and that comparatively little work has been done on identifying the broader historical, political, and socio-economic factors that facilitate or impede the consolidation of peace.

According to Bob, (2010) land and related resources such as water and biodiversity are vital in marginalized communities since they offer diversified livelihood opportunities and alternatives. Land also provides a sense of security in contexts where formal employment opportunities and

access to resources are limited. Land resources continue to have major historical, cultural and spiritual significance. As a result, land has been a source of conflict and contestation.

There are varying degrees of land tenure in Africa, the most important of which are freehold/private titles, communal/traditional systems, public land, and squatting. Furthermore, various social dimensions (class, gender, religion, and ethnicity) affect access to and ownership of land. Kagwanji (2009:4) asserts that across eastern Africa (specifically Kenya, Uganda, Tanzania and Rwanda) the question of the use and ownership of, and access to increasingly scarce land and related resources has been at the centre of festering conflicts between ethnic groups in the region.

Hutchison et al. (1991, cited in Rugege et al. 2007:27) illustrate that ownership, like all real rights, consists primarily of a relationship between a legal subject and a thing or legal object, encompassing complete and absolute control over the thing concerned as well as possible rights and capacities over it. They further assert that land tenure is a key factor in any economy since it confers property rights and defines access to and control over land assets, including natural resources that exist in or on the land. Additionally, it confers rights in relation to the manner in which people own, occupy and transact land

Reuveny (2007:656) cites several examples of land conflicts that resulted in environmental migration. For example in Africa, 600 000 people moved from central/northern Ethiopia to the southwest/west regions because of drought and famine which resulted in nomad-farmer conflicts over land. During the early 1990s in Rwanda 1.7 million people moved from the central regions and rural south to northern Rwanda and Zaire as a result of ethnic conflicts and genocide which were exacerbated by land and water scarcity and degradation. Declining access to land, or rather

to the returns from human uses of land, is seen as a key process that causes livelihood contraction and hence increases the risk that people will join armed groups (De Soysa et al. 1999, cited in Barnett and Adger 2007:644).

#### **2.4 The Kenyan perspective on sustainability of peace**

Although Kenya is considered to be peaceful, a closer scrutiny reveals an unprecedented wave of internal and cross-border conflicts. In a multi – ethnic state like Kenya, people have strong attachment to their communities, espousing fundamentally different values, and in competition with each other for access to, or control over resources, hence creating acrimony and divisions. These conflicts are mainly manifested as political, economic, environmental, exploitation of natural resources, land clashes, religious differences and lately terrorism. The country has thus continued to be divided on the basis of ethnic, socio-cultural, regional, political and economic lines (Ministry of Justice, National Cohesion and Constitutional Affairs, 2011).

Pastoralists in northern Kenya have borne much of the brunt of internal conflicts and considerable efforts have been directed at addressing their specific conflict environment by a number of stakeholders that include the government, Civil Society Organizations, religious organizations and Community Based Organizations. The resource-based conflicts prevalent in Arid and Semi Arid Lands (ASALs) have completely distorted development programmes and eroded civil administration of this vast and rugged countryside (Ministry of Justice, National Cohesion and Constitutional Affairs, 2011).

From the coast to the Northern Rift, Kenya has since 1991 been wrecked by ethnic violence that has seen over 5000 people die, property worth millions destroyed and thousands of its citizens

displaced. The Chagamwe raid came in the same month as the Pokot raids on the Marakwet in the western part of the country displaced 10.000 people and forced the President to send in the military. Which in turn came just two or so months after ethnic violence in the Rift Valley. On that occasion, over a 100 people were left dead and the shock was so great to visiting American Reverend Jesse Jackson that he prodded a surprisingly lethargic government into action.

Land and Ethnicity has always been an emotive issue in Kenya, be it over crops, grazing rights or sheer cattle rustling. But even so, the 1990's has seen ethnic violence erupting with ferocity and a mind numbing regularity not seen before in Kenya's 30 years of relatively peaceful independence history. Since 1991, the violence has caused close to twice as many deaths as the "trouble" in Northern Ireland has done in three. (global news, 1998)

According to National Policy on Peace building and Conflict Management (2009) the most frequent and often violent conflicts in Kenya are found in the pastoralist environment and cross-border regions in North Rift, North Eastern, and parts of Eastern and Coast provinces. These areas are characterized by unpredictable climatic conditions leading to periods of drought and famine, migration in search of pasture and water which increases competition with host communities for these resources.

#### **2.4.1 Government interventions in tribal conflicts towards sustainability of peace**

With the multiplication and escalation of conflicts at various levels, the need for conflict resolution has become urgent than ever before. There has been a government realization among governments, international organization and non-governmental organization that more resources and time need to be set apart for managing conflicts and that the work for peace has to place by

harnessing the cooperation of several agencies at different levels. Governments by virtue of their rigid structure very often failed to address adequately questions related to conflicts of a delicate and complex nature. Also failed agencies and resources available with governments have been founding inadequate in this respect. The latest tendency is to search for other tracks of conflict resolution and also resources to compliment government effort (Joseph, 2003)

#### **2.4.2 Resource-Based Tribal conflicts in Laikipia North district**

According to Okumu (2010), Northwestern Kenya has been a theatre of violent conflict pitting the Pokot, Samburu, and Turkana communities against one another in a fierce and deadly competition. This has been catalyzed by diminishing pasture and water resources, the proliferation of small arms and light weapons, political incitement, disputes over land and ethnic boundaries, the absence of adequate state security, and the commercialization of cattle raiding. The result has been a state of helplessness among many pastoralist households, which have been violently deprived of their source of livelihood (cattle) and have lost many lives, while many more are living in destitution in trading centers such as Baragoi in Samburu, Chemolingot in Pokot, and Kapedo in Turkana. The participation of thousands of youths from these communities in violent frontline conflict has been attributed to lack of education, unemployment, and the cultural requirement for young men to take part in cattle raids against neighboring communities. Acquiring cattle during such raids is a sure way of enhancing the young men's status in society: the raided cattle can be used to pay bride wealth during marriage and thus move the donor up the social ladder. Okumu (2010) cites the example of the Kanampiu massacre which occurred in September 2009 when warriors from a Pokot community attacked Samburu herders in Kanampiu in Laikipia. As a result, 41 people lost their lives, including 10 Pokot raiders and 31 members of

Samburu households, among them women and children. According to Umar (1997), in December 1996 suspected Pokot raiders attacked a Samburu village killing 50 Samburu and stealing over 600 cattle. Umar (1997) further reports that on November 12, 1996, armed bandits attacked Doldol town in Laikipia, terrifying residents and looting shops.

According to Okumu (2010), there are local initiatives to build peace bringing on board peace caravaners, local elders, community-based organizations, youth and women's groups, and the provincial administration in Kenya has led to the formulation of other measures aimed at peace building in the region. For example the Damu Nyekundu Peace Agreement signed between the Pokot and Samburu communities living in Lorora and Ol Moran in June 2010 in Laikipia North district came against the backdrop of the Kanampiu massacre

## **2.5 Conflicting land-tenure and land-use systems.**

This is further complicated by overlapping systems for example: Land as a traditional area for social groups linked to their identity and governed by traditional laws; Land as national heritage governed by the laws of Kenya as stipulated by constitution and policies, Land set aside for public utility

competeing interests of land use results into agro-pastrolist conflicts in ASALs. These conflicts occur in areas where agriculturalists and pastoralists coexist. While some are internal, others are cross-border. Their conflict environment has been influenced by the differences in the social, cultural and economic practices of the farmers in contrast with the neighbouring pastoralists

The structure of land tenure determines access to or use of land. In Kenya, three different forms of land tenure exist concurrently namely, public land, trust land and private land.

According to Mkutu (2006) patterns of division and conflict in Laikipia and similar regions in the Horn are complex. There are many factors contributing to the risk of violent conflict involving pastoralists, and these have tended to become mutually reinforcing. Some conflicts within and between pastoralist communities, such as raiding and cattle-rustling, have a long history and have to some extent become an aspect of traditional pastoralist culture. However, such 'traditional' conflicts have become increasingly destructive and less manageable.

According to Mkutu (2006) it is asserted that although laws enabling secure tenure and ownership of land are in many ways beneficial, they have been implemented in Laikipia and elsewhere with little regard for the needs of nomadic pastoralist communities. Nomadic communities have tended to rely on communal grazing rights, which are not protected by law, and they have lost access to water and pasture as privatization of land tenure has proceeded. This has intensified the problems of access to scarce resources and of managing competition for these resources. The consequent increased risks of violent conflict have become particularly clear recently during the periods of drought, where lack of provision for pastoralist needs for pasture and water has led to ranch invasions and similar conflicts. Whereas the study above reveals that nomadic paternalistic communities have a contribution in conflict, this study and such other related studies have not dealt with the proportionate responsibility borne by pastoralism ranching, conservancies, horticulture and crop farming which is the situation attendant in Laikipia North district.

## **2.6 Traditional structures in dispute resolution**

According to Pendzich et al (1994), disputes are often entangled in complex conflicts between individual community members, families, and various other social groups. A seemingly minor dispute may have major implications because of socio-economic, political, or cultural conflicts embedded in it. The task of sorting out such conflicts for the purpose of resolving immediate disputes can be time-consuming and difficult, or even impossible. A seemingly resolved dispute may resurface long afterwards because the underlying conflict remains. At the same time, the web of social relations within a community often compels parties in a dispute to work towards a solution, especially when pressured to do so by family members, neighbours, community leaders, or government authorities.

All communities possess ways of resolving or managing disputes. These mechanisms may be formal or informal, violent or peaceful, equitable or not. While specific mechanisms vary, communities rely to varying extents on the same basic procedural modes to handle disputes: avoidance, coercion, negotiation, mediation, arbitration, and adjudication (Nader and Todd 1978; Pendzich et al. 1994).

Sometimes informal leaders or local authorities decide on the arena to be used. Hamlet leaders in northern India, for instance, may call either a formal or informal community meeting to resolve disputes, especially those related to land (Cohn 1967). Where disputants have a choice of forums, however, they are likely to seek the arena they believe holds the most advantage for their side. Negotiations sometimes occur in intentional but informal public meetings such as the "moots" among the Gwembe Tonga in Zambia (Colson 1995) and Ndendeuli in Tanzania (Gulliver 1971), or the informal panchayats in northern India (Moore 1993, Wadley 1994). These

quasi-legal or extra-legal forums are composed of kinfolk and neighbours, summoned as the need arises. The legitimacy of the meetings derives from the moral authority of the community and its members.

Local socio-cultural and political institutions can also serve as a framework for dispute processing. Kinship groups, neighbourhood or village councils, age-sets or generation-sets (organized groups of men or women of similar ages), religious groups, ethnic and caste associations, work-related groups, and local authorities provide formal or informal forums for negotiation by their members. Disputes may be handled by these groups in the course of general-purpose meetings, in specially convened public moots, or in limited-access conclaves. Chagga communities in rural Tanzania, for example, use informal kin and neighbourhood moots, church leaders, and local authorities for negotiations (Moore 1986)

According to Pkalya, (2006) traditionally, negotiations involving warring parties were a major approach to conflict resolution among pastoral communities. The warriors respected the agreements and ensuing ritual conducted by a council of elders, at least until a new incidence scuttled peace. However, in the recent past, this approach has weakened following marginalization of local institutions by emergence of the formal state governments/administrations, which the communities has little knowledge and trust

From this withdrawal, it dawned to pastoralists that the external help for restoring peace was not forthcoming. This reality convinced them that the responsibility for peace and security depended entirely on them, the very victims and perpetrators of the said conflicts. This realization that community members themselves are better placed to manage their own conflicts was anchored on the inaccessibility of the formal judicial system and lack of trust in government led conflict

prevention interventions as the numerous cases of failed militarized disarmament programmes especially in North Rift attest. One such community led peace process took place in Wajir; a district in the North Eastern Kenya that eventually became Wajir Peace and Development Committee (WPDC). This peace process became successful and increased optimism that such model can work in other similar pastoral contexts (Pkalya, 2006).

From Wajir experience, the government and the civil society organizations saw an opportunity for peace building using traditional conflict mechanisms. Since then, the government and particularly the Provincial Administration, has been increasingly acknowledging the pivotal role played by community based peace building initiatives and started, on initially an ad hoc basis, supporting the local peace building initiatives. Community led peace building interventions have been replicated in many pastoral and semi-pastoral areas in Kenya as well as in the neighboring countries. According to Okumu (2010), there are local initiatives to build peace bringing on board peace caravaners, local elders, community-based organizations, youth and women's groups, and the provincial administration in Kenya that have led to the formulation of other measures aimed at peace building in the region. For example the Damu Nyekundu Peace Agreement signed between the Pokot and Samburu communities living in Lorora and Ol Moran in June 2010 in Laikipia North district came against the backdrop of the Kanampiu massacre. In these initiatives, Locational peace committees and community elders take the lead role. This study sought to assess the traditional systems available in Laikipia North District and assess their ability to foster conflict resolution and sustainable peace in the region and neighbouring areas.

## **2.7 Ethnicized politics in tribal conflicts**

With the advent of political independence in the 1960s, the colonial divisions found relevance in the competition of different communities for scarce resources, particularly land. As well, communities that had co-existed in relative peace before and even during colonialism found themselves competing for political power. And because resource allocation and distribution under the colonial administration and the post-independent governments were always lopsided, unequal and discriminatory, political power was viewed by each community as the vehicle to “prosperity.”(African Press 2007). The introduction of multiparty politics to Kenya in 1991 led ruling and opposition parties to quickly splinter according to ethnic groupings (Kimenyi 1997; Muigai 1995). As a result, the first multiparty election held in 1992 rotated around ethnic alignments, a pattern repeated in the 1997 general elections (Oyugi 1997; Orvis 2001; Apollos 2001).

A debate on the relative importance of cultural identities and economic interests (Lichbach and Zuckerman 1997) can be found in the literature of mass electoral behavior. For advanced democracies, analysts agree that elections usually take the form of a referendum on the economy, with voters rewarding or punishing incumbent political parties at the ballot box depending on their past policy performance (Lewis-Beck and Stegmaier 2000, Geys 2006). Evidence of retrospective, interest-based economic voting has also been found in Latin America and other parts of the developing world (Remmer 1991; Pacek and Radcliff 1995). More commonly, however, voters in new democracies and deeply divided societies are held to rely on cultural attachments when deciding how to vote. Horowitz coined the term “ethnic census” to describe

elections in which racial, linguistic or tribal solidarities so strongly predict voting behavior that elections are little more than a head count of identity groups.

Norris and Mattes (2003) find that ethnicity and linguistic cleavages are important in explaining an individual's support for parties in power in most, but not all, African countries. Identity voting is strongest in ethnically fragmented societies, but popular evaluations of government performance in service delivery are also important in influencing voting choices. Other analysts point out that retrospective assessments of the condition of the national economy or future expectations of personal economic wellbeing have even trumped ethnicity in selected elections in Zambia and Ghana (Posner and Simon 2002; Youde 2004; Lindberg and Morrison 2008). With reference to South Africa, Ferree finds only weak support for expressive voting based on identity alone, but also no support for policy-based interest voting (Mattes and Piombo 2001; Erdmann 2007). Instead, she posits the insightful argument that voters use information on the assumed ethnic identities of parties, casting ballots for those they calculate will best defend their group interests in a context where others are assumed to vote along identity lines.

According to Daily Nation Monday, (January 7 2013), Since the advent of multipartyism in 1992, Laikipia County has had a history of voting for parties that are favourable in the central Kenya. In 1992 for instance, the county voted in favour of the Democratic Party. This was replicated in 1997. In the 2002 and 2007 General Election, the county went in favour of Narc and PNU parties respectively

## 2.8 The civil society interventions in sustainable peace

Civil society and its actors have gained widely in importance in development cooperation, at least from the mid-1980s. This shift started with the increased involvement of voluntary agencies or NGOs in development cooperation. This can be attributed mainly to the neo-liberal development model (Debiel and Sticht 2005, p. 9) of the 1980s that has encouraged a highly skeptical attitude toward the state and favored the privatization of state welfare and infrastructure services. Thus, NGOs have been assigned new service functions, especially in the social sectors, for which the state had until then been responsible. They have increasingly taken over operational tasks, in line with efforts to reduce the role of the state or where state weakness is pervasive (Abiew and Keating 2004, pp. 100-1). The World Bank highlights advocacy, monitoring and direct service delivery as three main functions of civil society (World Bank 2003, p. 3).

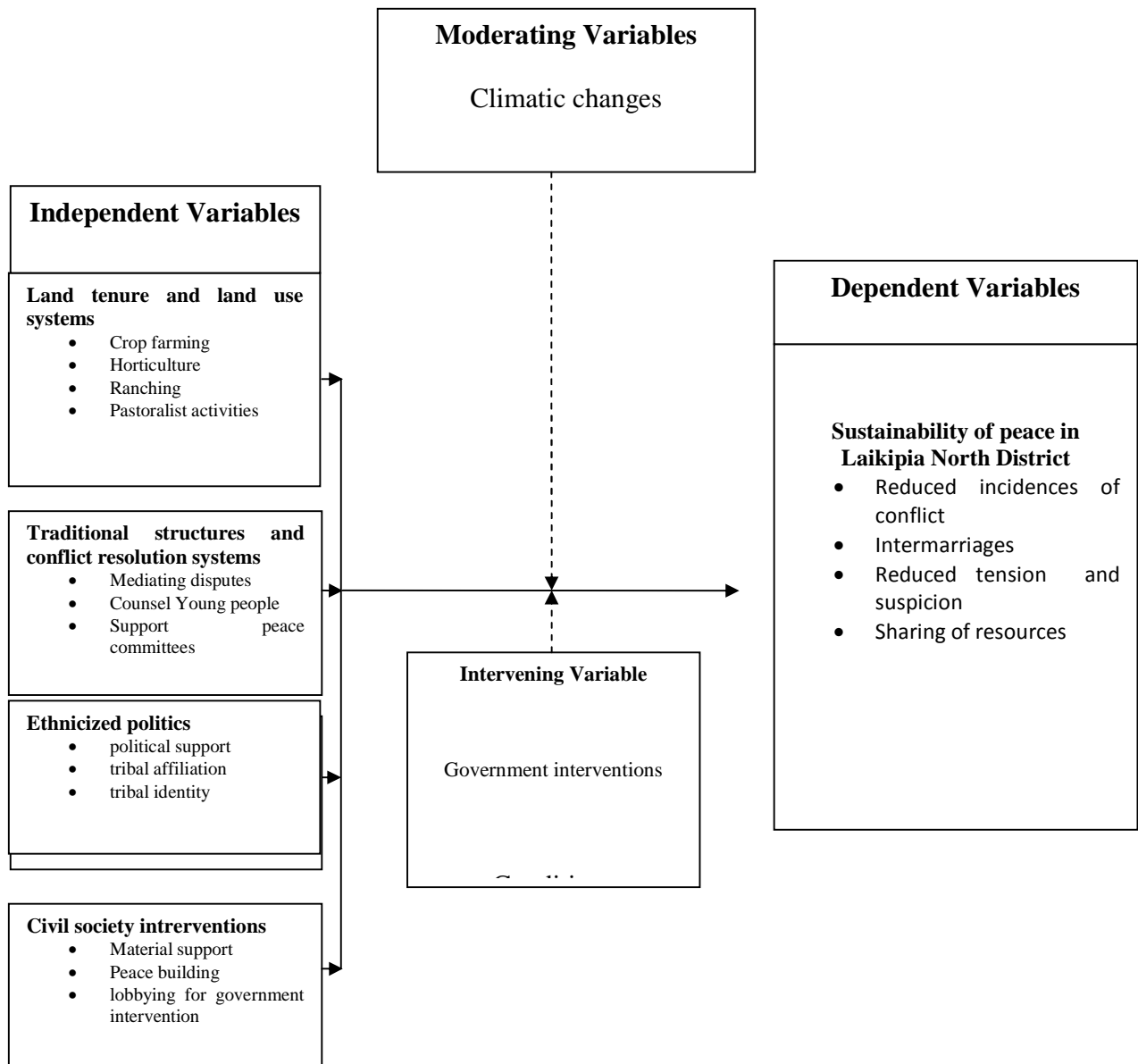
In the 1990s, the main focus of research was on which external actors would achieve the best results and with what kinds of approaches to end armed conflicts and wars. The practice of peace building during this time was characterized by testing many different approaches. Research has provided many answers to a number of issues over the past 10 years moving toward an overall conclusion that only the involvement of a variety of different actors and approaches can succeed in sustainable peace building, including grassroots organizations or other civil society actors (for the state of debate see Reychler and Paffenholz 2001a; Crocker et al. 2001; Austin et al. 2004). Contrary to the development discourses, the main focus of the peace building research debate until the mid-1990s was still focused on the role of *external actors*. The work of Lederach shifted the focus of attention from external actors to the important *role of actors from within the*

*conflict country* (Lederach 1997), which led to a paradigm shift. From the mid-1990s, the question for external actors was mainly how to support internal, national actors in conflict countries to enhance their peace building capacities. The interpretation of this conceptual framework gave rise to and justification for the mushrooming of international, national and local peace building initiatives. Today, an array of non-state actors such as NGOs, associations, religious entities, business and grassroots organizations, communities or individuals are increasingly involved in different peace building activities (European Centre for Conflict Prevention 1999; van Tongeren et al. 2005; Richmond and Carey 2005). Many approaches and initiatives such as peace funds, dialogue projects, peace building training and capacity building programs for local actors have been tested during the last decade.

In Laikipia North district, Nongovernmental organizations have contributed to peace building initiatives to supplement the local community's effort and to lobby government to ensure sustainable peace. Most recently The Association of Media Women in Kenya (AMWIK) held three public forums in Laikipia and Samburu Counties to garner support for women candidates vying for different elective positions in the two counties. The forums doubling up as peace forums too brought together communities from Laikipia North, Samburu East and Samburu North constituencies together to not only show support for women candidates but preach peace towards the March 4th 2013 General Election. The forums were held on 22nd 25th and 28th February 2013 in Ilpolei (laikipia North Constituency), Archers Post (Samburu East Constituency) and Nachola (Samburu South) (Peace Forums in Laikipia 2013)

## 2.9 Conceptual Framework

Fig. 1 presents the conceptual frame on which this study is based.



**Figure 1: Conceptual Framework**

In Figure 1, sustainability of peace is in this study was studied as the dependent variable. This conceptual framework shows that there is a relationship between land use, traditional structure, Ethnicized politics and the role of civil society on the settlement and prevalence of conflict and that conflicting land uses result in conflict. Functional traditional structures should result to amicable settlement of disputes among communities. Ethnicized politics predisposes the community to violence and should therefore be mitigated. Presences of active civil society organizations provide room for sustainable peace. The influences of each of these factors on sustainable peace were explored in this study.

## **2.10 Summary**

This chapter dealt in length with the review of literature on tribal conflicts and related issues more especially land use as a contributing factor of tribal conflicts especially in sub-Saharan Africa including Kenya and in particular Laikipia North district. The chapter also presents a conceptual framework that shows the relationship between land use and tribal conflicts in Laikipia North District. The chapter indicates in the conceptual framework, land use and its components which include nomadic pastoralism, ranching, conservancy practice, crop farming and horticulture as independent variables while sustainable peace is the dependent variable.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1. Introduction**

This chapter describes the methodology used in conducting the study. It tackles the research design, area of study, population of the study, sampling procedure, research instruments, reliability and validity of the research instruments. Data collection procedures, data analysis and ethical issues are also presented in this chapter.

#### **3.2. Research design**

Descriptive survey research design was used in this study which incorporated both qualitative and quantitative paradigms. Descriptive data was collected and analyzed in order to provide answers to the research questions. Kothari (1985) recommends descriptive design as it allows the researcher to describe, record, analyze and report conditions that exist or existed.

Descriptive research design is a scientific method which involves observing and describing the behavior of a subject or a phenomenon without influencing it in any way. Many scientific disciplines especially social science and psychology use this method to obtain a general overview of the subject (Orodho, 1998, Mugenda and Mugenda, 1999, Kerlinger, 2007). It has an advantage for studies undertaken in their unchanged natural environment. The research studied communities in Laikipia North district in their natural environment and hence the choice of this design.

### **3.3. Population of the study**

The study targeted about 210 peace workers (Locational peace committee members from the 14 locations in Laikipia North District, each location thereof having LPC of 15 members). These members are selected at the locational meetings through the chief's barazas and therefore engage in peace building on behalf of the residents of each location. Representatives of the LPCs form the DPC which is composed of 15 members. These peace workers were targeted because they possess in-depth understanding of the conflict issues in the district.

### **3.4. Sampling Procedure and sample size**

The research used purposive and snow balling sampling in identifying respondents. Purposive sampling allows for handpicking of cases because they are informed or possess the required characteristics. Those identified name others with similar characteristics (Mugenda and Mugenda, 2003). These sampling methods were used in this study because the study focused on acquisition of in-depth information about peace building in Laikipia North district. Gay (1983) suggests that for correlational research, a minimum of 30 cases is required. Given time and cost limitations, chairmen and secretaries of the 14 LPCs were picked and all the 14 members of the DPC took part as part of the sample making a total of 42 respondents. In the event that a subject picked in the LPC happened to be a member of the DPC, such a member picked another member of the LPC as a respondent at LPC level.

### **3.5. Methods of data collection**

Both primary and secondary data was obtained from DPC and LPC members of Laikipia North district using questionnaires. The questionnaires consisted of both structured and unstructured questions. The secondary data was collected from reviews of books, magazines, websites and published reports.

### **3.6. Validity of instruments**

Validity has to do with how much accurate the data collected in the study represents the variable of study (Trochim, 1996). The validity is compromised positively or negatively depending on the tools used to gather data. To increase validity of the tools used in this study, expert opinion was sought from the university supervisor.

### **3.7. Reliability of Instruments**

Reliability is the measure of both consistence and stability (Kothari, 2004). It is improved by standardizing the conditions under which the measurement takes place. Rehearsals were done with the assistants to ensure that they fully understood the instruments and were motivated enough to carry out the work without introducing any auxiliary questions which may have distorted the responses. Reliability of the instruments was tested through the test-retest method to check whether the participants' responses would change over time. Once the instruments were developed, the researcher administered the instruments to the DPC of Laikipia central which a population similar to the one that was used in the study. The data was collected, analyzed and the findings recorded and after two weeks administered the same instruments to the same

participants to check whether the same results would be achieved as would be expected. A correlation coefficient was calculated to determine how closely the participants' responses on the second time matched those given the first time. The findings were consistent in both occasions confirming that the instruments were reliable.

### **3.8. Data Collection Procedures**

Data was collected using questionnaires within the sampled population. This was preceded by obtaining authority from the Ministry of Higher Education, department of Kenya National Academy of sciences which is charged with authorizing both academic and non-academic research works. Authority was also sought from the Laikipia North district peace committee through the DC.

Three research assistants (RAs) were recruited and trained to assist in data collection. All research logistics needed by the RAs was the responsibility of the researcher during the course of the study.

### **3.9. Methods of Data Analysis and presentation**

Data analysis entails categorizing, ordering, manipulating and summarizing of data to obtain answers to research questions. It is used to reduce raw data into intelligible and interpretable form using statistics. The data once collected was entered, checked, edited, cleaned, coded and put into back up data and organized accordingly. After editing the vital information was presented for analysis, categorization, ordering, manipulation and summarizing in view of the

research questions using Microsoft windows excel 2010. After data analysis the descriptive statistics results were presented using percentage tables.

### **3.10. Ethical issues**

Due consideration was accorded to ethical issues in the course of this study. Informed consent was sought from all the respondents after giving a detailed explanation of the study. The respondents were adequately made aware of voluntary participation and that the information collected will be treated with utmost confidentiality and will only be used for the purposes of this study. All the necessary authorization was obtained prior to conducting the study. The respondents were assured of anonymity of their identity.

### **3.11. Operationalization of variables**

Operational definition is a description of a variable, term or object in terms of the specific process or set of validation tests used to determine its presence or quantity. Operational definition of a variable is the description of the operation that was used in measuring the variable. Table 3.1 shows the operationalization of the independent and dependent variables that were used in the study.

**Table 3.1 Operationalization of Variables**

<b>Objectives</b>	<b>Independent Variable</b>	<b>Indicators</b>	<b>Measurement</b>	<b>Scale</b>	<b>Data Collection Method</b>	<b>Approach of Data Analysis</b>
To investigate how land tenure systems and land use practices influence sustainability of peace in Laikipia North district	<b>Land use system</b> i. Ranching ii. Pastoralism iii. Horticulture iv. Conservancy v. Crop farming	i. Land acreage ii. Size of herds	<b>Size of land owned</b> Less than 1 acre 1-2 acres 1-5 acres 5-10 acres 10acres and above <b>Size of hard kept</b> 0-10 animals 11-20 animals Above 20 animals	Ration and nominal	questionnaires	Correlational and descriptive statistics
To investigate how traditional structures contribute to sustainability of peace Laikipia North district	<b>traditional structures</b> i. council of elders, ii. age sets iii. age groups	i. Disputes Mediated ii. Peace committees Supported	Services provided: • Mediating disputes • counsel Young people • Support peace committees	Ordinal	questionnaires	Correlational and descriptive statistics
To examine how Ethnicized politics influences sustainability of peace in Laikipia North district	<b>Ethnicized politics</b>	i. Trends of conflict ii. Ethnicity of victims	• Hate speech incidences • Timing of conflicts • Incitement • People prosecuted	Ordinal	questionnaires	Correlational and descriptive statistics
To establish how civil society interventions contribute to sustainability of peace in Laikipia North district	<b>civil society interventions</b>	i. Trends of conflict ii. Capacity of peace committees iii. Change in	Services provided; • farming education • lobbying • peace committees	Ordinal	questionnaires	Correlational and descriptive statistics

		means of livelihoods				
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### **3.12. Summary**

This chapter deals with research design and methodology. Descriptive survey design was used. The area of the study was Laikipia North District targeting the district peace committees and Locational peace committees of Laikipia North district. Data was collected using questionnaires and analyzed using the MS Excel 2010.

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND INTERPRETATION

#### 4.1 Introduction

This chapter presents the findings of the study, analysis and interpretation of the collected on factors influencing sustainability of peace in Laikipia North District. The analysis is based on the research questions and objectives as identified and then processed using Microsoft windows excel 2010. Demographic information forms the first part of the background. The respondents are the members of DPC and LPCs in Laikipia North District. The presentation is done is tables, bars, pie charts or graphs mainly describing variables along with the frequencies and percentages

#### 4.2 Response Rate

Table 4.1 presents the return rate of the questionnaires.

**Table 4.1 Response Rate of the Respondents**

<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
Returned	38	90.5
Not returned	4	9.5
Total	42	100.0

As shown on Table 4.1, out of the forty two (42) questionnaires issued, thirty eight (38) were filled and returned indicating a high return rate of 90.5%.

### 4.3 Demographic Data of the Respondents

The study sought to establish demographic information of the respondents which included their gender, ethnicity, levels of education and length of residence in Laikipia North District. The relevant results are presented in Table 4.2.

**Table 4.2 Demographic Data of the Respondents**

<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
Gender		
Male	26	68.4
Female	12	31.6
Total	38	100.0
Ethnicity		
Kikuyu	6	15.9
Maasai	20	52.6
Samburu	5	13.1
Turkana	3	7.9
Meru	4	10.5
Total	38	100.0
Level of education		
Primary	19	50.0
Secondary	11	28.9
Certificate	8	21.1
University	0	0.0
Total	38	100.0
Length of residence		
Less than 1 year	0	0.0
1 - 2 years	0	0.0
3 - 5 years	1	2.6
6 - 10 years	3	7.9
Above 10 years	34	89.5
Total	38	100.0

As illustrated in Table 4.2 it was found that there were more men respondents than women in the study; these were 26 men representing 68.42% of the respondents. Findings on ethnicity of the respondents indicate that Majority of the respondents were from the Maasai ethnic community, constituting 52.63% of the respondents while four other tribes were fairly represented. On the level of education of the respondents, majority of the respondents (50%) had secondary education qualification and on their length of residence in Laikipia North District 89.48% of the respondents reported to have been resident in the area for over 10 years.

#### **4.4 Land tenure and Land use systems**

The study sought to find out the nature of land tenure and land use practices amongst the respondents and findings thereof are presented in Table 4.3

**Table 4.3 Land Tenure and Land Use Systems**

<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
Land holding		
Less than 1 acre	0	0.0
2 - 5 acres	7	18.4
6 - 10 acres	4	10.5
Above 10 acres	27	71.1
Total	38	100.0
Land use practices		
Pastoralism	27	71.1
Ranching	0	0.0
Horticulture	4	10.5
Crop farming	7	18.4
Total	38	100.0
Livestock owned at household level		
0 – 10	13	34.2
11 to 20	4	10.5
Above 20	21	55.3
Total	38	100.0

As illustrated in Table 4.3 majority (71.1%) of the respondents reported that their households owned more than acres of Land. Beyond the question of land ownership, the research sought to find out for what use the land was applied. Majority (71%) the respondents indicated that they used the land for pastoralist activities. It emerged from the study that most of the respondents (55.3%) hailed from households that owned more than 20 heads of livestock

#### 4.4.1 Rating of contribution of uses of land to tribal conflicts

The study sought to establish how the respondents rated each land use practice commonly practiced in Laikipia North district. Each of these Land uses was evaluated separately. Respondents were asked to what extent they agreed or disagreed that each of land uses practices contributed to tribal conflicts. The findings were as presented in Table 4.4.

**Table 4.4 Rating of Contribution of Uses of Land to Tribal Conflicts**

<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Pastoralism influence</b>		
strongly agree	28	73.7
Agree	10	26.3
Disagree	0	0.0
strongly disagree	0	0.0
<b>Total</b>	<b>38</b>	<b>100.0</b>
<b>Ranching influence</b>		
Strongly Agree	24	63.2
Agree	14	36.8
Disagree	0	0.0
Strongly disagree	0	0.0
<b>Total</b>	<b>38</b>	<b>100.0</b>
<b>Horticulture influence</b>		
Strongly Agree	6	15.9
Agree	7	18.3
Disagree	25	65.8
Strongly disagree	0	0.0
<b>Total</b>	<b>38</b>	<b>100.0</b>
<b>Crop farming influence</b>		
Strongly Agree	2	5.3
Agree	5	13.2
Disagree	31	81.5
Strongly disagree	0	0.0
<b>Total</b>	<b>38</b>	<b>100.0</b>

Table 4.4 Respondents were asked to what extent they agreed or disagreed that pastoralist activity contributed to tribal conflicts in Laikipia North District. Majority of the respondents, representing 73.7 % held the strongest view that indeed pastoralist activities contributed to tribal conflict in the area. It emerged from this study that ranching as a land use practice, contributed to tribal conflicts in Laikipia North District as majority (63.2%) of the respondents indicated a strong view that ranching as a land use practice causes tribal conflicts. It also emerged from the findings of this study that majority the respondents (65.9%) held the view that horticulture as a land use practice does not contribute to tribal conflict in Laikipia North district. Majority (81.5%) of the respondents disagreed with the view that crop farming could contribute to tribal conflicts in Laikipia North District.

#### 4.5 Traditional structures

This study sought to establish the existence of traditional structures, their role in peace building and how effectively these structures contribute towards sustainable peace in Laikipia North District. The findings are presented in Table 4.5.

**Table 4.5 Traditional Structures**

<b>Categories</b>	<b>Frequency</b>	<b>Percentage</b>
Existence of Traditional structure		
Yes	32	84.2
No	6	15.8
Total	38	100.0
Role of Traditional structure in peace building		
Yes	38	100.0
No	0	0.0
Total	38	100.0
Mediating disputes		
Strongly Agree	35	92.1
Agree	3	7.9
Disagree	0	0.0
Strongly disagree	0	0.0
Total	38	100.0
Support peace committees		
Strongly Agree	30	79.0
Agree	8	21.0
Disagree	0	0.0
Strongly disagree	0	0.0
Total	38	100.0
effectiveness of traditional structures		
Very effective	8	21.1
Effective	28	73.7
Poor	1	2.6
Very poor	1	2.6
Total	38	100.0

Table 4.5 shows that Majority (84.2%) of the respondents reported that there existed traditional structures in their community. Respondents were asked to state their opinion as to whether they

believed that traditional structures had any role in peace building and conflict prevention. All the respondents (100%) affirmed that traditional structures play a positive role in peace building and conflict prevention. It emerged that 92.1% of the respondents indicated a strong agreement that traditional structures helped in mediation of disputes. From the study, it emerged that traditional structures played role in supporting the work of peace committees as was affirmed by 79% of the respondents. From the study, it emerged that traditional structures played role in counseling young people. This was asserted by 84% of the respondents who indicated a strong agreement with this position. The study sought to establish how effective traditional structures are in fostering sustainable peace in Laikipia North District. It was established that 73.7% of the respondents asserted that traditional structures are very effective in peace building and conflict prevention.

#### **4.6 Ethnicized politics in tribal conflicts**

The study explored the extent to which ethnicized politics played role in influencing tribal conflicts in Laikipia. Indicators of this variable were each studied and the findings thereof are presented in Table 4.6.

**Table 4.6 Ethnicized Politics in Tribal Conflicts**

<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
Occurrence of violence during elections		
Occasional	2	5.3
Often	33	86.8
Very often	3	7.9
Total	38	100.0
Impact of politics on sustainable peace		
Highly affects	21	55.2
Moderately affects	15	39.5
Not affecting	2	5.3
Don't know	0	0.0
Total	38	100.0

Table 4.6 shows that the study sought to establish the frequency of occurrence of violent conflicts during electioneering periods. Majority of the respondents (86.7%) held the view that violence often occurred during election periods. The researcher was also interested in establishing the extent to which local politics affected sustainability of peace in Laikipia North District. Majority (55.2%) of the respondents held the view that local politics highly affected sustainability of peace in Laikipia North District.

#### **4.7 Effectiveness of state interventions in mitigating tribal conflicts in Laikipia North district**

The study sought the opinion of the respondents on the effectiveness of the interventions of the state in addressing and mitigating tribal conflicts in Laikipia North District. The respondents gave their views as illustrated Table 4.7.

**Table 4.7 Effectiveness of State Interventions**

<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
effectiveness of state interventions		
Very effective	4	10.5
Effective	18	47.4
Poor	15	39.5
Very poor	1	2.6
Total	38	100.0

Table 4.7 shows that majority (47.4%) of them indicated that the state interventions are effective while another group of 10.5% held a stronger view that they were very effective.

#### **4.8 Non-state actors' (NGOs, CBOs) interventions influence sustainable peace in Laikipia North District.**

Study sought to explore effectiveness of the interventions of the Non-state actors and how the respondents viewed these interventions on the ground. The findings are presented in Table 4.8.

**Table 4.8 Non-State Actors' (NGOs, CBOs) Interventions**

<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Farming education</b>		
Strongly Agree	20	52.6
Agree	10	26.3
Disagree	6	15.9
Strongly disagree	2	5.2
<b>Total</b>	<b>38</b>	<b>100.0</b>
<b>Support peace committees</b>		
Strongly Agree	24	63.2
Agree	12	31.6
Disagree	1	2.6
Strongly disagree	1	2.6
<b>Total</b>	<b>38</b>	<b>100.0</b>
<b>Lobby for government interventions</b>		
Strongly Agree	22	57.9
Agree	13	34.2
Disagree	3	7.9
Strongly disagree	0	0.0
<b>Total</b>	<b>38</b>	<b>100.0</b>
<b>Food Aid</b>		
Strongly Agree	1	2.6
Agree	19	50.0
Disagree	13	34.2
Strongly disagree	5	13.2
<b>Total</b>	<b>38</b>	<b>100.0</b>
<b>effectiveness of non-state actors</b>		
Very effective	12	31.6
Effective	25	65.9
Poor	1	2.5
Very poor	0	0
<b>Total</b>	<b>38</b>	<b>100</b>

As shown in Table 4.8 it emerged from this study that 52.6% of the respondents strongly agreed with asserting that provision of farming education to the locals by non-state actors indeed helped in mitigation of tribal conflicts and fostering of sustainable peace. On the issue of support to the

peace committees, the study sought to understand view of the respondents on effectiveness of this non-state actor's intervention in fostering sustainable peace, 63.2% gave their opinion in the affirmative strongly agreeing and agreeing respectively that non-state agencies support peace committees towards sustainable peace in Laikipia North District. Majority (57.9%) of the respondents stated that they strongly agreed that lobbying for government intervention influences sustainable peace in Laikipia North District. study sought to establish how provision of food by the non-state actors influences sustainability of peace in Laikipia North district. 50% of the respondent indicated agreement while 2.6% of them strongly agreed. The study sought to establish how effective the interventions of the non-state actors are in mitigating tribal conflicts towards sustainable peace in Laikipia North District. Majority (65.9%) of the respondents reported that they are effective and further confirmed by another 31.6% of the respondents who indicated that they are highly effective.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, DISCUSSION, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter presents the summary of the findings, discussions, conclusions and recommendations. It shows how factors influencing sustainability of peace in Laikipia North District have been explored in the research and presented in a systematic manner throughout this study. It highlights on the various discussions which emerged in the course of the study due to the research questions. Conclusions have been drawn from the various parts of the study starting with the appropriateness of the study due to the gap, the literature review, the research methodology and the data analysis, interpretation and presentation. It concludes with making recommendations and suggestions for future study in this area for future researchers.

#### **5.2 Summary of the Findings**

Sustainability of peace in this study was studied as the dependent variable. It is a commitment to peace by co-operation and collaboration of local communities including sharing of resources, development projects and reduced suspicion. The findings of the study have shown that there is a relationship between land use, traditional structure, Ethnicized politics and the role of civil society on the settlement and prevalence of conflict. Conflicting land uses result in conflict.

Functional traditional structures should result to amicable settlement of disputes among communities. Ethnicized politics predisposes the community to violence and should therefore be mitigated. Presences of active civil society organizations provide room for sustainable peace

### **5.2.1 Land tenure systems and land use practices influence sustainability of peace**

The study pointed out that Laikipia North district is a multi-ethnic area and therefore land is used for various purposes. . Pastoralist activities were found to be the greatest contributor to tribal conflict mainly due to competition for land resources such as pasture and water; on the contrary horticulture and crop farming were identified as low contributors to tribal conflicts. It was therefore greatly pointed out that Pastoralist activities have a higher potential of fueling tribal conflicts.

### **5.2.2 Traditional structures contribution to sustainability of peace**

It was a finding of this study that the potential exists among the traditional community structure in fostering sustainable peace as it was affirmed that they facilitate in mediating disputes, support of peace committees and counseling young people.

### **5.2.3 Ethnicized politics' influence on sustainability of peace**

Ethnicized politics was found to be great negative influence on sustainability of peace in Laikipia North District. It was noted that tribal conflicts often occurred during electioneering periods influenced by tribal inclinations. This finding indicated that in overall, ethnicized politics in a multi-ethnic area like Laikipia North District is viewed as challenge to sustainable peace.

#### **5.2.4 Civil society interventions towards sustainability of peace**

The study sought to establish how effective the interventions of the non-state actors are in mitigating tribal conflicts towards sustainable peace in Laikipia North District. The study established that non-state agencies effectively play a major role in fostering sustainable peace in Laikipia North District through provision of farming education, support of peace committees, lobbying for government action and provision of food aid. This finding underscores the crucial role of non-state actors in peace building and conflict prevention.

### **5.3 Discussions**

The researcher sought to explore the factors influencing the sustainability of peace in resource-based tribal conflicts in Laikipia North District. It was noted that there is mutual reinforcement in the effects of land use practices, traditional structures, ethnicized politics and non-state actors' interventions on sustainability of peace.

#### **5.3.1 Land tenure systems and land use practices influence sustainability of peace**

Various land use practices which include pastoralist activities, ranching, horticulture and farming were studied. Pastoralist activities were found to be the greatest contributor to tribal conflict mainly due to competition for land resources such as pasture and water; on the contrary horticulture and crop farming were identified as low contributors to tribal conflicts. These findings confirm the assertion by Mkutu (2006) that patterns of division and conflict in Laikipia and similar regions in the Horn are complex and that there are many factors contributing to the risk of violent conflict involving pastoralists, and these have tended to become mutually

reinforcing. Some conflicts within and between pastoralist communities, such as raiding and cattle-rustling, have a long history and have to some extent become an aspect of traditional pastoralist culture. However, such ‘traditional’ conflicts have become increasingly destructive and less manageable

### **5.3.2 Traditional structures contribution to sustainability of peace**

This study established that traditional structures play a major role in facilitation peace building and conflict transformation through mediation of disputes, support of peace committees and counseling of youths. These findings are supported by the views of Pkalya, (2006) who pointed out that traditionally, negotiations involving warring parties were a major approach to conflict resolution among pastoral communities. The warriors respected the agreements and ensuing ritual conducted by a council of elders, at least until a new incidence scuttled peace. However, in the recent past, this approach has weakened following marginalization of local institutions by emergence of the formal state governments/administrations, which the communities has little knowledge and trust

### **5.3.3 Ethnicized politics’ influence on sustainability of peace**

Ethnicized politics was found to be great negative influence on sustainability of peace in Laikipia North District. It was noted that tribal conflicts often occurred during electioneering periods influenced by tribal inclinations. These findings are supported by Norris and Mattes (2003) who found that ethnicity and linguistic cleavages are important in explaining an individual’s support

for parties in power in most African countries. Identity voting is strongest in ethnically fragmented societies.

#### **5.3.4 Civil society interventions towards sustainability of peace**

The study established that non-state agencies effectively play a major role in fostering sustainable peace in Laikipia North District through provision of farming education, support of peace committees, lobbying for government action and provision of food aid. This establishment is in with that assertion that today, an array of non-state actors such as NGOs, associations, religious entities, business and grassroots organizations, communities or individuals are increasingly involved in different peace building activities (European Centre for Conflict Prevention 1999; van Tongeren et al. 2005; Richmond and Carey 2005). Many approaches and initiatives such as peace funds, dialogue projects, peace building training and capacity building programs for local actors have been tested during the last decade.

#### **5.4 Conclusion**

The purpose of this study was to investigate the factors influencing sustainability of peace in resource-based tribal conflicts in Laikipia North district. With the methodology adopted by the research, the purpose of this study was achieved as the findings of the study have shown that there is a relationship between land use, traditional structure, Ethnicized politics and the role of civil society on the settlement and prevalence of conflict. Conflicting land uses result in conflict. Functional traditional structures should result to amicable settlement of disputes among communities. Ethnicized politics predisposes the community to violence and should therefore be

mitigated. Presences of active civil society organizations provide room for sustainable peace. It is the researchers' conclusion that the findings of this study will be very useful to all peace workers not just in Laikipia North District but also in other parts of Kenya.

## **5.5 Recommendations**

The following are the study recommendations:

- i. The county govern of Laikipia County should take up the responsibility of building peace in the county and equitably distribute resources and explore alternative means of livelihoods to reduce dependence on livestock.
- ii. The DPCs and LPCs should incorporate traditional structures in their peace building work so as to tap into the potential of the traditional structures in facilitating sustainable peace in Laikipia North District.
- iii. The National government of Kenya takes lead in facilitating collaboration between government agencies and non-state agencies to pool synergies and experiences in peace building and conflict transformation.

## **5.6 Suggestions for further study**

The researcher suggests the following areas for further investigation;

- i. An in-depth investigation on the effectiveness of civil society intervention in peace building and conflict transformation
- ii. An evaluation of the District peace committees' effectiveness in peace building and conflict transformation.

- iii. A research to establish the role of devolution in peace building and conflict transformation.

### **5.7 summary**

This study has discussed the factors that influence sustainability of peace in Laikipia North District. It has established that pastoralist activities and ranching as land use practices and ethnicized politics have a great negative influence on sustainability of peace in Laikipia North District while crop farming and horticulture as land use practices, traditional structures and civil society interventions have great positive influence on sustainable peace. Based on the findings there are discussions, conclusion, recommendations and areas for further research that have been highlighted.

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## **APPENDICES**

### **Appendix A: Specimen Letter of Introduction to the Respondents**

NICHOLAS OKAPU ETYANG

DEPARTMENT OF EXTRA MURAL STUDIES

SCHOOL OF DISTANCE AND CONTINUING EDUCATION

UNIVERSITY OF NAIROBI

P.O BOX 30197-00100, G.P.O, NAIROBI

TEL: 0721143207; Email:okaplaw@yahoo.com

**SUBJECT: MASTER OF ARTS IN PROJECT PLANNING AND MANAGEMENT**

**RESEARCH PROJECT**

**Dear respondent,**

**STUDY TITLE: THE FACTORS INFLUENCING SUSTAINABILITY OF PEACE  
A CASE OF LAND-BASED TRIBAL CONFLICTS IN LAIKIPIA NORTH DISTRICT**

Dear Sir/Madam,

I am a final year MA Student carrying out an academic research for the purpose of examination leading to the award of a degree of Master of Arts in Project Planning and Management.

The purpose of this letter is to request you to provide the required information as per the questionnaires and interview guides provided. Kindly be as honest and as thorough as possible. The information you provide will be considered as confidential and will only be used for the purpose of my examination only.

Thanking you in advance for your cooperation.

Yours faithfully  
Nicholas Okapu Etyang

**L50/61922/2011**



Pastoralist activities [ ]

Ranching [ ]

Horticulture [ ]

Crop farming [ ]

Conservancy [ ]

8. How many domestic animals (goats, sheep and cows) does your household have?

0-10 animals [ ]

11-20 animals [ ]

Above 20 animals [ ]

9. To what extent do you agree that the following land use practices contribute to tribal conflicts peace in Laikipia North district (please circle the number on the right of the statement) **(1-I strongly agree, 2- I agree, 3-I disagree, 4- I strongly disagree**

Pastoralist activities [ ] 1 2 3 4

Ranching [ ] 1 2 3 4

Horticulture [ ] 1 2 3 4

Crop farming [ ] 1 2 3 4

Conservancy [ ] 1 2 3 4

**Section B: Traditional structures**

10. Do traditional structures exist in your community? YES [ ] NO [ ]

11. Do traditional structures have a role in peace building and conflict prevention?

YES [ ] NO [ ]

12. To what extent do you agree that the following roles of traditional structures in sustainable peace in Laikipia North district (please circle the number on the right of the statement) **(1-I strongly agree, 2- I agree, 3-I disagree, 4- I strongly disagree**

a. Mediating disputes 1 2 3 4

b. Support peace committees 1 2 3 4

c. Counsel Young people 1 2 3 4

13. How would you describe the role of traditional structures in mitigating tribal conflicts in Laikipia North district?

- a. Very effective [ ]
- b. Effective [ ]
- c. poor [ ]
- d. very poor [ ]

**Section C: Ethnicized politics in tribal conflicts**

14. How would describe the occurrence violence during election periods in Laikipia North district? Occasional [ ] often [ ] very often [ ]

15. In your view, to what extent does local politics impact on sustainable peace in Laikipia North District?

- a. Highly Affecting [ ]
- b. Moderately Affecting [ ]
- c. Not Affecting [ ]
- d. Don't Know [ ]

**Section D: Government and non-state actors' interventions**

16. How would describe the state interventions in mitigating tribal conflicts in Laikipia North district?

- a. Very Effective [ ]
- b. Effective [ ]
- c. Poor [ ]
- d. Very Poor [ ]

17. To what extent do you agree that the following non-state actors' (NGOs, CBOs) interventions influence sustainable peace in Laikipia North district (please circle the number on the right of the statement)

**(1-I strongly agree, 2- I agree, 3-I disagree, 4- I strongly disagree)**

- a. Provision of farming education 1 2 3 4
  - b. support of peace committees 1 2 3 4
  - c. lobbying for government intervention 1 2 3 4
  - d. provision of food aid 1 2 3 4
18. How would describe the non-state actors interventions in mitigating tribal conflicts in Laikipia North district?
- a. Very Effective [ ]
  - b. Effective [ ]
  - c. Poor [ ]
  - d. Very Poor [ ]

Thank you!