

**SOCIO-ECONOMIC FACTORS INFLUENCING INTER-CLAN CONFLICTS  
WITHIN THE SOMALI COMMUNITY OF WAJIR COUNTY, KENYA**

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**A Thesis Submitted in Partial Fulfilment of the Requirements for the Conferment of  
the Degree of Master of Science in Peace and Conflict Studies of Masinde Muliro  
University of Science and Technology**

**November, 2019**

**DECLARATION AND CERTIFICATION**

**DECLARATION**

This thesis is my original work prepared with no other than the indicated sources and support, and has not been presented elsewhere for a degree or any other award.

Signature..... Date.....

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## **DEDICATION**

I dedicate this work to my wife, children, family members, relatives and colleagues at place of work for their support throughout my course. Their sacrifice, encouragement and support enabled me to complete my research successfully.

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## ABSTRACT

Conflict is a global phenomenon which is being experienced every time and again. The conflict between Degodia and Ajuran clans of Wajir County started long before the arrival of colonialists. They conflict mostly because of control of resources. In a nut shell, it has got a devastating effect on social, political and economic aspects of life. The study aimed at establishing the socio-economic factors influencing the existing inter-clan conflicts among the Somali communities in Wajir North Sub-County, Wajir County. Specific objectives were to: assess the extent and nature of inter-clan conflicts among the Somali communities in Wajir North Sub-County; examine the socio-economic environment influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County, Kenya and Examine obstacles towards managing inter-clan conflicts within the Somali community in Wajir North Sub-County Kenya. The study was based on two theories which are Social Conflict Theory by Karl Max (1818-1883) and Human Needs Theory by John Burton (1932 to date). Descriptive and historical research designs were used. The study sampled 492 respondents who included 400 household heads, 25 assistant chiefs, 16 police officers, 20 business entities, 4 NGOs, 15 Village Elders and 12 youth leaders in peace committees. Questionnaires, Focus Group Discussion, observation checklists and interviews were used in data collection. The study employed both probabilistic and non-probabilistic sampling methods to attain the targeted sample size. Quantitative was collected using questionnaires. On the other hand, interviews, FGD and observation were used in gathering qualitative data. Quantitative data was analyzed using SPSS and MS Excel version 20 in order to obtain descriptive statistics to aid in easy analysis. Thematic techniques were employed in analyzing qualitative data. Quantitative data was presented using tables, graphs, and charts while verbatim narratives were used in presenting qualitative data. The secondary data method was applied in that review of various documents whether published or non-published was done. These included journal articles, books, previous master oral thesis, doctoral thesis and data from government offices with a view of obtaining related literature on the subject under study. The study findings are of significant use in policy and academic decision making. The study findings have both policy and academic implications to the communities, local leaders and the National and County governments in addressing inter-clan conflicts between communities living in Wajir North Sub-County. The findings of the study indicate that the key perpetrators of inter-clan conflicts were youths (97%) and livestock rustlers (97%). The study also revealed that guns were the most used weapons (43%) followed by panga/machetes (31%). The study further found out that unemployment (51%) were the main cause of conflict followed by scarcity of resources (38%). Bad cultural practices (34%) also made the communities to keep fighting. The conflicts caused deaths (64%) destruction and loss of property (100%), displacements (98%). Youth employment (72%) and solving historical injustices (68%) would increase harmony among the communities and would help in propagating peace between them. The recurrence of the inter-clan conflicts in Kenya are associated to competition of the scarce resources land, cultural rivalry, cultural identities as well as political activities. The study concludes that socio-economic factors influence the recurrence of inter-clan conflicts in Wajir North Sub-County Kenya. Likewise failure to address serious economic concerned such as poverty unemployment, land issues has made conflict management difficult. In the study area. The study recommends continuous public campaigns and public awareness to fight inter-clan conflicts Also, there should be fair distribution of resources in Wajir North Sub-county so that all the communities can benefit equally.

## TABLE OF CONTENTS

DECLARATION AND CERTIFICATION .....	ii
COPYRIGHT .....	iii
DEDICATION .....	iv
ACKNOWLEDGEMENT .....	v
ABSTRACT .....	vi
LIST OF TABLES .....	xii
LIST OF FIGURES .....	xiii
LIST OF ABBREVIATIONS AND ACRONYMS .....	xiv
CHAPTER ONE .....	1
INTRODUCTION .....	1
1.1 Background to the Study.....	1
1.2 Statement of the Problem.....	6
1.3. Research Objectives.....	10
1.3.1 Specific objectives .....	10
1.4 Research Questions .....	10
1.5 Justification of the Study .....	11
1.6 Scope of the Study .....	14
1.7 Chapter Summary .....	14
CHAPTER TWO .....	15
LITERATURE REVIEW .....	15
2.1 Introduction.....	15
2.2 Conceptualization of inter-clan Conflicts .....	15
2.4 Socio-Economic environment influencing inter-clan conflicts .....	23
2.4.1 Socio-cultural attitude and perception towards inter-clan conflicts .....	23
2.4.2 Scarcity of Natural Resources .....	27
2.4.3 Culture of Cattle Rustling.....	29
2.4.4 Poverty.....	32
2.4.5 Politicization of Ethnicity and Clannism.....	34
2.4.6 Political competition.....	37

2.4.7 Culture of Impunity .....	38
2.4.8 Historical Injustices and Conflict Management .....	39
2.5. Strategies/mechanisms/initiatives used by the stakeholders in managing inter-clan conflicts	45
2.5.1 Management of Inter-clan Conflicts.....	47
2.5.2 Religious Leaders and Conflict Management .....	48
2.5.3 Equitable Distribution of Resources and Conflict Management .....	49
2.5.4 Non- state Actors/ Private Sector and Conflict Management.....	50
2.5.5 The Social Media and Conflict Management .....	51
2.5.6 State Actors (Government) and Conflict Management .....	52
2.5.7 Socio-economic Factors influencing Conflict Management.....	54
2.6 Conceptual Framework of the Study .....	54
2.6.1 Social Conflict Theory.....	55
2.6.2 Human Needs Theory .....	56
2.6.3 Conceptual Model.....	57
2.7 Chapter Summary .....	59
CHAPTER THREE .....	60
RESEARCH METHODOLOGY.....	60
3.1 Introduction.....	60
3.2 Research Design.....	60
3.3 Study Area .....	61
3.4 Study Population.....	64
3.5 Sampling Strategy.....	65
3.6 Sample Size Determination.....	66
3.6.1 Sampling procedure for Household Heads.....	67
3.6.2 Sampling of Village Elders.....	68
3.6.3: Sampling procedure of Police Officers .....	68
3.6.4 Sampling procedure of Business Entities .....	69
3.6.5 Sampling of NGO's/FBO's and Youth Members/Leaders in Peace Committee .....	69
3.7 Data Collection Methods and Instruments.....	71
3.7.1 Primary Data .....	72

3.7.2	Questionnaires.....	73
3.7.3	Interview Schedules.....	73
3.7.4	Focus Group Discussion Guides.....	73
3.7.5	Observation Checklists.....	74
3.7.6	Secondary Data.....	75
3.8.	Piloting of Research instruments .....	75
3.9	Reliability and Validity of Research instruments.....	76
3.9.1	Validity.....	76
3.10	Data Analysis and Presentation .....	78
3.10.1	Quantitative Data .....	78
3.10.2	Qualitative Data .....	79
3.11	Limitation of the Study.....	79
3.12	Ethical Considerations .....	80
3.13	Chapter Summary .....	81
CHAPTER FOUR.....		82
NATURE AND EXTENT OF INTER-CLAN CONFLICTS WITHIN THE SOMALI COMMUNITY IN WAJIR NORTH SUB-COUNTY, KENYA .....		82
4.1	Introduction.....	82
4.2	Demographic Characteristics of Household heads in Wajir North Sub-County. ....	82
4.2.1	Gender of Household heads in Wajir North Sub-County.....	82
4.2.2	Age of Household heads in Wajir North Sub-County.....	85
4.2.3	Marital Status of Household Heads in Wajir North Sub-County.....	87
4.2.4	Religion of Household heads in Wajir North Sub-County.....	89
4.2.5	Educational Level of Household heads in Wajir North Sub-County, Kenya.....	91
4.3	Duration of stay by Household Heads in Wajir North Sub-County, Kenya.....	93
4.3.1	Occupation of Household Heads in Wajir North Sub-County, Kenya.....	94
4.3.2	Clan of the Household Heads in Wajir North Sub-County, Kenya.....	96
4.4	Incidence of Conflicts in Wajir North Sub-County, Kenya.....	98
4.5	Frequency of the Conflicts in Wajir North Sub-County.....	100
4.6	Types of Weapons Used During Violent Conflicts .....	103
4.7	Knowledge on the Perpetrators of Inter-Clan Conflicts .....	106

4.8.9 Chapter Summary .....	129
CHAPTER FIVE .....	131
SOCIO-ECONOMIC ENVIRONMENT INFLUENCING INTER-CLAN OF CONFLICTS WITHIN THE SOMALI COMMUNITY IN WAJIR NORTH SUB-COUNTY, KENYA.....	131
5.1 Introduction.....	131
5.3.0 Availability of Peace Initiatives in the Wajir North Sub-County, Kenya.....	147
5.3.1 Peace initiatives by Government and the Civil Society in Wajir North Sub-County.....	150
5.3.2 Approaches used by Government/State actors to Prevent Conflicts in Wajir North Sub- County.....	150
5.3.3 Community Policing .....	151
5.3.4 Local Administration .....	152
5.3.5 Security Personnel/ Police .....	153
5.3.6 Judiciary /Courts .....	153
5.3.7 Chapter Summary .....	154
CHAPTER SIX.....	156
EXAMINATION OF OBSTACLES TOWARDS MANAGING OF INTER-CLAN CONFLICTS WITHIN THE SOMALI COMMUNITY OF WAJIR NORTH SUB-COUNTY, KENYA.....	156
6.1 Introduction.....	156
6.2 Strategies of Solving Inter-clan Conflicts in Wajir North Sub-County.....	156
6.2.1 Promoting Education .....	158
6.2.2 Community Policing.....	160
6.2.3 Even Distribution and Disbursement of Scarce Resources .....	161
6.2.4 Formulating/ Regulating penalties/ Punishment to discourage conflict perpetrators.	163
6.2.5 Interpreting Early Warning Signs (EWS).....	167
6.2.6 Boosting moral and cultural values .....	169
6.2.7 Overhauling/streamlining/strengthening Criminal Justice System .....	171
6.2.8 Intermarriages among warring clans .....	174
6.3.0 Youth Employment.....	177
6.5 Chapter summary .....	182
CHAPTER SEVEN .....	183
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	183

7.2 Summary of Findings.....	183
7.3 Conclusion .....	190
7.4 Recommendations.....	191
7.5 Suggestions for Further Research .....	192
REFERENCES .....	193
APPENDICES .....	214
APPENDIX 1: APPROVAL LETTER FROM SCHOOL OF GRADUATE STUDIES, MMUST 214	
APPENDIX 2: NACOSTI RESEARCH AUTHORIZATION LETTER.....	215
APPENDIX 3: NACOSTI CLEARANCE RESEARCH PERMIT .....	216
APPENDIX 4: INTRODUCTORY LETTER .....	217
APPENDIX 5: QUESTIONNAIRE: FOR HOUSEHOLDS HEADS .....	218
APPENDIX 6: INTERVIEW SCHEDULES .....	224
APPENDIX 7: FOCUS GROUP DISCUSSION: For Village elders and Youth leaders in peace committee.....	226
APPENDIX 8: OBSERVATION CHECKLISTS .....	228

**LIST OF TABLES**

Table 3. 1: showing target population from study population ..... 65

Table 3. 2: Determining Sample Size for Respondents from Study Population (Sample Size Summary)..... 71

Table 4. 1: Knowledge of Perpetrators of Conflict in Wajir North Sub-County, Kenya ..... 107

Table 4. 2: Extent to which conflicts have affected people in Wajir North Sub-County, Kenya ..... 113

Table 5. 1: Socio-Economic Causes of Conflicts in Wajir North Sub-County ..... 132

## LIST OF FIGURES

Figure 2. 1: Conceptualizing the relationship among independent, dependent and intervening variables in socio economic factors and inter-clan conflicts. ....	58
Figure 3. 1: Map Showing Wajir North Sub –County and Conflict Zones .....	63
Figure 4. 1: The Gender of Househeads in Wajir North Sub-County, Kenya .....	83
Figure 4. 2: The Age of Household heads in Wajir North Sub-County .....	85
Figure 4. 3: Marital Status of household heads in Wajir North Sub-County, Kenya .....	88
Figure 4. 4: Religion of household heads in Wajir North Sub-County, Kenya .....	89
Figure 4. 5: Education Levels of Household heads in Wajir North Sub-County .....	92
Figure 4. 6: Duration of stay of household heads in Wajir North Sub-County .....	93
Figure 4. 7: Occupation of Household Heads in Wajir North Sub-County .....	95
Figure 4. 8: Clan of Household Heads in Wajir North Sub-County.....	97
Figure 4. 9: Incidence of Conflicts .....	98
Figure 4. 10: Frequency of Conflicts in Wajir North Sub-County .....	101
Figure 4. 11: Weapons Used during Conflicts in Wajir North Sub-County, Kenya .....	103
Figure 5. 1: Presence of peace Initiatives in Wajir North Sub-County, Kenya .....	148
Figure 5. 2: Existing Peace Initiatives by Government/State Actors in Wajir North Sub-County. .....	151
Figure 6. 1: Opinion of Usefulness of Peace Promoting Strategies in control of inter-clan conflicts in Wajir North Sub-County, Kenya .....	157
Figure 6. 2: Punishments and Penalties .....	163
Figure 6. 3: Overhauling Criminal Justice System .....	171
Figure 6. 4: Summary result of the examined measures to control inter-clan conflicts in Wajir North sub-county, Kenya.....	180

## **LIST OF ABBREVIATIONS AND ACRONYMS**

- AIDS – Acquired Immune Deficiency Syndrome
- AMISOM – Africa Mission In Somalia
- A.I –Amnesty International
- AU-African Union
- AUC – African Union Commission.
- CBO-Community Based Organizations,
- CIDP – Community Integrated Development Programme.
- CJPC-Catholic Justice and Peace Commission
- CJS – Criminal Justice System
- CORD - Coalition of Restoration of Democracy
- CSO-Civil Society of Organization
- DPC -District Peace Committee
- EWS- Early Warning Systems
- FBO-Faith Based Organizations
- FGD – Focus Group Discussion.
- GoK- Government of Kenya
- HIV – Human Immune Virus
- HRW – Human Rights Watch.
- IDPs – Internally Displaced Persons.
- IEBC -Independent Electoral and Boundaries Commission
- KANU-Kenya African National Union
- KAS- Konrad-Adenauer-Stiftung Foundation

KDHS-Kenya Demographic and Health Survey

KIRA – Kenya Inter Agency Rapid Assessment

KNBS-Kenya National Bureau of Statistics

KNCHR- Kenya National Commission on Human Rights

KRCS – Kenya Red Cross Society.

MCA-Member of County Assembly

MPI- Muslims Peace Initiative

MS – Microsoft

NCCCK-National Council of Churches of Kenya

NCIC-National Cohesion and Integration Commission

NFD – Northern Frontier Districts.

NGO- Non-governmental organizations

NISS – National Intelligence Security Service.

NLC-National Land Commission

NPS-National Police Service

NSC - National Steering Committee on Peace-building and Conflict Management

OCS- Officer Commanding Station

ODM- Orange Democratic Movement

PNU – Party of National Unity

PPB- Pastoralists Peace Bunge

R.S.O – Regional Security Officer

RENAMO – Mozambique National Resistance

RPF- Rwanda Patriotic Front

RTLML- Radio Television Libre des Mille Collines

SALW – Small Arms and Light Weapons.

SEDG- Somali Elders Development Group

SPSS – Statistical Package for Social Sciences.

TJRC -Truth Justice and Reconciliation Commission

UN – United Nations.

UNDP-United Nations Development Programme

UNESCO- United Nations Educational, Scientific and Cultural Organization

UNHCR – United Nations High Commissions for Refugees.

UNODOC – United Nations Office on Drugs and Crime.

UNRISD – United Nation Research Institute Of Scientific Development

UNSG – United Nations Secretary General.

USAID – United States Agencies for International Development.

USIP-United Nations Institution of Peace

USSR – United Social Soviet Republic (Russia)

WV- World Vision

WYFP- Wajir Youth for Peace

## OPERATIONALIZATION OF KEY CONCEPTS AND VARIABLES

Business entities	These are the number of business persons, enterprises in business centres, markets and towns.
Clan	Group of people sharing common kinship, the same cultural practices, the same values, same geographical location and do not intermarrying.
Community	Group of people defined by the same culture, beliefs, norms, values, race, nationality, ethnic origin and geographical location.
Conflict	Fight, clash between two or more parties, clans, communities, individuals over common values and scarce resources among others.
Conflict management -	Refers to the process of reducing the negative impacts of conflicts between two conflicting parties or communities.
Effects	These are the aftermath, repercussion and impacts as a result of any phenomenon. They take the perspective of either negative or positive depending on the causes.
Ethnic community	means a group of person defined by reference to religion, culture, race, ethnic, background, nationality or identity.
Ethnic Conflicts	Are confrontations, fights, between or among people defined by reference or religion, culture or ethnic origin.
Ethnic group	A group of people who share origin, traditions, language and culture.
Ethnocentrism	Marginalization of other groups not sharing the same ethnic identity with you/us and seeing your own ethnic group to be better than other groups.

Influence	These are the contributing factors either positive or negative to any phenomenon socially economically and politically.
Inter-clan Conflict	This is fight, clash, confrontation between two clans over common values and scarce resources among others.
Intra-ethnic Conflicts	These are conflicts between members of the same ethnic group.
Management	This is the process/act/skill of setting a strategy/mechanisms with an objective of bringing the two parties in dispute together.
Peace initiatives	These are activities or efforts aimed at ensuring that two conflicting communities live together in harmony. These include efforts are aimed at identifying a potential conflict and averting it before it occurs, or reducing the probability of a conflict recurring. They include the efforts from the government, Civil Society Organizations and Local communities.
Recurrence of Conflicts	This refers to the repeated episodes of violent clashes between different communities.
Socio-economic drivers	Are the triggering or push factors to conflict between ethnic groups or ethnic communities and take the angle of affecting the social and economic fabric of the people or residents.
Youth	Persons between ages 15 to 35 years

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the Study**

Globally, inter-clan conflicts are rampant and take the perspective of ethno-political conflict which threatens to tear apart the world. It has posed quite challenges which affect the society at large. In respect to the above, it is right to state that continents are not immune to conflicts. The global scope of the problem of conflict is apparent and rampant in the wars in other states such as Rwanda and Guatemala. In United States of America border, there are civil disturbances and racial crimes in most developed states such as America and United Kingdom. In Africa, South-African was victim of conflict because of the Apartheid which was a racial discrimination between the whites and the black.. The peaceful dismantling of this racial discrimination is a confirmation that ethnic conflicts can be prevented and managed. The management of the conflicts however calls for in-depth understanding of the real causes of the conflicts which will then guide the process of addressing them (Duncan, 1997).

In the contemporary society; all conflicts are not international but have been reduced to intra-state conflicts, which has got an inclination to ethnicity, religion, inter-clan and communal identity; which implies that it requires a careful intervention from the societal perspective (Horowitz, 1995). According to Horowitz 1995, inter-clan conflict exhibits significant diversity whose origin is racism, political oppression, colonialism and social and economic injustices.. Most conflicts occur in communities with no specific battlefields meaning that more than 80% of the casualties are community members (Garfield & Neugut, 1997; Sevard,

1991). It follows therefore that civilians often become obvious targets and subject them to negative aftermath with a fraction of positive implication in their lifestyles and livelihoods. In most time, ethnic conflicts are sources of human's emotional and social stress since it tends to threaten their survival (Carnegie commission on preventing deadly conflict, 1997). According to Horowitz (1994), more than 100 minority groups participated in ethnic conflicts between 1945 and 1990 resulting in approximately a thousand deaths and several injuries.

Inter-clan conflicts were overshadowed by East–West blocs struggle at the time of the cold-war. After the regional cold war, most nations had their internal aspirations which resulted in inter-ethnic conflicts. The fights were instigated with the desire to control mines, human rights and the increased rates of displacement as at the time (UNHCR, 1997). Conflicts like those experienced in Rwanda have several adverse complications with children and women being the significant victims (Card, 1996). According to human right watch in Africa (1996), most of the participants are forced to engage in wars by their communities. It is therefore important for all the professionals to talk out on the negative implications of these conflicts and devise appropriate ways of preventing them.

The most deadly ethnic conflicts were experienced in Rwanda in 1994, and that it was equated to genocide which attempted to wipe out all members of the respective Hutus and Tutsi ethnic groups (Card, 1996).

The frequency of the inter-ethnic conflicts raises several questions on whether nations will ever be united as seen in the United States and other European countries. Some of the questions that have been asked are who the masterminds of these conflicts are and what the exact causes of the conflicts are. Most researchers are also after establishing the socio-

economic tools that can be used to sensitize the communities on the adverse implications of these conflicts.

These conflicts existed and they exist at the moment and that not always are conflicts negative but at one point they are positive (Duncan, 1997). For example, South Africa managed to bring down racial discrimination and gained their independence by the late Nelson Mandela. Many ethnic conflicts are rooted to social, political economic.

Many inter-clan conflicts world have occurred in the World (Emminghaus et al. 1997; Kos, 1995; Montville 1991; Rothman 1992; Staub 1989; Volkan 1988; to Weston 1994). Even though adoption of psychological approaches may be relevant in helping address the conflicts, Deutsch (1973), Kriesberg (1982), Lederach (1995), Rubin, Pruitt and Kim (1994) argue that the cultural beliefs, history of the conflicts and the situations surrounding the conflicts play a crucial role on the approached to be used in addressing the conflict.

There are quite a number of causes to conflicts. According to Comas –Diaz *et al.* (1998) causes of conflicts take controversial approach in order to understand them well. They linked it to historical experiences of oppression in Latin America. Since conflicts are necessary for the societal co-existence, no society can brag that it can do without conflicts (Mwakiru, 2006). Society that does without it is dormant and would hardly progress economically, politically and even socially. Conflicts are therefore healthy for the members of the society to co-exist well.

According to Deen (2001), during the Cold War there existed Eastern and Western allies. The Western inclined to United States of America (USA) and Eastern block was allied to USSR. In both cases arms were acquired. The Ethiopians and Somalians acquired weapon from

Western and Eastern Blocs respectively. It is that these arms supply that the two clans (communities) used to fight each other. By 1978 the Degodia hired militias from Ethiopia and Somali to fight off Ajuran who had been a pain in the neck.

Conflicts have caused insecurity in Kenya which has an adverse implication on different economic sectors such as tourism and agriculture (Onyango 2010).

Every conflict that occurs in Kenyan soils interrupts these sectors, making the surrounding nations take an advantage by hosting the tourists thus reaping the benefits that come with the sector (R.S.O, 2010).

Kenya has been at the forefront in fighting terrorism. However, the fight has been unsuccessful due to the absence of anti-terrorism laws enshrined in its judicial code. According to the American judicial experts,, Kenya has a limited number of legitimate prosecutors, thus creating a range of problems such as increased corruption and incompetent judicial processes which have been attributed to the increased ethnic clashes. In most cases, weapons are transported into Kenya from Somalia, Ethiopia and Sudan and used for unlawful purposes (R.S.O, 2010). These weapons have escalated conflicts as well as to a bigger margin crime rates in Kenya and its surrounding.

The inter-clan conflict between Degodia and Ajuran clans started long before the arrival of the colonialists. They conflicted mostly because of control of resources. Water points and demarcations of boundary territories largely contributed to the conflict between the two Somali communities (Robert Walker, 2002). According to the author, the conflict between the two ethnic communities was and is resource oriented. The conflict between Degodia and Ajuran communities then intensified during colonial era. Despite the commonality in the

Islamic faith, they could still fight. The Ajuran claimed that they are the true inhabitants and owners of Wajir County something that Degodia refuted, hence, they fought over solely the ownership of the land meant for grazing their livestock. Originally, Degodia migrated from Ethiopia through Somali although they spoke pure Somali language. Up to date there are Somalis in Ethiopia although they trace their origin from Somalia (Lewis, 1982).

Immediately after independence 1964 to early eighties (80s) there was big insecurity in the Northern Frontier Districts (NFDs). The existing clans of Degodia and Ajuran each felt neglected by the Kenyan Government to the advantage of the other community. They became infuriated and engaged in wars among themselves. The War that could be described better as clan versus clan and the end of it being that both sides lost lives and property, caused displacements and victims of conflicts raped and defiled (Kratli, 2001). These are factors that actually affect management of ethnic conflict among the warring communities and hence need to be address to in order to realize peace. The two clans also live in Mandera , Marsabit, Isiolo and even Garissa Counties in smaller population. In these places they do not clash openly but show signs of revenge. This is because both clans do not belong to those Counties and do not own any resources that they may claim to be of their own. As such do not fight while in foreign Counties but back at home County of Wajir they fight frequently. In Wajir County other two clans live there. They are Ogaden and Garreh clans which speak Somali language however, the two do not fight each at all despite the fact that the Degodias and Garreh sometimes fight over resources at Sourthern border of Mandera and Wajir. This is to a small level as it is not as serious as those under study. In general the choice of Wajir County as the study area can be justified by the fact that the two clans are ever in conflict and hence prone and rampant to it and the fact that no permanent solution have been arrived at despite various

research by various scholars in the same area and despite various interventions and strategies by the Government, NGOs, FBOs and CBOs to address the same.

Degodia, by 1978 dominated the entire Wajir County mounting attacks on the Ajuran clan. The Degodia had a backing and blessing from Government and in fact had been given positions in the government of that day. These made them very strong. At one point, the government through Provincial Administration issued the National Identity Cards to the Degodians and other immigrants at the expense of the original citizens of Ajuran community. At one point, the Degodia bragged that they were very strong compared to the government forces in Wajir County and had very superior artillery and weapons than the government. The government then carried out mopping exercise of disarming the local residents who were believed to be armed to the tooth. This led to the Wagalla Massacre on 20<sup>th</sup> February 1984 at Wagalla air-trip. At this the government forces rounded up the Degodia clan and killed them all by subjecting them to hunger, torture and shooting them dead –at the end of it all the government admitted to have killed fifty seven (57) people but the residents rejected the figure claiming that those killed were more than the stated number (The Wagalla Massacre (Irungu, 1984).

## **1.2 Statement of the Problem**

Inter-clan conflicts are a global phenomenon. In Europe, especially in United Kingdom, people have been engaging in inter-clan conflicts resulting into death, displacements and destruction of property for instance houses and food staff. In Asia, Russia, (Chechnya) Northern Ireland, Iran and Iraq, Israel, Afghanistan, Bangladesh ethnic conflicts are quite rampant. These inter-clan conflicts have occurred for a long time without being managed effectively (Gurr, 1993).

In Africa, widespread inter-clan conflicts are being experienced especially in the era of post-independence. Conflicts existed in Uganda, Rwanda, Sudan, Ethiopia, Sierra-Leone, Liberia (Wachira, 1997). These have resulted into devastating effects among them, deaths. In the last fifteen years, millions of African civilians have been violated because of inter-clan conflicts and some have lost their lives through ethnic conflicts which are characterized by proliferation of small arms (Amnesty International, 2009).

In Kenya, inter-ethnic conflicts continue to be experienced. In the wake of General Elections of 1992, 1997 and 2007, conflicts were experienced. It took the perspective of being ethnically orchestrated. Kalenjins and Kikuyu in Rift Valley fought over political reasons which went along with political affiliations. It was also because of the historical injustices which brought land to limelight, hence, being over resources. The land was taken by force by British Colony and given to white settlers in Nakuru, Njoro, Uasin Gishu, Kiambu, Narok, and Molo without their acceptance. The land clashes therefore erupting in most areas of Kenya in the wake of Multi-Partism in 1992, 1997 and 2007 demonstrated the anger of those living in abject poverty. Since most communities are actually frustrated by the government in dealing with problems like corruption, uneven distribution of resources and others by unemployment, they result to ethnic violence against their neighbors of time immemorial. This is because of poor governance since independence (Oyugi, 2002).

In North Eastern region, the Degodia and Ajuran have been in conflict, prompting researchers to examine the factors causing these conflicts, its effects to the society as well as the mechanisms and strategies suitable to manage ethnic conflicts (Horowitz, 1985). The problem of inter-clan conflicts for instance between Degodia and Ajuran clan within Wajir North Sub-County therefore has not been fully solved despite various interventions and strategies

(Schlee,1998). This problem dates back to pre-Colonial period between 1920 and 1940 which was a period of consolidation by the colonialists. The region was seemingly neglected by the colonial government from the rest of Kenya and treated as NFD (Schlee 1998). This aspect has affected development progress and other economic activities in the county. The Degodia and Ajuran conflicts are largely on control of resources, pasture, boundary disputes and water which form the background of conflicts. This is well grounded on the fact that the clashes which erupted between 1992 and 1993 between the two clans were because of political-economic issues contributed by multiparty democracy which was about control of resources within the area under study (Dekha Ibrahim, 1997).

On June 2<sup>nd</sup> 2015, the inter-clan conflict between Degodia and Ajuran within Wajir North sub-county especially along the border areas of Eldas and Wajir North sub-county left 15 people killed, 9 injured and 3,560 households displaced (Kenya Red Cross Society- KRCS 2015). The most recent conflicts were experienced on 23<sup>rd</sup> July, 2015 which resulted to five people being killed and 8 others injured especially in Lakole South/North Location and Bashiri North and South Location within Wajir North Sub-county (Kenya Red Cross Society- KRCS 2015). In Bashiri North Sub-location on 24<sup>th</sup> July, 2015, seventy nine (79) houses were set ablaze destroying property worth millions of shillings. Revenge was carried out by Degodia on Saturday 25<sup>th</sup> July 2015 in Lakole sub-location leading to many houses being reduced to ashes. Following these attacks, the area was quite inaccessible due to high levels of tensions between the two ethnic communities. The KRCS, the National Government and the County Government attempted to penetrate the area with an aim of providing the victims with humanitarian assistance but all was in vain (KRCS, 2015).

The recurrent of inter-ethnic conflicts especially inter-clan conflicts in Kenya are link to competition for scarce resources, land, cultural rivalry and cultural identities as well as political activities, Ndiku, 2012. In Wajir County and specifically Wajir North Sub-County, the conflict between Ajuran and Degodia clans have been so perennial for a long time with conflict recurring from time to time and every other time. Despite various interventions and strategies by the Government and other stake holders including NGOs, FBOs it has not been managed yet hence the need for this study in Wajir North Sub-County Wajir County Kenya.

The Kenya Inter Agency Rapid Assessment- KIRA (2014) reported that the inter-ethnic clashes between Degodia and Garre communities along the border areas of Mandera and Wajir began on May 13, 2014. There have therefore been repeated attacks in Gunana sub-location, Tarbaj location at the border of two counties resulting in many people being killed between May and June 2014. This had a spillover effect in the entire Wajir County, especially in Wajir North sub-county (Kenya Inter Agency Rapid Assessment- KIRA 2014). The ethnic conflicts between Degodia and Ajuran who are local inhabitants of Wajir County especially in Wajir North has done more harm than good to the residents of both communities. Locations like Bojigaras, El Kutulo, Burmayo, Barjanai, Dunto and Gunana among others were affected by the conflicts. These locations are within Tarbaj Location, Wajir North sub-county. Many residents were displaced to either Mandera County or other neighboring counties like Marsabit (KIRA,

The recurrent inter-clan conflicts are also a concern despite the many efforts and many strategies, intervention, efforts and many studies by other researchers. The implication is that the rampancy and frequency of inter-clan conflicts are very high. Social media such as radios, newspapers carry the headlines of the inter-clans conflicts and has become a thorn in the flesh

in the study area. This has informed the study and hence a motivating factor to carry out this research study. This study examined the factors that influence effective inter-clan conflicts among the Somali communities in the study area.

### **1.3. Research Objectives**

The general objective of the study was to examine socio-economic factors influencing inter-clan conflicts among the Somali community in Wajir North Sub-County, Wajir County.

#### **1.3.1 Specific objectives**

- i. To assess the nature and extent of inter-clan conflicts among the Somali community in Wajir North Sub-County, Kenya
- ii. To examine the socio-economic environment influencing inter-clan conflicts within the Somali community in Wajir North Sub-County, Kenya
- iii. To examine obstacles towards managing inter-clan conflicts within the Somali community in Wajir North Sub-County, Kenya.

### **1.4 Research Questions**

- i. What is the nature and extent of inter-clan conflicts within the Somali community in Wajir North Sub-County, Kenya?
- ii. What is the socio-economic environment influencing inter-clan of conflicts within the Somali community in Wajir North Sub-County, Kenya?
- iii. What obstacles to overcome towards managing inter-clan conflicts in Wajir North sub-County, Kenya?

### **1.5 Justification of the Study**

The issue of conflict is very critical as well as paramount in society. According to Mwakiru (2006) conflicts are quite vital for the co-existence of any society. When viewed negatively society will not make a step in all spheres of life be it politically, socially and economically.

Mention of healthy conflict and you will be greeted with peace, tranquility and progress in any nation or state. This will have a great significance in formulating solutions towards socio-economic factors influencing inter-clan conflicts within Wajir North Sub-county, Wajir County amongst two warring clans of Degodia and Ajuran and within Kenya. In this case, the research findings and recommendation will be used to identify socio economic factors influencing inter-clan conflicts within the study area. In this manner, the actual factors that give rise to conflict(s) and its effect(s) have been known from this study, and the respective solution each causal factor identified and remedies provided by the executive officers within the government and the County Government of Wajir and even the whole republic of Kenya.

2014 and KRCS, 2015).

Mworira and Ndiku (2012) point out that these communities in Northern Kenya co-existed peacefully since their migration and settlement. They have engaged in trade activities, intermarried and even shared many socio-cultural festivals. These authors further state that in the recent past, they have engaged in inter-clan and even inter-ethnic conflicts especially the ethnic communities of Degodia and Ajuran in Wajir County. The ethnic conflicts have prevented the residents from realizing their economic, social and political potentiality and subjected them to conditions of hopelessness. There are other authors who have written on conflicts in Wajir County. Ondiege (2012) wrote on the Effectiveness of Peace Building and

Conflict Resolution Mechanism, Bishar (2015) on Factors Influencing Conflicts in Northern Kenya among other authors.

Other researchers in the field of conflict who have carried out studies are Huho (2012) who carried out a study on conflict resolution among the pastoral communities in North-Rift in West Pokot County. However he did not address the root causes and socio-economic factors influencing the management of this phenomenon. Hassan (2012) did a study on inter-clan conflicts between Garreh and Murrule in Mandera County. However did not again address the socio economic factors influencing inter-clan conflicts and the management of the same. Hussein (2014) again carried out research on the same Mandera County on the same clans of Garreh and Murrule in the period between 2004 and 2009. However, did not critically investigate the socio economic factors influencing inter-clan conflicts within the study area.

The clearest thing from the above researchers is that they did not go in detail to establish the root causes of conflict as well as the socio-economic factors influencing inter-clan conflicts. This is applicable to researchers in Wajir County who did not examine the socio-economic factors influencing inter-clan conflicts among the Somali communities in Wajir North, Wajir County- Kenya. This study closed the gap.

The research findings will be used to sensitize the general public especially the local community on the importance of peaceful co-existence conflicts within Wajir North Sub-county and within Kenya. In this the research findings were aimed on creating awareness to the members of the public so that they can accord conflict the respect it deserves and also highlighting to them the negative effects of conflict in general. It was also meant to provide relevant information stakeholders such as NGOs and FBO who operate within Wajir County

so that they can assist the affected residents by the conflict and will try to address their needs properly. The findings and recommendation from the case under study was used to identify suitable management strategies within the study area and the entire republic at large.

There is also academic justification in that the findings and recommendation from the research study benefit the academicians/scholars who review the literature on the socio economic factors influencing inter-clan conflicts among Somali communities living in Wajir County, with a view of discovering new knowledge and gaps for further research on the subject under study.

There is also policy justification in that since Inter-clan Conflicts affects clans within Wajir North Sub-county, Wajir County, the research recommendation can be used by the National and county governments respectively to formulate policies. In this way, the Government policy makers and implementers can come up with policies that will assist in stamping out conflicts which are unnecessary and those that do not add value to the livelihoods of the residents wherever they are in the republic of Kenya and especially in Wajir North Sub-county, Wajir County.

The research findings can be used to identify gaps in knowledge for further research. The research findings and recommendations can be used to predict future occurrence of the same conflict problems by the respective conflict departments/manager and even conflict agencies. In this case the prediction of future conflict occurrences will be known and proactive measures put in place to curb the occurrence of the same and for better management of ethnic conflicts.

## **1.6 Scope of the Study**

The study focused on Wajir North Sub-County in Wajir County Kenya, with an objective of investigating clearly the socio-economic factors influencing inter-clan conflicts among the Somali communities in the study area. The study covered Wajir County, specifically Wajir North Sub-County where inter-clan conflicts are rampant. The periodization of the research study dates from the time when Kenya got its independence upto date for the reason that conflicts keep on recurring. The target populations were households, youths, National Police service, Business entities and Non-Governmental Organizations. The literature review, conceptual framework were reviewed and the research methodology. The data collection was done using the appropriate tools to collect data; Questionnaires, Interviews Schedules, Focus Group Discussions (FGDs) and Observation checklists. The same data collection was done from the Month of December, 2018 to the Month of January, 2019.

## **1.7 Chapter Summary**

This is the first chapter of the research thesis. It captures background to the Study, The statement of the problem, Research objectives, Research questions, Justification of the study and Scope of the study. The next chapter two reviewed literature relevant to the study.

## CHAPTER TWO

### LITERATURE REVIEW

#### **2.1 Introduction**

This chapter encompasses literature review of works by scholars on related topics on socio-economic factors influencing management of conflicts while focusing on ethnic communities. It highlights literature on the objectives and findings of the research questions on the related field. It reviews work studied by other researchers and appreciate, recognize and acknowledges their efforts in the related fields. It also captures conceptual framework and Chapter Summary.

#### **2.2 Conceptualization of inter-clan Conflicts**

Markakis (1994) states that ethnic conflicts especially in Africa, inclines to a violent struggles waged in several levels. The author points out the fact that it involves nations, regions, ethnic groups, clans, lineages and that these/conflicts are fought between and within states, regions and ethnic groups. In the real situations ethnic conflicts are not only fought in African but globally. According to Hensel (2000) ethnic conflict are well spread worldwide including Africa, America Europe and even Asia. They are keen to note that these conflicts are mainly internal and that they pose threat to livelihood of the concerned ethnic groups. They however do not point out why and how they occur. They only appreciate the existence of the conflicts in concerned ethnic groups.

Baldwins (2007) points out that numerous resolutions and management strategies have been attempted to end the ethnic atrocities but points out the fact that none of them seems

sustainable in creating long lasting solutions and paving the way for peaceful co-existence amongst the warring communities.

In African continent ethnic conflicts are rampant. In Rwanda 1994, Tutsis and Hutus fought and that caused a lot of deaths and destruction of property. It was estimated that about 600,000 people were killed. It was ethnically based (Wachira, 1997). In Sudan, for instance, there were conflicts and up to date, there are conflicts between the two states of North Sudan and South Sudan. The Abyei Oil fields has splintered conflicts between the two states. The management of these conflicts has not born fruits since no suitable strategy has been employed to manage these conflicts properly (Jok, 2012).

In Somalia, Eritrea and Ethiopia in the Horn of Africa to the East and Central Africa, and even Great Lakes Region, conflicts keep on erupting without being well managed hence hampering development processes be it social, political or economic (Nnoli, 1998).

In Kenya, there have been clashes between ethnic communities. In 1992, Kikuyu and Kalenjin communities engaged in conflict. In 1997, 2002 and 2007 there was ethnic conflicts contributed largely by political reasons. The same conflicts in the same period were experienced. These conflicts are in almost all the former provinces –Nyanza, Rift Valley, Coast, Eastern, North Eastern among others are relevant. It takes the perspective of clanism, tribal, religions political, social, and economic and even historical (Horowitz, 1985).

### **2.3 Nature and extent of inter-clan conflicts**

Globally, violent ethnic conflicts of one type or another have afflicted and exacted a heavy toll on all continents, politics, societies and economies, robbing them of their developmental potential and democratic possibilities. The causes of the conflicts are as complex as the

challenges of resolving them are difficult. The level and effect of these conflicts are often that between hysteria and apathy the panics expressed among victims cannot be measured.

Ethnic conflicts especially in Africa caused death toll from these atrocities especially during the first and second war or even the civil wars in revolutionary Russia and China. This is because Africans took part in both wars directly or indirectly. The worst bloodletting in twentieth century in Africa occurred during the Colonial period in King Leopold(s) Congo Free State (white2003).

Mamdani (2004) and Kastfelt (2005) claim that Africa was the venue in which the prospects of rolling back rather than containing ethnic conflicts were discussed. Africa was asked to form anti-terrorists movements which led to the formation of RENAMO in Mozambique aimed at addressing the apartheid regime in South Africa. Later, the RENAMO activities were transferred to other countries that were experiencing inter-ethnic conflicts.

The engagements and effects of contemporary conflicts on women and children is complex and contradicting. During conflicts, women become both victims and agents of war although their involvement in waging war and influencing conflict outcome remains relatively marginal compared to men. As the venues, actions and mechanisms conflict have become more diffuse with the proliferation of interstate wars informal fighting forces, small arms and terror tactics increases and the effects of war on women rises. More women have died from indirect consequences of conflict including injuries, hunger, exhaustion, diseases and disruption of the flight's relocation and economic devastation. There are physical and psychological devastation for women generated by pervasive and widely reported sexual violence including rape, sexual slavery and forced marriages that often leave behind increased rates of sexually

transmitted infections including HIV/ AIDS not to mention unwanted pregnancies (UNRISD, 2005).

Annan (1999) who was the United Nations secretary General, says that development comes about as a result of conflict prevention. The implication is that no development will be realized in a conflict environment. He further pointed out that both operational prevention and structural prevention are required Koffi Annan UNSG (1999) was quoted as saying that “If war is the worst enemy of development, healthy and balanced development is the best form of conflict prevention”). This argument was supported by the work done by Laura, Perwam, Sandesia, Collier (1999) all from the World Bank whose argument was grounded on conflict and development issues which continue to torment the society at large. The same is applicable in most conflict zones in the world whereby development in those areas lag behind. Most areas deteriorate in terms of progress both socially and economically and especially in the study area.

Gurr (1996) states that ethnic conflicts have resulted into death. He estimates that in 1990's a thousand deaths resulted from ethnic conflicts fights and that at least twenty four (24) fights have been fought and again that combatants have killed hundreds of thousands. This is an indication that the repercussions of conflicts are negative taking away lives and hence increased death toll. Wajir County is not an exception since the two warring ethnic communities of Degodia and Ajuran have continued losing its members from either side.

Conflicts have also resulted into the displacement of people. The report by United Nations high commission for refugees (1997) in Kenya indicates that refugees kept on flocking /flowing into refugee camps of Kakuma (Turkana County) Dedaab, Hagdera & Dagalley in

Garrisa County. They estimate that over 1.2M people are accommodated in all camps. This strains the resources as a lot of focus will be on their upkeep. The conflicts in Sudan, Ethiopia and Somalia States have contributed to the increase of refugees in refugee camps. The conflict between the two ethnic communities of Degodia and Ajuran is not an exception.

In Kenya during the Post-Election Violence (P.E.V) 2007/2008, ethnic communities engaged in conflicts especially inter-ethnic conflicts. Although it was politically orchestrated the negative aftermath was that some of the victims were displaced from their homes and sought refuge at the internally displaced persons (IDP) camps.

These camps were spread almost in the entire state of Kenya. IDP camps could be found in Nakuru, Mau Summit, burnt forest, Nyamira, Kitale, Naivasha, Olkalau, Nyeri, Just but to mention a few. Largely it was the ethno political conflicts that emanated from the two parties of Party of National Unity (PNU) which was led by retired President Mwai Kibaki and Orange Democratic movement ODM led by formal Prime Minister Raila Odinga. The conflict was politically instigated which saw ethnic communities taking sides with their respective political parties. Apart from displacements caused by conflicts especially ethnic conflict there is loss of lives and property as well as victims of conflicts raped and defiled (Kratli, 2001). According to him sexual assaults, death and property loss is the product of conflicts. Globally where conflicts are experienced these are the major end results. The Degodia and Ajuran victims of conflicts have suffered these dire consequences. However the above mentioned scholars did not actually point out the real social economic effects appertaining the impacts caused by the conflict between the two warring ethnic communities in Wajir-North Sub-County, Wajir County.

It is worth pointing out that conflicts are not always negative and that take the perspective of being positive. Conflicts are therefore very necessary for the society to co-exist well without much friction. The truth of the matter is that conflicts are very healthy for the affected members to co-exist well (Mwakiru, (2006).

According to Posthuma (2011), the world in itself is but a combination of diverse and multiple groups, each having their own cultures and beliefs. In such a setting therefore, conflict is an inevitable and common occurrence. Group dynamics dictate that people of similar ethnic groups develop protective tendencies against others of different ethnicities in a situation where they differ in opinions, interests and needs. Such minute clashes can escalate over time to result into conflicts of profound magnitudes. Over the past century, with the advent of globalization and modernization, ethnic conflicts have taken a new trend. They have become bloodier and more prevalent due to arousal of an ethnic consciousness. In the views of Marzieh and Shahdadnejad (2011), this in return has led to collapse and destabilization of various regions across the world while hindering socio-economic development. It has also seen the deaths of millions, mostly innocent civilians who fall victim to ethnic conflicts. It has resulted in conflict spillovers into neighboring countries and communities alike (Marzieh and Shahdadnejad, 2011). Ethnic conflicts have heightened the level of xenophobic tendencies across the world over. They have spiraled out of hand due to their complex nature, prompting inability to conclusively resolve them. Brown (2007) helps to explain the underlying causes of this trend. He however classifies and provides a distinction between structural and proximate causes. As a structural cause, weak states are a significant driver of ethnic tensions. Brown (2007) adds that such failed states are often because they were imposed and created in complete disregard of ethnic and cultural specificities of native

populations (Brown, 2007). Conflict may therefore turn violent at the slightest provocation such as economic and social changes associated with escalation of negative political situations. When group rivalries heighten, a weak state can fail to contain ethnic tensions. Gur & Haff (2005) add that another reason that causes this situation is ethnic geography that increases their ability to retaliate to aggressions or become aggressors themselves due to the fact that they have significant numbers and can easily mobilize. Insufficient representation of certain ethnic groups in political processes and institutions, authoritarian regimes further escalates the situation

(Marzieh and Shahdadnejad, 2011). Ideology also serves as a cause of ethnic conflict especially during periods of political chaos and uncertainty (Gur & Haff, 2005). Other detriments are economic and social meltdowns, cultural attributes and perceptions that are worsened by proximate cases and triggered by factors such as hate speech. Ethnic conflict is not usually about the very differences themselves, but due to reinforcement of these differences by socioeconomic, cultural and political aggravations. Marzieh and Shahdadnejad (2011) argue that ethnic conflicts have spread across the globe and many genocides that have been witnessed are along ethnic lines. Researches observe that ethnic tendencies breed a sense of nationalism where ethnic groups live within nations (Marzieh and

Shahdadnejad, 2011). This aspect of nationalism is therefore among the reasons why World War

I came about. The United States, for example, is multi ethnic composition of a nation state structured upon ethno linguistic traits. In Europe, the Armenian genocide saw over 1.5 million people die and would later offer the ideology of the advent of the holocaust – which is perhaps the perfect embodiment of ethnic conflict repercussions (Bergmann & Crutchfield,

2015). Jews were considered an alien ethnic group all around Europe hence would be the first victims of the Hitler-led Nazi wrath. In Rwanda, the Hutu-Tutsi animosity saw the death of over 800,000

Rwandese all due to escalation of ethnic hatred. China has also witnessed ethnic conflict where the non-Han Chinese people fell victim to the ethnic tensions that rose to become a heightened ethnic conflict. Such conflicts have also spread to Latin America and Eastern Europe (Marzieh & Shahdadnejad, 2011). Of particular significance is the end of colonial rule in Africa that saw the eruption of civil wars founded along ethnic dimensions. Ethnic tensions over time escalated into civil wars that have been ongoing up to date such as the Sudan, Nigerian conflicts, as well as the ongoing civil war in Angola.

Instead of being a blessing, ethnicity and diversity have proven to serve as curse and have been at the fore front of costing lives and property under the banner of ethnic conflicts in modern day history.

Inter-clan conflicts have been there since time immemorial. These conflicts can be viewed as clan versus clan conflicts among the members of the same community. Notable examples in Kenya are the inter-clan conflicts among the Luyha Community especially among the Abawanga clans of Mumias East sub-county, Kakamega County, Kenya. On the same note, there have been continuous inter-clan conflicts among the clans of Abashitsetse and Abakolwe among the entire Luyha community in Mumias East Sub-county, Kakamega County Kenya. The two clans are actually the Masterminds of inter-clan conflicts (Ogot, 1978).

The inter-clan conflicts are traced back to pre and post independence period where by the two clans fought over leadership and governance in the entire region of Mumias East Sub-county,

Kenya. The two notable clans of Abshutsetse and Abakolwe, attracted other clans who supported either side of the two clans and hence building up strong inter-clan conflicts. The fighting clans Mumias East Sub-county, Kenya fought over limited resources, land disputes and boundaries, political competition and leadership wrangles leading to devastating effect on socio-economic development (Ogot, 1978).

In respect to this, the inter-clan conflicts among the two clans of Degodia and Ajuran among the Somali communities are true and applicable to the area under study of Wajir North Sub-county Wajir County, Kenya. The two warring clans are ever in conflict and hence affecting socio-economic development in the study area. Despite various interventions and strategies by the clan elders and administrators in the study area, the management of inter-clan conflicts has been futile and thus recurrence of inter-clan conflicts are experienced every other time (Oyugi, 2002)

## **2.4 Socio-Economic environment influencing inter-clan conflicts**

The socio-economic environment is a tool which helps people understands how they live and get to know the issues surrounding them and their immediate communities and also the activities that affect their socialization. Those factors surrounding the socio-economic environment, therefore, are essential in helping people to understand how they live and also co-habit within communities (Frazer, 2013).

### **2.4.1 Socio-cultural attitude and perception towards inter-clan conflicts**

Socio-cultural issues are majorly compounded by meanings, status, values, norms and classes of people in a given society which are basically the major components for conflicts as well as the socio-cultural gap in a conflict situation as stated by (Rummel, 1976). These issues which

the inter-ethnic conflict are deeply rooted to socio-cultural beliefs which are the backbone of a society (Aapengnuo, 2010). In ethnic conflicts it affects the way people interact with each other.

As stated by (Walter, 2004) it has been argued by several ethnic conflict and civil wars scholars that most of those disputes within communities can't be resolved which therefore translates to recurrence of the confrontations. As observed by (Gurr, 2000), Conflicts among competing groups are said to be uncontrollable. Cultural identity based on common descendants, experience, language and belief tend to overcome most civic and social identities. In addition ethnic identities and hatred tend to become more cemented when conflicts break out which eventually makes cooperation and co-existence amongst communities more difficult. This therefore could result to conflicts occurring recurrent.

Socio-cultural perceptions contributes to a lot of conflicts with a good example of the Balkans, other groups like Hutus and Tutsis, Turks and Americans, Jews and Arabs as stated by (Walter, 2000). The presence and persistent of Socio-cultural biases, discriminatory attitudes and practices can be pointed to be the basic contributors of recurrence of ethnical conflicts since these biases leave the less fortunate communities vulnerable and ready to fight for recognition (UN, 2003). For instance in the Kosovo crisis, the Albanians Serb maltreatment resulted to the community violating to express their anger after them being provoked by the Slobadan Milosevic led Serb regime which caused them to demand for an independent Kosovo. This resulted into ethnical bloody conflict, rape, killings and ethnical cleansing (Negash 2015).

Bias and discrimination can take different forms like social exclusion amongst others whereby they may be aimed at preventing some particular groups from either participating or benefiting in wealth ,power ,knowledge or decision making in the larger society. Worse of all is that socio-economic and discrimination can lead to a feeling of lack of empowerment, hopelessness and despair for the future which further results to vulnerability and hatred among the excluded groups in that particular society (Ramsbotham *et al.*, 2012). An example is that of the Milosevic's regime which excluded the Albanians from education, banned the official use of their language, restricted the use of Albanian symbols and also attempted to redress the demographic imbalance between the Serbs and the Albanians (Negash, 2015). As Lake and Rothschild quoted in Negash (2015) argue, that ethnic conflicts are caused by collective fear for the future by groups who feel unprotected by the state. In this case, Albanians rather than getting protection from the state, they faced persecution with insecurity increasing in the Albanians solidarity hence increasing the mutual hatred of the Serbs. Similarly, group perceptions and historical memories are accounted to the slaughter of Hutus to the Tutsis of Rwanda where Hutus take it for self-defense and not genocide (Brown, 2001).

Socio-cultural discrimination may also create room for politicians or any other group like media platforms to manipulate ethnicity which turns ethnic groups against each other resulting to unending conflicts. In this case the high positioned or leadership therefore tends to manipulate tribal loyalties in the interest for power, dominance and resources. The “ethnic card” is used by leaders for glorifying a particular group to promote their selfish group interest, mobilize support, compete for political power, secure economic resources and achieve social status (Levy, 2001; Brown, 2000). What gives culture potential is that cultural affinities are emotive and have everlasting historical roots(Brown, 2001). For instance a good

number of historians and politicians of Serbia suggested forced expulsion of Kosovo Albanians like Vaso Cubrilovic in 1937 who presented a memorandum of a Zambian cultural club called *Expulsion of Albanians*. Negasu (2015)

Hate speeches from leaders are quite damaging and are like a formal war declaration against ethnicities thus very dangerous. The above memorandum further accelerated more hatred between Serbs and Albanians leading to subsequent recurrence of ethnical conflicts in the 1940s and 1990s (Mojzes 2014).

Before the 1994 Tutsi genocide in Rwanda, media groups were used to release hate messages against the Tutsis which highly contributed to the cause of inter-ethnic conflicts that resulted to the death of more than 800,000 people (BBC, 2003). For instance Radio television Libre des mille collines (RTLM) opposed peace talks between the president Habyarimana and Tutsi-led rebels of the Rwanda Patriotic Front (RPF) which now forms the government. The downing of the president's plane (RTLM) led to the final war that terminated the minute in the community. The war that followed the RTLM entailed the list of people to be killed and where to be found. This worsened the genocide more and now the media house was seen to instruct the killers on who to kill and where to find them (BBC, 2003).

Use of hate speech has also been experienced in Kenya where leaders have taken advantage of media houses, Rallies and other several ways to insight communities against each other. During the very first form of violence between 1991 -1994, KANU politicians then instilled fear in the KAMATSUSA ethnic group with allegations that the kikuyu community would expropriate their land in case they won the elections. Seeing the opposition as a threat the leaders hence advised the other ethnic groups to be united in preparedness of the fear of the

unknown from the common threat (Oyugi 1997). Therefore the Kalenjin political leaders in their rallies threatened to drive away the non-Kalenjin communities out of their land for lack of supporting their giant (Akiwumi report 2009) KANU. The Kalenjins nicknamed the non-KANU as *madoadoa* meaning they were stains that were bleaching their land and had to be evicted (KAS, 2011). Worse still the KANU followers threatened to chop off the fingers of those who were seen flashing the two finger salute which symbolized opposition to one finger salute which was the ruling party (Kiai 2010).

Basically the gap in this given study is related to the dynamic nature of the major causes of inter-ethnic conflict which again is related to both social and cultural aspect of two ethnic communities affected by conflict in Nyakach and Sigowet sub-counties. Henceforth this study is aimed at finding out the basic nature of conflicts between different ethnic groups based on the fact that the conflicts are steered by the different cultural beliefs and cultural activities. The study is meant to help identify solutions to these differences which empirically understand the causes of the conflict.

#### **2.4.2 Scarcity of Natural Resources**

Resources are featured to be part of the socio-economic factors that contribute to the wellbeing of any given society. They therefore form part of the community's livelihood which is the backbone of a community survival. In any society of mankind, resource use conflicts have been a major feature (Gore, 2000). Over the past century it has been observed that intense and complex conflicts over the globe has concurred with exponential growth of the world in the recent past (Gore, 2000; ADPC, 2010). Land has been the most valuable natural resource causing conflict in most of the world community (Musau, 2008). This most precious natural resource has affected most parts of the world a great deal since the beginning of industrial

revolution in Europe and eventually in African society during the colonial period (Tijani, 2006).

Many of the European imperialists, who resulted to settling in Africa and Asia, changed the whole notion about land. They grabbed the land from the indigenous communities and made it commercial and private land which was against the belief of the people that land should never be sold for it viewed as a communal and spiritual asset where ones ancestors should be buried (Tijani, 2006). This belief of African land has remained a virtue to date amongst the African communities and therefore causing common land conflicts in various parts of the African continent. Most people feel to own a particular piece of land will turn to fighting other people who have bought land from them where they are perceived to be outsiders. The indigenous community views this as a way of reclaiming back their ancestral land which eventually result to recurrence of ethnic conflicts (Tijani, 2006).

In Kenya despite ethnic conflicts being politically geared, land has been cited as the major cause of conflict. The most affected regions in Kenya by land conflicts are the Rift valley and the Coast regions whereby in the Rift valley land is a very emotive issue. The involved communities in the Rift valley region are the Maasai, Kalenjins, Turkana and Samburu who believe that the region covers their ancestral land against other communities who they cite as foreigners and are not by any means supposed to claim ownership (Musau 2008). These have always had conflicts with the said immigrants trying to reclaim their ancestral land which was taken from them by the colonialists.

As stated by Musau (2008) Kenyan land is unevenly distributed which fuels a lot of bitterness to the many who have no land whereas there are rich few owning tracts of land that lie idle. In

most of the African communities, land is the major source of food, wealth and even welfares whereas lack of land therefore portrays incapability to subsistence. Besides land being a major source of livelihood ,it is also cultural heritage value which brings about land issues becoming emotional driven (HRW,2000 Quoted by Musau (2008).A reflection from the frequently affected areas by conflicts portrays that land is the major cause of conflict recurrence not only in Kenya but also in other African communities.

KAS (2000) stated that land is one of the major causes of conflict in the borders of Kisii and Kericho counties where the study cited that the recurrence of conflict between those two communities was land related. This report shows the Kisii community moving to the Kipsigis land which is their ancestral land and this causes the Kipsigis to fight back to regain their land with the Kisii community also retaliating that they have bought the land and also claim ownership. However it's unclear to what extent the land as a factor has contributed to recurrence of conflict between Kericho and Nyakach where the Luo and the Kipsigis communities inhabit.

It's quite evident that land is a major cause of conflict recurrence in most of the Kenyan communities due to the special attachment being a special cultural resource. It is therefore not guaranteed of this ethnic conflict to be resolved and this has led to high prevalence of conflicts which hence warrants this study.

### **2.4.3 Culture of Cattle Rustling**

Cattle rustling is a traditional economic activity that most of the African communities have been practicing for many years. This cattle rustling threat act has been a major source ethnic conflict amongst the involved communities in various parts of Africa. This consequently

caused deaths, loss of property in most parts of the continent. For example, Madagascar has been a victim of inter-ethnic conflicts recurrence related to cattle rustling for several years. In Madagascar, the most sought cattle are the Zebu cattle which are most valued by the Malagasy people for they are a symbol of wealth and are also for feasting during special occasions in that community, and also sacrificed for ancestral worship and other rituals (Brown, 2007).

The Dahalo community is the opponents in cattle rustling in Madagascar which they are a tradition and also for economic gain. In Madagascar it's a common act for a young man to steal cattle to show their masculinity (CCTV Africa, 2016). This is also sighted in the Maasai community in Kenya. Despite the government banning the cattle trade between the two Islands, it has been reported that stolen cattle from Madagascar are commonly exported to the Comoros Island (CCTV Africa 2016). This act of animal stealing has been the major cause of community violence in the island for the last several years. In the recent case of cattle rustling in the year 2015, 161 people including 12 government soldiers died in the community conflict and a good number seriously wounded (CCTV Africa, 2016)

Kenya has also fallen victim of those of having the largest number of cases of cattle rustling. As stated by Kaprom (2013) most pastoral communities in Kenya have taken cattle rustling for a traditional norm which they have embraced for many years now. The pastoralist communities have continued to follow this tradition as a cultural activity of the most of the nomadic lifestyles for many years. To most of those pastoralists cattle is viewed as a valuable asset, a wealth reserve, and a sacrificial gift hence they can do anything to not only protect but also own large herds of cattle (Kaprom 2013).

Traditionally, in most of the pastoral communities, large herds of livestock are considered a source of livelihood security, wealth base and also a sign of prestige. Ownership of cattle has a high premium which forms integral part in most of the pastoralists' culture and therefore high pressure being placed on the pastoralists' communities culture that demands that ownership of large herds of cattle is a sign of success (Schilling et al, 2012). In Kenya for instance communities like Rendille, Samburu, Gabra and Borana are known to ridicule their men through songs for not achieving wealth through cattle raiding (Kaprom, 2013). This ridicule is meant to motivate people towards raiding more cattle from the neighboring communities which is a way of fuelling ethnic conflicts.

Kaimba *et.al.* (2009). Further argues that in some communities, historical and cultural attachment to cattle rustling evokes even more problems. For example, in the Pokot community cattle rustling is a very strong cultural aspect where they believe way back from their tradition that all cattle belong to them which translates to why they have persistent conflicts between them and the Samburu, Turkana and the Marakwet communities over cattle rustling for many years. Cattle rustling as a culture is therefore supported by seers who have both economic and political interest, who promote the same culture to place themselves in high positions in those communities (McSherry & Brass, 2008). The development of small arms and light weapons to modern firearms in the 1970s have greatly equipped the warriors and made cattle rustling more complex as compared to when they used spears. This has increased the momentum of cattle raids from the neighboring communities which is characterized by killings and violence (Kumssa *et, al.*, 2009).

The Inter-ethnic violence between the Luo and Nandi communities in Kibigori and Chemellil areas has been recurring for years resulting from cattle rustling besides other issues.

The perception by the Nandi community that the Luo community are fishermen and not livestock keepers stirs the Nandi to persist in cattle rustling in the area (KAS, 2011). This cultural activity in the Nandi community serves as an ego boosting activity to those who involve themselves in it (KAS, 2011). The cattle rustling activity in the recent past has taken by both criminal and economic dimensions as a study by KAS (2009) indicates that cartels have been using cattle rustling as an income generating activity. The study also indicated that some members of the Luo community would use the Kipsigis to steal cattle which would be sold in the butcheries around the border areas. This act is also compounded by high level of poverty in the area.

Another complex gap in the study is about the dimension the cattle rustling has taken turn it around from a cultural activity to a different nature of an economic activity. For instance in the Kibigori area it's evident that the stolen cattle are sold to the local butcheries. This activity that is more of a criminal activity has therefore caused cattle rustling become prevalent and more intense (KAS, 2011).

#### **2.4.4 Poverty**

Poverty is a social challenge that most of the people in the globe are fighting against despite being compounded by different reason like unequal distribution of resources, unfair economic policies as well as economic exploitation by those in power. The most affected by poverty are the developing African countries and Asia. According to World Bank poverty prevalence is high in the Sub-Sahara Africa with 47 percent out of 501 million people in the sub-region living below the poverty level (World Bank, 2011 a).

Social injustices are majorly the cause of ethnic conflicts in many parts Africa. An evident characteristic of these injustices is poverty (Aremu, 2010). Scarcity of resources due high levels of poverty in most of those African communities and particularly when it pertains to their basic material needs (Ikejiaku, 2012). According to Osinubi & Osinubi (2006), socio-economic factors are the cause of the ethnic conflict in Nigeria. It's argued that economic forces bring about tension that affects different ethnic groups that have similar interests. This argument is further supported by Gurr's relative *deprivation theory* which defines that ethnic conflicts are caused by ethnic groups' competition to access to economic resources and power (Gurr 1970).

The issues surrounding ethnic conflicts are also stirred up by the states discrimination of a certain ethnic group where the government is seen to marginalize one group which now causes tension and consequently to ethnic conflicts (Rothschild & lake, 1996; Ikejiaku 2012). Therefore conflicts are as a result of different ethnic tribes trying to compete for the states scarce resources (Ikejiaku, 2012). A good example is Nigeria where the cause of the Niger-Delta conflicts between the Oganu ijaw and Itshekere tribes are caused by struggle over property rights, such as resources control and denial of social amenities (Osinubi & Osinubi 2006). In South Africa ethnicity made it quite hard for the indigenous Africans to enjoy modernization. The white rulers who saw the native communities (the Zulus, Xhosas, and other black ethnic groups) as a threat continually marginalized them in education, social facilities and also jobs which contributed to their poverty hence intensifying Racial /Racial conflicts (Irobi 2005).

Poverty is a major issue in Kenya that is compounded by a lot of other problems like infrastructure scarcity of jobs that has left many people with little or no opportunity for both

employment and also business strategies .Corruption has also been a major challenge contributing to poverty in Kenya where it is ranked amongst the most countries in the world according to Transparency Kenya anti-corruption index (Transparency International, 2017).This corruption menace has affected all levels in the governments characterized by bribes, fraud, and favoritism which are the most common. The poverty index in Kenya is very high in Kenya and has evidently caused conflict nature. This is related to scarcity of resources which different communities compete for leading to escalation to Inter-ethnic conflicts hence aggravating to poverty by creating a vicious cycle of poverty and conflict and even inter-clan conflicts .True is applicable to Ajuran and Degodia clans of Wajir North Sub-county,Wajir county,Kenya.

In Kenya poverty has played a major role in causing conflicts as seen in the 2007/2008 post-election chaos when most of the youths from different slums actively participated in the conflicts (Ndiku, 2012).For instance in Nairobi, Kibera slums which holds most of the poorest population the violence was very high with unemployed youths being the most engaged .In Eldoret, the same was witnessed in slums like, Langas, Munyaka, and Kamukunji being the most affected. In Kisumu, Kondele, Obunga and Manyatta were the centre of the chaos in 2007. In Kenya most of the unemployed youths are known to be used by politicians through their formed groups to cause chaos in different parts of the region. Those groups include, the *Mungiki, Sugu sugu, Bagdad boys,Chingororo and Kalenjin warriors* who are blamed for causing havoc in Kenya and hence being security concerns in Kenya.

#### **2.4.5 Politicization of Ethnicity and Clannism**

In different parts of Africa inter-ethnic conflicts especially inter-clan conflicts are quite complex because they are sourced from the disruption of sovereignty caused by colonialism

of the hastily formed independence government during the cold war which generated conditions of corruption, scarcity, and violent competition (Moe, 2010). In most of the colonized countries by the Europeans, they created ethnic rivalry through their divide and rule system. Ethnicity in Africa and its salience in politics led to conflicts taking a different demensions during the colonial period (Musau, 2008). Thomson (2004) states that African ethnic groups are constructed in a way that can be well traced from the colonial periods. Ethnic differences were manipulated by seeds of inter ethnical exploitation; suspicion and animosity were planted by colonialists. In most cases colonialism feeling brought about ethnic rivalry especially where colonialists entrenched ethnic minority elite, as in Rwanda and Burundi, or even created them, as in the case of Liberia, Sierra-Leon and Angola where slaves became rulers or the European rulers intermarried to form the Creole elite (Omuabor, 2000). They not only formed ethnic groups but also created resentment among them. According to Nwosu (2009), at the end of colonization, all ethnic communities united to state nations contrary to the pre-colonial period. However, these ethnic communities were not well integrated in the colonial nation states which led to competition and power control (Jonjo, 2003). This hence resulted to violent exchange of governments in many of the post-colonial communities especially in Africa. This further happened based on ethnicity where each ethnic group fought to be in control.

Adedeje (1999) argued that between 1960s and 1990s, the Sub-Sahara Africa has experienced 80 violent government exchanges in the 48 countries that were ethnically motivated. Coup de tats have a common phenomenon in Africa. In the last quarter of the 21<sup>st</sup> century, Africa had over 70 coups (Ali, 2004). The causes were ethnical and have recurred up to date. Evident examples in Africa are Rwanda and Burundi where the Belgians created the Hutu and Tutsi

ethnic groups. These two groups have been struggling for control over those respective countries since independence. However, the main causes of the Rwandan ethnic conflict was the 1994 genocide but since then the country have been calm. The Burundi civil war that ended in 2005 seems to erupt from the controversial re-election of president Nkuruzinza for a third term in 2015. Other African countries that have faced instability in the post-colonial period as a result of colonial legacy include, Sudan, Nigeria, Somali, Uganda and many more. All these and many others have been faced by ethnic conflicts and power struggle which can be literally blamed on poor integration efforts by post-colonial governments in Africa. Welsh (1996) viewed violent and conflicts in Somalia, Liberia, Rwanda, Burundi and Sudan as the failure of states in Sub-Sahara Africa to cope with ethnicity. He agreed with the argument that colonialists created ethnicity for political gain and also noted that despite the colonial powers preparing the states for independence, considering how the colonial system was structured, there was not much the colonialists would do to prepare these states for independence through bringing the various ethnic groups together. Based on this argument then, African leaders therefore should have taken the initiative towards ethnic integration in their different states from the time of independence. This only covered not many of the African countries which therefore interpret why even after more than 50 years after independence; ethnicity remains a major challenge in Africa.

Kenya has however since independence continued with this divisive ruling system that the colonialists used then. In Kenya, administrative units like Districts and Divisions were structured on ethnic basis (KAS, 2011). This colonial creation has really contributed to most communities in Kenya to value ethnicity as national unity which has resulted to exploitation by those in political positions to divide communities for their political power gains and

control during elections. For instance, the *Majimbo* rhetoric has been repeatedly used by politicians during the 1992, 1997 and 2007 ethnic conflicts. It has been used to incite ethnic groups against each other and has caused some ethnic groups being evicted from some region in the name of *madoadoa*, hence resulting to conflicts (KAS, 2011; Nyukuri, 1997).

#### **2.4.6 Political competition**

Political competition has been basically the main reason for sharp divisions based on political alliances in most parts of the world. These divisions have extended to various political groups and players other groups out of their political affiliations have been brought about on the basis of ideology and other various interests for instance ethnic identity. Occasionally, divisions occur during political competitions where the politicians tend to favor a particular ethnic group from a given society with narrow perspective and strong element of rivalry (Ndiku, 2012).

Many ethnic conflicts in the African communities are related to political competition which comes along during elections. It is well stated by Atuobi (2012) that most violence that take place in many parts of Africa during election periods can be blamed on “structural weakness of election management, and especially the election bodies, and also the nature of the electoral system itself (The winner takes all), abuse of incumbency (Access to state resources, manipulation of electoral rules); identity politics, heavy-handedness of the state’s security forces during elections, and deficiency in elections observation and reporting” (Atuobi, 2012; 23). All these factors compounded with power struggle take a major lead in causing ethnic conflicts in Africa, as recently observed in Zimbabwe, Burundi, Sierra Leon and Kenya where there was stiff competition between NASA and JUBILEE parties in the past general election of 2017.

In Kenya, every election period comes with political incitements, land issues, both ethnic and polarization tensions that consequently leads to inter-ethnic clashes and even inter-clan conflicts during and after elections (Peters, 2009). Political affiliations in Kenya actually determine which communities fight during election .For example in 1992-1993, the Kalenjins who were strong supporters of KANU turned against the Kikuyus, Luo, Luhyas and any other communities that were opposition supporters (Nyakuri,1997; Oyugi, 1997; Oyugi, 2002). However, there was a change of course in 2007 where the Kalenjins, the Luo and the coastal communities who were ODM Supporters fighting the Kikuyus, Kisii, Kamba and any other communities that were perceived to be PNU Supporters (KAS, 2011). Evidently, political activities like elections and electioneering processes can be tagged as the primary causes of conflicts where most of the unemployed and under employed young people are much involved through influence from political leaders who use them to cause violence on the basis of ethnic identity. Therefore, ethnic balkanization and inclination based on political affiliations can fully be blamed for most of the inter-ethnic conflicts recurrence in Kenya.

#### **2.4.7 Culture of Impunity**

The culture of impunity has been a major contributor of the nature of inter-ethnic violence and inter-clan conflicts in many parts of Africa whereby in many cases the perpetrators have always managed to get away with the offences they have committed and still feel that even when they repeat them again they can always be as free as usual (Musau, 2008). A good example is that of former Yugoslavia where genocide was witnessed thrice with the first wave happening during the first and the second Balkan wars in 1912-1913 which painted a wrong picture of the committed atrocities going unpunished, therefore, opening a way more subsequent crimes between 1941-1948 and the 1949 during the dismemberment wars of

Yugoslavia (Mojzes, 2013). The case of Rwanda clashes was no different where the Hutu led Rwandese government being the majority had mistreated the minority Tutsi community since independence leading them to seek refuge in the neighboring countries. Consequently it's the children of these exiles that formed the rebel group Rwanda Patriotic Front (RPF) that later killed the president. It was then argued that it was the Hutu mistreatment against the Tutsi that was the major cause of the great genocide that was experienced in Rwanda (Batware, 2012). This interprets why up to date, as much as there is peace and stability in Rwanda, the government is still blamed for turning a blind eye to the offences that were committed by RPF where even the revenge cases were not followed up by the Graca courts (Clark, 2012).

In Kenya the growing culture of impunity since 1990s can be blamed on the recurrence of ethnic violence (Musau, 2008). This is quite evident because the senior most political leaders who engineered the violence have never been brought to book up to date, and they still hold high ranks in the government (Musau, 2008). This undying, consistent and persistent culture of impunity and violence accelerated the recurrence of inter-ethnic and inter-clan conflicts in Kenya.

#### **2.4.8 Historical Injustices and Conflict Management**

This dates back to Colonial era in 1895 when British Colony marginalized the Kenyan natives and pushing them away from their ancestral land. The Africans were pushed to unproductive regions which were referred to as “reserves”. The British occupied the more productive land and settled the White Settlers. This was purely land injustices on the side of Africans. Soon after independence, the political class by then did not resettle the displaced communities back into their land, but instead occupied the same lands by themselves using illegitimate means. This abuse to the larger communities without land is an indication of historical injustices

which need to be addressed. This has led to land clashes among ethnic communities for instance in Kenya the ethnic conflict between the Kikuyus and Kalenjins of Rift valley was orchestrated mainly by historical land injustices. The Kalenjins felt the Kikuyu did not have right to land ownership in Rift Valley but in Central Kenya. This problem erupted because of ownership of economic resources orchestrated by ethnic and political affiliations as well as poor governance since the attainment of independence (Collier, 2000). These clashes were ethnical best among the two ethnic groups. This study will seek to examine clan in conflicts and not inter-ethnic conflicts.

Marrus (1997), points out that in order for the victims to be reconciled to the perpetrators, the perpetrators themselves have to accept that they committed the historical injustices to the victims. The author further suggests that these actions will reparate, retribute and apologize to the victims of historical injustices and mostly land being inclusive and thus the best way to manage ethnic conflicts. Other social economic factors contributing to inter-clan conflicts include culture, education, historical factors among others of which if not well managed forms the basis of conflicts especially inter-clan conflicts which is relevant to the study area.

#### **2.4.9 Other factors influencing inter-clan conflicts**

Causes of inter-clan conflicts are traced to the three schools of thoughts as explained by scientists and socialists. According to Grosby (1994) and Horowitz, (1985) primordial accounts, ethnic groups and nationalists exist because there are traditions of belief and actions towards primordial objects such as biological features and location. The author's argument relies mostly on strong ties of kinship among members of ethnic groups. The author further

argues that the kinship that exists makes it possible for ethnic groups to think while taking account of family resemblance and other characteristics.

Geertz (1985), a founding father and a proponent of primordialisation asserts that each person has a natural connection to perceived kinsmen. In time and though repeated conflicts essential ties to one's ethnicity will coalesce and will interfere with ties to civil society. Ethnic groups will consequently always threaten existence and survival of civil governments but not the existence of nations formed by one ethnic group and these ethnic conflicts in multi-ethnic society is inevitable through a primordial perspective.

A number of political scientists argue that the root causes of ethnic conflict do not involve ethnicity *per se* but rather institutional, political and economic factors. These groups argue that the concept of ethnic war is misleading because it leads to an essentialist conclusion that the certain groups are doomed to fight each other while in actual fact the wars between them occur arise due to political decisions (Giuliano, 2011). Narshaney (2007) points out that ethnic violence occurs in spongelic outbursts. The author continues to argue that although Yugoslavia broke up due to ethnic violence in 1990s, it did experience a long peace before U.S.S.R collapsed.

In respect to this, scholars claim that it is unlikely that primordial ethnic differences alone caused the outbreak of violence in the 1990s. In USA Smith (2001) notes that the instrumentalist account came into existence and prominence in the 1960s and 1970s. The debate about white ethnic persistence in what was supposed to have been an effective melting point. This new theory sought explained persistence as the result of actions of community leaders "who used their cultural groups as sites of mass mobilization and as constituencies in

their competition for power and resources because they found them more effective than social classes “in respect to this ethnic identification; ethnicity and race are viewed as instrumental means to achieve particular goals (Schlitching, 1997).

Whether ethnicity is a fixed perception or not is not crucial in the instrumentalist accounts. Moreover, the scholars of this school generally do not oppose the view that ethnic difference plays a part in many conflicts. They simply claim that ethnic difference is not sufficient to explain causes of conflicts (Smith, D 2003). Mass mobilization of ethnic groups can only be successful if there are latent ethnic differences to be exploited otherwise politicians would not even attempt to make political appeals based on ethnicity and would focus on instead on economical or ideological appeals. Additionally, ethnic entrepreneurs or elite so could be attempted to mobilize ethnic groups in order to gain their political support in democratizing states (Brubaker, 1996).

A third school of thought is Constructivist which stress the importance of Socially Constructive nature of ethnic groups, drawing on Benedict Anderson’s concept of Imagined Community. Proponents of this account point Rwanda as an example because Tutsi/ Hutu distinction was codified by Belgian Colonial power in the 1930s on the basis of cattle ownership, physical measurements and church records. Identity cards were issued on this basis and these documents played a key role in the Rwanda genocide of 1994 (Varshney, 2007).

In the contemporary society and in the whole world conflicts are experienced. Whether civil wars, religious, ethnic, ideological, political, economic and social, conflicts continue to rock the society at large. The implication is that these conflicts focus on the dynamics of structural,

economic, social, political causes of conflicts and its consequences in the world and especially in African continent Mazrui, (2003) which is also relevant to ethnic communities of Degodia and Ajuran in Wajir-North-Sub-County, Wajir County.

Mazrui (2003, 2006) stated that ethnic conflicts are rampant in Sub-Saharan Africa while religious conflicts are quite rampant in Arab-North-Africa. Conflicts between Blacks and White have been more about the distribution of economic resources while among blacks conflicts are centered and capitalized on the demarcation of cultural identities. According to him he points out that ethnic conflicts erupt as a result of poor distribution of resources but does not point out what exactly drive them to conflict neither does he talk of the exact resources. He does not explain the factors in detail. According to Azar and Moon (1986), Deutsch (1991), Ross (1993), Brown (1993), Namwambah (2004), conflicts erupt or persist when the memories of humiliation, oppression and marginalization both real and mythologized are triggered through new threats. However it is not only these factors that trigger conflicts especially among the two warring ethnic communities of Degodia and Ajuran. The implication is that other factors come into play to start off conflicts between the two ethnics groups.

Collier (2000, 1999), Collier & Hoeffler (1999, 1998,) states that the influential and controversial typology of “resource wars” according to which “economic agendas” are at the heart of violent conflicts in Africa- the essence to this is that major conflicts in Africa since 1960’s have been caused by economic greed rather than political grievances whether those related to economic inequalities, ethnic and religious cleavages or political repression. This is in fact what contributes to ethnic conflicts in Wajir County. The economic scarcity as in

scarcity of resources has contributed to conflict between the two warring ethnic communities of Degodia and Ajuran.

Arnson and Zartman (2005) state that conflicts in Sierra-Leone, Angola, Mozambique, Sudan and Democratic Republic of Congo, have been driven by political power rather than resources control and points out that there is an intersection of need, creed and greed. This was supported by Ballentine and Sherman (2003) who stresses on the inseparability of political and economic factors. However, the proponents failed to introduce the factors of cultural and social factors. The interplay of the social, political and economic factors is what is required to be focused as the pillars of conflicts especially in Wajir County, involving Degodia and Ajuran ethnic communities.

Wachira (1997) states that African continent has become notorious in ethnic conflicts especially intra-state conflicts. These conflicts came about even before independence was gained by most countries. There have been conflicts in Chad, Mali, Rwanda, (1994) and Somalia up to date. In Kenya in the wake of general elections of 1992, 1997, 2007 conflict were experienced. In Somalia, conflicts are real with the mushrooming of terrorist group of Al-shabaab fighting the peace keeping soldiers (AMISOM). Their objective is to terrorize the peace –loving residents in Somalia. Today some conflicts have degenerated into intra-ethnic which are being experienced in Wajir County among the two warring communities of Degodia and Ajuran.

Singer (1996) states that conflicts are caused by religion, language ethnicity, self-determination, access to resources, markets revenge and dominance. However these are not the only factors that cause conflicts. The conflicts between Degodia and Ajuran are more to

do with these factors which are the subject under study in the study area. According to AU commission (2009), there is stiff competition over scarce resources. The accessibility to water, grazing land and cattle rustling are common phenomenon amongst the ethnic communities. In order therefore to manage these conflicts the entire warring communities need to be sensitized and awareness created among themselves on the need to share scarce resource amicably for peaceful co-existence.

### **2.5. Strategies/mechanisms/initiatives used by the stakeholders in managing inter-clan conflicts**

In Africa, culturally and traditionally, there were strategies to conflict management. Globally, conflicts have occurred that require management and resolution of the same. According to Bob-Manuel (2000), conflict between ethnic communities could be resolved amicably. They could use direct or indirect interventions to resolve the conflict between warring communities.

The scholar Bob-Manuel (2000) focuses on Kenyan and Luo community where the Luo women were the spear headers of conflict management and peace processes like preventive diplomacy, peacemaking, peace keeping and post conflict peace building. They could arrange for dialogue with those of the opponents and could strike a deal order to defuse tension and conflicts that occurred. In 18<sup>th</sup> and 19<sup>th</sup> century the Luos were in conflict with their neighbors like Gusii, Kalenjin and Luyhas. These women mediated talks between them and the warring communities.

Brock –Utrne (1988) states that women played a role in bringing parties in conflict together. Women could go to the enemy camp to visit their counterparts in order to build alliances as a strategy for convincing the elders in both camps to resolve conflict in amicable ways.

Osaghae (2000) notes that the Kusasi community of West Africa performed ritual with her neighbors by burying objects to signify the end to conflicts. He further points out that they buried an “Okro stalk”. This burying is done by both parties to conflict to symbolize the end of fighting and blood shed between them. The beauty part of it is that any contravention to this ritual would be met by death which will be caused by earth god of punishment, hence, being a deterrence to conflict. The completion of this ritual paves the way for peace and end of the conflict.

Adossi (2009) says that educating conflicting parties on the vitality of embracing peace is relevant. Without peace nothing can be achieved. Everything became meaningful with the presence of peace. Conflict will not occur because parties will be able to manage their conflict in a peaceful environment. Education is therefore, key to peace. Very important values will be imparted through a peaceful environment. Stakeholders will be able to operate well in conflict free zones. To the people of faithful followers will require conducive environment which is good for teaching followers. Peace education will be imparted to people in schools, churches, mosques and in communities through peaceful environment. Peace education will therefore resolved and manage conflicts and therefore being a strategy used by the stakeholders to manage conflicts.

Sensitization of conflicting parties and general awareness creation to the people in conflict is very critical. The stakeholders holding seminars relating to conflict management and resolution will assist a great length in bringing the conflicting parties together. At a point they are trained and equipped with the necessary skills to handle life beside conflicts. At the end of it all, they will engage on other income generating projects, and not in conflict. The stakeholders will build health facilities among of the warring communities which will be

shared among them. This will create peace and diffuse conflicts and generally promote peace-building (Schlichte, 2005).

### **2.5.1 Management of Inter-clan Conflicts**

Horowitz (1985) points out that ethnic communities share common values, cultural background, interest and identity. These aspects form the background of some beliefs, religion, language and some lifestyles. The combination of these factors will diffuse conflict or fuel conflicts if the opposing side has contrary combination. It therefore means according to the author that should any differences arise between the same group, this issue will be sorted out amicably. Managing the conflict on the opposing party will not be easy since the two parties do not share the common identity and interest.

In the African continent, several ethnic conflicts have been experienced. In Nigeria, the two ethnic communities of Ibo and Annang are ever in conflict. In South Sudan, we have got Toposa and Dongiro in conflict. In Ghana, we have got Nawauri and Gongga ethnic communities fighting. In Kenya, we have had several ethnic communities fighting and in this case Kikuyu and Kalenjin and notwithstanding Degodia and Ajuran communities of Wajir County (Osaghae, 1994). Miranda and Bostrom (1993) point out that for any conflict to end between the two parties, some specific stakeholders must be identified so that they involve in peace and reconciliation process. The authors implied that some neutral individuals must be invited to form a third party to jump start the process of conflict management and resolution.

Mazrui (2006) stated that ethnic conflicts are rampant in Sub-Sahara Africa while religious conflicts are rampant in Arab-North Africa. In respect to this argument, ethnicity is the major cause of conflicts in these regions. Ethnicity is viewed as negative when the ethnic

communities see themselves to be betterly placed than the opposing ethnic community. This generates a lot of animosity, and hence, become an avenue to ethnic conflicts. The economic resources which are scarce are distributed evenly to the specific group at the expense of the other opposing community. The ethnicity is viewed to be positive when all the scarce resources are distributed evenly without any discrimination to both ethnic communities. The later approach will not breed hatred and hence manage any conflict with ease that may arise. According to Mazrui (2006), an even distribution of resources manages ethnic conflicts. The author however does not specify the exact resources driving the opposing parties to conflict. The current study will capture social economic factors influencing inter-clan conflicts which are in the conceptual model.

### **2.5.2 Religious Leaders and Conflict Management**

According to Haufler (2002), religious leaders, cultural leaders and other community leaders play and played an important role in conflict management issues. These leaders are identified, recognized and respected by all the parties in conflict. They are honored even more if the parties to conflict share the same religious background, identity, values among others. They actually represent their respective ethnic groups. During conflicts, they remain at the fore front in spearheading peace and tranquility, and hence, manage conflicts of any magnitude. They dictate the fueling and resolving of conflicts. They are always non-partisan in resolving conflicts especially inter-clan conflicts. True is applicable in the study area among the Somali communities especially Degodia and Ajuran Clans. The policy makers and implementers as well as the decision makers will take this opportunity to build peace among the fighting ethnic communities.

### **2.5.3 Equitable Distribution of Resources and Conflict Management**

Peter and Mark (2006) point out that distribution of resources especially natural resources is a major source of ethnic conflicts in Africa. In Sudan for example, Abyei region is endowed with oil which has generated conflict between the two states of Sudan. The most important resource in the world is land and Sudan among other African states conforms to this fact: Like water and oil, land causes a lot of ethnic conflicts since it is a key to wealth and power when well exploited. When these resources are shared evenly then there will be no ethnic conflicts at all. The scrambling and competing over these resources when they are scarce trigger off conflicts especially ethnic conflicts. Disagreements over accessibility to grazing rights, cattle rustling, boundary disputes and land are common causes of ethnic conflicts.

True is applicable to Degodia and Ajuran clans in Wajir North Sub-County, Kenya. Unless there is equal distribution of resources inter-clan conflicts will continue to be witnessed. The two warring clans struggle for scarce and limited resources and hence the inter-clan conflicts will keep on recurring. Resources are limited considering the large number of livestock in the study area. The competition over these resources has become so rampant and common causing conflicts which have become their life style (Schilling, Opiyo & Scheffran, 2012). It is therefore relevant in the study area that inter-clan conflicts can be controlled by distribution of scarce resources like land, pasture and even water in order to manage unnecessary inter-clan conflicts.

The ethnic communities in conflicts over these resources more often than not cite unfairness in the sharing of these important resources. Failure to distribute them equally will generate a lot of conflict, which will have a devastating effect on both parties to these conflicts. In order therefore to manage these conflicts as far as resources are concerned, then there must be a

programme to sensitize the parties concerned on resource sharing and the importance of peaceful co-existence between the parties in conflict (AU Commission, 2009).

According to Brown (2011), resources especially natural resources have caused ethnic conflicts in most African countries. These resources have triggered off conflicts which need to be managed by focusing on the need to distribute these resources equitably. Serious conflicts over water resources have been fought in countries such as China (Shandong and Guangdong provinces in 2000), Ethiopia in 2006, Yemen in 1999, Darfur (Sudan) to date and Kenya in 2005 among the pastoral communities (Gleick, 2006).

#### **2.5.4 Non- state Actors/ Private Sector and Conflict Management**

The private Sector is any organization or enterprise that operates separately other than the government involvement in the provision of services. In other words, private sectors are Non-Governmental Organizations registered by the Government for the objective of providing services to the public. This implies that they are directly or indirectly benefitting the public. They can be International actors or Local actors. International actors include all the International Organizations such as World Vision, Kenya Red Cross Society, United Nation High Commission on Refugees and International Organization for migration among others. The local Organizations are basically Civil Society which include Community Based Organizations (CBOs) and Faith Based Organizations (FBOs). These Organizations have got access to foreign donors who fund them and eventually translate the lives of the local residents. In terms of conflict management, they play a role in funding for sensitization of local ethnic communities on the importance of doing away with conflict for peace and co-existence (Adossi, 2009).

Private sectors as a stakeholder on the other hand form a very important combination in mitigating ethnic conflicts. Being a good player in the economy, they own big business enterprises that are profit making and any symptom of conflict will affect their business economy. This means, therefore, that they are at the leading end to diffusing tension and conflicts. They possess the economic power and resources and their decision on conflict situation is accepted by both conflicting parties. If their decision will not be taken into consideration then chances of pulling out their investments is high and thus worsening the conflict situation. This is also true to international donors who if their decisions to stop conflicts are not heeded then they will cut off the financial assistance and hence worsening ethnic conflict situations on the conflicting parties. This implies further that, private sectors especially donor communities dictates very well this aspect of conflict management as it affects the socio-economic well-being of the warring ethnic communities (Haufler, 2002).

### **2.5.5 The Social Media and Conflict Management**

The society that does not inform its people of any new and old developments progress onf social economic and political issues is doom to fair on all spheres of life. Social media plat-forms including face book, twitter and whatsapp are very vital organs to reach the society by informing them of any developments. In most cases the unemployed youth who are young and energetic perpetrate conflicts in our society. Politicians misuse them during electioneering period. In order therefore to manage conflicts in our society the social media with its modern technology reaches out to the Youth to embrace peace and co-existence (Howard et al 2003).

This is a powerful source of information which forms the basis of conflict management. The source through radios, televisions, Newspapers, Social media by way of electronic phones

which are commonly used or even Internet connections are very important. The use of this media can reach conflicting parties easily. The parties can be influenced by the media as they can change their mindset on the effects of conflicts. It can reach very many people at a go (Howard, et al 2003). Where media feels like fuelling conflict, they can do it perfectly and where they feel like mitigating, managing and providing a resolution to the cause of conflict, they can do it even more excellently (Melone et al 2002).

### **2.5.6 State Actors (Government) and Conflict Management**

This is a major stakeholder and stands above all other stakeholders. It registers the Non-Governmental Organizations which provide services to the public. It regulates their functions so that they can operate within the legal and legitimate framework. The state actors which is the Government therefore plays an important role in conflict prevention, mitigation, negotiation and mediation.

State actors are agents of the government who are entrusted with implementations of Government programmes meant to benefit. The programmes are meant to benefit all members of the public without any discrimination. When the actors do their work well, conflict on resource allocation and distribution will be avoided. The residents of the nation state will resort to ethnic violence if their needs and interests are not taken into account. In most times, these allocations and distributions of resources are not realized especially in Kenya where many state organs and institutions are perpetrated by the greedy state actors. Sometimes corruption, economic social biasness and incompetence by the state actors render citizens being frustrated and hence being a recipe to conflicts (James, 2008).

In Africa and specifically South Africa, there was Truth and Reconciliation Commission (T.R.C) which was mandated to investigate the role of institutions that actually supported the apartheid policy by the Boers Government which segregated the South African nationals. This commission investigated institutions which included Judiciary, Business entities, Non-Governmental Organizations, the rehabilitation centres, prison institutions, Social media, the police and even the health sectors. In their findings and recommendations it addressed the root causes of the Human rights violation and provided a reconciliation forum in which the affected people were repaired with the re assurance they were not going to repeat the same abuse again. The reparation was paid by the Dutch Government.

In Kenya there was Kenya Truth Justice and Reconciliation Commission (TJRC) which was chaired by Ambassador Bethwel Kiplangat. The Commission went round the country collecting views from the general public on how to deal with the root causes of conflicts in Kenya. This Commission did not however address the institutions as actors of conflict like the South African TRC but instead collected views from the general public. It actually focused on the structural causes of ethnic conflicts that have affected Kenya for a long time since independence. It tried to highlight historical injustices, poor governance since independence. This argument was further supported by (Ogot, 2013) who pointed out that in order to address these structural conflicts, reconciliation processes among Kenyan ethnic communities had to begin, and that dialogue was needed to be carried out together with other legitimate framework that could address these structural causes and failure to which conflict can erupt again.

### **2.5.7 Socio-economic Factors influencing Conflict Management**

Frazer (2013) points out that religion is the major aspect in conflict management. Being led by religious leaders, it plays a positive role in promoting conflict management and resolution. The religion plays a positive role if the conflicting parties understand that the creator whom they worship forbids conflict. It also plays a negative role if the religious leaders preach the gospel of hatred, jealousy and all that goes against the religious teachings.

The religion playing a conflict management role is however faced with a lot of challenges. First and foremost the religions are different in their own teachings although they pray to one God which is a unifying factor. Islam religion is different from Christianity while Islamic is different from Hinduism. This difference in religion in most cases causes conflicts since the different religions have got different approaches and ideologies and even doctrines. Religion, therefore, can fuel conflicts and at the same time manage conflicts. The implications will be that the leaders who lead these religions must play a positive role in conflict management and forget their difference in their religious teachings. This aspect of forgetting their religious doctrines is an uphill task to be overcome and hence a big challenge to ethnic conflict management. The religious leaders in most cases differ in their leadership goals and objective and their level of influence to conflict.

### **2.6 Conceptual Framework of the Study**

The conceptual Framework was based on two theories which are Social Conflict Theory by Karl Max (1818-1883) and Human Needs Theory by John Burton (1932 to date). It is conceptual framework since the study has used more than one Theory and unlike Theoretical framework which uses only one Theory.

### **2.6.1 Social Conflict Theory**

The area under study grounds its framework from the Conflict Theory which was developed by one proponent Karl Max (1818-1883). In relevant to the subject /topic under study it goes ahead to explore why ethnic communities engage in conflict in the society. It goes further to explain that scarce resources in the society paves the way for competition hence conflicts. Basically it explains that individuals and groups in society struggle to maximize their share of limited resources that exist and found in the society. These limited resources in enviably leads to competition and thus frequent conflicts. He further argues that these causes rifts between the rich (Haves) and the poor (Have Nots) which is also the aspect of bourgeoisie and proletariat, Lords and the Serfs. This has an implication that within the society certain group of people control specific resources and hence a means of production. This is applicable to conflict that exist between Degodia and Ajuran Somali clans within Wajir –North Sub-County Wajir County forming the basis on Marxist theory. The two clans compete over limited resources, ethnicity/clannism and historical injustices among others.

The same is applicable within the Republic of Kenya at large on communities that are ever on conflict. At times these conflicts come in as a result of being compelled by circumstance on the ground. These scarce resources Karl Max (1818-1883) drive them into conflict always and hence the need to resolve them. There is no equitable distribution of the same scarce resources. However, the theory has got strengthens that it has resulted to at least even distribution of resources in the study area among the Ajuran and Degodia. Secondly, political and governance seats have been shared amongst the conflicting clans in the study area. Likewise the theory has got weaknesses in the sense that every clan pursues their own interests. The theory emphasizes in this case interest rather than norms and values in the

society. It has also accelerated competition for resources resulting to conflicts every other time. Also the use of resources by clans in pursuit of their goals will be realized. The theory was meant to address independent variables in the study areas.

### **2.6.2 Human Needs Theory**

Human Needs Theories (John Burton, (1932 to date) Abraham Maslow (1908-1970), Max Neef:( 1922 to date). The three (3) Proponents Forms the basis of this theory. Abraham Maslow was the proponent of hierarchy of needs while laying emphasis on the order of priority targeting on the fact that some needs are more urgent than others and that failure to address them is a recipe of conflict hence to address them manages conflict. There comes John Burton (1932) who further developed Maslow theory of hierarchy of needs to become Human Needs Theory. He argues that Human Needs are so basic and vital and once they are so ignored the groups will engage in conflict. The argument is that Human Needs are basic rights which have to be satisfied.

Burton (1990) singles out and adds that conflict occur as a result of seeking identity, protection, recognition, security, participation and understanding among others aspect in his argument. This theory justifies the fact that basic and essential Human Needs like food, shelter, clothing, water cause conflict which is relevant to the area under study. Burton (1990) argues that in order to prevent and solve conflict, human needs will have to be addressed. In relevance to the topic and area under study, this is quite applicable since basically human needs have to be sorted out and failure to which become the recipes of conflicts. Max –Neef support that argument of Abraham Maslow (1908 - 1970), John Burton (1990) in that order since human beings have to satisfy their needs. Society tends to go short of needs be it political, social and economical to the extent of engaging in conflict to meet their unmated

needs. This is true since these unmet needs will not resolve intractable, protracted and recurring conflicts in the society. The theory was utilized to explain further that human needs have to be addressed first failure to which will be a recipe to inter-clan conflicts in the study area. The theory ensures that all basic needs including food, shelter, clothing, water are addressed. Also it controls conflicts when addressed needs like political, social environment will be taken care of satisfactorily to the expectation of all socio groups. It point out weaknesses that not all needs will be taken care of also failure to address this needs became the cause of inter-clan conflicts especially in Wajir North Sub-County Kenya. It was meant to address dependent variables in the study areas.

### **2.6.3 Conceptual Model**

The purpose of the research study is to capture socio-economic factors influencing inter-clan conflicts among the Somali communities in Wajir North Sub-county, Wajir County. It tries to conceptualize the fact that there are factors that contribute to conflict between the two warring clans and those factors have got a direct and indirect impact to the socio-and economic well-being of the clans in conflict which is independent variable. It goes further to illustrate diagrammatically the positive and negative repercussions as far as the ethnic conflicts are concerned as independent variable. This concept will bring relevance to the area under study. It is worth pointing out that conflicts are caused by varied factors and its impacts are equally diverse depending on conflicting parties the interviewing variables such as community leaders, government policies and cultural factors are also presented in the model.

**INDEPENDENT VARIABLE**

**DEPENDENT VARIABLE**

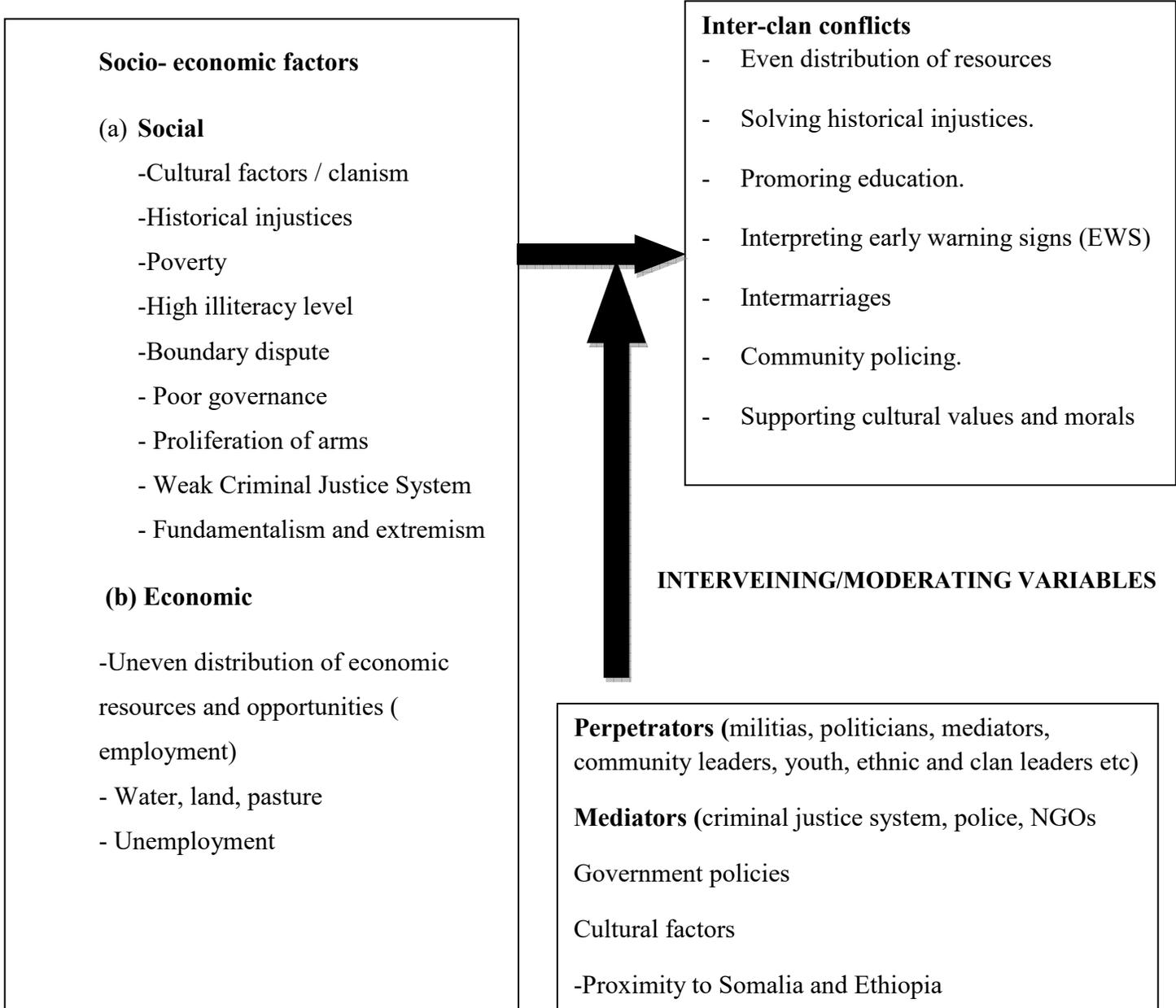


Figure 2. 1: Conceptualizing the relationship among independent, dependent and intervening variables in socio economic factors and inter-clan conflicts.

Source: Researcher, 2016.

## **2.7 Chapter Summary**

This chapter has presented review of literature on socio economic factors influencing inter-clan conflicts among Somali communities in Wajir North Sub-County, Wajir County Kenya. The literature review captures the specific objectives of the study which includes nature and extent of inter-clan conflicts among the Somali communities in Wajir North Sub-County, Wajir County Kenya, the socio-economic environment influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County, Wajir County, Kenya and to examine obstacles towards managing inter-clan conflicts within the Somali community in Wajir North Sub-County, Wajir County, Kenya.

The conceptual framework was grounded on Social Conflict Theory and Human Needs Theory. The next chapter examines the methodology that was utilized to achieve the study objectives.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1 Introduction

This chapter covers the research design, the study area, unit of analysis, study population, population sample and sample size, sampling methods and procedures, data collection tools, data analysis, Assumptions of the study, Ethical Considerations, relevant to the study and chapter summary.

#### 3.2 Research Design

The study employed the descriptive research design and Historical research design. These designs gave way to incorporating all the descriptions of the socio-economic factors influencing inter-clan conflicts among Somali Communities of Wajir North Sub-County in Wajir County, Kenya. It captured experiences, opinions and attitudes of respondents in the study area. This design is the planned scheme for the correct measurement and analysis of the data, at the end of its collection (Kothari, 2004). This design was relevant for collecting information by questionnaires and observation Interviews, FGDS on socio-economic factors influencing inter-clan conflicts among Somali Communities of Wajir North Sub-County in Wajir County, Kenya. On the historical research design, this method was used to collect and analyse data or information from the past so as to enable the researcher learn about earlier roles of inter-clan conflicts and hence be able to connect to the current situation in the area under study (Mugenda and Mugenda 2003).

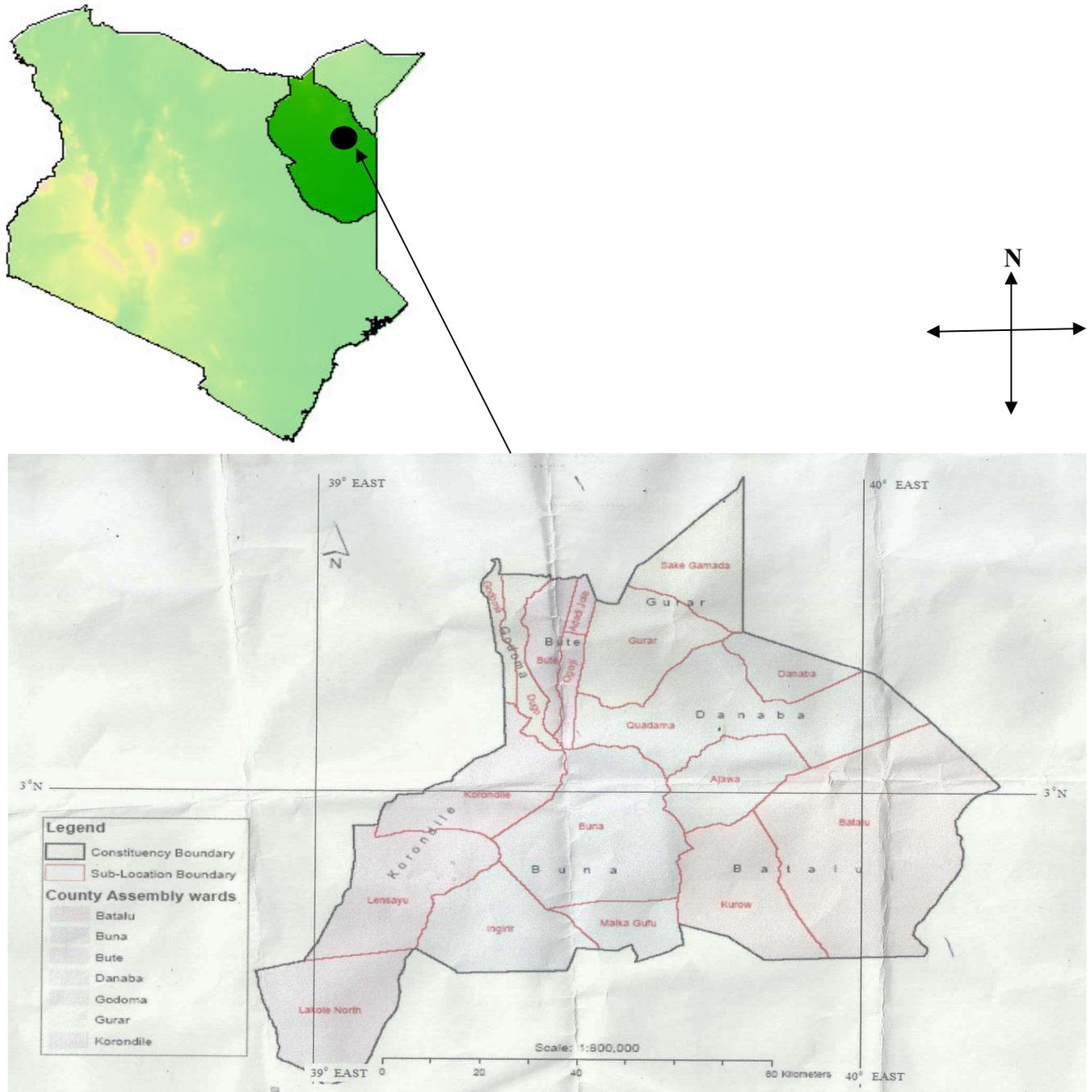
### **3.3 Study Area**

The study was carried out within Wajir North Sub- County Wajir County. The area is approximately 8,303.80 square Kilometres. It is approximately 850kilometers North East of Nairobi. Wajir County borders Mandera county to the North, Garissa County to the South, Isiolo County to the West, Marsabit County, to the North West and Somalia Republic to the East. The County is partitioned into four (4) Sub-counties namely, Wajir East, Wajir South, Wajir West and Wajir North the latter being the area under study. The county is sparsely populated based on the geographical location, historical and political backgrounds. Wajir North has a population of 135,505 (Population Census, 2009). It experiences low rainfall throughout the year. It has low agricultural productivity. The general populace practice pastoralism and nomadism way of life poverty measures 84% Wajir CIDP (2013-2016). There is extreme poor nutrition rating 72% food (Wajir CIDP 2013-2016). There is also high rate of unemployment especially the youth standing at 63% Wajir CIDP (2013-2017). There are also low literacy levels because of effect of social cultural background.

The area is a hardship zone with poor communication network. It is not served with electricity. There is only one road from Garrisa through Wajir going to Mandera which is not tarmacked and during rainy season the roads become impassable. There are four major clans living in Wajir County and are Ogaden, Degodia, Garreh and Ajuran. The Ajuran and Degodia clans of Somali community are the majority in the County especially in the study area. The two are ever in frequent conflicts since time immemorial and that is for the reason that they were selected purposively for the study (Lewis, 1982). The general population in Wajir County keep livestock including cattle, camel, goats and sheep. During dry spell the residents lose a lot of livestock due to scarcity of pasture, water and hence this scarce resource

oftenly generate conflict among the warring communities especially Ajuran and Degodia. There are neither rivers nor lakes. The area is a vast land characterized by short shrubs and thorny bushes. The weather is sunny almost throughout the year with temperature ranging between (38°c and 42°c) which is extremely hot for human survival (KNBS, 2013).

There is also a lot of insecurity because of the terror groups from neighboring Somalia Republic. All these are challenges that even make conflict management difficult within Wajir North Sub-county. The County lies between Mandera and Garissa counties of North- Eastern region. The majority of the people in Wajir are of Islamic faith (R.S.O- Personal statement, 2010, Nairobi, Kenya). The area was chosen since it is prone to inter-clan conflicts which are rampant and the fact that many researchers have not yet gotten permanent solution to this recurring conflicts despite various interventions and strategies by the government, NGOs and FBOs and other stake holders.



**Figure 3. 1: Map Showing Wajir North Sub –County and Conflict Zones**

**Source : (KNBS 2009)**

### **3.4 Study Population**

The study population comprised of selected households among the Degodia and Ajuran clans since they are the majority in Wajir County and also the conflicts are most prevalent among them compared to other clans (Lewis 1982), youth in peace committees from the communities, National Police Service from police stations in the study area Business Entities from the Shopping centers and towns, Non-Governmental Organization officers, village elders and the chiefs from selected locations. The overall study population was 492. The target population is as stipulated below in Table 3.1 and the overall sample size was 492.

**Table 3. 1: showing target population from study population**

**Target population**

<b>Sampling category (Respondents)</b>	<b>Target population</b>
House hold heads population)	10,220 (135,505 study  <i>(Fischer's et al. formula)</i>
<b>Key Informants</b>	
-Police officers from National Police Service (NPS)	160
-Assistant Chiefs	25
-Non- Governmental Organizations (NGOs)	8
-Business Entities	200
<b>Focus Group Discussions (FGDs)</b>	
-Youth leaders in peace committee	120
-Village Elders	50
<b>Total</b>	<b>10,783</b>

**Source: (Field Data 2018)**

**3.5 Sampling Strategy**

The research utilized both non probability and probability sampling procedures. Non-probability comprised of convenient sampling, purposive sampling while probability captured proportionate stratified random sampling.

### 3.6 Sample Size Determination

The total households of Wajir North are 135,505 (census 2009). Sampling was done from 25 sub location and the target population was 10,783. To get the correct reliable and valid sample size, the researcher used Fischer's *et al.* (1998) formula which will be as follows

$$n = \frac{x^2PQ}{y^2}$$

Where n=desired Sample Size (assuming) the population will be greater than (10,000).

X = is the Standard normal Deviation set at 1.96 which corresponds to 95% confidence level

P=is the proportion in the target population estimated to have a particular characteristics. If there is no reasonable estimate then it will use 50% study which therefore use (0.5) ½

$$Q = (1.0 - P)$$

Y = the degrees of accuracy desired here corresponding to the 1.96

Basing on replacement method therefore the utilization of the formula

$$n = \frac{X^2PQ}{Y^2} \quad \text{is quite relevant}$$

$$\begin{aligned} \text{Therefore } n &= \frac{(1.96)^2 \times \frac{1}{2}(1-\frac{1}{2})}{(0.05)^2} \\ &= \frac{(1.96)^2 \times 0.5 (1-0.5)}{0.05^2} \\ &= \frac{(1.96)^2 \times 0.5 \times 0.5}{0.05 \times 0.05} \\ &= \frac{1.96 \times 1.96 \times 0.5 \times 0.5 \times 10^6}{0.05 \times 0.05 \times 10^6} \end{aligned}$$

$$= \frac{196 \times 196 \times 25}{25 \times 100} = \frac{38416}{100}$$

n=384.16  $\sim$  384

n=384: which was household Sample Size. This was increased to 400 to take care of non-response and spoiled questionnaires. These were selected randomly from the selected locations and sub-locations with the Assistance of the selected village elders.

The household heads, youth in peace committee, National Police Service, Business Entities, Non-Governmental Organization/ Faith Based Organizations, Village elders and Chiefs were sampled from their respective areas of location in order to give them equal opportunities to participate in the study. In this case, Proportionate Stratified Random Sampling was used. In this method 50%, 10% or even 30% of each particular group was sampled and their sample sizes determined (Mugenda and Mugenda, 2003). Census (all) which is 100% was also applicable. The sample sizes of the study population were, household heads 400 of 135,505. National Police Service (Police Officers) was 16 out of 160, Assistant Chiefs was 25 out of 25 (census). Furthermore the village elders were 15 out of 50, the Non-Governmental Organizations (NGOs) were 4 out of 8, the Youth Leaders in peace Committee were 12 out of 120. Lastly, the Business entities had a sample size of 20 out of 200, bringing therefore the total sample size to 492.

### **3.6.1 Sampling procedure for Household Heads**

According to Fischer's *et.al* (1998) formula, the study population which is more than 10,000 is considered applicable. The target population of the household heads in Wajir North sub-county was 135,505 and therefore its sample size is 400. It was increased from 384 as per the

formula to 400 to cater for the non-respondents and spoiled questionnaires. The method of selection was proportionate random sampling to get relevant sample size from the target population. Likewise purposive sampling method of collection was applied. Basically, the tool of data collection was use of questionnaires which was majorly a reliable instrument in the study area.

### **3.6.2 Sampling of Village Elders**

According to Mugenda and Mugenda (2003), a half of each particular group which is 50% was sampled and their sample sizes determined. Simple Random Sampling was employed to select respondents in the study population. There are fifty (50) village elders in the area under study and was sampled basing on 30% (Table 3.1) Mugenda (2003) of which fifteen (15) sample size was determined from a target population of fifty (50) village elders (as shown in Figure 3.1). The village elders were selected from the selected sub-location and locations using random techniques.

### **3.6.3: Sampling procedure of Police Officers**

There are four (4) police stations in Wajir North Sub-county. However, there are other six (6) police stations, two (2) in each sub-counties of Wajir County which are South East and West. The area under study has 160 police officers. Basing on Gay (1996), 10% of the target population which is 160 is considered sufficient representative of the study population. In this case, it gave a sample size of sixteen (16). The researcher used convenience sampling basing on the availability of senior police officers at that time. From each of the four (4) police stations, at least four police officers were interviewed. The target was the Officer Commanding Station (OCS), the Deputy Officer Commanding Station (D/OCS) among other officers in each and every station selected. Simple Random Sampling method was also

employed in order to get enough representation of the study population (Gay, 1996). The police officers who participated in the study were selected using simple random sampling or based on those officers who were available at the Police station at the time of data collection. The OCS was also requested to suggest the officer who is the most familiar with the issues of the clans in conflict.

#### **3.6.4 Sampling procedure of Business Entities**

In the area under study, there are two hundred (200) business entities which were the researcher's target population. The sampled size was twenty (20). This is according to Mugenda and Mugenda (2003) whereby a half or 10% of each particular group is sampled and their sample size determined, and hence if the researcher has a population totaling to two hundred (200) then the sample size was twenty (20) respondents. The researcher used purposive sampling, convenience sampling or simple random sampling. The selected business entities were interviewed.

#### **3.6.5 Sampling of NGO's/FBO's and Youth Members/Leaders in Peace Committee**

There are eight (8) NGO's in Wajir North Sub-county which were the target population of the researcher. While employing Mugenda and Mugenda (2003), it is quite relevant that 50% of the target population would give a representative sample size of four (4). The researcher therefore used purposive or convenience sampling methods to attain the objectives of the study (Mugenda, 2005). At least eight (8) officials of the NGO's selected who are respondents were targeted in the study area. The selection of the four (4) NGO's was done using simple random sampling. The four (4) leaders of selected NGO's were used to provide data for the study.

The youth leaders in peace committee and their members were identified through the assistance of sub-county commissioner's office. The local administrators including chiefs/assistant chiefs also assisted since they are members of the peace committee more often than not. There are one hundred and twenty (120) youth leaders in peace committees which was the target group. Basing therefore on Mugenda and Mugenda (2003) argument, 12 were selected based on Mugenda and Mugenda (2005) that was 8-12 for an FGD were adequate which represented the sample size of youth leaders in peace committee in the study area. The 12 youth leaders were selected using stratified random sampling from selected location for equal representation. The researcher in reference to leaders and members in peace committee utilized purposive sampling and convenience sampling methods.

**Table 3. 2: Determining Sample Size for Respondents from Study Population (Sample Size Summary)**

<b>Respondents</b>	<b>Total population in Sub-county (size)</b>	<b>Method of sample size determination</b>	<b>Sample size</b>	<b>Method of selection</b>	<b>Method of data collection</b>
Household heads	135,505	Fischer's <i>et al.</i> formula	400	- Purposive Sampling - Proportionate random sampling	Questionnaires
<b>Key Informants</b>					
Assistant Chiefs	25	100%	25	Census	Interviews
Police officers from National Police Service (NPS)	160	10%	16	- Convenience - Purposive - Simple Random sampling	Interviews
Business entities	200	10%	20	- Convenience - Stratified sampling - Simple Random Sampling	Interviews
Non-Governmental Organizations (NGO'S)	8	50%	4	- Purposive - Convenience - Simple Random Sampling	Interviews
<b>Focus Group Discussion (FGD)</b>					
Village elders	50	30%	15	- Simple Random Sampling (SRS) - Random technique	FGDs
Youth Leaders in Peace Committee	120	10%	12	- Purposive - Convenience - Simple-Random Sampling	FGDs
<b>TOTAL</b>	<b>136,068 Overall study population</b>		<b>492 Overall sample size</b>		

**Source: Mugenda and Mugenda (2005) formula of determination of Sample Size was applied.**

### **3.7 Data Collection Methods and Instruments**

This study utilized both primary and secondary data.

### **3.7.1 Primary Data**

This is the information obtained/ gathered directly from the target population (respondents). Various methodologies were used to collect data including observation, interview, questionnaire and Focus Group Discussions (FGD). They were used in descriptive research and survey studies (Kothari 2004). This data helped the researcher while in the field.

As for the observation methods, the researcher directly sourced information without dealing with respondents by way of observing and recording directly on what was happening (Appendix 8).

In relation to interviews, the researcher presented oral questions expecting reply from the respondents directly (Appendix 6).

In respect to the questionnaire methods, the researcher presented the questionnaires to the selected respondents and allowed them to respond. The respondents familiarized themselves with the questions and answered them comfortably and freely without being compelled by time. The researcher gave them a day or so to respond where necessary especially those who are pressed with time, then he collect them later (Appendix 5).

Basing on the Focus Group Discussion, the researcher gathered for instance, three youth female leaders, three youth male leaders, three women leaders, three elderly males and three elderly females. Their number totaled to 15. The aspect of Homogenous was taken care of. It follows therefore that each group category was allocated time and room for free discussions. They were allocated a classroom or they could get seated under a tree. Care was taken by the researcher not to mix the groups for free discussions since the groups selected are purely homogenous. Same social status, age, gender, age group was considered so that they could interact among themselves freely without fear. The situation of mixing male and female

groups, elderly and young was avoided. The group members discussed questions freely and exhaustively to the satisfaction of the researcher (Appendix 7).

### **3.7.2 Questionnaires**

This is the most reliable tool of collecting data used by the researchers. The researcher, therefore, used this instrument in collecting data from the field of study. It enabled the researcher to gather suitable and reliable information from the area under study for the reason that the target population was exposed to the questions in the questionnaire forms without alteration of any kind, and this avoided biasness even if given to different groups of respondents. In the final analysis, this gave the researcher complete and detailed information on the subject under study. The questionnaire data collecting tool in Appendix 5 gave in depth information about the socio-economic factors influencing management of ethnic conflicts between Degodia and Ajuran ethnic communities within a targeted area of study. The household heads were the targeted group and the most reliable respondents.

### **3.7.3 Interview Schedules**

Various scholars and researchers prefer this method as it simply involves preparing questions that the interviewee will be subjected to answer during the interview. The advantage of it is that there is a direct contact between the interviewer and the interviewee (Mutai, 2000). The interview schedules in Appendix 6 covered all the objectives of the study. All questions were answered precisely for key informants.

### **3.7.4 Focus Group Discussion Guides**

This instrument was used to collect data from village elders and youth leaders. These discussions were held within the county especially within Wajir North Sub- County, Wajir

County. They brought their representative from various groups in the target population. Mugenda and Mugenda (2003) argument, 10% of the target population gave a sample size of twelve (12) which was represented the sample size of youth leaders in peace committee in the study area. The FGD guide in Appendix 7 focused on the objectives and gave opinions which formed the basics of the study. These groups were constituted based on similar characteristics such as age, sex and socio-economic status of respondents in the Focus Group Discussion. The researcher categorized members in groups of 8-12 according to Mugenda and Mugenda (2005) members, which comprises of men and women who were Homogenous. These groups were given opportunity to discuss on their own the subject under study freely without any fear. The different groups were allocated a classroom or were seated under a tree. The opinions, reactions, experiences were shared amongst each category of the four groups. The end results of the discussion were taken into account by the researcher who used them during data analysis on the topic under study. In this case, the village elders and the youth leaders in Peace Committee were the respondent to these focus group discussions.

### **3.7.5 Observation Checklists**

The researcher used observation checklist as tool of collecting data in Appendix 8 to observe patterns and trends of socio-economic factors influencing inter-clan conflict among Somali Communities of Wajir North Sub-County in Wajir County. This instrument helped the researcher to obtain the data on the ideal behavior that contribute to inter-clan conflicts. The researcher used non participant observation method with an objective of identifying socio-economic factors influencing inter-clan conflicts among Somali Communities of Wajir North Sub-County, in Wajir County.

### **3.7.6 Secondary Data**

This data was either published or non-published. These are the work of other people who have conclusively collected and analyzed data and ready for reference by researchers researching in the same field of study (Kothari 2004). In this case, the researcher read and reviewed the documents including journal articles, books, previous masteroral theses, doctoral theses and data from government offices with a view of obtaining related literature on the subject under study.

### **3.8. Piloting of Research instruments**

This is a technique used by researchers to confirm the appropriateness, accuracy and helps in doing away with misunderstanding and ambiguities in the use of research instruments. The researcher carried out a pilot study on respondent with similar characteristic with those of the area under study. The significance of the piloting the instruments is to make any necessary corrections and adjustment before the actual use of the instruments (Weirsma, 1985). The piloting of research instruments was done in Mandera County where ethnic conflicts between Murrule and Garreh communities do occur in most times. This cross-county ethnic conflict acted as a pilot study. At least thirty (30) respondents (Gay, 1987) were targeted from both sides. The most appropriate instruments which are questionnaires and interviews were used at the cross- county borders. The feedback from the tested instruments assisted the researcher to remove ambiguities in the research tools. The aim of reliability and validity of the same tested instruments was attained and further more to avoid disappointment and failure during the actual research in the study area.

### **3.9 Reliability and Validity of Research instruments**

#### **3.9.1 Validity**

This is a vital requirement of any research study. It has to conform to a particular standard in order for it to be measured in terms of quality/threshold specification Paton (2000). According to (Mugenda and Mugenda 2003) it refers to the level of which the conclusions drawn from the research analysis data. Furthermore, Validity entailed the researcher discussing the items in the instruments with the supervisors, who are lecturers from the department with an objective of making appropriate changes, taking their advice, making clarification to realize the quality of the research and to arrive at the accuracy on the subject under study.

Fraenkel and Wallen (2000) define validity as the degree to which results obtained from analysis of data actually represent the phenomena under study. They argue that before pre-testing is done, validity has to be ascertained. The author adds that basically the objective of this validity is to improve the usefulness, appropriateness of the findings under study. It involves reviewing of the instruments by the experts in order to check the suitability and complexity of the questions. In order to achieve the goal of the objectives of the study in line with the use of instruments and to get valid results, the researcher trained the research assistants for at least a week to familiarize themselves on the objectives of the study, the purpose of the study, methods and instruments used to collect data. The specific areas they capitalized on were collecting data as they assisted the researcher to get the valid results from the field of study.

### **3.9.2 Reliability**

According to Neumann (2003) reliability is about consistency, of research findings stability and dependability of data analysis. The measurements according to him are accurate and trustworthy to the point that anybody using or subjecting the same measurement to test or measure would get similar results. The implication is that the data will be reliable and produces the same results on different occasions with the same respondents. The factor of reliability will apply as will produce similar results.

In order to arrive at reliable deductions pre-testing of instruments was done. This assisted in eliminating errors and rectifying them before going to the field to collect data. Basically, results from pilot study were analyzed before engaging in data collection exercise. Reliability was calculated using the statistical package for social science (SPSS). According to George and Mallery (2003) a correlation coefficient greater or equal to (0.6) will be quite reliable. According to the author, the questionnaire should be pre-tested with a small representative sample to check the appropriateness and reliability before being presented to the respondents. This is for the purposes of analyzing whether the questions in the questionnaires are biased or not biased.

According to Kuder and Richardson, (1997) reliability of instruments was realized after measuring the internal consistency and brought a reliability coefficient of 0.67. This paved the way for the adoption of the tools for study.

Before engaging on data collection exercise therefore, a pilot study which involves pre-testing of instruments was done. Most conveniently, results from the pilot study were analyzed using Kuder-Richardson formula 21.

$$R = \frac{K}{K-1} \left( 1 - \frac{S}{K^2} \right)$$

Whereby

**R**= Reliability

**K**=Number of items on the test

**X**= Mean of row scores from the total test

**S**= Variance from row scores. Majorly, this formula measures the internal consistency, reliability of items if it gives the reliability coefficient of 0.67 which is a benchmark to measure accuracy and the instruments were adopted for study because of the factor of consistency on the obtained results over time and again.

### **3.10 Data Analysis and Presentation**

According to Mugenda and Mugenda (2003) data analysis entails a process of getting and searching meaning to information collected by researcher with a view of presenting the same in a more of a clear way for easy understanding.

#### **3.10.1 Quantitative Data**

The researcher used histogram in representation of data analysis on the magnitude (level) of social economic factors influencing inter-clan conflicts among Somali communities of Wajir North Sub-County in Wajir County, Kenya for the past three (3) years duration. This

representation assisted the researcher in knowing the frequency/prevalence between 2015 and 2017.

Descriptive analysis was performed in order to reflect key components of the study discoveries for the variables being tackled on and the relationship between variables. Descriptive analysis included percentages, means, and also frequency distribution and ranking of strategies for objective three. Finally the analyzed results were displayed in tables, bar charts, graphs and percentages and gave a clear perspective on the socio-economic factors influencing inter-clan conflicts among Somali Communities of Wajir North Sub-County in Wajir County Kenya.

### **3.10.2 Qualitative Data**

In this case the researcher used thematic techniques (narratives) to represent data analysis on socio-economic factors influencing management of ethnic conflicts between Degodia and Ajuran ethnic communities. The researcher used data collected from key respondents as a result of interviews and Focus Group Discussion (FGDs). The information collected from these informants was edited, coded and classified in line with (Kothari, 2004) and was analyzed using thematic technique. Qualitative data was majorly narrative and tries to describe the events and occurrences of the theme under study.

### **3.11 Limitation of the Study**

The limitations towards achieving the objectives were overcome by each barrier being tackled accordingly with the respect it deserves.

The researcher was expecting language barrier which was overcome by and using an interpreter from the study location.

The suspicion factor was overcome by cultivating a rapport by providing correct information about the study to the respondents.

Poor terrain was overcome by having geography of the area by knowing well the map and familiarizing with the area under study seeking guidance from administrative officers and also using motorcycles where necessary.

The poor weather conditions was avoided by timing favorable weather like when it is raining in the area under study wait when the rains will have subsided and when it is extremely hot with very high temperatures wait very early in the morning before afternoon.

The insecurity was overcome by being security conscious and sensitive as well as requesting for security officers for escort.

Lack of co-operation among the respondents was overcome by explaining to them as a researcher my intention and the need to keep their information confidential.

### **3.12 Ethical Considerations**

The researcher had put into account that personal details and particulars of the respondents should not be reflected in the questionnaires. The implication was that it was to be kept anonymous without revelation of any contacts or particulars of the respondents.

The other issue of ethical concern was the privacy and confidentiality. The researcher did not to reveal the information obtained from the respondents. The researcher preserved the collected information with an objective of not disclosing the same to any an unauthorized persons. It was locked up in a safe place.

The other ethical issue is that the respondents were informed that all information was to be utilized only for the intended purpose which was meant and not for prosecution, ridicule or

any other purpose. The researcher showed the right to privacy, in that those who wished to be interviewed in privacy, their right was respected by allowing them to get into a private room or the area of their choice. Those who requested for privacy were accorded with due respect and consideration.

Furthermore, they were informed of the consent which was observed and whereby if the researcher was intending to use recording technology in case of FGDs, the consent of the respondents in the field was sort. At the same time, permit was to be obtained from MMUST which enabled the researchers to carry on with their field study. Also the research authority was sought from National Commission for Science Technology and Innovation (NACOSTI). This was inform of a permit (letter) which was quite ethical to be obtained from the commission.

### **3.13 Chapter Summary**

This presented research methodology of the subject under study. It captured research design: Descriptive and Historical, Study area, Study population, Sampling strategy, Sample size determination, Data collection methods and Instruments, Reliability and Validity of research instruments, Piloting of research instruments, Data analysis and Presentations, Limitation of the study and Ethical considerations.

## **CHAPTER FOUR**

### **NATURE AND EXTENT OF INTER-CLAN CONFLICTS WITHIN THE SOMALI COMMUNITY IN WAJIR NORTH SUB-COUNTY, KENYA**

#### **4.1 Introduction**

This chapter presents results and discussions on the nature and extent of inter-clan conflicts among Somali communities in Wajir North Sub-county which was the first objective of this study. The chapter discuss the demographic characteristics of the respondents from households; duration of stay of the household heads in the study area; incidences of conflicts; number of times of the conflicts and duration of the conflicts; areas prone to the conflicts; frequency of the conflicts, socio-economic impacts of the conflicts and knowledge on the perpetrators of the conflicts; and the chapter summary.

#### **4.2 Demographic Characteristics of Household heads in Wajir North Sub-County.**

The demographic information of household heads was done through the use of questionnaires. A total of 400 questionnaires were administered to the respondents and all the questionnaires were returned meaning there was 100% response rate. The demographic information collected through the questionnaires was classified into five categories; gender, age, marital status, religion and education.

##### **4.2.1 Gender of Household heads in Wajir North Sub-County.**

The study sought to establish the gender of 400 household head respondents. The respondents were thus asked to indicate their gender and the results are shown in Figure 4.1.

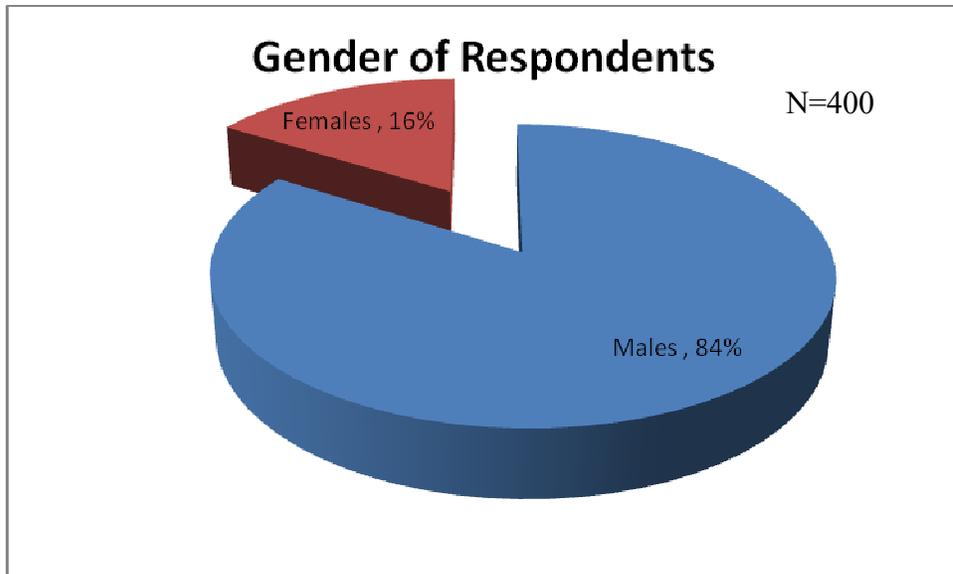


Figure 4. 1: The Gender of Househeads in Wajir North Sub-County, Kenya

**Source: Field Data (2018)**

According to Figure 4.1, 84% (336) of the respondents are males, while only a small percentage of 16% (64) were females. The study reveals that majority of the house heads are males whereas their counterparts the females only head a few households.

There is a great gender disparity in Wajir North Sub-County in headship of households. The men dominate household leadership, leaving women behind in leadership roles. There is a lot of gender inequality which results from the cultural norms of the Somali communities. In most African communities, women were not allowed to be household heads. In fact, those who were widowed were supposed to be remarried so that men can take control of their households as heads. In the Somali community, women who are widowed are remarried (Ghai & Ghai, 2013). They get married to a husband whose wives died or has less than four wives and would like to add. The society believes that women should have a man in leadership who makes decisions for the family.

Most of the females who were household heads were widowed recently. They had not been remarried. Also, there were others who were not Muslims and were not following the strict religious cultures that do not give women a chance to be leaders (Ghai & Ghai, 2013).

The results of this study agree with the study conducted by KDHS (2014) which indicated that men are the major decision makers in most of the important household activities. According to KDHS (2014), only 20% of married women make decisions mainly on important issues such as household purchases, meaning that it is mostly men who make key household decisions (KNBS, 2014). The Socio-economic status of men and women can be indicated through ownership of assets. According to the KDHS (2014) survey, more men than women own and control assets and as such, most women have to depend on men economically (KNBS, 2015).

These findings concur with those of Walker (2009) who indicated that the social-economic status of women in the society makes them vulnerable to negative impacts of conflicts and therefore making them disadvantaged. Both men and women play an active role in conflicts, but also get affected differently by these conflicts. Women's participation and experiences in and of conflict can be analyzed at three levels. That is, in the personal sphere where they experience and participate in conflict as individuals, in the private sphere where they experience conflict as mothers and wives, and in the public sphere where they interface with societal structures that limit their participation in decision making processes and peace building mechanisms (Walker, 2009).

Lack of gender balance in the decision making process from the household and its extension to the society at large has made it difficult to have a societal approach in the management of inter-clan conflicts. In as much as women are active participants at the grassroots in managing conflicts, they are normally forgotten in the formal peace process due to the cultural norms that treat them differently from men (Lorenz, 2004). In this regard therefore, the grass root concerns of women are forgotten, thereby creating room for the recurrence of the conflicts.

#### 4.2.2 Age of Household heads in Wajir North Sub-County

The study sought to find out the age of household heads in Wajir North Sub-County. The results from 400 respondents are shown in Figure 4.2.

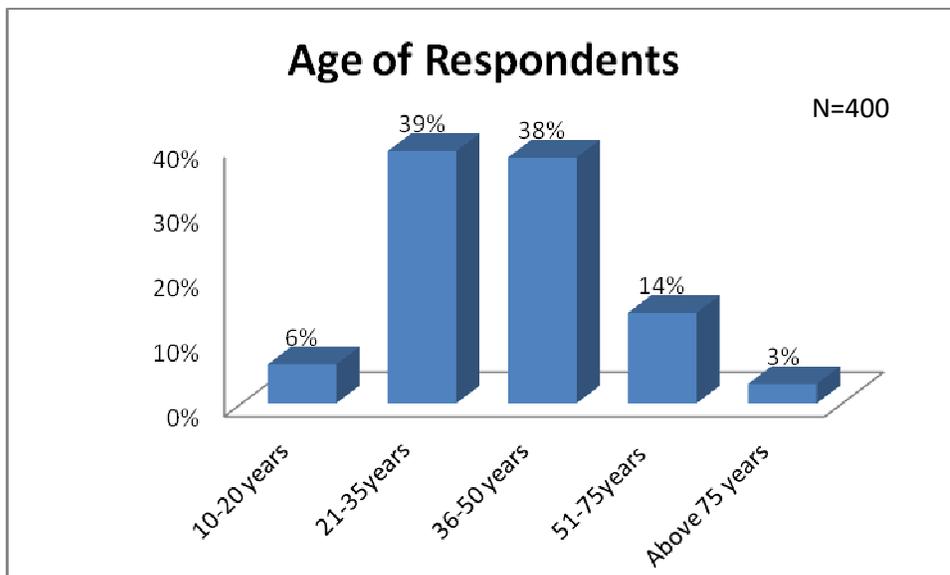


Figure 4. 2: The Age of Household heads in Wajir North Sub-County

Source: Field Data (2018)

The results indicated that those in the age bracket of 10-20 years were 24 (6%) , 21-35 years were 156 (39%), 36-50 years were 152 (38%) and those aged 51-75 years were 56 (14%) and those above 75 years were 12(3). These findings are consistent with the 2010 Kenyan census

which cumulatively put household head between ages of 21-50 years in the study area at 76.8% and, those above 51 years 16.6% (KNBS, 2010). Majority of the respondents were below 50 years which is mostly considered to be the productive ages, and therefore, people who were directly affected socially and economically by the recurrence of the conflicts. Those above the age of 50 though not the majority had vast experience on the history of the recurrence of the conflicts, and were key in providing vital information on the recurrence of the conflicts since they had lived in the areas longer, and hence understood the dynamics of the conflicts in the area of study. Age is an important factor in conflicts issues (Tierney *et. al.*, 2001). The most active participants in conflicts are youths.

Ages of 10-20 years which catered for 24 (6%) of the respondents are mainly years when people are mostly engaged in education, with majority of people in high school or colleges. These categories of respondents were therefore able to give information on the impacts of the recurrent conflicts on education as this matter directly affected them. The respondents of ages 21-35 years 156 (39) and 36-50 years 152 (38%) who cumulatively accounted for 308 (77% ) of the respondents and thus the majority were composed of young people and middle aged people mostly job seekers, working class or those hoping to get married and settle down and those who are married. These are the most active members of the society who drive the economy and are the most affected by the conflicts. These age categories were therefore important in this study since these groups of respondents could give information about the effects of conflicts on the economy as well as on the welfare of the members of the society as a whole (KNBS, 2010).

According to the Kenya National Bureau of Statistics, Kenya has a high dependency in the rural areas with the child dependency ratio being 0.926 and aged dependency ratio being 0.082. Therefore Wajir North Sub-County being rural based have high dependency ratio (KNBS & SID, 2013). Most members of the society below 20 years and those above 50 years also depend on this age category and as such, it is the people between 21-49 years who bare the economic burden of the community and therefore the most affected by conflicts.

In this study it was important to classify the respondents by age since youths are more often active participants in conflicts. In an interview by the chief of one of the locations in the sub-county, it emerged that the youths are the most active participants in ethnic conflicts in the area as they are mostly involved in cattle rustling. Similar claims came out in FGDs hence making it important to understand the definition of youth. The African Youth Charter defines youth a person between the ages of 15 to 35 (African Union, 2006). In this study, the African youth Charter definition has been the basis of defining youths. Majority of the respondents were youthful and understood the dynamics of the conflicts in the study area.

#### **4.2.3 Marital Status of Household Heads in Wajir North Sub-County**

The study sought to determine the marital status of 400 household heads in Wajir North Sub-County. The results were as indicated in Figure 4.3.

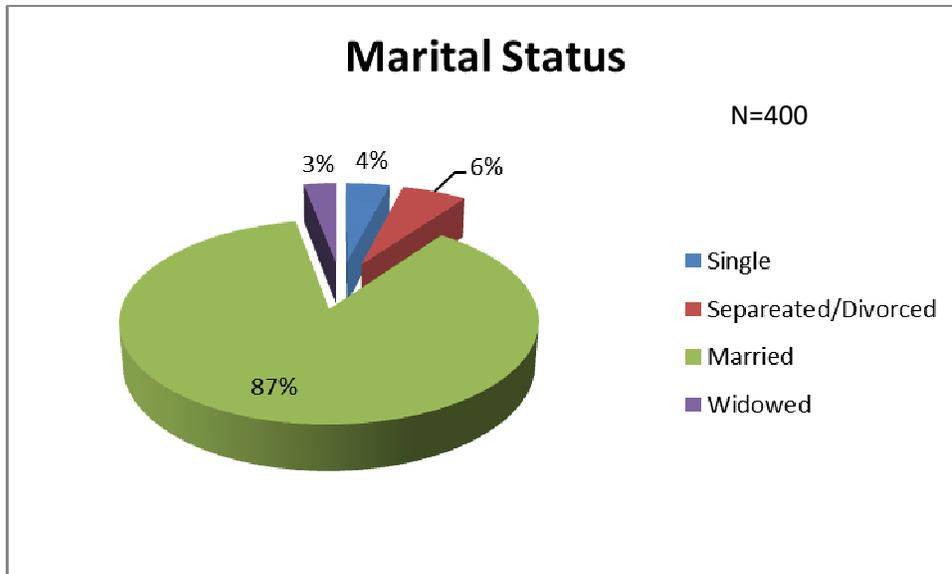


Figure 4. 3: Marital Status of household heads in Wajir North Sub-County, Kenya

Source: Field Data (2018)

According to the results of the study as indicated in Figure 4.3, from the 400 household heads who responded to the questionnaires, 16(4%) were single, 348(87%) were married, and 24(6%) were either separated or divorced while only 12(3%) were widowed. The findings of the study were consistent with the KDHS 2014 survey which indicated that 73% of women are married by age of between age 19 to 34 years and 83% of men get married at the ages of 25 to 35 years (KNBS, 2015). The findings of the study therefore indicate that most adults above 20 years are married as revealed in the study. Since majority of the respondents are married, this indicates that these respondents were mature people and responsible members of the community whom conflicts affected in one way or another and as such were aware of the socio-economic factors surrounding the conflicts as this had a direct bearing on their lives as people who have families.

#### 4.2.4 Religion of Household heads in Wajir North Sub-County

The study sought to establish the religion of the household heads, they were asked to indicate their religions which gave rise to the results shown in Figure 4.4.

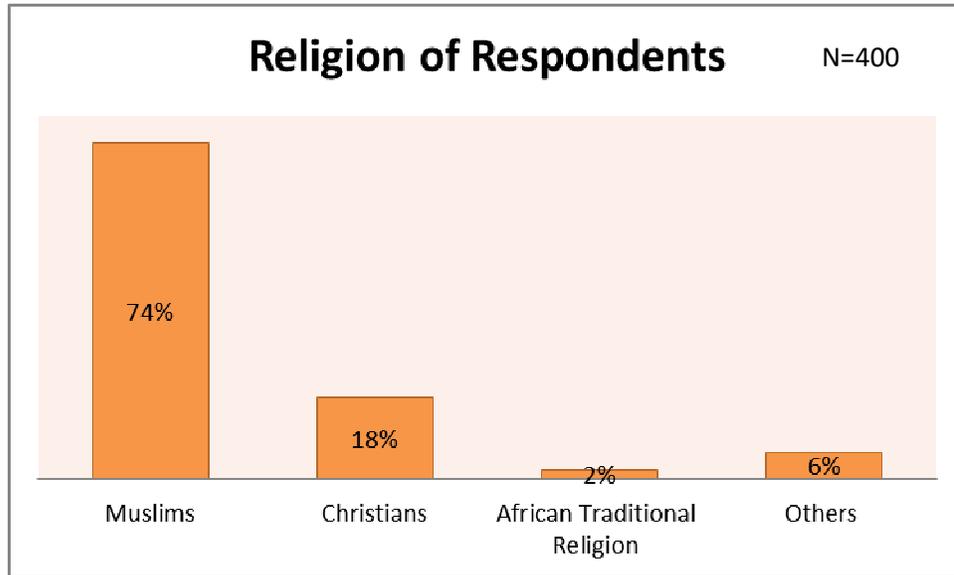


Figure 4. 4: Religion of household heads in Wajir North Sub-County, Kenya

Source: Field Data (2018)

Results in Figure 4.4 show that out of the total 400 respondents, 296 (74%) were Muslims, 72 (18%) were Christians while 8 (2%) followed African traditions/religion and 24 (6%) indicated that they belonged to other religions which included Hindus, Pagans and non-believers. From the results, it is therefore clear that majority of the respondents in Wajir North Sub-County were Muslims. In the study of ethnic conflicts, religion is an important factor since religious leaders are often seen to be playing an important role in ensuring that the communities are peaceful. Religion appeals to people differently, and as such, the use of religion to foster peace is possible as religion is the moral value of peace, love and cohesion are easily awakened through religious teachings. The use of religion to preach peace and morality is normally led by the clergy who are in many occasions held with high regard in the

communities where they live. Christianity and Islam in particular have important teachings on peace, and therefore, having communities where people are religious impacts directly or indirectly on issues of conflicts as well as peace (Haufler, 2002).

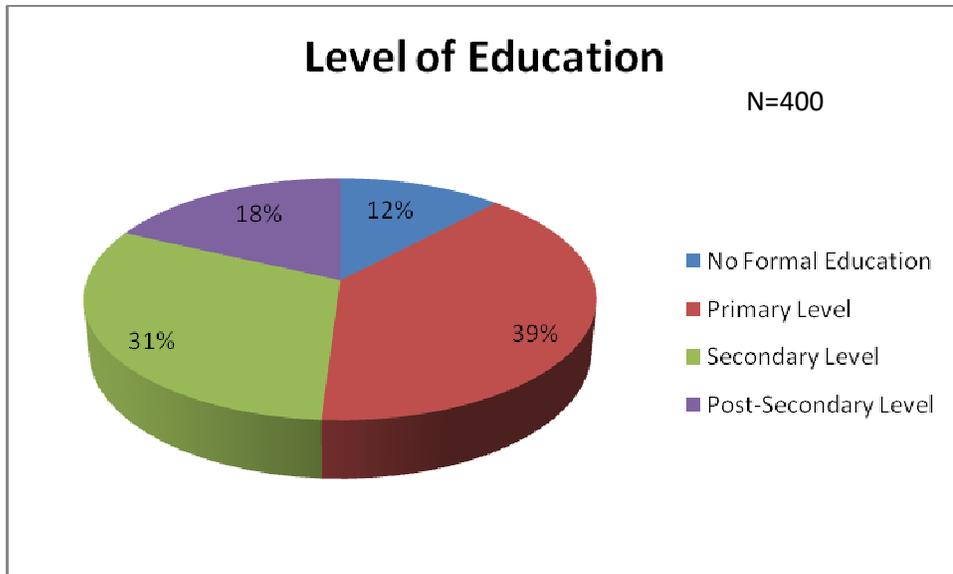
Religion is an important factor in inter-clan conflicts since religious leaders are highly respected and enjoy a high status in the communities. Findings from a study done in Nigeria by Mercy Corps (2016) indicated that religious leaders are more respected than other leaders and people trust them more. In relation to their conflict resolution work, the study further revealed that religious leaders were considered successful because “they are highly respected as many people saw them as God’s people, and therefore going against what they said would mean going against God.” Further, in a series of hypothetical questions, exploring whether community members would follow the advice of their religious leader or other leaders in the community in a variety of situations, most respondents reported that they would follow the advice of their religious leaders, emphasizing how the religious leaders’ are perceived as wealth of knowledge, lack of bias and truthfulness (Haufler, 2002).

The role of religion in preventing conflicts was further supported by the evidence from the faith based organizations that were involved in peace building within the study area. These included the Seventh Day Adventist Church (SDA), the Catholic Church, the Anglican Church, and the Presbyterian Church of East Africa (P.C.E.A) among others as it emerged from Interviews and FGDs. There were many mosques in the study area which indicated that the communities are actively involved in religious activities. The researchers also noted that the mosques were open and operational, where many household heads reported to have left the mosque a few moments ago, or would be going to the mosque in a few moments to come.

One of the participants in the FGD in Danaba location indicated that the Islamic leaders were actively involved in peace building activities. The international Islamic Community was also involved in providing relief food and shelter to affected communities during inter-clan clashes especially in Danaba, Quadama and Ajawa Locations. The mosques and churches in the area provide shelter to families whose houses were torched during the inter-clan conflicts while preaching peace to the locals to coexist peacefully. However despite this religious interventions recurrence of inter-clans conflicts have not been prevented totally. They are continuous emerging issues of scarce resources which have not been evenly distributed among the warring clans, boundary issues among others which need to be frequently addressed as it affect the social economic well-being of the clans in question within Wajir County especially in the study area. This aspect became a stumbling block towards achieving peace and harmony in the study area despite efforts by both Islamic and Christianity in preaching peace in the area under study. In general religion plays a big role in managing conflict to a bigger portion as it prevents frequent occurrence of conflicts as religious leaders preach peace and hence become good crusaders of peace.

#### **4.2.5 Educational Level of Household heads in Wajir North Sub-County, Kenya**

The study sought to determine the educational level of household heads of Wajir North Sub-county. Education levels were categorised as; no formal education, Primary level, secondary level and post-secondary level. The results are as given in Figure 4.5.



**Figure 4. 5: Education Levels of Household heads in Wajir North Sub-County**

**Source: Field Data (2018)**

The results revealed that out of the total 400 household heads, 48 (12%) had no formal education, 156 (39%) had reached the primary school level, 124 (31%) had reached high school level while only 72(18%) had postsecondary school level.

Based on these findings, cumulatively, 82% of the household heads only had basic education and did not have any training and marketable skills. The lack of marketable skills by majority of the respondents therefore has a direct implication on their socio-economic status. Education has a direct implication on the livelihood of people as well as their ability to be employed which is a factor that can lead to poverty (Agrawal & Redford 2009). Since the majority of the population is made up of young people (below 35 years), low educational attainments make them vulnerable to active conflicts as supported by the KAS-EU report on electoral violence in Kenya. The KAS research indicated that many youths with low educational attainments were politically influenced to participate in politically motivated conflicts in exchange of hand-outs of as low as 200 Kenya Shillings (KAS-EU, 2011). Therefore

education affects the socio-economic status of people and can influence their participation in conflicts.

#### 4.3 Duration of stay by Household Heads in Wajir North Sub-County, Kenya

The study sought to establish the duration of stay for respondents in Wajir North Sub-County. This was an important parameter as it helped inform the study whether the respondents had enough experience on the conflicts that keep recurring in the region and more so how frequent they occur. The results are indicated in Figure 4.6.

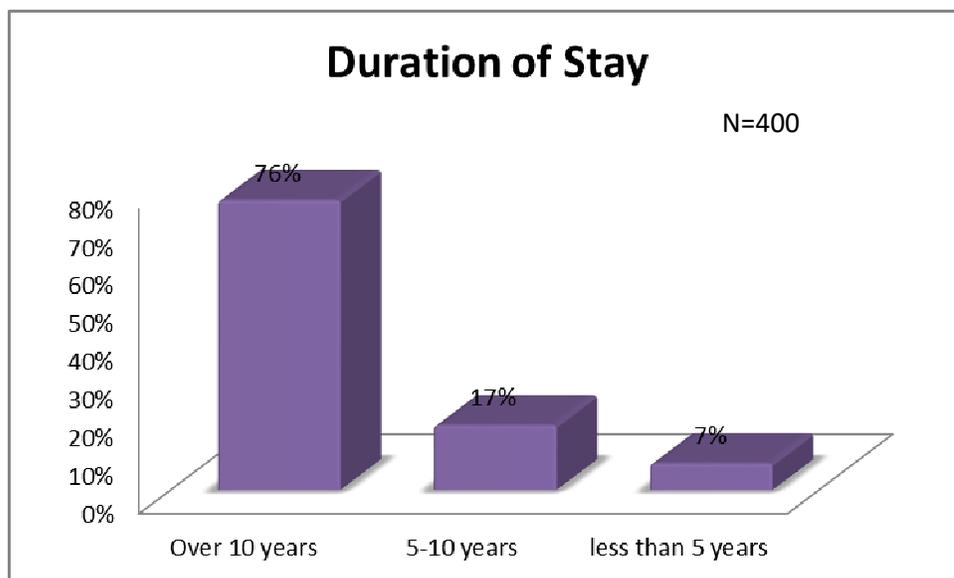


Figure 4. 6: Duration of stay of household heads in Wajir North Sub-County

Source: Field Data (2018).

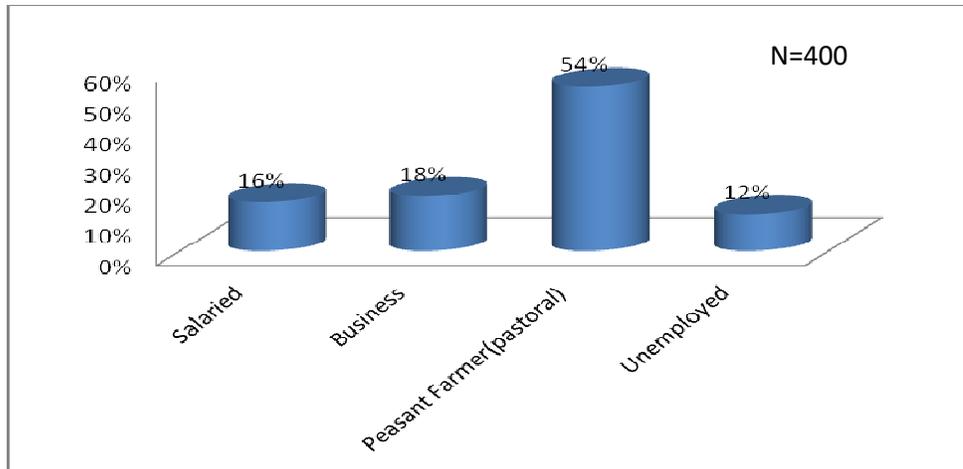
The results of the study indicated that out of the 400 respondents who filled the questionnaires, 304(76%) had lived in Wajir North for more than ten years, 68(17%) had stayed in the sub-county for a period between 5 to 10 years, while only 28(7%) had been in Wajir for less than 5 years. These results indicate that majority of the household heads have

been in the region for a long time. As it occurred during the FGDs, most of the inhabitants of the area were born in Wajir, or came to the area when they were young children.

Since parts of the study area such as Wajir Town were cosmopolitan, it was crucial to comprehend the duration of stay so as to account for the people who might have not stayed in the area for long based on the fact that they might have migrated into the area for recently either for work or because they might have acquired land and settled in the area recently. The results indicate that majority of the household heads had been in the area for a long time. Therefore, they had the required information concerning the recurring conflicts in Wajir North Sub-County. For the last few years, more people are migrating to the area. The rise in local population and the increasing number of people immigrating into the an area through land buying and other business related activities have put pressure on the livelihood systems and pitted livelihood groups against one another and as a result of these socio-economic pressures, inter-clan conflicts have become inevitable (Bevan, 2007). This has been the situation in the Darfur conflicts where for the last 40 years, environmental pressures, and population pressure coupled with political marginalization have led to the creation of ethnically distinct militias that have led to the recurrent conflict in the region (Young, 2006).

#### **4.3.1 Occupation of Household Heads in Wajir North Sub-County, Kenya**

The study sought to investigate the occupation of the household heads. This was an important parameter as it shows what the respondents do for survival. The socio-economic milieu is a crucial contributor to conflict. The results are indicated in Figure 4.7.



**Figure 4. 7: Occupation of Household Heads in Wajir North Sub-County**

**Source: Field Data (2018)**

According to the results of the study as indicated in Figure 4.7, 64(16%) of the household heads were salaried and 72(18%) were business persons. Majority of the respondents 216(54%) were peasant farmers while 48(12%) were unemployed. The results of the study agree with the results of the KNBS (2010) which indicated that 53.7% of Wajir North Sub-County residents were pastoralists. According to a study conducted by KAS (2011), most of the conflicts that occur in Kenya affect pastoral communities. The pastoralists fight many times because of the scarce resources in the region. They also fight because of boundaries and historical injustices which are passed on from one generation to the other (KAS, 2011). This case, Wajir North Sub-County which as the results show is occupied by pastoral communities is prone to conflicts.

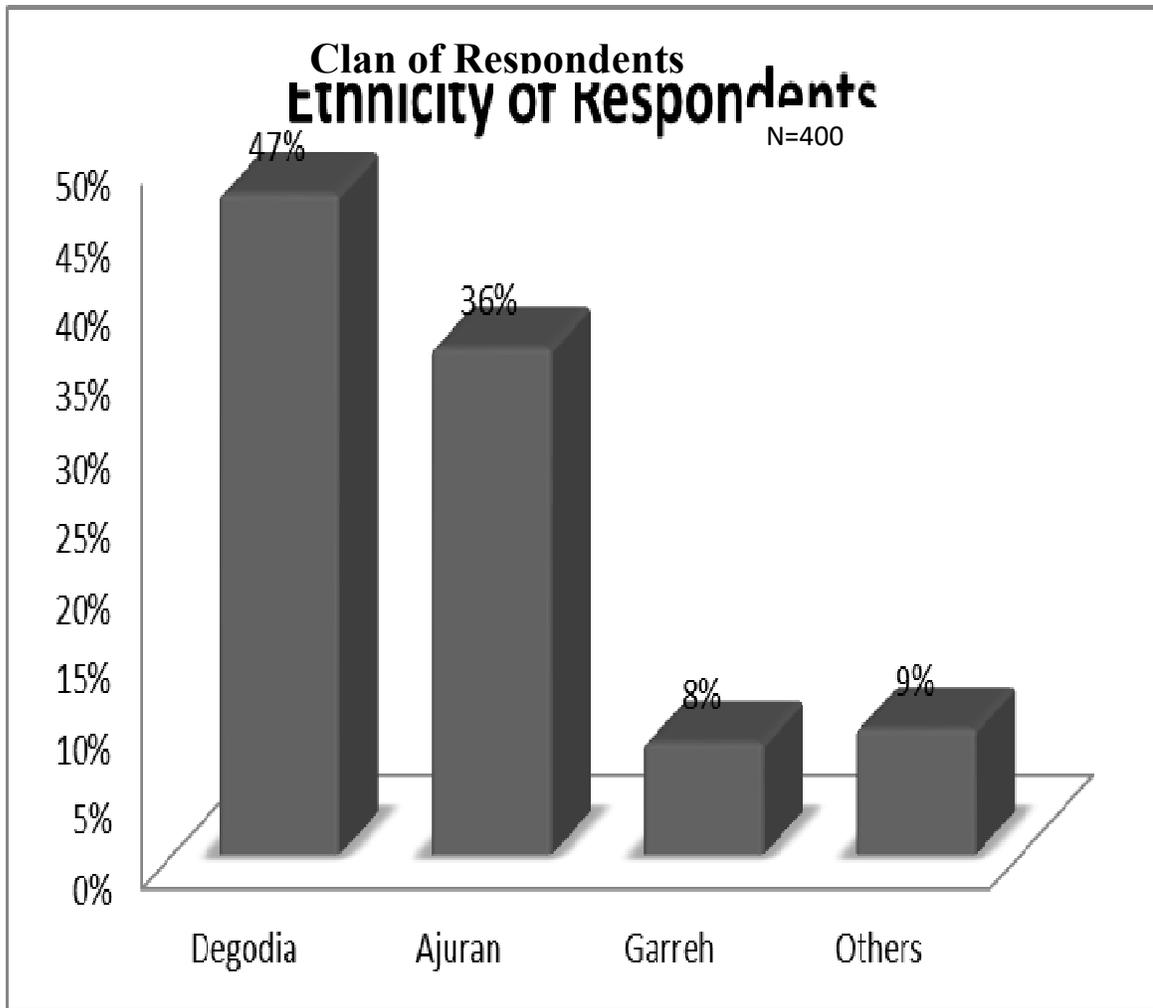
During the FGDs, most of the respondents agreed that the majority of the occupants in the study area were pastoralists. They keep cows, camels, donkeys, goats and sheep as their main source of livelihood. There are a good number of respondents who are either salaried or own

businesses. However, the businesses, as revealed during the FGDS, do not thrive because of the frequent conflicts in the region.

The results of the study show that 12% of household heads lack formal employment. These people do not have animals to rear. They lack land and capital to conduct farming, and have not secured a job. According to the Youth Burger Theory, there is a high probability of conflict and violence whenever many people have nothing to do for survival. The unemployed people tend to blame the government, the employers, those who have jobs and the entire society for their misfortunes. This ideology is supported by Marxists (Social Conflict Theory) who agree that the poor ultimately start a conflict with the rich because they want to own means of production. Considering the high number of unemployed household heads, the likelihood of recurring conflicts is inevitable.

#### **4.3.2 Clan of the Household Heads in Wajir North Sub-County, Kenya**

The study sought to investigate the ethnicity of the household heads in Wajir North Sub-County. The results are indicated in Figure 4.8.



**Figure 4. 8: Clan of Household Heads in Wajir North Sub-County**

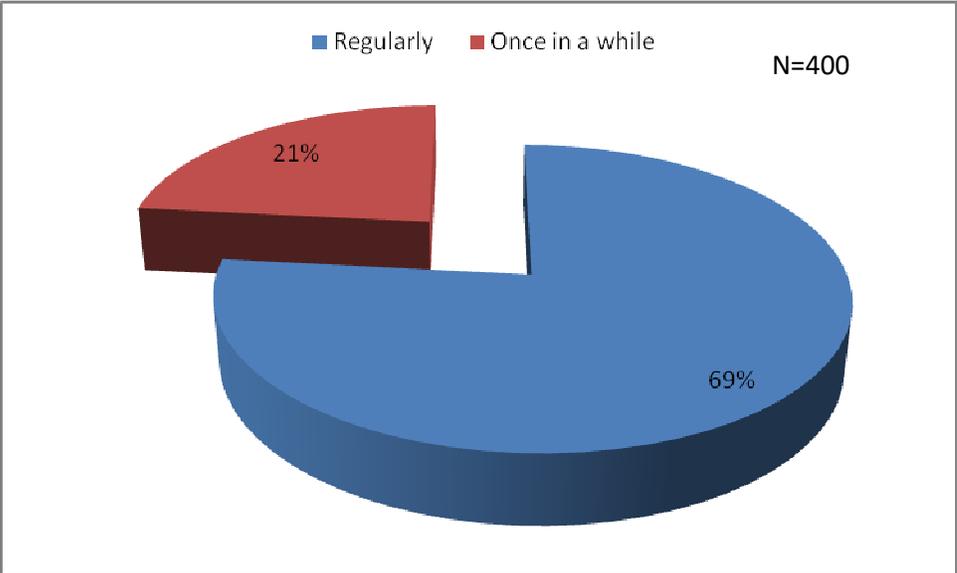
**Source: Field Data (2018)**

The results of the study indicate that 188(47%) of the household heads were from the Degodia Clan, 144(36%) from the Ajuran, 32(8%) from the Garreh, and 36(9%) belong to other Somali clans and other communities. As the results show, a cumulative percentage of 83% are from the Degodia and Ajuran communities. In this case, the majority are from these two clans. The two communities have for many years been conflicting over various issues. The results agree with the study conducted by Walker and Omar (2002) which indicated that the conflict between the Degodia and the Ajuran clans started long before the arrival of the

colonialist. Despite the commonality of their Islamic faith, these major communities keep fighting. They both have the numbers that make them feel superior and ready to fight. The Ajuran, as revealed during interviews with local leaders, claimed that they are the true inhabitants and owners of Wajir County. However, as Walker and Omar (2002) argue, the Degodia have continuously refuted that claim. They point out that Wajir belongs to their ancestors as the Somali, and that the Ajuran should not think they are more Somalis than all the other clans. Therefore, the two clans continue to disagree and frequently fight because of a many factors as this research reveals.

**4.4 Incidence of Conflicts in Wajir North Sub-County, Kenya**

The study sought to establish the incidence of conflicts in Wajir North Sub-County. The respondents were asked to indicate whether they have experienced conflicts resulting from communities in the research area. The results are indicated in Figure 4.9.



**Figure 4. 9: Incidence of Conflicts**

**Source: Filed Data (2018)**

According to the results of the study, 384(96%) have experienced conflicts while only 16(4%) have not experienced conflicts. The results points out that majority of the residents have experienced conflicts in Wajir North Sub-County. The results are in agreement with the KAS (2011) report which pointed out that there have been frequent conflicts within Wajir North Sub-county. Most of the residents have witnessed conflicts because they occur many times and the members of the communities witness them. Most of the people who argued that they have not experienced the conflicts have stayed in the area for a long time. They had indicated that they have stayed in Wajir North for less than five years as shown in Figure 4.6.

According to Walter (2002), the inter-clan conflict between Degodia and Ajuran clans started long before the arrival of the colonialists. Walter continues to argue that the conflict between Degodia and Ajuran communities intensified during colonial era. In this case, therefore, the residents of the area have witnessed conflicts which occur anytime of the year. There is a lot if enmity between these communities and any minor issue triggers conflict at any time. This explains why almost everyone in Wajir North has witnessed confrontation between warring communities.

The police officers interviewed agreed that they have been involved in peace keeping missions for several times in the area. They pointed out that they understand that the communities in Wajir North have a lot of unresolved issues that make the area so vulnerable to conflicts. During the interviews , one police officer said that:

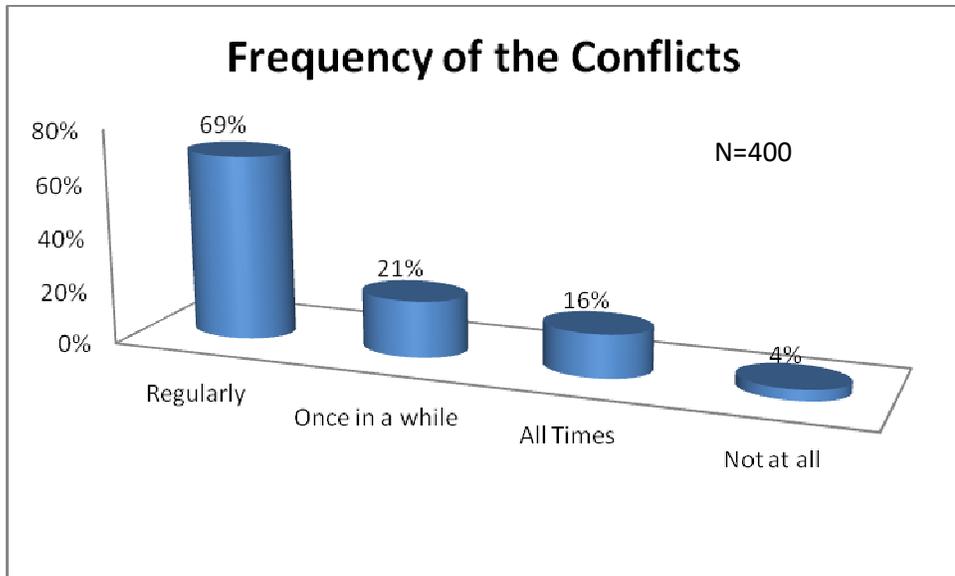
In this area, anything can trigger inter-ethnic conflicts. We are usually ready to face fighting groups because of a small issue such as a small argument between children belonging to these different communities. There is a time a young man from the Degodia was seen talking to a young girl from the Ajuran clan. The whole sub-county became chaotic. This area is never totally peaceful. Every day is a war day in suspense (Interviewed Police Officer, 10<sup>th</sup> December, 2018).

During the Focus Group Discussions with the village elders, they unanimously agreed that there are conflicts every now and then. The village elders pointed out that they have been involved in many conflicts management and resolutions. The village elders are men who have been in the area for many years. They were sad that all the measures put in place have not completely helped the residents of Wajir North to enjoy peace or hope that the future would be peaceful.

According to 20(100%) of the business owners interviewed, there have been conflicts and a lot of tension in the area which has negatively affected their businesses entities for many years. The business owners argued that Wajir North Sub-County is a potential business region that can thrive if only there were no tensions among the communities. This revelation is in agreement with the KNHCR (2014) which pointed out that most entrepreneurs are abandoning their business in Wajir because of uncertainty in the area. There have been deaths and injuries which instill fear among the entrepreneurs, especially those who are not locals (KNHCR, 2014).

#### **4.5 Frequency of the Conflicts in Wajir North Sub-County**

The study sought to assess the frequency of conflicts Wajir North Sub-County. The respondents were asked to indicate the regularity of conflicts in Wajir North Sub-County. The results are indicated in Figure 4.10.



**Figure 4. 10: Frequency of Conflicts in Wajir North Sub-County**

**Source: Field Data 2018**

The results of the study as shown in Figure 4.10 indicate that 276(69%) of the household heads argued that the conflicts occur frequently, 84(21%) said the conflicts occur once in a while 24(6%) pointed out that the conflicts occur at all times. However, 16(4%) said that there are no conflicts in the study area because they were still strangers in the area under study. The results of the study indicate that majority of the respondents believe that there are regular conflicts in the area. A cumulative number of 384 (96%) agree that there are conflicts in Wajir North Sub-County. This is in agreement with other studies and government reports which have pointed out the frequent conflicts in the region.

During FGDs with youth leaders in Peace Committees, they pointed out that there have been conflicts in the area. The young people in Wajir said that they are uncertain of when the conflicts will occur. They know that conflicts can erupt any time and they start fighting. The

youth leaders argued that they grew up witnessing conflicts, and the situation has not changed. One of the youth leaders said that:

*Hapa Wajir vita hutokea wakati wowote. Hakuna mwaka huisha bila Degodia na Ajuran kuvurugana. Ni lazima wapigane na watu waumizane.* (Conflicts in Wajir North Sub-County are frequent. The Degodia and Ajuran clans must disagree and fight every year. Many people are injured as a result of these conflicts, (Source: Field Data December, 2018).

The village elders concurred with the youth leaders during Focus Group Discussions. They agreed that there are regular inter-clan conflicts among communities living in Wajir North Sub-County. The village elders said that they have been doing their best to preach the gospel of peace among the communities, but the conflicts keep on recurring. One village elder pointed out that:

We have had inter-clan conflicts in this region since the times of our grandfathers. My grandfather used to narrate to me how his entire family was killed by the Degodia warriors in a single night. Only your father escaped the fateful night. It is unfortunate that I have also lost my two sons in similar occasions. Conflicts in this area are too frequent. We cannot say that we have had any single peaceful year. (Source: Field Data December, 2018)

Another village elder agreed with the same opinion and said that:

It's true. We have never witnessed 12 months of peace. We have frequent inter-clan conflicts that sometimes happen after every few weeks. Our people do not know peace. They were born in warring ages, have grown up in the same environment, and are dying in the same condition. I wish they could learn from the mistakes of our ancestors and embrace peace (Source: Field Data, December 2018)

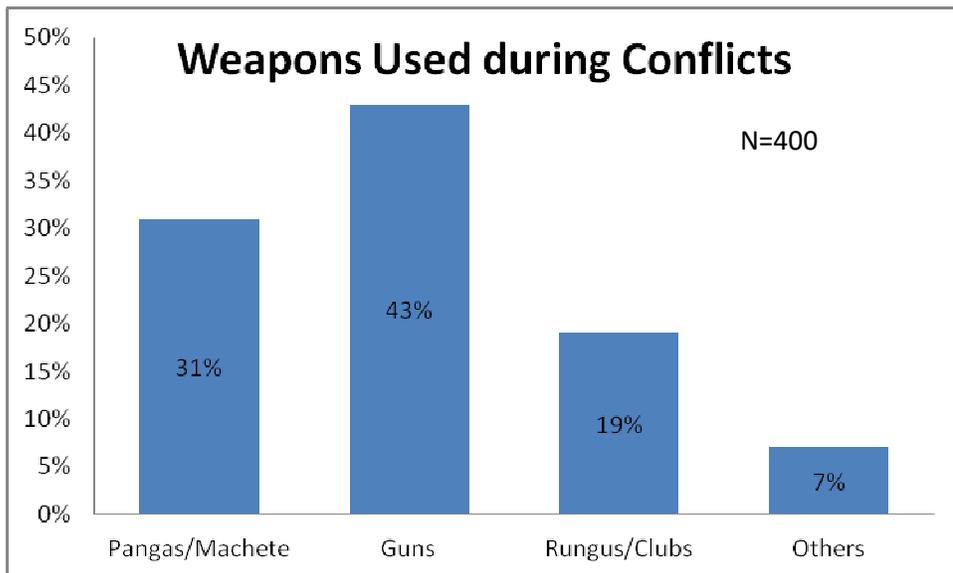
There are household heads who stated that there have been no conflicts in the region. These are people who have not been in the region for a long period. They indicated that they have

spent less than 5 years in Wajir North Sub-County. In this case, they might be as new as one month in the region, thus, they do not have experience in the conflicts that affect the people.

During the interviews, 25(100%) of the assistant chiefs and 20(100%) of the business entities agreed that recurrence of inter-klan conflicts was a common factor in the area, and that these conflicts would occur at any time. The 16(100%) of the police officers from the National Police Service who were interviewed also concurred that the conflicts in the area were recurrent. The 4 (100%) leaders of the NGOs also brought into perspective the issue of recurrence of Inter-klan conflicts in the area especially during the dry season because of resources which trigger other causes of the conflict.

#### 4.6 Types of Weapons Used During Violent Conflicts

The study sought to investigate the types of weapons used during conflicts in Wajir North Sub-County. The results are indicated in Figure 4.11.



**Figure 4. 11: Weapons Used during Conflicts in Wajir North Sub-County, Kenya**

**Source: Field Data (2018)**

The results of the study indicate that out of the 400 household heads who responded to the questionnaires, 124(31%) said that panga /machetes are used during conflicts, 172(43%) argued that guns are used while 76(19%) pointed out that clubs/rungus are used. The remaining 28(7%) gave other weapons which included machetes, bows and arrows.

During the FGDs with the village elders, they all agreed with the results from household heads that most of the perpetrators of conflict use guns. The village elders pointed out that the region lies in the border of Kenya and Somalia .In this case, therefore, it is easy for the members of the community to have guns because of proliferation of the same. The residents acquire guns to use for protection during the frequent conflicts that affect the area regularly. One elder during FGDs pointed out that:

Almost every family has a gun. There are some families that have more than one gun. Without a gun in this region, the family feels insecure. Therefore, they go an extra mile to ensure that they acquire a family gun so that they can feel protected. In fact, there are some families, especially those with many sons, have several guns. People show their guns during conflicts to threaten the enemy clan and kill when necessary. (Source: Field Data December, 2018)

Another village elder had a contradicting view when he said:

The Degodia and the Ajuran belong to the same community. We are all Somalis. Therefore, we fight using rungus, pangas and strong sticks. We have no intention to kill each other. It is just that the conflicts are there and every clan wants to protect its property. (Source: Field Data December, 2018)

Majority of the village elders agreed that there are many guns in the hands of the community members. They pointed out that the government is aware of the existence of guns in the wrong hands. However, as Namwamba (2004) notes, the community members are unwilling to surrender their weapons because they do not believe their enemies will do so. In this case,

they fear surrendering their guns which will make them more vulnerable to conflict considering that the enemy will still have their guns.

An interview with 16(100%) Police officers from National Police Service (NPS) confirmed that there are guns of various types including AK 47 and G3 Rifles in Wajir North Sub-County which are used during conflicts. The guns are transported from Somalia, Sudan and Ethiopia. The clan members use them during conflicts as well as to commit other crimes. The police officers agree that the guns that the community has surpasses the number of guns police officers in the area have. In this case, it is usually hard for the police to control escalated cases of violent conflict considering the fact that almost everyone coming to confront the police has a gun. One police officer argued that:

There are so many weapons, especially guns in Wajir North. The police are there, but they have fewer weapons compared to what the public has. These people have been fighting since the 1800s. They know how to acquire guns illegally, use the guns and avoid the law. They can do anything because they are born in war, shown how to use guns for war and many have died in war. They do not fear police guns like the other communities do. (Source: Field Data December, 2018)

Apart from the guns, the residents of Wajir North have many other weapons. According to the results from the questionnaires, 124(31%) pointed out that pangas/machetes, while 76(19%) said rungas/clubs are used during conflicts. The community is culturally nomadic. In this case, they have many weapons which they use to protect their animals. They take their animals to the forests and are likely to encounter many wild animals. Therefore, they have weapons which they can use in their daily lives. However, these weapons are used during conflicts to fight the enemy. During the FGDS, the village elders also agreed that the community uses other weapons such as rungas to defend themselves during conflicts.

The youth leaders of Peace Committees concurred with other respondents that the young people in the area have weapons ready. According to the African culture, the young people are the custodians of security. They should protect their parents, grandparents, younger siblings and the entire society from harm and attack (Mazrui, 2003). In this case, therefore, the young people in Wajir North Sub-county, as revealed during FGDs with youth leaders of peace committee (Plate 1), must have weapons ready to fight anytime. They are uncertain on how long the peaceful durations will prevail. Therefore, they keep weapons ready so that they can play their role of protecting their society against any harm.

During the FGDs, one youth leader said that:

The society expects the young people to be ready to fight for everybody. Whenever a conflict starts, the members of the society tell the young people to go out and fight. Now, how do we fight without weapons? That is why we have to get weapons from all possible sources. Some of the young people have gone to the extent of buying bows and arrows from the Masaai and Kalenjin communities. Traditionally, we did not use such weapons, but the situation is forcing us to do so because the members of the enemy clan have them (FGD with a Youth leader. (Source: Field Data December, 2018)

According to Hugenberg *et al.* (2007), the weapons in Kenya originate from neighbouring countries especially those with violent conflicts such as South Sudan and Somali. The results of the study agree with the Small Arms Survey of (2001) that 90%-95% of households in Northern Kenya are armed with firearms.

#### **4.7 Knowledge on the Perpetrators of Inter-Clan Conflicts**

The research investigated whether the respondents are aware of the perpetrators of conflict in Wajir North Sub-County. The 400 household heads were given the questionnaires to indicate

their feedback on whether they agree or disagree with the suggested perpetrators of conflict.

The results are indicated in Table 4.1.

**Table 4. 1: Knowledge of Perpetrators of Conflict in Wajir North Sub-County, Kenya**

<b>Perpetrators of Conflict</b>	<b>Agree</b>	<b>Strongly Agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>Total(N)</b>
<b>Youths</b>	(172)43%	(216)54%	(8)2%	0%	(4)1%	(400)100%
<b>Politicians</b>	96(24%)	8(2%)	(144)36%	(116)29%	(36)9%	(400)100%
<b>Cattle Rustlers</b>	(204)51%	(176)44%	(20)5%	(0)0%	(0)0%	(400)100%
<b>Vigilante Groups/Mob Justice</b>	(164)41%	(108)27%	(32)8%	(24)6%	(72)18%	(400)100%
<b>External Perpetrators</b>	(36)9%	(16)4%	(156)39%	(96)24%	(96)24%	(400)100%
<b>Religious Groups</b>	(28)7%	(8)2%	(268)67%	0%	(96)24%	(400)100%

**Source: Field Data (2018)**

#### **4.7.1 Youths**

The results in Table 4.1 indicate that (97%) of the household heads agreed cumulatively that youths were the major perpetrators of conflict. The results from the questionnaires are consistent with the findings from 15(100%) village elders who agreed that the youths are the major perpetrators of conflict. The young people are expected by the society to protect their families against any harm, it is in the African cultural beliefs that the young people should take care of the society and protect the people from any harm. In this case, the young people

are the ones who are directly involved in fighting whenever there is a disagreement between the communities living in Wajir North Sub-County.

During the FGDs with youth leaders from the peace committee, the respondents agreed that the young people are direct perpetrators of the conflict. The youth leaders argued that the high rate of unemployment makes the young people to be vulnerable to conflict and other crimes. Since they do not have jobs, they are engaged in any activity that can help reduce the time they have to do nothing. During the FGDs, one youth leaders said that:

The young people do not have anything to do. Most of the youths do not have animals to take care of, or workplaces to report to every day. Thus, they are easily influenced and used in conflicts. They enjoy joining the other youths to fight their enemy clan. Furthermore, the society gives them the responsibility of protecting the land. The do that and feel they have achieved. If they had jobs, they could not leave their places of work to go with *rungus* to fight. (Source: Field Data, December 2018)

However, some youth leaders had a contrary opinion during the FGDs. They felt that everything bad is believed to be done by the youths, yet the conflicts are a community affair which includes people of all ages. One of the youth leaders with a different opinion argued that:

It is wrong to say that the youths are perpetrators of conflict. In this region, everyone is involved in conflict. Only the young children and the old people are excluded. The other people fight for their lives and the lives of the rest members of the community. In fact, most of the men including the middle aged are in the war. The youths should not carry the blame. (Source: Field Data December, 2018)

According to the Police Officers interviewed, most youths are unemployed in Wajir North Sub-County. In this case, they are an easy target by politicians and religious fundamentalists. They use the youths to cause mayhem in Wajir, especially during the dry season when there is

drought. Police Officers interviewed had a similar opinion with entrepreneurs and owners of the business entity interviewed. They argued that the youths in Wajir North are vulnerable to manipulation because of the high poverty levels in the region. Thus, they are easily convinced by politicians and illegal groups to take part in conflicts. They are given hand-outs that motivate them to get involved in the war even if they hardly understand the reason of the conflict. These results are in agreement with the results of the study conducted by Biko (2012) which concluded that the young and unemployed people are susceptible to crime including violent conflict. They can do anything available to get money, even if it means killing members of the community and extended family members.

#### **4.7.2 Politicians**

According to the household heads who filled the questionnaires, only 26% agreed that politicians were the perpetrators of conflict. On the contrast, (144)36% disagreed, and (116)29% strongly disagreed. In this case, the politicians are free from the major blame in the eyes of the public. The household heads are of the opinion that the politics are not majorly the perpetrators of conflict in Wajir North Sub-County.

During FGDs with youth leaders of the peace committee, they had little to blame the politicians. They argued that sometimes politicians fund the perpetrators, but they are hardly the direct perpetrators in the conflict. Also, during the FGDs (Plate 2) the village elders argued that most of the inter-clan conflicts that occur in Wajir North are not politically motivated.

Even if sometimes the politicians are indirect actors, their role comes in when the conflicts are already on-going. The politicians come to support their people who are victims of violent conflict. One village elder during FGDs said that:

In this area, politicians are not the main perpetrators of conflict. We cannot say that they are completely absent during conflicts, but they are not direct perpetrators. They help us fight the enemy clan when we are already in war. They provide money to buy weapons and motivate their people to fight. (Source: Field Data December, 2018)

Oyugi (2002) argued that politicians are fond of using ethnic ideology to attain support and fame at the expense of peaceful coexistence of the member of the society in their area. Oyugi (2002) continues to argue that the politicians use negative stereotypes of the “other” community as an enemy of the “our” community. Such situations appeal to ethnic emotion towards the people the message was targeted. As a result, the communities that should be living in harmony create the impression of “us” versus “them”. Consequently, neighbors have for many days considered each other as sisters and brothers start attacking each other as it was witnessed in Kenya in 1992, 1997, 2002 and 2007 elections (KAS-EU, 2011). In Wajir North Sub-County, the politicians make the conflicts to escalate when they fund their people to empower them. They convince them to fight harder so that they will not end up being the losers. However, the sentiments of the village elder when analyzed appear to be supporting the politicians the fact that will actually accelerate the inter-clan that would cause more harm than good in the study area and therefore these sentiments do not add value towards management of inter-clan conflicts within the Somali Community of Wajir County, Kenya. The sentiments to support politicians and exonerate them from being directly involved as perpetrators in the support of inter-clan conflicts is ill timed and malicious by the member of the society in the name of a village elder during the FGD in the study area and therefore not

supported in any way by any other person as it is a disaster to inter-clan conflict management in the study area.

#### **4.7.3 Livestock Rustlers**

The results in Table 4.1 indicate that livestock rustlers were viewed to be major perpetrators of conflict with a cumulative percentage of 95%. A small percentage of 5 disagreed with the majority of the household heads. In this case, most of the people in Wajir North are certain that conflicts are perpetrated by livestock rustlers.

During FGDs with village elders, they agreed with the results from the questionnaires that livestock rustlers are the main perpetrators of conflicts. They argued that livestock rustlers have been used for many years to avenge different issues among the communities in Wajir North. The cattle rustlers are used to accomplish revenge because of other underlying factors that trigger conflict. The perpetrators go to the neighboring village to raid animals with the aim of avenging what their neighbors did sometimes ago. They also have the mentality that the animals belong to them because the neighbors had taken the animals away from their parents and grandparents. As a result, they go and injure the neighbors who try to resist. They even kill each other in the process of taking away the animals.

The police officers from National Police Service agreed during the interviews that livestock rustlers were the main perpetrators of conflict. They are mostly in a revenge mission which makes them have a lot of accumulated anger that enables them to fight their neighbors mercilessly. One of police officer pointed out that:

Livestock rustlers are the ones who perpetrate conflicts in this region. They are mostly young people who are given the responsibility of protecting the community. Most of the times they are encouraged by the elderly people and their parents to raid cattle and bring the wealth back to the community. They are encouraged to go and raid animals, and eliminate anyone who tries to hinder their mission. The society reminds them that their neighbors were merciless when they did the same to them. Thus, they should make sure they accomplish their mission. (Source: Field Data, December 2018)

The FGDs and key informant interview results indicated that the conflicts are normally triggered when raiders from one community attack and steal cattle, sheep, goats and camels from the other, leading to confrontation between the communities in the process of tracing the animals, hence violence. It also emerged from the FGDs that those cattle rustlers in the area had evolved to the extent that livestock raiding has become a commercial activity. Commercialization of livestock raiding in which wealthy businessmen, politicians, traders and local people pursue economic objectives has contributed to more violent confrontation between communities affected by the conflicts (Schilling, Opiyo, & Scheffran, 2012). In this regard, there are criminal elements that steal cattle from their own communities and sell them to people in the other community, hence causing violent confrontation between members of the two clans. It is also important to note that most of the people involved in livestock rustling are the youths who are poor and jobless and who look for ways to meet their daily needs.

The culture of livestock raiding between the Ajuran and the Degodia clans has been a cultural activity and has occurred over the years with the two communities coexisting despite the incidences of cattle rustling (KAS-EU, 2011). However, the evolution of livestock raiding into a criminal activity with criminal gangs raiding communities and stealing livestock,

thereby putting members of the two clans into violent confrontation is a perspective that needs proper cooperation between both the community members and security agents.

#### 4.8 Socio Economic Impacts of conflict in Wajir North Sub-County, Kenya

The study sought to examine the socio-economic impacts of conflicts in Wajir North Sub-County. The results are indicated in Table 4.2.

**Table 4. 2: Extent to which conflicts have affected people in Wajir North Sub-County, Kenya**

<b>Impact of Conflicts</b>	<b>Agree</b>	<b>Strongly agree</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Don't Know</b>	<b>Total</b>
<b>Deaths</b>	31%(124)	27%(108)	32%(128)	4%(16)	6%(24)	100%(400)
<b>Injuries</b>	36%(144)	33%(132)	24%(96)	4%(16)	3%(12)	100%(400)
<b>Displacement of people</b>	56%(224)	42%(168)	1%(4)	0%	1%(4)	100%(400)
<b>Loss/Destruction/Theft of property</b>	61%(244)	39%(156)	0%(0)	0%(0)	0%(0)	100%(400)
<b>Rape/Defilement of Girls and Women</b>	23%(92)	19%(76)	43%(172)	11%(44)	4%(16)	100%(400)
<b>Suspicion between neighbors</b>	41%(164)	24%(96)	19%(76)	7%(28)	9%(36)	100%(400)
<b>Psychological Torture/Trauma</b>	36%(144)	44%(176)	12%(48)	2%(8)	6%(24)	100%(400)
<b>Family Break ups</b>	26%(104)	18%(72)	40%(160)	11%(44)	5%(20)	100%(400)

**Source: Field Data (2018)**

##### 4.8.1 Deaths

Presence of conflict in Wajir North Sub-County has caused uncountable deaths of people.

This statement is undisputable considering the type of responses obtained from the

questionnaires where 31% (124) of respondents agreed that inter-clan conflicts have caused a lot of deaths in the area. Among four hundred respondents, 32% (128) of them stated in conclusion that most of the deaths occurring in Wajir North Sub-County are caused by inter-clan conflict. On the other hand, those respondents who disagreed with this statement concluded to be mere speculations. For this reason those respondent disagreed with this statement. Still in this questionnaires, 6% (24) of the respondents were neither supporting the idea that the deaths which have been occurring in Wajir North Sub-County are as results of conflict nor were they opposing it. Those respondents therefore indicated that they do not know. In this FGD the villagers who supported the point that deaths are occurring in Wajir North Sub-County as results of conflict stated that there are some days when deaths could occur on the daily basis especially during the dry season. The deaths occur especially when Degodia and Ajuran are struggling for few remaining resources or when they are conducting cattle raiding.

The villagers who felt that deaths in Wajir North Sub-County are not caused by conflict claimed that deaths in the area occur due to natural factors. This group of participants claimed that deaths which occur as a result of conflict are very minimal. Among the respondents was the mortuary attendant who said that;

Most of deaths occurring in Wajir North Sub-County are brought by conflict. The Degodia and Ajuran communities have modern weapons which they use either to defend themselves against their enemies or to attack other communities during the time of conflict. Most of the bodies received in various mortuaries in Wajir North Sub-County are mostly brutally murdered hence indicating that massive or crude weapons were used during the time of conflict. Some times when there is conflict between Degodia and Ajuran communities the facilities of mortuaries in Wajir town are always strained. Sometimes the mortuary attendants have to improvise other means of preserving the bodies whose have not yet been identified by the families of the deceased or to accommodate large numbers of corpses. (Source: Field Data December, 2018)

The findings on the research tend to agree with the study which was conducted by Kaprom (2013), who found that the number of deaths occurring in Wajir North Sub-County is ever rising with increase of conflict in the area. In his findings he noted that majority of Degodians and Ajuran clans are Muslims, this fact suggest that in most cases when the deaths occur among the two tribes they may not report the issue to the police as the body has to be buried same day. For this reason, there some deaths which occurs and they are not reported for the purpose of record keeping hence there could be more deaths occurring as a results of war yet they are not recorded (Kaprom, 2013). For instance the resent conflicts were experienced on 23<sup>rd</sup> July, 2015 which resulted to 5 people being killed and 8 others injured especially in

Lakole location and Bashiri location within Wajir North Sub-County, Wajir County, Kenya (KRCS, 2015).

#### **4.8.2 Injuries**

A good number of the residents of Wajir North Sub-County have injuries which mostly occurred during the conflict. This situation is confirmed by the data in the table 5.1 which shows that 36% (144) of respondents believes that conflict causes injuries to the member of the society. It is only 24% (96) of the respondents who opted to disagree with this idea. Again the figure 5.1 indicates that 6% (24) of the respondents did not know the appropriate answer hence they indicated that they do not know. The data in the table 5.1 was acquired after conducting FGD in one of the local market, like Bute where majority of the participants were traders.

The traders said that majority of the members of Degodia and Ajuran communities have injuries which occur during the conflict. The injuries have brought disability to some of the Ajurans and Degodians making them dependent to other members of the family. The dependency has made life difficult to the family since members have to work extra hard to provide for those who are disabled among them. The injuries bring suffering to the disabled person due to pain and psychological torture since they have to depend on other people in various ways. One of well-established trader in that particular market said the following about injuries;

It is saddening situation to see a healthy person becoming disabled because of reasons which could have been avoided. The conflict in Wajir North Sub-County has left many people with both major and minor injuries which has curtailed their contribution to the economic growth in this area. In some cases the injuries may cause permanent disability and later death. In case the deceased was the provider to his family this means the family will face difficulty to survive. The disability among the young people on the other hand, is affecting the progress of the economy of Wajir North Sub-County in a major way. This is because they are expected to provide the labor of which they are unable due to injuries. The injuries which occur after conflict have a lot of effects to the society in general and to the individual as it change their lives permanently. (Source: Field Data, December 2018)

A study conducted by Huho (2012) established that causes of injuries among the Degodians and Ajurans communities are conflicts. His conclusion agrees with the findings in the Figure 5.1. According to him injuries are more prevalent in some communities than others depending on how often it is involved in conflict. In Wajir North Sub-County members of the two communities which are involved in occasional conflict are Ajuran and Degodia communities. Most of the members of these communities have injuries of crude weapons where others are disabled as a result of conflict (Huho, 2012). Basing the argument on those findings one can conclude that conflict causes injuries to the people involved.

In another similar study conducted by Hassan (2012), seems to echo the findings of Huho (2012). These studies established that hospitals in Wajir North Sub-County are always full of people who are suffering from different injuries which occurred during the time of conflict. He also established that at any time when there is any form of conflict which involves

Degodians and Ajuran clans there is high number of injuries reported. The studies by Hassan (2012) confirm the data in the Figure 4.1.

#### **4.8.3 Displacement of People**

During the time of conflict, it is obvious that some vulnerable people will be displaced from their homes. In FGD conducted in one of the refugee camp in Wajir North Sub-County 56% (224) of the participants agreed that displacement of the people is one of the impacts of conflict while 1% (4) of the participants disagreed. During the same FGD 43% (172) of the participants stated that they do not know the answer. The refugees stated that displacement of people from their home has been occurring every time there is conflict among the Degodia and Ajuran clans. During the time of displacement women and the children become vulnerable since they face difficulty in defending themselves.

The director of the refugee camp who attended the FGD stated that;

Displacement of people has been occurring so often in Wajir North Sub-County especially when the Degodia and Ajuran communities are involved in inter-clan conflicts. When displacement occurs it is expected that majority of the people who come to the camps are the children, women, sick, and old people. This is because they are the most vulnerable members of the society and they face difficulty when it comes to defending themselves against the rival clan. Increase in conflict in Wajir North Sub-County has been making it difficult for the government and other stake holders to sustain the high number of internally displaced people in the refugee camp. Life in the camp is so difficult for some people and it is so common for the death to occur due to outbreak of diseases. Due to high rate at which conflict occurs in Wajir North Sub-County has made some people who were displaced to settle permanently in the camp. (Source: Field Data, December 2018)

The youths are used during the time of conflict and most of cases of deaths which occur during the time of war affect the youths. The Youths are killed during the time of conflict as

they fight in the battle field. The youth leaders of Peace Committees who have been the crusaders of peace in Wajir North Sub-County concurred with the statement made by director of refugee camp by stating that;

Displacement of the people in Wajir North Sub-County has been occurring often among the pastoralist communities especially Degodia and Ajuran clans. The Degodia and Ajuran communities displace each other so that they can occupy the land left behind by their rivals. The main objectives why Degodias and Ajurans displace each other in order for them to occupy the new land and use the new resources left behind by some of displaced people. This is why most of displacements occur during the time of drought since there is not enough pasture and the water for the animals (Source: Field Data December, 2018).

The study found out that displacement of the people is so common in Wajir North Sub-County. It is as a result of these findings Narshaney (2007) point out that there has never been a war without displacement of the people. This factor is also common among the Degodia and Ajuran clans in Wajir North Sub-County. The main reason as to why the Degodia and Ajuran clans are involved in conflict is as result of limited natural resources like pasture, water, employment and land in the area. Narshaney (2007) also stated that the communities in Wajir North Sub-County intentionally create conflict with an aim of displacing the other communities so that they can occupy their land and enjoy the resources available. According to him some of the conflict which occurs in Wajir North Sub-County and especially between Degodia and Ajuran clans is intentional an well-orchestrated.

#### **4.8.4 Loss/Destruction/Theft of property**

There are many reasons why some members of the communities destabilize peace in their area of residence. Similarly some members of Degodia and Ajuran clans have been destabilizing peace in Wajir North Sub-County with an aim of destroying the property of their enemies or stealing each other property. This statement was confirmed during interview

which involved different category of security officers and chiefs who work together to restore peace in Wajir North Sub-County. Among the four hundred respondents, 61% (244) of the respondents agreed that conflict which occurs in Wajir North Sub-County causes destruction of the properties and create a room where theft can be practiced conveniently. The rest of the respondents strongly agreed with this statement.

One of the chief coordinator of the peace enforcement in Wajir North Sub-County agreed that peace in the area has always been destabilized by some individuals who aim at benefiting in different ways. The coordinator said the following concerning theft in Wajir North Sub-

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The conflict in the area has been affected negatively by the individuals who are either in the government or are among the most influential people in the communities. Degodia and Ajuran clans are always at conflict with each other due to different factors. All those factors are structured in such a way that some people with the community will get a chance to steal the property from the rival communities. According to the cases reported to the police there is a lot of theft done when there is no peace in this particular area. Among the property stolen include livestock and some harvested pastures to feed animals. The influential people provide the youths with weapons which are used in destabilizing the peace in Wajir North Sub-County. The items stolen are later sold to the facilitators at a cheap price. This is one of the clear indications that the influential people are involved directly in creating inter-clan conflict in Wajir North Sub-County and their activities undermine the establishment of security. (Source: Field Data, December, 2018).

The respondents agreed that there is destruction of properties during the time of conflict. The response from coordinator was supported by one of the administration police officers who argued that;

There are some situations where the bandits from either Degodia or Ajuran attack each other with an aim of destroying the property. When there is conflict the community involved may shoot or slaughter the livestock or even kill the owners. In the process of conflict a lot of resources are destroyed. This is an indication that the bandits create commotion to get a chance to destroy the properties. Such case has brought pauperism among the residents, this make it difficult to survive in such area. Some families who were from a well to do background are now languishing in poverty. Conflict has affected the economic progress within Wajir North Sub-County in a major way. (Source: Field Data, December 2018)

During his research, Wachira (1997) concluded that theft has become a motivating factor to the people who are involved in conflict. The findings in his study suggested that conflict is created within Wajir North Sub-County to bring confusion among the residents and peace enforcement bodies. During this period of instability the Degodia and Ajuran clan steal from each other. This form of theft is conducted mostly when there is drought with an aim of replacing the animals which died due to famine. They normally refer to the process as “restocking of livestock.” This indicates that conflict leads to loss of properties among the communities involved.

#### **4.8.5 Rape/Defilement of Girls and Women**

Conflict is one of the factors which increase vulnerability of women and girls. This is because in most cases they are targeted by bandits who mostly rape them. However, this case is

uncommon in Wajir North Sub-County basing the argument on the response obtained during FGDs in one of the sub-location in the area. Among the respondents 23% (92) of them agreed that conflict in Wajir North Sub-County brings about Rape incidences of Girls and women however 43% (172) had a contrary opinion as they disagreed with this idea. The respondents who said they do not know the answers were 4% (16). Among those who were in FGD and thought that conflict increases rape cases in the area said that women are unable to protect themselves. During the time of conflict between Degodia and Ajuran clan some men take advantage of the women and young girls hence raping them.

Those who had contrary opinion said that cases of rape as a result of conflict are very minimal. They claimed that rape cases exist all the time not only during the time of conflict. They used this as the evidence that conflict is the cause of rape of women and girls. They also stated that when there is conflict women are taken to the refugee's camp or police station where they are offered adequate security. According to them women are not even allowed to do any role in battle field and the Degodia and Ajuran clans respect the women and the girls hence protecting them regardless of the community they come from. Among the ladies who participated in FGDs were the women who coordinate one of the organizations whose mandate is to empower women and address the challenges they face in their daily life. She criticized conflict by stating that;

Conflicts which occur regularly in Wajir North Sub-County among the Degodia and Ajuran has caused a lot of harm to female more than it does to males. This has left many women with different forms of sexually transmitted diseases HIV AIDs and unwanted pregnancies. Rape of women and the girls is a vice which is increasing within the Wajir North Sub-County communities and women in this region are no longer feeling safe when they are within this region. Records have shown that cases of rape increases in major way when there is conflict in the region. This proves that conflict create a conducive environment where the vices such as rape for the women and girls can be done effectively. (Source: Field Data December, 2018).

The argument of the representative of the women was strongly opposed by one of the elders who believe that cases of rape are decreasing in Wajir North Sub-County. The elder said that;

Women are no longer endangered during the time of conflict as it used to be. This is because the society is determined to protect them with all means. Most of the Degodia and Ajuran clans are Muslims which condemn violation of women rights. Rape cases in the region have been decreased because some of sharia laws are used to guide the conduct of the people as they interact in Wajir North Sub-County. This law is always applied to any person found guilty of committing crime during the time of conflict. (Source: Field Data, December 2018)

The research which was conducted by Zeleza (2008) has disputed findings from some of the villagers who have indicated that majority of the respondents disagreed that conflict causes rampant cases of rape to the women and girls. According to Zeleza (2008) during the time of conflict cases of rape are rampant since at such a time it is difficult to notice what is being done with the society because the attention of people are diverted toward the conflict. The

Degodia and Ajuran clan fighters could sometimes rape the women of their enemies as a form of revenge. The researchers found that rape is carried out with an intention to hurt the enemies but it mostly hurt the victim (Zezeza, 2008). Such reasons are what is making the researcher believes that rape is mostly done during the time of conflict.

#### **4.8.6 Suspicion between neighbors**

It is normal for the communities involved in war to keep on suspecting each other due to fear of unknown. This has been proved by the findings in the table 5.1 which indicates that 41% (164) of participants agreed that level of suspicion among the society increases during the time of conflict. A small number of about 19% (76) of the participants disagreed that there is suspicion among the Degodia and Ajuran clan while 9% (36) of the respondents did not have the appropriate answer for the question. It was during the FGD when the data above was confirmed when the majority of the villagers who participated in this FGD stated that suspicions within the rival communities exist. The villager similarly said that suspicion exist among the Degodias and the Ajurans because the two clans attack each other unexpectedly and unceremoniously. The two clans choose not to ignore the conducts of each other to prevent being caught off guard.

One of the pastoralists concurred with the data in Table 5.1 as he clearly stated that;

Suspicion between the neighboring society has been increasing between Degodia and Ajuran clans and it has caused many innocent people to suffer. Suspicion between these two clans has also been causing occasional conflict among them due to regular attacks. Areas where there is conflict co-existence among the different communities has become almost impossible since they see each other as common enemy. Degodians and Ajurans have been using the resources of each other clan by force leading to the beginning of inter-clan conflict among them. Most of the reasons as to why conflicts occur in the area are because of livestock raiding and killing of some members which occur often between Degodia and Ajuran clans. (Source: Field Data, December 2018).

The argument of the pastoralists concurred with the findings in the table 5.1 and was later supported by one of the respondent from a key informant interview who argued as follows:

*Mizozo zimekuwa zikitokea kila wakati haswa baina ya jamii za Degodia na Ajuran kwa sababu ya kushukiana. Jambo hili limechangia chuki kati ya jamii hizi mbili hivyo kupigana mara kwa mara haswa kunapotokea jambo ndogo ambalo laweza kusuluhishwa kwa mazungumzo. Vyombo vya usalama vimekuwa na muda mngumu kujaribu kusuluhuisha mizozo katika eneo hili. Uhusiana mbaya kati ya jamii ya Degodia na Ajuran umelemaza shuguli za kibiashara na ufanisi wa maendeleo mbali mbali ya kiserikali hivyo eneo hili limesalia nyuma katika ukuaji wa kiuchumi. Hali mbaya ya kiuchumi ambayo imesababishwa na vita baina ya jamii hizi mbili imefanya wakaaji wengi kuteseka wanapokosa huduma muhimu kama vile hospitali.* (Conflict has been occurring often especially between Degodia and Ajuran communities due to hatred among them. It has been difficult to maintain peace due to strained relationship between the communities involved. The conflict among the communities has affected economy in Wajir North Sub-County. (Source: Field Data December, 2018).

In this sense the study in the table 5.1 seems to agree with the argument of Kumssa, *et. al.*, (2009) who reported that ethnic mistrust affect the relationship of the people involved and

this make them treat each other with suspicion. Similar situation happens to between Degodians and Ajurans clans. Due to suspicion a slight provocation is enough to spark off unnecessary conflict even if the issue causing hatred could have been solved amicably through negotiation. Similar study conducted by Schilling, *et. al.* (2012) established that both Degodia and Ajuran clans have expressed negative feeling towards each other. Such feelings toward each other have negatively affected inter-communal relationship hence leading to adoption of myth and misconception among the communities involved. The myths and misconception affect other aspect of life such as inter- marriages and therefore the two clans have no chance to understand each other. Lack of understanding is what brings about ethnic mistrust. The prevailing level of suspicion in Wajir North Sub-County between Ajuran and Degodia clans has been brought about by the conflict in the area.

#### **4.8.7 Psychological Torture/Trauma**

The studies sought to establish that the extent at which Psychological Torture occurs among the members of Ajuran and Degodia clans. The results in figure 5.1 point out that 36% (144) out of 400 hundred respondents believe that one of the implications of conflict is psychological torture. However, 12% (48) had a contradictory idea where they disagreed that conflict could lead psychological torture among the people involved in conflict. Among the responses received, 6% (24) of the respondent did not know the answer. The data in the figure 5.1 clearly indicates that majority of the respondent believes conflict causes psychological trauma to the affected individuals. During interview the participants stated that conflict between Degodia and Ajuran clans has led to destruction of properties and loss of lives. It takes time for the people affected to accept their encounters during time of conflict or

sometimes they never accept it. This is because they are affected psychologically in a major way and it becomes difficult for them to adopt new form of life.

The data above was confirmed by the statement of one of the psychologist who participated in the interview where she said that;

People perceive situation in their lives in different way and so it happens during the time of conflict in any society. Conflicts have led to destruction of the property hence worsening the living condition of the member of the communities involved. In Wajir North Sub-County many people have been impoverished by the occasional inter-clan conflicts in the area between the Degodia and Ajuran. Many innocent people have been massacred by the rival community. The form of lives of the people who are affected in conflict changes in a major way and sometime it become difficult for them to adopt the new condition of life. The unexpected changes which occur in the lives of the victims may bring about psychological torture which may lead to other health challenges. The extent of psychological torture does not occur in the same way among different victims as it depends on the prevailing condition and extent of destructions. (Source: Field Data December, 2018)

The results on the figure 5.1 is in consistence with findings made by the Kenya Red Cross (2008) which postulated that cases of psychological related diseases are raising at alarming rate in Wajir North Sub-County. Additionally, the Kenya Red Cross (2008) established that those cases of psychological trauma are prevalent among the member of Degodia and Ajuran communities and the patient examined has had an encounter with conflict before. The report by the Kenya Red Cross (2008) is a clear indication that inter-clan conflict is one of the causes of psychological torture among the people involved. The report made by the Kenya Red Cross (2008) is supported with the finding made by Gurr (2000. In his research Gurr (2000) found that one of the major reason as to why many people are suffering from psychological torture is conflict. This shows that there must be psychological torture among

in among the victims of inter-clan conflicts within the Degodia and Ajuran clans of Wajir North Sub-county, Wajir County.

#### **4.8.8 Family Break-ups**

When conflict occurs in any place there may be family break ups although it occurs in rare occasion. In similar way, the figure 5.1 has indicated that 26% (104) of the respondents agreed that when there is conflict in Wajir North Sub-County there is family break ups. There was bigger number of respondents who disagreed that conflict leads to family break up, the number of those who disagreed was 40% (160). The question was not understood by a certain portion of respondent especially those from the communities which are not involved in the war. Those respondents who did not understand the question were 5% (20) and they responded that they do not know.

Those who believed that conflict brings the family breaks ups had various reasons which they used to support their views. In general they agreed that, during the time of conflict Wajir North Sub-County people run for safety in disorganized way since they are in hurry. Some may decide to go to the neighboring country or county and begin a new life there while their family members are in different area. Being in different geographical area and without any means of communication such people give up searching for their loved one and begin new relationship. In this way the initial family tie will have been broken. According to them such situation has been mostly occurring among the Degodia and Ajuran clans who some of them get displaced to either Ethiopia or Somalia leaving back their original family members at home due to negative conflicts impact which causes displacements, deaths, injuries among others.

Among those who disagreed that conflict brings about break ups was Imam. He supported the finding on the figure 5.1 which indicated that majority of the people disagreed that conflict is the cause of break ups. The Imam said the following;

Conflict has been occurring often in this region and mostly it involves Degodia and Ajuran similarly family break ups has increased unlike before. The religious leaders have tried to establish the reason why there are so many break ups in Wajir North Sub-County. We realized that break ups which occurs due to conflict are very minimal. The religious leaders and other stakeholders have been working together to minimize the impacts of conflict on the family by trying to reunite the family members who have been separated due to conflict. Again, due to occasional conflict Wajir North Sub-County among the Degodia and Ajuran clans the society in this region have designated region where they run for safety as a family and therefore reducing break ups of the family later on they re-unity again. (Source: Field Data December, 2018).

Among the scholars who tried to find the consequences of the conflict to residence of Wajir North Sub- County was Kothari (2004). He found out that clans in Wajir North Sub- County have adapted means of survival despite the regular conflicts. According to his findings conflicts do not cause family break ups since the family have their own way of tracing their way home or location of their partner after or during the time of conflict.

#### **4.8.9 Chapter Summary**

The Chapter discussed the demographic characteristics of the household heads; duration of stay of the household heads in the study area; incidences of conflicts; number of times of the conflicts and duration of the conflicts; areas prone to the conflicts; frequency of the conflicts and knowledge on the perpetrators of the conflicts; and the chapter summary. The results from the chapter indicated that multiple occurrences of inter-clan conflicts had been experienced. These conflicts had also reoccurred in the area despite the efforts to stop them. The study revealed that in the area livestock rustling, competition for the scarce resources, ethnic/inter-

clan mistrust and political incitements were the responsible for the recurrence of Inter-clan conflicts in the area. The study also established that revenge and retaliatory attacks were also common in the area by those who had been impacted negatively by the inter-clan conflicts. The major consequences of inter-clan conflicts are death, injuries, displacements, loss/distraction of property, rape/defilement of girls and women, suspicion between neighbours, psychological torture. Trauma and family breakups among others. The findings of the study also indicated that youths and livestock rustlers were the major perpetrators of inter-ethnic conflicts. Chapter Five which is the next chapter presents the findings and discussions on the socio-economic environment influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County.

The next chapter five will present result and discussions on objective two on socio-economic environment influencing inter-clan conflicts among the Somali Communities in Wajir North Sub-county of Wajir County, Kenya.

## **CHAPTER FIVE**

### **SOCIO-ECONOMIC ENVIRONMENT INFLUENCING INTER-CLAN OF CONFLICTS WITHIN THE SOMALI COMMUNITY IN WAJIR NORTH SUB- COUNTY, KENYA**

#### **5.1 Introduction**

This chapter presents results and discussions on the socio-economic challenges influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County which was the second objective of this study. The chapter discuss the; socio-economic causes/concerns of the conflicts, Government Handling of the Conflicts and Indigenous Mechanisms of Promoting Peace in Wajir North Sub-County, and the chapter summary.

#### **5.2 Socio -Economic Causes of Conflicts in Wajir North Sub-County**

The study sought to examine the socio-economic causes of conflicts in Wajir North Sub-County.

The result are indicated in Table 5.1

**Table 5. 1: Socio-Economic Causes of Conflicts in Wajir North Sub-County**

<b>Cause of Conflict</b>	<b>Rank order/ cummulative percentage</b>	<b>Strongly agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Don't Know</b>	<b>Total (N)</b>
<b>Competition of resources</b>	74% (1)	152(38%)	144 (36%)	76 (18%)	32 (8%)	(0%)	400(100%)
<b>Land and boundary issues</b>	73% (2)	140(35%)	152 (38%)	72 (18%)	32 (8%)	4 (1%)	400(100%)
<b>Bad cultural practices</b>	61% (3)	136(34%)	108 (27%)	84 (21%)	72 (18%)	(0%)	400(100%)
<b>Unemployment</b>	57% (4)	104 (26%)	124(31%)	84(21%)	56(14%)	32(8%)	400(100%)
<b>Political leadership/incitement</b>	55% (5)	108(27%)	112 (28%)	64 (16%)	60 (15%)	56 (14%)	400(100%)
<b>Ethnic /inter-clan mistrust</b>	45% (6)	96 (24%)	84 (21%)	104(26%)	76 (19%)	40 (10%)	400(100%)
<b>Poverty</b>	43% (7)	76 (19%)	96 (24%)	128(32%)	64 (16%)	36 (9%)	400(100%)
<b>Historical injustices</b>	40% (8)	76 (19%)	84 (21%)	100(25%)	108(27%)	32 (8%)	400(100%)
<b>Weak criminal justice system</b>	30% (9)	64 (16%)	56 (14%)	132(33%)	124(31%)	24 (6%)	400(100%)

### **5.2.1 Competition over resources**

The findings in the table postulate that 152 (38%) of the participants support that the conflict in Wajir North Sub-County among Ajurans and Degoidia is escalating due to the struggle of the resources among the members of those two clans. It also found that among the participants

76 (18%) of them did not think competition of the resources could cause conflict and therefore they disagreed. The issues of competition of the resources in Wajir North Sub-County are well-known phenomenon among the residences since none of them answered in the questionnaire that he does not know the answer.

In an FGDs interview with nyumba kumi leaders in Wajir North Sub-County stated that most of the criminal cases they often deal with are about theft. This indicates that people are struggling to obtain the minimal resources in the area by force. They also added that cases of Ajuran and Degodia communities invading other territories to graze their livestock are rampant in recent past. One of the leaders of Nyumba Kumi initiative reinstated the findings on the table by claiming that;

Resources are always limited especially considering the factors that there is a large number of animals in this area. Among the resources which the communities tend to compete against each other include pastures, land, water and food .All these resources are the means of survival for the residence of Wajir. During the time of drought the mentioned resources tend to decrease and during this time most of the animals die. Such situation increase the likelihood of some members of either Ajurans or Degodia to risk by trying to intrude the territory of each other with an intention of getting their resources by force. This form of conduct triggers the likelihood of conflict occurring among the two clans due to resources competition. Source FGD with village elders (Source: Field Data December, 2018).

The study clearly point out that the struggle of the resources is an aspect which need to be looked at from different perspectives. According to the study, the struggle of the resources tends to occur mostly during the time of drought when those resources are minimal. This point suggests that the struggle for the resources has become part of the tradition among Ajurans and Degodia communities since it occurs often. Schilling, Opiyo, & Scheffran (2012), found that the scarcity of the resources in Wajir North Sub-County trigger conflict

regularly. This is because the communities have to struggle to survive with only little resources available which confirms the theory of Social Conflict Theory developed by Karl Max (1818-1883).

### **5.2.2 Land and boundary issues**

Land and boundary issue was mentioned to be the major reason as to why conflict occurs often in Wajir North Sub-County. This statement was supported in enormous way as indicated in the table 4.1. 140 (35%) of the participants associated the conflict in Wajir North Sub-County to the land and boundary issue. They agreed that the Ajuran and Degodia conflict is based on the issue to do with land and boundaries. A contradictory statement was offered by 72 (18%) of the participants who disagreed with the statement that land and boundary issues is the cause of conflict in Wajir North Sub-County. The responses of 4 (1%) of the participants was that they do not know how conflict could have been caused by land and conflict issues.

In a FGD held in a village called War Dirsame the villagers stated that there is lot of land and boundary conflict in the area. The conflict occurs annually but the war may escalate during time of drought. When there is prolonged drought there is little water and pastures for the animals to eat. The villagers said that Ajuran and Degodia communities intrude into each other's territories especially when they are searching for the water and pastures for their animals. The chief who was in attendance for the FGD confirmed the result on the table as far as the boundaries and land issue is concerned.

Boundaries never existed before the establishment of colonial rule in Kenya. The colonial masters established the boundaries to divide the Kenyans with an intention of restricting their movement and creating the land for the white settlers. The fertile land in areas such as central province and some of part of rift valley were offered to the settlers to practice farming. The boundaries signified the ownership of the land by the individuals. After the independence the African communities inherited the land and still maintained the boundaries. In Wajir the land is mainly owned communally. The Ajuran and Degodia clans do not allow intrusion within their territories by any stranger. This fact indicates that Ajuran community will not allow a person from Degodia to intrude their territory; similarly Degodia will prohibit any intrusion of the Ajuran members. The conflict occurs when any person from the two communities defy this norms. The intrusion creates speculations and hence animosity and conflicts which hinder the efforts of establishing peace in Wajir. Source FGD with village Elders, (Source: Field Data December, 2018).

Paton (2000) established that land ownership is crucial among the Ajurans and the Degodians since it indicates how wealthy an individual is. The boundaries of the communities land are guarded by young men who ensure no intruder enters into their territory. In case where a member from another community is found grazing in another community's land the cattle may be confiscated by the owners of the land with support from his community. The person whose cattle have been confiscated may organize a group which will help him to get back his cattle by force. This scenario automatically spark conflict among the communities involved (Paton, 2000). Other researchers have also found that land among the Ajurans and Degodia community is vital for their survival for instance, Oyugi (2002) found that both Degodia and Ajurans invade territories of each other communities aiming at adjusting their boundaries. Such action brings about the conflict (Oyugi, 2002). The newly obtained land is used by the elders to settle the landless members of the community.

### **5.2.3 Bad cultural practices**

Most of the participant mentioned culture as one of the cause of conflict in Wajir North Sub-County. 136 (34%) of the participants agreed that bad culture has been the epicenter of the conflict among the Ajuran and Degodia. The respondents who stated otherwise were 84 (21%). This group of individual disagreed that bad culture causes conflict in Wajir North Sub-County in any way. None of the participants answered that do not know in the questionnaire. The religious leaders from different religions in Wajir North Sub-County felt that bad culture which has been inherited from previous generation has been the origin of conflict in Wajir North Sub-County. They stated that among the toxic cultures include cattle raiding. According to them cattle raiding has continued being the main cause of hatred among the Ajuran and Degodia clans. Commercialization of marriage institution has also been mentioned to be the cause of conflict. This is because the parents exploit young men as they pay for the dowry during marriage.

One of religious leaders was among the individual who participated in FGD had the following to say about bad culture practiced in Wajir North Sub-County;

Some of the cultures are stigmatizing the progress of Wajir North Sub-County since they cause the conflict among the member of the communities. The Degodia and Ajuran are always involved in cattle raiding among each other. This behavior has been generally accepted as the part of the culture. This form of the culture is bedeviling the progress of the two communities as they are always involved in war. Other factors witnessed in the modern society as far as the matter to do with marriage is concerned are expensive payment of dowry. The young members of the society are left without option apart from involving themselves in cattle raiding to get enough cattle to pay dowry. This is an indication of how culture has taken central part of the conflict which has been in Wajir North Sub-County. (Source: Field Data December, 2018).

In a research conducted by (United States High Commission for Refugees (UNHCR) (1997) found that most of the bad cultural practices has led to evacuation of the people from their homes. This made it necessary for establishment of refugee camps especially in Daadab and Dagahley in Garissa County. The Degodia and Ajurans are internally displaced persons within Wajir County, Wajir North Sub-County, Kenya and are housed in schools and hospitals where humanitarian assistance are given to them by NGOs. The organization also stressed that it has been difficult to settle the communities displaced especially the Degodia and the Ajuran in same locality due to hatred which exist among them. This fact point out that it is becoming expensive to settle the communities involved in war (UNHCR, 1997). In another research conducted by Mwakiru (2006) realized that Degodias and Ajurans are still practicing their cultures which tends to differ. The differences in the cultures of the two communities are one of the main reasons which are making it difficult for the two communities to co-exist peacefully.

#### **5.2.4 Unemployment**

According to the findings in Table 4.2, it is clear that unemployment is one of the main causes of conflict in Wajir North Sub-County. The respondents who agreed that unemployment is one of root causes of conflict in Wajir North Sub-County were 104 (26%) while 124(31%) of the respondents strongly agreed with this idea. There are some respondents who felt that conflict which occurs in Wajir North Sub-County has nothing to do with unemployment. Considering this factor, the number of those who disagreed were 84(21%) and a total of 56(14%) strongly disagreed. Among the total number of the respondents 32(8%) were undecided since they were not sure of how unemployment relate to the conflict in Wajir North Sub-County. The finding in the table 4.2 was conformed during the FGDs by the youths who are the most affected group by unemployment. The youths said during the time of interview that most of them have remained unemployed because they do not have money to bribe human resources managers so that they can be offered employment. Same of them said that they have the required skills and documents but it has been difficult for them to secure job. According to them, unemployment has made them susceptible to criminal activities such as

cattle raiding which become their means of survival. The youth leader on his part had the following to say;

In most cases conflict in Wajir North Sub-County occurs mostly between the Degodia and Ajuran communities as the members from both side struggles for few job opportunities. When one of the clan feels that their rival has been favored they may attack them due to bitterness. This conduct ends up sparking inter-clan conflict. For example, there has been an increase of the rate at which conflict is occurring in the area since the government begun to establish various projects in the area. This is because the clans tend to assume that members from another clan should not be given a chance to work in area where project has been established while the members of the local community remain unemployed. According to Degodia and Ajuran, the employment in an area should be offered only to the clan where it has been established. (Source: Field Data December, 2018).

A police who participated in FGDs had a different opinion from that of the youth leader. The police based his argument on the record they have been keeping concerning conflict in Wajir North Sub-County. Majority of the residents of Wajir North Sub-County are pastoralists and the only few of them depend on the employment as a means of survival. The Degodia and Ajuran communities have no time to focus on employment and instead they concentrates on taking care of their livestock. This implies that unemployment cannot be the root cause of conflict. The investors and the government have been employing people from other part of Kenya to work in projects which are being established in Wajir North Sub-County. The government and the investors decided to obtain the employees outside Wajir North Sub-County after realizing that Degodia and Ajuran clans are not willing to offer labor but conflict.

According to a study conducted by KAS (2011), unemployment is one of the most prevalent situations in Wajir North Sub-County. Due to this factor the youths have decided to involve themselves in some illegal activities as their means of survival (KAS 2011). The findings of

KAS (2011) was in consistence with that of Kaprom (2013) who noted that in cattle raiding elders have been playing a role of organising the youths as they prepare for cattle raiding mission among and Ajuran community (Kaprom, 2013). The Degodia and Ajuran communities have made cattle raiding an economic activity in the area and hence abandoned seeking employment.

### **5.2.5 Political Leadership/Incitement**

Political leaders have been trying to bring peace and stability in the Wajir North Sub County but in some cases it has been realized that they play role in castigating the conflict in the area. The table 4.1 which indicates the answer obtained through the questionnaire from Wajir North Sub-County residence indicates that 108 (27%) of the participants believes that politicians have been playing a key role in the conflict which has been taking place in Wajir North Sub-County. Additionally, 64 (16%) of the participants disagreed that political leadership has been the cause of conflicts and 56 (14%) claimed that they do not know the role of political leadership in the conflicts occurring in Wajir North Sub-County.

In FGD held at Danaba which included former political leaders and the residences, it was confirmed that, political leadership has been bedeviling the peace establishment in North Wajir Sub County. According to the information, the politicians have been politicizing the conflict between the Degodians' and the Ajurans to gain the political millage. This is because they want to be considered as the political heroes among their followers. This conduct has

made it impossible for different stakeholders to establish peace in the area. It was during this FGD when one of the area assistant chief stated the following;

It has been impossible to keep peace in the area because politics has been undermining the whole process. There are politicians who are gaining a lot of wealth through the instability in the area. One way through which they benefit is by selling basic commodities to the residents that have been displaced from their home and they are living in refugee camps. They see conflict as a booming business to them. In other circumstances during the time of campaign politician use the conflict between the Degodia and Ajurans to gain recognition as the peace crusader yet they have been castigating the violence in the area. (Source Field Data December, 2018)

According to Grosby (1994) and Horowitz, (1985) peace in North Wajir Sub County has become a benefit to the politicians while the society suffers. They have been claiming that they are protecting their communities by encouraging them to revenge in a situation where they have been attacked by another community. The Degodias and Ajrans have suffered a lot due to politics while animosity among them is escalating due to involvement of the politicians in the process.

#### **5.2.6 Ethnic and Inter-clan Mistrust**

The results on the Table 5.1 reveals that 96 (24%) of the respondents believes that ethnic mistrust is the main cause of conflict while 128 (32%) of the respondents had a contrary opinion. There were also some participants who did not know how ethnic mistrust has impacted the peaceful coexistence of Degodia and Ajuran communities. In addition, 40 (10%) of the participants claimed that they are not aware of any conflict which has ever occurred due to ethnic mistrust among the Degodia and Ajuran communities. The findings on the table supported with the statement made by one of the Degodia elder during the time of interview. The elder has been in forefront in addressing the issues curtailing peace among the Degodia and Ajuran communities.

The elders during CBO claimed that conflict between Degodia and Ajuran has existed for many decades and it may be difficult to bring it to the end not unless appropriate measures are used to approach it. Due to cattle rustling which is part of the culture of both communities has brought mistrust among them. The ethnic mistrust causes each community to conduct cattle raiding against each other since the two communities cannot trust each other. The mistrust has also increased the level of suspicion within each Somali communities. This postulate that when for instance when a person from Ajuran community is seen in the area dominated by Degodia community he might be considered to be a spy. This form of mistrust will cause the Degodia community to attack the innocent member of Ajuran. On the other hand the Ajuran community may respond to the conduct of Degodia by attacking them.

During an interview by CBO official, one of the former MCA stated that;

Ethnic mistrust has no much impact on the occurrences of the conflict in Wajir. The causes of conflict in Wajir are wide and can be looked at from different perspectives. The trust among the community is indicated by the action of some elders from both communities who are working together to unite the Ajurans and Degodias. They trust each other and believe that each individual will play his part of uniting the community members. The trade activities which are conducted between Degodia and Ajuran communities by some members are indication that trust exist among them. (Source: Field Data December, 2018)

The findings made during the interview by CBO agreed with the assertions made by Weirsma (1985). He noted that there are a lot of daily activities which are harmoniously conducted among the Ajuran and Degodia communities. This fact indicates that conflict which occurs regularly is as results of questionable conducts of few individual members who castigate the war among them Degodia and Ajuran clans in Wajir North Sub-County. One of such conducts includes cattle rustling which has been mentioned to be part of the culture of the communities

residing in Wajir North Sub-County (Weirisma, 1985). According to Walter (2002), the conflict between the Degodia and Ajuran existed before establishment of colonial rule in Kenya. This culture of war have been internalized and made component of their daily lives and therefore the issue of ethnic mistrust does not exist Walter (2002). This mistrusts are caused by the underlying issues of land, pasture, water, boundary issues which have not been resolved.

### **5.2.7 Poverty**

The data on the table 4.1 indicates that 76 (19%) of the respondents believe that conflict is caused by poverty, 128 (32%) respondents disagreed while 36 (9%) of the respondents did not know the response to the question. Considering the fact that the conflict in Wajir North Sub-County mainly occur between two communities, study established that poverty causes conflict in rare cases. During the FGD which was conducted in Wajir North Sub-County Social Hall villagers said that most of the members of Degodia and Ajuran communities are wealthy as indicated by the number of livestock most of them own. The epitome of conflict has been inadequate natural resources such as pasture for the animals, water, land and greedy among the villagers. During the same FGD, one of the investors confirmed the data indicated on the table 4.1. As he had the following to say about poverty;

Poverty causes conflict in most cases. The two communities have cultural attachment to the livestock of which determine the economic status of an individual. The poor individual within Degodia and Ajuran communities are involved in cattle raiding from other individuals who are considered to be wealthy. The cattle raiding are done mostly by poor members of the society as they want to be considered to be rich by gaining huge number of livestock. The elders in those communities are the epitome of the conflict caused by poverty since they are involved directly in organizing cattle raiding. They advise the youths on how to do it successfully. Cattle raiding activities are considered to be the most effective and easy ways of becoming wealthy hence making it hereditary from generation to generation. When Degodias for example raid the cattle from Ajuran the Ajuran must respond to it. This creates commotion hence making it difficult for the government to restore peace in the area. (Source: Field Data December, 2018).

The statement of the investor supported with the studies of Mutai (2000) who argues that poverty is the cause of conflict in Wajir North Sub-County. It was also noted that poverty has been brought about by the cultural practices of the Somali community in Wajir North Sub-County and the occasional conflict in the area which affect economic activities (Mutai, 2000). The studies of Walker and Omar (2002) was contradictory to that of Mutai (2000), they found that economic status which determine the level of poverty is the driving force behind every conflict which tend to occur in Wajir North Sub-County (Walker and Omar, 2002). The disputing findings indicate that the Somalia communities hold different opinion about the cause of conflict since most of them did not agree that conflict occurs as a result of poverty.

### **5.2.8 Historical injustices**

Among the four hundred participant 76 (19%) of them agreed that historical injustice causes conflict among the Ajuran and Degodia in Wajir North Sub-County. 100 (25%) of the participants opted to disagree that the historical injustice is the cause of conflict. 32 (8%) stated that they do not know the answer. This data indicates that majority of the participant disagree that historical injustice is the cause of conflict among the Ajuran and Degodia clans. These findings were confirmed during FGD conducted at Quadama which involved the elders from Ajuran and Degodia communities. Most of the elders agreed that there are no historic injustices which exist among the two clans. The elders also claimed that the conflict between the two clans is caused by limited natural resources. According to them the natural resources have become minimal due to climate changes and increase in the number of livestock in Wajir North Sub-County.

One chairman of the elders in Wajir North Sub-County confirmed the following;

The historic injustices have nothing to do with conflict between Ajuran and Degodia. The conflict between the communities can be traced back to the days of migration of different communities to Kenya. Conflict in North Wajir Sub County is hereditary aspect since it has been passed through different generation. There is no community which can claim that it is involved in conflict due to historical injustice because both Degodia and Ajuran have been suffering equally due to the conflict in the area. This indicates that the issue of historic injustice does not exist among the Ajurans and Degodia. (Source: Field Data December, 2018)

Different intellectuals have aired their views concerning the conflict among Degodias and Ajurans. One of such intellectuals includes Bowman Personal Statement (2010) who claimed that conflict in Wajir North Sub- County can be traced from the time of migration. They also confirmed that both clans have attacked each other equally. According to their statement, conflict in Wajir North Sub-County has been worsened by the fact that weapons are made readily available to the residence which intensifies the conflict. The statement seems to be in line with what was stated by the elders during the FGD.

### **5.2.9 Weak criminal justice system**

Looking keenly at the table 4.1, it is clearly indicated that 64 (16%) of the participants agreed that weak criminal justice is the cause of conflict in Wajir North Sub-County. Their argument was opposed by 132 (33%) of the participants who disagreed that weak criminal justice is the cause of conflict in Wajir North Sub-County. Most of the participants disagree with the idea that weak criminal justice is causes inter-clan conflicts. Again most of the residence in Wajir North Sub-County may not be aware of criminal justice because 24 (6%) of the participants claimed they do not know the answer. The response from head master in one of the local primary school seems to conquer with the finding on the table. The head master categorically stated that:

The level of criminal cases is rampant in Wajir North Sub-County due to weak Kenyan criminal justice system. The members of Ajuran and Degodia clans have identified the weakness in this system and therefore are aware that nothing will be done to them even if they create commotion among them. The weakness in criminal justice system has created the urge of the Degodia and Ajuran members to revenge any injustice done to them. For instance in a case where there has been a cattle raiding or intrusion of territory for pasture or water in one of the two communities the members will prefer to revenge instead of reporting the issue to the police. The community will prefer taking action because they tend to believe that there will be no justice since justice delayed is justice denied. (Source: Field Data December, 2018).

The claim by the principle was strongly opposed by the head of security in Wajir North Sub-County. The officer said that they have established mechanism which ensures that once the inter-clan conflict erupt ,culprits are brought to book and arraigned before the court of law. Another mechanism is identifying stolen livestock by putting different tags among the Ajuran and Degodia livestock for easy identification. The police use this as evidence in the court once they recover stolen cattle to ensure there is justice and the cattle are returned to the owners. The officer also stated that they have been encouraging the members from each community to remain vigilant and ensure none of their member has been involved in stock theft so that frequent inter-conflicts are avoided.

#### **5.3.0 Availability of Peace Initiatives in the Wajir North Sub-County, Kenya**

The study sought to establish the availability of peace initiatives in Wajir North Sub-County. Respondents were asked to indicate if they were aware of about any peace initiatives in the study area. The results are given in Figure 5.2.

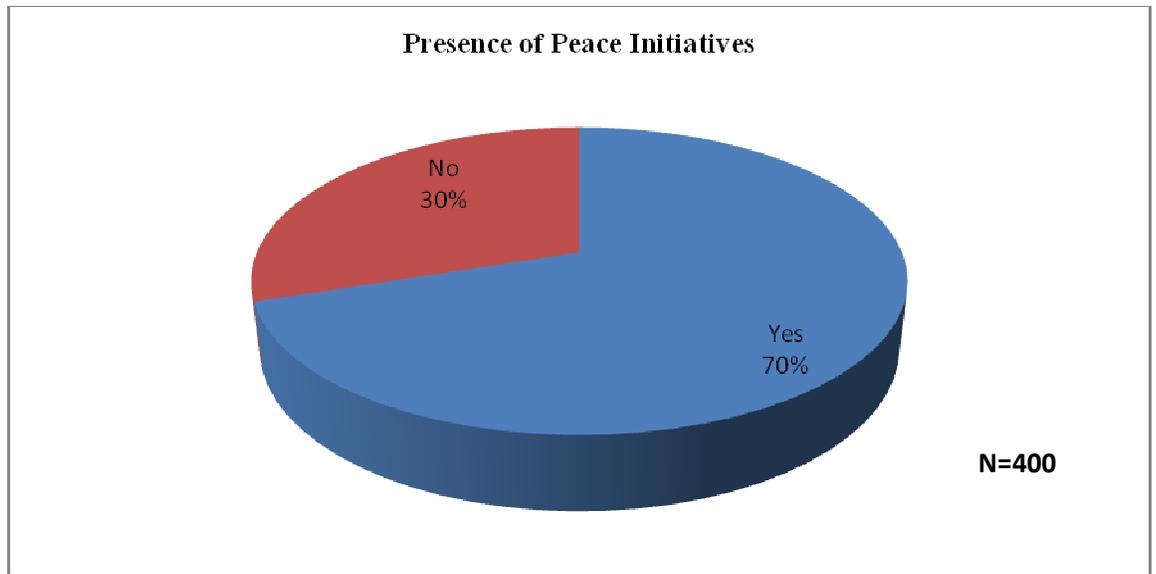


Figure 5. 1: Presence of peace Initiatives in Wajir North Sub-County, Kenya

**Source: Field Data (2018)**

The results indicated that out of the 400 respondents, 280(70%) indicate that they know there were peace initiatives in the study area while 120(30%) indicated that there were no peace initiatives in the area. The respondents further indicated that the peace initiatives that were available in the area included sporting activities that were organized by various Civil Society Organizations to unite the communities; they also indicated inter-community dialogue meetings that were organized by the faith based organizations and through public *barazas* that were held at the chief’s camps. The respondents also mentioned Peace Caravans that were often common in the area especially during election periods and which were targeting the youths to maintain peace in the area.

During FGDs with Youth Leaders, the respondents also mentioned the use of social media platforms such as Facebook and WhatsApp to reach out to youths in the area to maintain peace. The Wajir Youth for Peace is one of the major platforms for peace that was mentioned as having a Facebook page that has been used to preach peace and unity in the study area. The

respondents also mentioned that the District Peace Committee (DPCs) as a way that has been used to reach out to members of different communities and ensure that there is peace in the study area.

The findings were supported by findings from key informant interviews where the respondents mentioned several peace initiatives that they knew were present in the area of study. Sub-county Administrative Chiefs stated that they held *barazas* every week in their offices to talk to the local communities about the importance of living peacefully with their neighbors. The deputy county commissioner from Wajir North Sub-County stated that he often attended peace meetings organized by local administration in the study area as well as those organized by the National Cohesion and Integration commission to bring and maintain peace among members of all communities from the area.

The NGOs including Red Cross and World Vision all stated that they supported various peace initiatives in the area. These two NGOs provided humanitarian support to people displaced by the conflict and also supported activities that were aimed at restoration of peace in the study area through workshops, dialogues and conferences. CBOs like Wajir Youth for Peace, Somali Elders Development Group and Pastoralists Peace Bunge as well as Faith Based Organizations including Muslims Peace Initiative and Council of Churches of Kenya (NCCCK) indicated that they were involved in activities that were aimed at fostering peace in the study area. The findings from FGDs also indicated that there were several peace initiatives in the study area. Participants in all the FGDs agreed that activities including sports, peace caravans and meetings, public *barazas* had been used to encourage peaceful coexistence among members of various communities in the study area.

### **5.3.1 Peace initiatives by Government and the Civil Society in Wajir North Sub-County**

The peace initiatives in Wajir North Sub-County were categorized in terms of peace initiatives by state actors and initiatives by non-state actors. Peace initiatives by state actors included activities by various government officials and agencies in the study area to foster peace. These state actors included the police service, local administration, Political leaders (MCAs) and Deputy county commissioner. Non State actors included NGOs such as Red Cross and World Vision, CBOs including Wajir Youth Forum, Wajir Elders Development Group and Pastoralists Peace Forum, National Council of Churches of Kenya (NCCK), and Muslim Associations.

### **5.3.2 Approaches used by Government/State actors to Prevent Conflicts in Wajir North Sub-County**

During the study, respondents were asked to indicate initiatives used by the government in dealing with the conflict in the study area that fostered peace. The results were as indicated in Table 5.2.

**Figure 5. 2: Existing Peace Initiatives by Government/State Actors in Wajir North Sub-County.**

<b>Initiative</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Rank order/level of Effectiveness</b>
Police/security personnel	216	54%	<b>1</b>
Community Policing	80	20%	2
Use of local administrators	72	18%	3
Use of Judiciary/Courts	32	8%	4
<b>Total</b>	<b>400</b>	<b>100%</b>	<b>4</b>

**Source: Field Data (2018)**

The results from 400 respondents indicated that the approaches used included community policing 80 (20%), use of local administration 72 (18%), use of security personnel/police 216 (54%) and use of judiciary/courts 32 (8%).

### **5.3.3 Community Policing**

Community policing which was supported by 80 (20%), of the respondents (Table 5.2) in this study included various efforts by the police to work with local communities from Wajir North Sub-County to ensure durable peace in the study area. Interviews from both Administration police and regular police units theft police unit indicated that they had been involved in working with members of the community through village elders to get members of the public to report suspected livestock rustlers and suspicious activities in the community that could

compromise peace in the area so that the police would easily take action within the required time. The police however indicated that they did not get the kind of cooperation they had expected from members of the community, which explains why majority of the respondents did not favour community policing as a peace initiative by the government.

#### **5.3.4 Local Administration**

The local administration 72 (18%) as supported by the respondents (Table 5.2) through the offices of Chiefs, Deputy county commissioner and local political leaders (MCAs) frequently intervene in disputes as mediators. They have played a pivotal role in addressing inter-clan conflicts through enhancement of security and facilitation of the operation of government peace initiatives.

Interviews with the government officials established their roles to include coordination with various peace building initiatives, for instance, the District peace committees chaired by the Deputy County Commissioners in which they meet once on weekly; enforcement of peace agreements; resettlement and livelihood reconstruction of the affected communities. In addition, they facilitate forms of engagement between marginalized communities/groups and the government which has enhanced government's responsiveness to these communities as well as strengthened local peace building capacities.

The study further revealed that the administrators are trained on various conflict resolution skills, risk reduction strategies, resource mobilization and utilization, administration and security roles through seminars and workshops majorly organized by the government. The local administration disseminates such skills to their community members through public *barazas*. They also play a major role in training the security personnel on the basics of dispute resolution through meetings held at least once a month in their various works stations.

### **5.3.5 Security Personnel/ Police**

Security personnel as supported by 216 (54%) of respondents (Table 5.2) in this study included the National police service with officers drawn mainly from the Administration police and the regular police units. Police posts have been set up in areas perceived to be vulnerable to conflicts especially along the borders in conflict. The police officers are mandated to respond to local crime and disputes, for instance livestock rustling and land disputes within the area. An interview by the regular police officers revealed that they are specifically mandated to prevent incidences of livestock rustling in the area by patrolling borders and ensuring that people do not move with livestock across the common borders and in the event that this happens the officers should help with tracing and recovery of stolen livestock and facilitate safe return to the owners as well as apprehending those behind these crimes.

The study further revealed that the regular police officers were mostly deployed in places where there were rampant cases of livestock theft and erupting inter-clan conflict especially along the borders to make sure that they execute their mandate effectively. The Administration police officers often provided reinforcement to the regular police officers during incidences of livestock rustling and also helped in sealing off the border areas in the event that there was tension between the clans to prevent either clan from attacking the other.

### **5.3.6 Judiciary /Courts**

The courts are key to conflict management in the area as supported by 32 (8 %) of the respondents in Table 5.2. The Judiciary is the official state body to deal with disputes as indicated by the laws of Kenya and the constitution of Kenya (2010). The courts work closely

with the police to ensure that people who have been involved in perpetrating conflicts are punished according to the law. The courts have also been key in solving land disputes in the area by delivering justice to aggrieved parties under the law. Courts by their very nature are highly formal. Conflict perpetrators arrested are sometimes taken to the court as noted from the interviews with the security personnel officials. One respondent pointed out during the FGDs that;

On several occasions the police do not take conflict perpetrators especially livestock rustlers to court; they are always arrested and then set free after a few days thereby making them have the courage to continue propagating violence. The police appear to be collaborating with these livestock rustlers (FGDs with village Elders. (Source: Field Data December, 2018).

Responses from FGDs also indicated less preference to the court which was viewed as costly and time consuming blaming corruption and ineffectiveness in the official law; Participants in the FGDs noted that inter-clan conflict incidences reported to the police hardly ever reached the courts. Additionally the costs of travelling and the costs of filing a case at court was viewed by the respondents as high in comparison to the income levels of the people, making it almost impossible for many to seek redress before a court for their grievances.

### **5.3.7 Chapter Summary**

This chapter has discussed the results of the second objective which was to examine the socio-economic environment influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County. The results indicated that the main consequences of the conflicts in the study area were deaths, injuries, destruction of property, displacements, psychological torture and family breakups. The main concerns/challenges that cause recurrence of the conflict are poverty, unemployment, ethnic mistrust and land and boundaries issues. Majority

of the respondents agreed that there were existing peace initiatives in the area. They are arranged in rank order from the most effective peace initiative to the least effective peace initiative although all of them are effective in away or another. The affectability is informed by variation in their percentages and frequencies. However, they were not very effective and that is why the conflicts keep on recurring. The next chapter six examines the strategies and measures for controlling the inter-clan conflict in Wajir North sub-county, Kenya.

## CHAPTER SIX

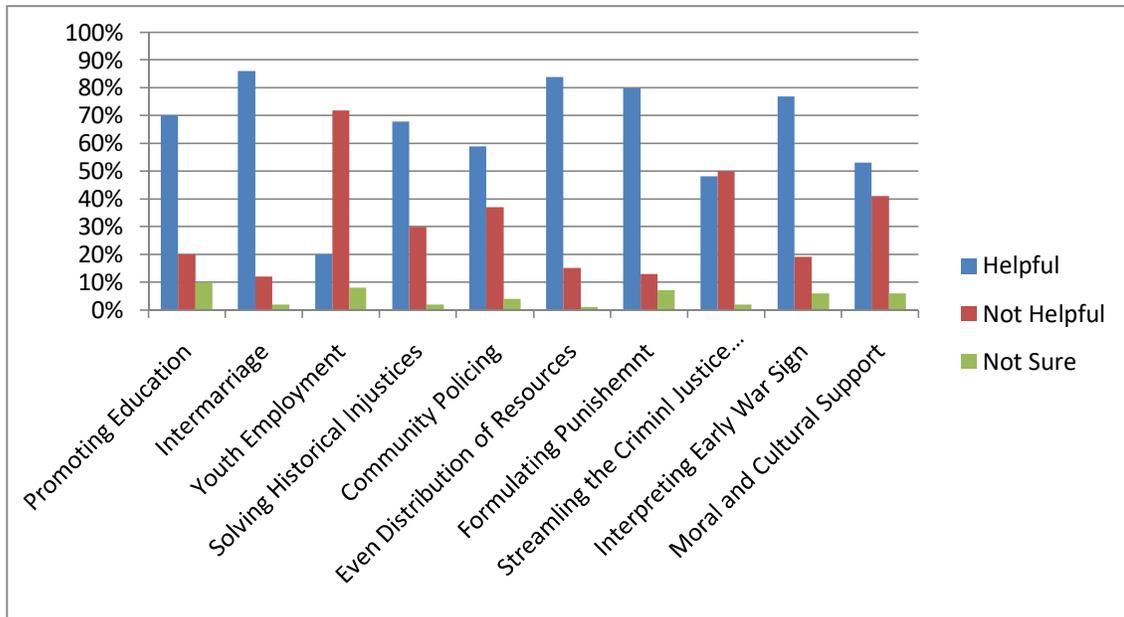
### EXAMINATION OF OBSTACLES TOWARDS MANAGING OF INTER-CLAN CONFLICTS WITHIN THE SOMALI COMMUNITY OF WAJIR NORTH SUB-COUNTY, KENYA.

#### 6.1 Introduction

This chapter presents findings and discussions, the strategies and measures for controlling the inter-clan conflict in Wajir North sub-county.

#### 6.2 Strategies of Solving Inter-clan Conflicts in Wajir North Sub-County

The study sought to find out establish the experience of the respondents on the strategies that can foster peace in the study area. The respondents were asked to state their opinion of the possibility of the strategies-promoting education; intermarriages between the clans; solving historical injustices; youth employment; Community Policing; even distribution disbursement of scare resources; formulating regulating penalties/ punishment to discourage conflict perpetrators; interpreting Early Warning Signs (EWS); boosting moral/values cultural support; and overhauling/streamlining/strengthening CJS in promoting peace in the region or among the warring clans. The results are as shown in Figure 6.1.



**Figure 6. 1: Opinion of Usefulness of Peace Promoting Strategies in control of inter-clan conflicts in Wajir North Sub-County, Kenya**

**Source: Field Data 2018**

The results in Figure 6.1 show that, 80% (320) of respondents said they did not think youth employment will alleviate the conflict, 72% (288) said they thought youth employment would help in preventing wars or fostering peace, while 8% (32) were not sure. 68% (272) of the respondents thought solving historical injustices, prevalent between the two clans would help in propagating peace between them. 30% (120) said they did not think solving historical injustices would be helpful while 2% (8) did not have an inclining opinion on the issue. Further, 59% (236) said that they thought community policing would be helpful, 37% (148) thought it would not be helpful while 4% (16) said they did not know or were not sure.

Additionally, 80% (320) of the respondents said they thought formulating ways of punishing offenders would be helpful to bring peace, 13% (52) thought it would not be helpful while 7% (28) were not sure. 48% (192) respondents said streamlining the criminal justice system would be helpful, 50% (200) said it would not be helpful while 2% (8) were not sure. 77%

(308) said interpreting early warning signs would help avoid war 19% (76) said it would not be helpful, while 4% (116) were not sure. Lastly, 53% (212) respondents said boosting moral value and cultural support would be helpful to foster peace, 41% (164) said it would not be helpful while 6% (24) did not know or were not sure.

From these results it is apparent that the respondents understood the peace strategies, either prior the study or through the description offered by the researcher. The percentage that was not sure of their opinion on any series of data was negligible in most cases, and with minimal effect in the rest. Since all the strategies were considered by some percentage, the majority of the respondents, apart from youth employment and streamlining CJS, as helpful, all the strategies were studied for perceived effectiveness among the respondents and were as explained in the following sub-topics below.

### **6.2.1 Promoting Education**

The results show that 70% (280) of the respondents thought promoting education would be helpful, 20% (80) thought it would not be helpful, while 10% (40) could not tell whether promoting education would be helpful or not in peace propagation among the clans. The questionnaire contained a closed-ended question, asking whether the respondent thought promoting education in these communities would help foster peace. There were three answers, helpful, not helpful and not sure. The question was responded to by 400 (100%) of the respondents, with the aid of explanation of what the questions meant by the research. Based on these results, it is apparent that these clans are not interested about education and they do not entirely think it to be that helpful. However, a large number thinks education would be helpful in some way. One of the respondents, between 30-40 years said:

Promoting education would help foster peace, if conflict resolution would be incorporated in the curriculum for these communities. I understand that schools in Kenya do not offer such provisions in primary and secondary school curriculum, but, teaching the normal education curriculum will not help in this case. If we really want to get a solution to inter-clan wars, then we should promote education that addresses the inter-clan conflicts, offering alternative ways of dealing with the problems to the children from primary school days. That way, they will grow up knowing war is not always the solution to scarcity of resources water and boundary issues. (Source: Field Data December, 2018)

Several respondents aired their disagreement for education as peace strategy. During the FGDs, one village elder argued that:

Promoting education in this region will not yield peace. Actually, forcing young people from these clans to share educational facilities will only be providing platforms for further friction. We are nomads, and we cannot give up our lifestyle to allow permanent schools. So every now and then, schooling individuals will be forced to interact with different ones, with whom they have not established a compromise. Besides, those who fight are not only the illiterate; even those that have gone to school engage in these fights. (Source: Field Data December, 2018)

An interview with NGOs in the area revealed that, while promoting education could be a good start, it would prove almost impossible with these communities because of their nomadic lifestyles. A Red Cross personnel working among these clans, who was interviewed under the condition of anonymity, said:

Trying to promote education among the Degodia and Ajuran clans would prove more difficult to implement than conceivable. These individuals do not stay in one area long enough for educational facilities to be established. Besides, they do not move as a block, but as families such that gathering an enough crowd for educational purposes would be difficult. They do not put much importance to education so they will not go out of their way for it. But I believe promotion of education would go a long way in fostering peace among them, if it could be implemented. (Source: Field Data December, 2018)

These results resonate with UNESCO (2017) argument about education in promoting tolerance. UNESCO argues that educating people to tolerate each other is a step towards learning to live together at the face of diversity. It also agrees with Charles Mwaniki (2017) observation that “relevant and conflict sensitive, education can help promote peace and provide safe environments,” (Mwaniki, 2017).

### **6.2.2 Community Policing**

The results in Figure 6.1 indicates that, 59% (236) said that they thought community policing would be helpful, 37% (148) thought it would not be helpful while 4% (16) said they did not know or were not sure. In this case, majority of the respondents believe that community policing would be helpful.

Interviews by police officers from both Administration police and regular police units indicated that they had been involved in working with members of the community through village elders to get members of the public to report suspected livestock rustlers, conflict perpetrators and suspicious activities in the community that could compromise peace in the area so that the police would easily take action within the required time. The police however indicated that they did not get the kind of cooperation they had expected from members of the

community, which explains why some of the respondents did not favor much community policing as a peace initiative by the government.

### **6.2.3 Even Distribution and Disbursement of Scarce Resources**

According to the results in Figure 6.1, an overwhelming (336) % thought even distribution of scarce resources would be helpful to foster peace, 15% (60) felt it would not while 1% (4) were not sure. The questionnaire close-ended question asked if the respondents thought even distribution of resources would help alleviate conflict, with helpful, not helpful and not sure responses. The researcher also conducted one-on-one interview with willing respondents asking their rationale/ logic for their response. During FGDs with youth leaders, one respondent, a young man in his late teens said:

If resources were evenly distributed, they would allow us to keep away from each other, and without unnecessary interaction, there will be no collisions. When we are forced to take our animals to one watering hole, which is several kilometers away, and catering for hundreds of households, and their thousands of animals, collisions are bound to happen. Everyone wants to water their animals and nobody has the patience to wait in the queue or form any systematic watering schedule. People have walked for days to get there, so, they want to do so fast. If these holes could be available every two kilometers, they would eliminate the unnecessary gathering where some of the tension begins or builds up.(Source: Field Data December, 2018)

Although the majority felt that even distribution of scarce resources that bring the conflict together and battling heads would help bring peace, the counter opinion cannot be overlooked. One lady respondent who is a youth leader in the ages 20-30 years from the Ajuran clan said:

The wars are not strictly about resources anymore. Maybe there is a time they were, but now, not strictly. So with even distribution of resources, the conflict instigators will only look for new loopholes in society to use to propagate war. And the rest of the clans' members will go along with the new reasons for conflict without even giving them second thoughts. (Source: Field Data December, 2018)

Also, an interview with local business establishment highlighted the role of scarce resources in the conflict between the warring clans. The lack of grazing pastures and water for the animals and household consumption, were frequently named as the major immediate causes of tension that lead to conflict. An interview with a Red Cross personnel reveal the same concern, the individual stating that, if there were a way to disburse these resources fairly, it would a step in the journey of peace between the two. He said:

I understand the distribution of natural resources is just that, natural, but if there is a way the county or national government or even the leaders and politicians in this area could better their distribution, then the tension would lessen to a great extent. It is true resources are not the only causative for the tensions, so it would be naïve to think fair disbursement would alleviate the conflict, because, those benefiting from the conflict will always get new reasons, but for the common Degodia or Ajuran individuals, they would have fewer reasons to go for each other's' throats. (Source: Field Data December, 2018)

These results agree with United States Institute of Peace (USIP) argument that “successful management of natural resources that have contributed to peace include establishment of standards and agreements and efforts at cooperation, co-management, and conservation,” (USIP, 2007). Therefore, it would be appropriate to seek ways of evening the availability and access to these resources, to provide respite for these clans in their day-to-day lives.

#### 6.2.4 Formulating/ Regulating penalties/ Punishment to discourage conflict perpetrators

The respondents were asked to indicate whether formulating regulating penalties or punishment to discourage conflict penetrators would be an effective strategy of dealing with the conflicts in Wajir North Sub-County. The Results are indicated in Figure 6.2.

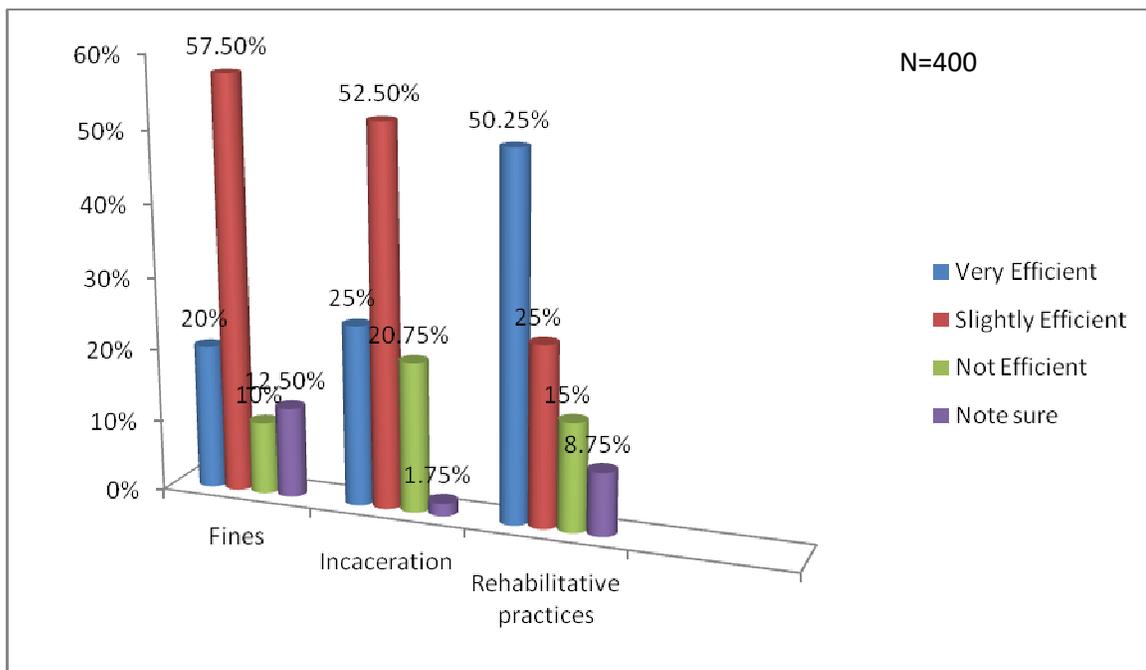


Figure 6. 2: Punishments and Penalties

Source: Field Data 2018

According to the results in Figure 6.2, some 20% (80) indicated that fines would be very efficient, 57.5% (230) felt that they would be slightly efficient while 10% (40) believed that they would not be efficient. As indicated in Figure 6.2, majority of the people (57.5% (230) indicated that the fine will be slightly effective. Most of the residents in Wajir North Sub-County think that fines will be slightly effective in resolving the disputes. Everyone who is found guilty of perpetrating conflicts should be fined so that it serves as a warning to the rest

of the people. People will fear perpetrating crimes as they do not want to be fined. It is costly to give away your goat or some amount of money for something that could be avoided if people embrace peace. Nonetheless, the respondents only felt that this strategy was only slightly efficient.

During FGDs with the village elders, they did not support the idea of fines. Majority of the village elders argued that in most cases, fines are given in terms of money or livestock. Village elders argued that it would be a dangerous to implement such a policy because those who will not get the fine will be forced to steal. They will plan on how to get the fine so that they do not incur additional fines. Thus, this strategy cannot be effectively used to reduce the conflicts in Wajir North Sub-County. Rather it would contribute towards more conflicts.

A similar perception was noted during interviews with business entities. Business owners argued that it would do more harm than good to introduce fines because the members of the community who will not be in a place to give fines will be forced by the situation to run into crime so that they can get the fine. One of the business owners interviewed said that:

The fines will worsen the situation. People will come into our businesses to steal so that they can pay the fines. Therefore, the conflicts will increase instead of decreasing. There is by no means a person will agree to get another fine on top of the initial fine just because they are unable to pay the first fine. (Source: Field Data December, 2018)

When it comes to incarceration, 25% (100) of the respondents pointed out that it would be an effective strategy of discouraging conflict perpetrators. On the same note 52.7% (211) pointed

out that it would be slightly efficient. Cumulatively, 77.7% (301) support this ideology as they believe in its efficacy. This shows that the people are in support of imprisonment.

During the FGDs, youth leaders in peace committees pointed out that incarceration can help so much because most of the people do not like going to prison. If the perpetrators are arrested and taken to court, they will fear repeating the same mistake as they do not want to go back to the prison.

Similarly, the village elders agreed that incarceration can be an effective strategy. Since time immemorial, people fear incarceration as the conditions in the prison are not attractive. The prisons are congested, have no toilets, and no enough food for the inmates. In this case, most of the people do not want to imagine that they can be part of the prisoners. In this case, therefore, the elders believe that people will avoid perpetrating conflicts if those found guilty are incarcerated. However, some of the police officers interviewed contradicted with this opinion. Despite that they are part of the system; they feel that the perpetrators are more engaged in conflicts after they are released from the prison.

According to Butorac, Gracin and Stanic (2017), 27% (108) of the prisoners who go back to crime do so because they are not accepted into the society. The society is usually not prepared to take the ex-prisoners as its members. They are rejected by family members. The entire society treats them as if they are outcasts. They are seen as suspects even before they commit any other crime. As a way of self-satisfaction, they go back to crime to satisfy themselves. Further, the studies proved that the prisoners do not have skills to help them cope with life after imprisonment. In the prison, the prisoners are not given adequate education and technical

skills that they can use to start a business. Thus, they must join criminal gangs to meet their daily needs.

The results of the study show that the main cause of Recidivism is the excessive use of force in the criminal justice system. In a study conducted by Bonta, Blais & Wilson, (2014), 64% (256) of the prisoners who had been imprisoned the second time argued that they joined crime after completing their jail terms because they were not fearing the law enforcers. The police had tortured them enough to the extent that they were immune to punishment. They argued that they had been tortured since the time they were arrested, even before they were pronounced guilty. They had become used to the lethal punishment and law. In this case, they feared nothing in the world. They were ready to face the cruel law enforcers as many times as possible.

The results of the study reveal that there is increased use of excessive force in the criminal justice systems that create an ethical issue. Is the use of excess force in the criminal justice system helping the inmates to reform or to harden? The law allows police officers to use as much force as possible to tune the inmates to the right tune (Butorac, Gracin, & Stanic, 2017). In most cases, criminals who are in jail because of serious crimes such as robbery, rape, murder and capital crimes have a long term sentence. The police officers understand that the criminals are tough and can even harm them if they are not careful (Dunkel, 2016). In this case, they use excess and lethal force when dealing with the inmates. The domination of lethal force in prisons worsens the situation in the system. The inmates are beaten, insulted, tortured, denied good food and shelter. On one side, the prisoners deserve such punishment because of the evils they committed. On the other side, the police officers make the prisoners feel like they are half human. As a result of these factors, the inmates perceive that they are worthless.

Even when they finish their jail terms, there are no measures to help them change their perception on punishment and law (Butorac, Gracin, & Stanic, 2017). Considering the negative attitude they have towards everyone including the authority, they end up relapsing. They commit other crimes that take them back to where they feel they belong, the prisons.

The results of the study confirmed that the prisoners had hardened because of the force that the officers use when dealing with their cases. In this case, the first solution that the majority of the studies approved is reduction of the force. According to Dunkel (2016), the inmates are already complex people. Most of them commit heinous crime against their neighbors, family members and innocent members of the society (Dunkel, 2016). Therefore, they are already in a world of their own. They should be treated with less force so that they can understand that the society has not rejected them. In fact, majority of the researchers who have investigated this question conclude that force should only be used when it is the only option. The inmates are human beings, and if the system is there to help them, then it should do that using humane measures.

#### **6.2.5 Interpreting Early Warning Signs (EWS)**

The results in the table 6.1 indicate that about 75% (300) of the respondents believe that interpreting early warning signs will be one of strategic measure to curb conflict in Wajir North Sub- County. On the same occasion, about 20% (80) of the respondents opted to disagree that interpreting early warning signs could eliminate the chances of inter-clan conflict occurring in Wajir North Sub- County. It was only 5% (20) of respondents who were not sure of the appropriate answer for this question hence they indicated on the questionnaire that they do not know. The respondents responded to both open and closed ended questions

with an ease due to the proper clarification especially to the challenging questions. All 400(100%) respondents were able to respond to the questions successfully hence making the whole process successful. Among the respondent was the area chief who plays a pivotal role in curbing inter-clan conflict in the area. The chief said that;

The situation in Wajir North Sub- County could have worsened if the security agencies did not pay attention to early signs of war and interpret them appropriately. The humanitarian agencies such as Red Cross have been spending time with the local communities and security personnel as they teach them how to interpret early war signs. This move has assisted the local clans especially Ajurans and Degodians to run for safety when they see any sign of war. Due to appropriate interpretation of early war sign the effect of war has declined. For example, the number of deaths occurring as a result of conflict has nowadays declined compared to some years ago. One of the early war signs is aggressiveness between the rival clans when it occurs especially between Degodians and Ajurans the police get prepared to ease the tension caused by aggressiveness among the clans in the area. (Source Field Data December, 2018)

An interview with a director of one of the NGOs operating in the area revealed that Interpreting Early War Signs has been very helpful to them as they operate in the area. The director who was interviewed under condition of anonymity stated that;

Before we had realized the importance of Interpreting Early War Signs we could be caught unprepared hence we never delivered services to our expectation. We could fail to deliver humanitarian assistance to the people affected by the conflict and this led to loss of lives and destruction of properties. Since we realized how crucial it is to Interpret Early War Signs we have saved many lives and assisted the government to curb occurrence of any war. Understanding of early signs of war is one of the methods helping to boost security in Wajir North Sub-County. (Source: Field Data December, 2018)

These findings resonate with States Institute of Peace (USIP) argument which states that Interpreting Early War Signs is one of the basic steps in curbing war. According to States Institute of Peace (USIP) they have been using their ability to interpret early signs of war to install peace in different parts of the world.

#### **6.2.6 Boosting moral and cultural values**

The 400(100%) respondents were asked whether they agree that Boosting moral and cultural values could eradicate the war which had been occurring in Wajir North Sub-County. The answers obtained were as follow, about 55% (220) of the respondents agreed that Boosting moral/value cultural support in Wajir North Sub-County will help in minimizing the occurrence of the inter-clan conflict in that area. 40% (160) of the respondents felt that Boosting moral/value cultural support will not be helpful in any way and therefore conflict will continue occurring. Pertaining this question, 5% (20) of the respondents were not sure of the answer hence they stated that they do not know. In one of the FGDs which comprises youths between 18-30 years and elders between 60- 80 years different opinions were expressed. One of the elders agreed with the finding in Table 6.1 as he said the following;

Culture is the fabric which holds us together and helps us to co- exist harmoniously. The conflict among the Ajurans and Degodias occurs due to moral value. Every individual should be determined to boost the cultural value within the clans. The moral values which should be boosted are those which encourage equality and inter-clan friendship. By boosting moral values within the rival communities will enable the individuals to acknowledge the importance of respecting each other territories and properties. The communities will interact freely as they learn each other culture and therefore avoiding prejudicing. (Source: Field Data December, 2018)

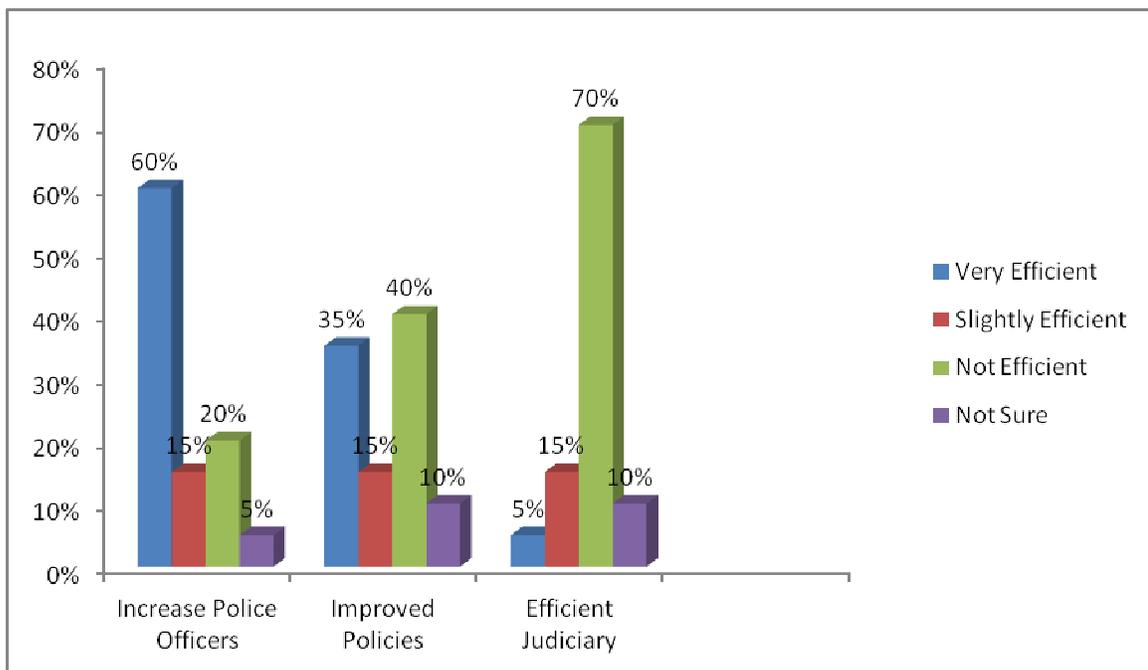
Despite of the majority participants agreeing that Boosting moral and cultural values will be crucial in boosting peace in the area, the youths had differed with this opinion. One of the youth leader said that;

Boosting moral/value cultural support will not play any role in eradicating the conflict in this area. This is because none of the community will be ready to learn any other culture from rival clan due to animosity existing among them. The different cultures especially among the Ajurans and Degodians clans has been the main cause of conflict in the area since the two communities opt to see each other as the common enemy. There are better measures which can be used in boosting the equality among the rival clans. Such measures will curb the enmity among the two clans and they will start embracing each other hence boosting peace in the area. (Source: Field Data December, 2018)

The findings in the table 6.1 concurred with Mwaniki (2017) who postulated that boosting good cultures among the communities in Wajir North Sub-County will restore peace in the area. According to Mwaniki (2017), misunderstanding of each other culture among the Ajurans and Degodians clans has been one of the reasons of their enmity (Mwaniki, 2017). This indicates that the easiest way of initiating the friendship between the Degodians and Ajurans is by boosting their cultures.

### 6.2.7 Overhauling/streamlining/strengthening Criminal Justice System

According to the results indicated in Figure 6.1, 48% (192) of the respondents said streamlining the criminal justice system would be helpful, 50% (200) said it would not be helpful while 2% (8) were not sure. When asked to indicate whether streamlining the Criminal Justice system would be an efficient strategy to deal with conflicts, the respondent differently as indicated in Figure 6.3.



**Figure 6. 3: Overhauling Criminal Justice System**

As far as increasing police officers was concerned, 60% (240) of the respondents said that it will be very efficient, 15% (60) said it will be slightly sufficient, 20% (80) thought it would not be sufficient while 5% (20) were not sure. In improving policies in the CJs, 35% (140) believed that it would be an effective approach, 15% (60) indicated it would be slightly efficient, and the majority 40% (160) thought that policies would not help the respondents of the study area. Majority of the respondents represented by 70% (280) thought that an

effective CJS would not help reduce the recurrence of conflicts, the minority represented by 5% (20) thought efficacy in the judiciary would very efficiently change the situation, 15% (60) argued that an effective judiciary would be effective while 10% (40) of the respondents were not sure.

In every given society, people responsible of criminal activities are a great threat to everyone, and this is why criminal and justice systems are a key model in every community that comes to the rescue of the wrath caused therein. The people who engage in criminal activities are therefore handed over to the criminal and justice bodies to be proven guilty or otherwise. Consequently, those who are proven guilty are handed over to correctional centers like rehabs for children and prisons authorities for adults. The criminal justice system eliminates the criminals from the society by incarcerating them so that they can learn their lessons when in the prisons. They rehabilitate them through the trainings and counseling sessions available in the system. They do this so that they can release changed people who will easily integrate into the society and avoid joining criminal activities as they understand the wrath of the law. The society feels safe when the criminals are in the prisons as they know they will live peacefully. On the same note, the suspects are safe from the hands of angry mob that can kill them if they decide to get justice through the mobs' decision. In this case, the criminal justice system is structured with an aim of maintaining order in the society by lawfully dealing with criminals and keeping them away from the society until they reform.

However, the criminal justice system in all parts of the world seems to be failing. Majority of the inmates who are released into the society are not reformed. The society is at a higher risk when the inmates are free than when the suspect was among the society before incarceration. In this case, one may wonder; what happens to the suspects when they are found guilty and

imprisoned? It is evident that the system is unable to reform them. Instead of regretting for their evil added and reform to become cooperative citizens, they commit more serious crimes and are severally taken back to the prison if they narrowly escape the wrath of mob justice. Considering the tough and lethal force used in the criminal justice system, the released inmates should fear going back to prison. The fact that they commit crime again and again shows that there is a serious problem with the force used. However, as much as there is need to reduce the force, the inmates are guilty of the crimes they committed. They should be punished hard so that they will not repeat the crimes. Also, the punishment should serve as a lesson to other people never to commit such crimes. In this case, it is the prime aim of this study to investigate the nexus/ relationship between lethal force and recidivism.

According to the Incarceration Report (2015), the last three decades have witnessed tremendous increase in the rate of incarceration. It is worrying to note that the rate has increased with 500% within 30 years (Incarceration Report, 2015). Despite the fact that the crime rate has reduced especially in the developed countries, the incarceration rate does not show any decrease. Instead, it keeps on increasing every year. This indicates that the prisons are holding millions of people as compared to the hundreds that they were intended to hold. The prisons have so many people including those who should be serving probation imprisonment where they will not be in the prisons. Unfortunately, the rate of recidivism in the world is increasing in an alarming rate. According to Durose, Alexia and Howard (2014), 76.2% (305) of the prisoners who are released into the society commit crimes again within 5 years after being released from the prison. Butorac, Gracin and Stanic (2018) argue that the rate of recidivism in the world is 55.5% (222) on average. Their study concluded that most of the prisoners who stay in the prisons for more than 8 months are the ones who suffer relapse

of crime. Durose, Alexia and Howard (2014) confirm that prisoners who spend over 6 months have a higher recidivism of up to 70% (280) as compared to those with a short imprisonment duration of less than 3 months who have recidivism of 23% (92) (Durose, Alexia & Howard, 2014). In this case, the result of the study showed that the prisoners who spend a lot of time in the jails come out of the system as bigger criminals than they had entered. The system is not helping the criminals to reform. Instead, they behave as if they had gone to a criminal school where they graduate with skills to do crime more perfectly.

### **6.2.8 Intermarriages among warring clans**

The results also show that 86% ( 344) of respondents thought intermarriage between the warring clans would go a long way to foster peace among them. One of the respondents, a Degodia man in the age bracket 30-40 years said:

When a Degodia man marries a lady from the Ajuran clan, or a Degodia lady is married to them, the married families will be seeing each other as relatives and not enemies. The man will be reluctant to go to war against the other clan with the prospect of hurting his wife's parents or siblings. Even if the man may not treasure his in-laws, the knowledge that the death of the parents or siblings would be devastating to his wife, will rein his compulsion to conflict. (Source Field Data December, 2018)

However, 12% thought intermarriage was not a promising strategy of propagating peace while 2% were not sure whether it would or would not be helpful.

### **6.2.9 Solving Historical Injustices**

According to the results in Figure 6. 1, 68% (272) of the respondents thought solving historical injustices, prevalent between the two clans would help in propagating peace between them. However, 30% (120) said they did not think solving historical injustices would

be helpful while 2% (8) did not have an inclining opinion on the issue. According to these results, majority of the respondents believe that if the historical injustices are dealt with professionally, the conflicts in the area would reduce.

The results of the questionnaires were echoed during FGDS and Interviews conducted. During FGDS with Village elders and youth leaders from peace forums, they all agreed that there are so many injustices that have made the people in the region lack trust among themselves. They Ajuran and Degodia clans do not trust each other because of the historical injustices that have occurred for ages. The same was echoed by police officers, assistant chiefs and officers from various NGOs who were interviewed. They argued that the society has not trusted each other because they feel that there has been no justice in distribution of resources. During the interviews, one assistant chief said that:

The Degodias argue that Wajir North belongs to their ancestors, and the Ajuran have the same claim. In fact, this area is greatly contested and the clans will take ages to accept. Even selecting a member of the County Assembly is content between the two clans. Wajir will only have peace if the historical injustices are resolved once and for all. (Source Field Data December, 2018)

In Kenya the Truth Justice and Reconciliation Commission (TJRC) was enacted in 2008 to address the cases of historical injustices that were a major cause of the recurrent ethnic conflicts in Kenya. The historical injustices were orchestrated by the colonial government and later by the Subsequent governments (Lumsdaine *et al.*, 2013). The commission was established with lots of expectations that it would eventually provide a road map to lasting peace in Kenya and justice for the marginalized groups of people who have suffered under subsequent governments since colonization. The commission released its final report in 2013. The TJRC report has however been hailed for its robustness, and there is belief among key

stakeholders including the civil society organization that if the findings of the TJRC report are implemented then ethnic conflicts can significantly reduce in the country and the recommendations from the commission may provide a road map towards sustainable peace in Kenya.

The Kenyan government has also through collaboration with civil society organizations and with support from the international community, put forward an ambitious peace agenda which has included large investments in technology, early warning systems, and capacity-building programs for the country's peace infrastructure (Elder *et al.*, 2014). This has been done through the National Steering Committee (NSC) on Peace building and Conflict Management which is mandated to coordinate conflict prevention efforts from international organizations, national agencies, and nongovernmental organizations.

The NSC has been working with a range of government institutions and nongovernmental actors, including the National Cohesion and Integration Commission (NCIC), district peace committees (DPCs), and local organizations. The aim of the NSC is to identify possible flashpoints for violence, anticipate and mitigate potential threats, and enhance the government's capacity to deal with moments of vulnerability through targeted responses and community-based approaches (Lumsdaine *et al.*, 2013). If strengthened and made more effective, the NSC can be a very important agent for conflict prevention as well as lasting peace in Kenya.

Additionally, in efforts to ensure the Unity of all Kenyan ethnic communities, National Cohesion and Integration Commission was established in 2009 under the National Cohesion

and Integration Act to “facilitate and promote equality of opportunity, good relations, harmony and peaceful coexistence between persons of different ethnic and racial backgrounds” (Elder *et al.*, 2014).

### **6.3.0 Youth Employment**

According to the results in Figure 6.1 20% (80) of respondents said they think youth employment will alleviate the conflict, 72% (288) said they did not think youth employment would help in preventing wars or fostering peace, while 8% (32) were not sure. It is surprisingly that majority of the respondents did not think that youth employment would help solve the situation.

The results of the interviews and FGDS contradicted with those from the questionnaires. During the FGDs, the youth leaders and the village elders have a different opinion. They argued that youth employment would ease the tension. It would eliminate the idle minds in the society. Most of the youths who are involved in livestock rustling do so because they are jobless and do not have something to do for survival. If they have jobs, they will not spend their time perpetrating conflicts so as to steal livestock from their neighbors. During one of the FGDs with the youth leaders, one respondent argued that:

If the youths in this area are given jobs, they will not have time to go for illegal meetings where they plan on how to execute livestock rustling or inter-clan conflicts. Everyone will be busy with his work and will take time to rest in the evening so that they can report to work fresh minded the next day. Thus, the cases of livestock rustling which is one of the main causes of inter-clan conflicts in the region will reduce. (Source Field Data December, 2018)

Another youth leader with a similar opinion added that:

Employed youths will have money to cater for their needs. They will not be used by politicians to perpetrate conflicts. The youths, being the majority of the perpetrators of conflict, will not do so if they have jobs. They will not concentrate on the scarce grazing areas in the region. They will think beyond the goats that their fathers have, and those that they are told were stolen by the neighboring clans. In this case, therefore, the cases of conflict will reduce. (Source Field Data December, 2018)

The findings from the household heads were supported by those from the key informants who indicated that devolution had provided a number of opportunities for the youths in terms of education and employment and hence contributed to poverty alleviation/ reduction in the area. The assistant chiefs who were interviewed during the study indicated that the projects that were undertaken by the county government benefited the locals especially the youths who got jobs from the projects that were done in the sub-counties. They reiterated that these youths got income from these projects thus ensuring that they were not involved in criminal related activities that would easily lead to cases of inter-clan conflicts in the area.

According to the KNCHR (2014) report, the unemployed youths are vulnerable to radicalization because they need to look for survival means. Other are tempted to join Al-shabaab terror group with an objective of earning income for their daily needs. It does not matter whether they get employed in Kenya or Somali Republic. These findings were consistent with KNCHR (2014) report which indicated that unemployed youths served as a strong push factor for radicalization. The report further asserts that youth unemployed coupled with perceptions of real or imagined systemic marginalization contributed to youth vulnerability and easy proclivity to conflicts and other terror related activities (KNCHR,

2014). When people especially young men, lack employment or fruitful income-earning opportunities, the moderate “riches” conferred by conflicts may offer them an attractive option (Brown & Stewart, 2015). However, expanding employment opportunities for young men is generally important in preventive policy for conflicts, and especially for post-conflict societies. High male unemployment is frequently associated with outbreaks of conflict, for example, in Sri Lanka and Algeria while lack of opportunities in general is a common feature of many countries when conflict breaks out, including, for example, in the pre-conflict situation in Sierra Leone (Brown, 2010)

#### **6.4 Examination of strategies of solving inter-clan conflicts in relevance to its effectiveness by order of ranking in Wajir North Sub-County Wajir County, Kenya,**

The study sought to examine strategies of solving inter-clan conflicts by level of effectiveness in Wajir North Sub-County Wajir County.

The result are indicated in Table 6.1

**Figure 6. 4: Summary result of the examined measures to control inter-clan conflicts in Wajir North sub-county, Kenya.**

<b>Measures to control inter-clan conflicts</b>	<b>Rating/Ranking order</b>	<b>Helpful/ Effective</b>	<b>Not helpful/ Not effective</b>	<b>Not sure</b>	<b>Total</b>
Inter-marriage	1	86% (344)	12% (48)	2% (8)	100% (400)
Even distribution of resources	2	84 % (336)	15% (60)	1% (4)	100% (400)
Interpreting Early Warning Signs (EWS)	3	75% (300)	20% (80)	5% (20)	100% (400)
Promoting (Education)	4	70% (280)	20% (80)	10% (40)	100% (400)
Solving Historical injustices	5	68% (272)	30% (120)	2% (8)	100% (400)
Community policing (strengthening)	6	59 % (236)	37% (148)	4% (16)	100% (400)
Supporting culture values/morals	7	55% (220)	40% (160)	5% (20)	100% (400)
Streamlining Criminal Justice System (CJS)	8	48% (192)	50% (200)	2% (8)	100% (400)
Youth employment/Empowerment	9	20% (80)	72% (288)	8% (32)	100% (400)
Punishing conflict Perpetrators	10	20% (80)	57.5% (230)	22.5% (90)	100% (400)

**Source: Field Data (2018)**

The study sought to examine measures used to curb inter-clan conflicts in the study area.

These findings from these measures formed the background of evaluation of the same. The results in table 6:1 stipulate the measures such as inter-marriages among the warning clans, youth employment/empowerment, promoting education, solving historical injustices,

community policing, punishing conflict perpetrators, distribution of resources, streamlining criminal justice system interpreting Early Warning Signs (EWS) and boosting/supporting culture, moral and values in the society.

The study examined that intermarriages among warring clans 86% (344) was the highest in the order of ranking/hierarchy by the respondents in the study area, even distribution of scarce resources 84% (336) was second interpreting early warning signs (EWS) 75% (300) was third promoting education 70% (280) was fourth, solving historical injustices 68% (272) was fifth community policing 59% (236) was sixth, supporting cultural values, morals 55% (220) was seventh, streamlining criminal justice system 48% (192) was eighth, youth employment/empowerment 20% (80) was ninth and punishing inter-clan conflict perpetrators 20% (8) was tenth in the descending order. The findings points out the fact that the lowest measures which are youth employment/empowerment and punishing conflict offenders are drawing with 20% in that equal measure. The other evaluation is that the highest ranking measure which is promoting inter-clan marriages is rated as the most helpful/effective measure in controlling inter-clan conflicts in Wajir North Sub County, Kenya. It comes down to the lowest measure which is punishing conflict perpetrators severely to deter them from being instrumental in inter-clan conflicts. In a nutshell all the measures according to the findings ranging from highest to the lowest are equally good in controlling inter-conflicts in the study area. The variation in frequencies, percentages and rankings examine/justify measures in question accordingly which are tailored at promoting peace and curbing inter-clan conflicts in the study area.

## **6.5 Chapter summary**

The study identified existing strategies that were applied to control inter-clan conflict in the study area and they include community policing use of local administration use of police/security personnel use of judiciary/courts among others. However they have not been very effective according to the findings, since inter-clan conflict keep on recurring every other time without notice despite these mechanisms/strategies.

In that context the research study identified measures that can be used to control/diffuse inter-clan conflicts in Wajir North Sub-County Wajir County, once stir all Kenya. These measures include, promoting education, inter-marriages among warring clans, youth empowerment /employment, solving historical injustices, further strengthening community policing, even distribution and disbursement of scarce resources, formulating regulating penalties to discourage inter-clan conflict perpetrators, streamlining criminal justice system proper interpretation of Early Warning Signs (EWS) and boosting moral values/cultural support. These measures can be described as the most helpful/effective measures to control inter-clan conflicts in Wajir North Sub-county, Wajir County Kenya. Basing on these findings the next chapter seven captures overall summary, conclusions and recommendations from the prior chapters four and five.

## CHAPTER SEVEN

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 7.1 Introduction

This chapter presents the summary of findings conclusions, recommendations and suggestions for further studies.

#### 7.2 Summary of Findings

The main aim of the study was to examine socio-economic factors influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County, Wajir County. Specific objectives were to:

- (i). Assess the nature and extent of inter-clan conflicts among the Somali communities in Wajir North Sub-County,
- (ii). Examine the socio-economic environment influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County,
- (iii). Evaluate measures that can be used to control inter-clan conflicts among the Somali communities in Wajir North Sub-County, Kenya.

In order to answer the research questions originating from the research objectives the research was conducted in line with the objectives. The study utilized the descriptive and historical research designs. The study sampled 492 respondents who included 400 household heads, 25 assistant chiefs, 16 police officers, 20 business entities, 4 NGOs, 15 Village Elders, 12 youth

leaders in peace committees. Data was collected using questionnaires, interviews, Focus Group Discussions and observation research tools. Probability and non-probability methods of sampling were used to sample respondents. The study used descriptive statistics to analyze and present data. The subsequent sub-sections in this chapter present a summary of the results of the study.

In line with the first objective of the study, the nature of conflicts in Wajir North Sub-county was indicated after analyzing various parameters. According to the results of the study, 384(96%) have experienced conflicts while only 16(4%) have not experienced conflicts. The results points out that majority of the residents have experienced conflicts in Wajir North Sub-County. The results of the study indicate that 276(69%) of the household heads argued that the conflicts occur frequently, 84(21%) said the conflicts occur once in a while, while 24(6%) pointed out that the conflicts occur at all times. However, 16(4%) said that there are no conflicts in the study area.

The results of the study indicate that out of the 400 household heads who responded to the questionnaires, 124(31%) said that panga/machetes are used during conflicts, 172(43%) argued that guns are used while 76(19%) pointed out that clubs/rungus are used. The remaining 28(7%) gave other weapons which included machetes, knives, bows and arrows.

According to the results of this study 97% of the household heads agreed cumulatively that youths were the major perpetrators of conflict. The results from the questionnaires are in consistent with the findings from 15(100%) village elders who agreed that the youths are the major perpetrators of conflict. According to the household heads who filled the questionnaires, only 26% agreed that politicians were the perpetrators of conflict. On the contrast, (144)36% disagreed, and (116)29% strongly disagreed. In this case, the politicians

are free from the major blame in the eyes of the public. Livestock rustlers were viewed to be major perpetrators of conflict with a cumulative percentage of 95%. A small percentage of 5 disagreed with the majority of the household heads. In this case, most of the people in Wajir North are certain that inter-clan conflicts are perpetrated by livestock rustlers.

It is clear that unemployment is one of the main causes of conflict in Wajir North Sub-County. The respondents who agreed that unemployment is one of root causes of conflict in Wajir North Sub-County were 104 (26%) while 124(31%) of the respondents strongly agreed with this idea. On the same note, 76 (19%) of the respondents believe that conflict is caused by poverty, 128 (32%) respondents disagreed while 36 (9%) of the respondents did not know the response to the question. Considering the fact that the conflict in Wajir North Sub-County mainly occur between two Somali clans, study established that poverty causes conflict in rare cases.

The results of the study revealed that 96 (24%) of the respondents believes that ethnic and inter-clan mistrust is the main cause of conflict while 128 (32%) of the respondents had a contrary opinion. There were also some participants who did not know how ethnic mistrust has impacted the peaceful coexistence of Degodia and Ajuran communities. In addition, 40 (10%) of the participants claimed that they are not aware of any conflict which has ever occurred due to ethnic mistrust among the Degodia and Ajuran communities.

Land and boundary issue was mentioned to be the major reason as to why inter-clan conflict occurs often in Wajir North Sub-County. This statement was supported in enormous way as 140 (35%) of the participants associated the conflict in Wajir North Sub-County to the land and boundary issue. They agreed that the Ajuran and Degodia conflict is based on the issue to

do with land and boundaries. A contradictory statement was offered by 72 (18%) of the participants who disagreed with the statement that land and boundary issues is the cause of conflict in Wajir North Sub-County. The responses of 4 (1%) of the participants was that they do not know how inter-clan conflicts could have been caused by land and conflict issues. The findings in this study postulate that 152 (38%) of the participants support that the conflict in Wajir North Sub-County among Ajurans and Degoidia is escalating due to the struggle of the resources among the members of those two clans. It also found that among the participants 76 (18%) of them did not think competition of the resources could cause conflict and therefore they disagreed.

The results indicated that 64 (16%) of the participants agreed that weak criminal justice system is the cause of conflict in Wajir North Sub-County. Their argument was opposed by 132 (33%) of the participants who disagreed that weak criminal justice system is the cause of inter-clan conflict in Wajir North Sub-County. Most of the participants disagree with the idea that weak criminal justice system causes inter-clan conflicts. Again most of the residence in Wajir North Sub-County may not be aware of criminal justice system because 24 (6%) of the participants claimed they do not know the answer.

Most of the participant mentioned culture as one of the causes of inter-clan conflict in Wajir North Sub-County. Also, 136 (34%) of the participants agreed that bad culture has been the epicenter of the conflict among the Ajuran and Degodia Somali clans. The respondents who stated otherwise were 84 (21%). This group of individual disagreed that bad culture causes conflict in Wajir North Sub-County in any way.

Among the 400 participants, 76 (19%) of them agreed that historical injustice causes inter-clan conflict among the Ajuran and Degodia in Wajir North Sub-County. Also, 100 (25%) of the participants opted to disagree that the historical injustice is the cause of conflict, while 32 (8%) stated that they do not know the answer. This data indicates that majority of the participants disagree that historical injustice is the cause of conflict among the Ajuran and Degodia clans.

Political leaders have been trying to bring peace and stability in the Wajir North Sub County but in some cases it has been realized that they play role in castigating or rather promoting inter-clan conflict in the area. The results indicate the answers obtained through the questionnaires from Wajir North Sub-County residents indicate that 108 (27%) of the participants believes that politicians have been playing a key role in the conflict which has been taking place in Wajir North Sub-County. Additionally, 64 (16%) of the participants disagreed that political leadership has been the cause of inter-clan conflicts and 56 (14%) claimed that they do not know the role of political leadership in the inter-clan conflicts occurring in Wajir North Sub-County. At the same time the inter-clan conflicts in the study area are manifested through quarrels, physical fights, brandishing of weapons, pointing accusing fingers at each other, trading accusations and insults among others. This has resulted to recurrence of inter-clan conflicts in the study area.

In line with the second objective that examined the socio-economic environment influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County, the study made the following conclusions. On the socio-economic impacts of the conflicts in Wajir North sub-County, 64% of the respondents agreed that the inter-clan conflicts caused deaths

while 36% disagreed. All the respondents 100% (400) agreed that loss and destruction and loss of property is a major impact of the conflicts. Also, 98% (392) pointed out that the conflicts caused displacements. Psychological torture/trauma was identified as a major impact with 80% (320) agreeing while only 14% (56) disagreed. Rape/defilement is also among the socio-economic impacts of the conflicts, though majority of the respondents 54% (216) disagreed, with only 42% (168%) agreeing with it as a cause. The results of the study indicated that 44% (176) of the respondents agreed that families break up as a result of the conflict, while 51% (204) disagreed with this ideology. Suspicion between neighbors was cited as a major consequence of the conflict in the study area with a cumulative of 65% (260) agreeing and only 26% (104) disagreeing.

On the availability of peace initiatives in the study area, the results indicated that out of the 400 respondents, 280(70%) agreed that they are aware of existence of peace initiatives in the study area while 120(30%) indicated that there were no peace initiatives in the area. The respondents further indicated that the peace initiatives that were available in the area included sporting activities that were organized by various Civil Society Organizations to unite the communities; they also indicated inter-clan dialogue meetings that were organized by the Faith Based Organizations and through public *barazas* that were held at the chief's camps. The respondents also mentioned Peace Caravans that were often common in the area especially during election periods and which were targeting the youths to maintain peace in the area.

In line with the third objective, that chapter presents evaluated strategies and measures for controlling the inter-clan conflict in Wajir North sub-county, the study made the following conclusions.

The results indicated that 20% of respondents said they did not think youth employment will alleviate the conflict, 72% said they did not think youth employment would help in preventing wars or fostering peace, while 8% were not sure. On the same note, 68% of the respondents thought solving historical injustices, prevalent between the two clans would help in propagating peace between them. However, 30% said they did not think solving historical injustices would be helpful while 2% did not have an inclining opinion on the issue. Furthermore, 59% said that they thought community policing would be helpful, 37% thought it would not be helpful while 4% said they did not know or were not sure.

Additionally, 80% of the respondents said they thought formulating ways of punishing offenders would be helpful to bring peace, 13% thought it would not be helpful while 7% were not sure. 48% respondents said streamlining the criminal justice system would be helpful, 50% said it would not be helpful while 2% were not sure. Also, 77% said interpreting early warning signs would help avoid conflicts 19% said it would not be helpful, while 4% were not sure. Lastly, 53% respondents said boosting moral values and cultural support would helpful foster peace, 41% said it would not be helpful while 6% did not know or were not sure.

From these results it is apparent that the respondents understood the peace strategies, either prior the study or through the description offered by the researcher. The percentage that was not sure of their opinion on any series of data was negligible in most cases, and with minimal effect on the rest. Since all the strategies were considered by some percentage, the majority of the respondents, apart from youth employment and streamlining CJS, as helpful, all the strategies were studied for perceived effectiveness among the respondents.

### **7.3 Conclusion**

The study makes an overall conclusion that socio-economic factors influence inter-clan conflicts both negatively and positively among the Somali clans in Wajir North Sub-County, Kenya and that the existing conflict management initiatives in the region do not address the socio-economic concerns, thus contributing to the continuous conflicts that have affected the study population for decades. The study makes the following conclusion based on each specific objective.

From the first objective, the study concludes that there are frequent inter-clan conflicts experienced among Somali Communities in Wajir North Sub-County Wajir County, Kenya. Also that, these inter-clan conflicts have affected the local inhabitants negatively especially on their socio-economic wellbeing. It has caused deaths, injuries, displacements of persons, loss and destruction of property among others.

In line with the second objective on socio-economic environment influencing inter-clan conflicts, the study concludes that inter-clan conflict in Wajir North Sub-county, Wajir County have been contributed by competition over scarce resources, land and boundary issues, bad cultural practices, unemployment, political leadership and incitement, ethnic and clan mistrust, poverty, historical injustices and weak criminal justice system. True is applicable when these causes are arranged in order of ranking starting from the highest to the lowest cause.

In line with the third objective that evaluated measures that can be used to control inter-clan conflicts among Somali communities in Wajir North, Sub-County, Wajir County, various measures and strategies were discovered from the area of study especially from the findings

gotten from the respondents. The study therefore concludes that inter-clan conflicts in Wajir North Sub-County Wajir County can be controlled by inter-marriages, even distribution of resources, interpreting Early Warning Signs,, Promoting Education by so introducing peace and conflict resolution lessons in school curriculum, Solving historical injustices, promoting community policing, supporting cultural values and morals, streamlining criminal justice system (CJS) stiff penalties to inter-clan conflict perpetrators, Youth employment/ empowerment and punishing conflicts. This is again ranked from the most effective strategy to the lowest effective strategy.

#### **7.4 Recommendations**

In line with the first objective, this study recommends that all the factors causing conflicts to be addressed by the County and National Government and also that sensitization and awareness campaigns by the National Government and County Governments and other Non-state actors on the vitality of peace and co-existence among warring communities.

In respect to the second objective, the National and County Governments should formulate policies especially land policies that aim at addressing socio-economic factors that contribute to inter-clan conflicts especially competition for resources with an objective of avoiding the recurrence of the same.

In line with the third objective the National and County Government should put in place systems and structures such as good governance, judiciary and even security that are working to the satisfaction of all the citizens to avoid social economic conflicts in the society.

Likewise strengthening peace forums and initiative as well as conflict resolution mechanisms to be streamlined.

### **7.5 Suggestions for Further Research**

The study focused on Wajir North Sub-County in Wajir County Kenya, with an objective of investigating clearly the socio-economic factors influencing inter-clan conflicts among the Somali communities. The study covered Wajir County specifically Wajir North Sub-County where inter-clan conflicts are rampant. The periodization of the research study dates from the time when Kenya got its independence to date. During the research study, they were quite a number of limitations but were overcome. Language barrier was a problem, poor terrain, lack of co-operation from respondents among others. Language barrier for instance was overcome by using an interpreter from the study location. The study assumed that respondents participated in the research study without fear or favor and without compulsion and intimidation of any kind. Also that the interpreters who translated the questions were perfect and understood the language well among other assumptions. Basing on the above, discussions, the study was not able to examine factors influencing management of inter-clan conflicts within the Somali Community of Wajir County, Kenya hence a gap in knowledge for future researchers to do further research on the same.

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## APPENDICES

### APPENDIX 1: APPROVAL LETTER FROM SCHOOL OF GRADUATE STUDIES, MMUST



#### MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)

Tel: 056-30870  
Fax: 056-30153  
E-mail: [directordps@mmust.ac.ke](mailto:directordps@mmust.ac.ke)  
Website: [www.mmust.ac.ke](http://www.mmust.ac.ke)

P.O Box 190  
Kakamega – 50100  
Kenya

#### Directorate of Postgraduate Studies

---

Ref: MMU/COR: 509099

Date: 1<sup>st</sup> October, 2018

Robert Kiprop Aengwony,  
CPC/G/11/14,  
P.O. Box 190-50100,  
**KAKAMEGA.**

Dear Mr. Aengwony,

#### RE: APPROVAL OF PROPOSAL

I am pleased to inform you that the Directorate of Postgraduate Studies has considered and approved your Masters proposal entitled "*Socio- Economic Factors Influencing Inter-Clan Conflicts among the Somali Communities in Wajir North Sub- County, Kenya*" and appointed the following as supervisors:

1. Prof. Crispinous Itoyo - SDMHA,MMUST
2. Dr. Ruth Simiyu - SDMHA,MMUST

You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Disaster Management and Humanitarian Assistance Graduate Studies Committee; Chairman, Peace and Conflict Studies & Departmental Graduate Studies Committee. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of three years from the date of registration to complete your Master's thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

Yours Sincerely,

**Dr. Catherine Aura**  
**FOR, DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES**

## APPENDIX 2: NACOSTI RESEARCH AUTHORIZATION LETTER



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,  
2241349, 3310571, 2219420  
Fax: +254-20-318245, 318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

NACOSTI, Upper Kabete  
Off Waiyaki Way  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref: No. **NACOSTI/P/18/70776/26479**

Date: **27<sup>th</sup> November, 2018**

Robert Kiprop Aengwony  
Masinde Muliro University of Science and Technology  
P. O Box 190-50100  
**KAKAMEGA**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on ***“Socio-economic factors influencing inter-klan conflicts among the Somali Communities in wajir North Sub County, Kenya”*** I am pleased to inform you that you have been authorized to undertake research in **Wajir County** for the period ending **26<sup>th</sup> November, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Wajir County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

  
**DR./STEPHEN K. KIBIRU, PhD.**  
**FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
Wajir County.

The County Director of Education  
Wajir County.

*National Commission for Science, Technology and Innovation is ISO9001:2008 Certified*

### APPENDIX 3: NACOSTI CLEARANCE RESEARCH PERMIT

**THIS IS TO CERTIFY THAT:** **Permit No. : NACOSTI/P/18/70776/26479**

**MR. ROBERT KIPROP AENGWONY** **Date Of Issue : 27th November, 2018**  
**of MASINDE MULIRO UNIVERSITY OF** **Fee Received :Ksh 2000**  
**SCIENCE AND TECHNOLOGY, 7133-20100**

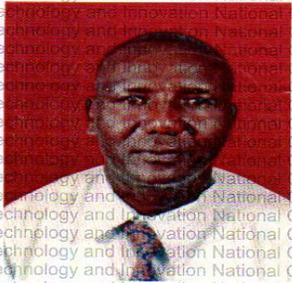
**NAKURU, has been permitted to conduct**  
**research in Wajir County**

**on the topic: SOCIO-ECONOMIC**  
**FACTORS INFLUENCING INTER-CLAN**  
**CONFLICTS AMONG THE SOMALI**  
**COMMUNITIES IN WAJIR NORTH SUB**  
**COUNTY, KENYA**

**for the period ending:**  
**26th November, 2019**

*[Handwritten Signature]*  
**Applicant's Signature**

*[Handwritten Signature]*  
**Director General**  
**National Commission for Science,**  
**Technology & Innovation**



#### **APPENDIX 4: INTRODUCTORY LETTER**

Dear Sir/Madam/Respondent.

##### **RE: RESEARCH QUESTIONNAIRE HOUSEHOLDS**

I am a student at Masinde Muliro University of Science and Technology and currently taking a Masters programme in Peace and Conflict Studies. In respect to the programme, I am conducting on socio economic factors influencing inter-clan conflicts among the Somali communities in Wajir North Sub-County, Wajir County, Kenya. The justification of the study is purely for academics. The study is not to disparage, damage your dignity and ego for that matter. Whatever the response and reaction therefore you give will be treated as private and confidential and will not be taken in a negative way. Your reaction will be highly appreciated.

It is my humble request that you fill the questionnaire form hereby attached and give your opinion freely and voluntarily without fear/favour/Intimidation of any kind.

Thanks in advance.

Yours faithfully,

**Robert Kiprop Aengwony**

**APPENDIX 5: QUESTIONNAIRE: FOR HOUSEHOLDS HEADS**

Sub County \_\_\_\_\_ Location \_\_\_\_\_ Sub-Location \_\_\_\_\_

village \_\_\_\_\_ Date \_\_\_\_\_ Put  in the box to choose the appropriate response.

1. Gender (Please indicate your gender).

- Male
- Female.
- Others (specify) \_\_\_\_\_

2. (Please indicate your level of education).

- No formal education
- Primary Level
- Secondary level
- Post-Secondary Level

3. Age Bracket

- 10-20 years
- 21-35 years
- 26-50 years
- 51-75 years
- Above 75 years

4. What is your occupation?

- Business
- Salaried
- Peasant Farmer (pastoral)
- Unemployed.

Other (specify) \_\_\_\_\_

5. What is your religion?

Muslim

Christian

Traditional (cultural) religion.

Any other (specify) \_\_\_\_\_

6. Which is your ethnic group? (please indicate the community where you belong)

Degodia

Ajuran

Ogaden

Garreh

Any Other (Specify) \_\_\_\_\_

7. Your place of residence/ location

Bute

Buna

Wajir

Tarbaj

Other(specify) \_\_\_\_\_

**SECTION B:**

8. Are members of the public aware of the conflicts in Wajir County, Wajir-North sub-county?

Yes

No

9. What are the common types/Nature of conflicts in Wajir County, Wajir North sub-county

- Inter-clan Conflicts
- Intra-state Conflicts
- Intra-state Conflicts
- Inter-ethnic Conflicts

10. What factors according to you contribute to conflicts within Wajir North Sub-County, Wajir County?

11. From your view point who are the main agents of conflicts within Wajir North Sub-county, Wajir County?

- Youth
- Children
- Men
- Women
- Community Leaders
- Security Officers
- Politicians

12. From your observation and experience do you see any probability of eradicating conflict situation within Wajir North sub county Wajir County?

Yes                       No

13. What measures can be put in place to reduce conflicts in Wajir County, Wajir North Sub-County?.....

.....  
.....  
.....

14. What is the role of community in reducing conflicts in Wajir County, Wajir North Sub-county?.....

.....

15. What are the effects/impacts of Conflicts in Wajir County , Wajir North Sub-county according to you?.....

.....

16. In your view point does the Government respond towards curbing conflicts in Wajir County, Wajir North Sub-county?.....

.....

17. In what/which manner has conflict(s) affected you as an individual?

Explain.....  
.....  
.....  
.....

18. Without ethnic conflicts in Wajir County, what do you expect?

- A peaceful county
- A united County
- Developed County
- Undeveloped County
- Others (If any)

19. Has the various peace initiatives been successful in resolving conflicts in Wajir County

- Yes
- No

Give

reasons.....

20. According to you how has been the management of conflicts in the Wajir County?

(Tick one)

- Very good

- Good
- Average
- Below Average
- Poor

21. What are the positive impacts of the peace initiatives in Wajir County?.....
22. What are the socio- economic factors influencing management of conflict in Wajir County?
23. What are the socio-economic challenges affecting management of conflict in Wajir County?

**APPENDIX 6: INTERVIEW SCHEDULES**

**For key informants (Non-Government Organization (NGOS), chiefs/assistant chiefs, National Police Service (NPS), Business Entities)**

Venue \_\_\_\_\_ Sub-County \_\_\_\_\_

Location \_\_\_\_\_ Date \_\_\_\_\_ Time \_\_\_\_\_

**SECTION: A** Factors that cause conflicts in Wajir County, Wajir North Sub-county?

1. What do you think has contributed to conflicts in Wajir County, Wajir North Sub-county?.....  
.....  
.....
  
2. What do you think according to you has caused conflict in Wajir County Wajir North Sub-county?.....  
.....  
.....
  
3. What type and nature of conflicts has Wajir County experienced so far?.....

.....  
.....

**SECTION B**

4. What is your view point on effect of conflicts in Wajir North Sub-County, Wajir County?.....  
.....  
.....

5. What can you say on the magnitude/ level of conflicts in Wajir-North sub-county, Wajir County?.....  
.....  
.....

6. According to your experience: what is the **most impact** that the conflict has caused on the parties to conflict/residents within Wajir North Sub –County, Wajir County.?.....  
.....  
.....

**7. SECTION C: Measures that can be used to arrest /control conflicts within Wajir North Sub-County, Wajir-County**

8. **10** Have the conflict management strategies been a success in Wajir County, Wajir North-Sub-county?.....

.....  
.....

9. Which mechanism(s) according to you have bore fruits towards conflict management and resolution within Wajir North Sub-county, Wajir County?

.....  
.....  
.....

10. According to you what measures can be taken to curb conflicts within Wajir North Wajir County (Explain).

.....  
.....  
.....

**APPENDIX 7: FOCUS GROUP DISCUSSION: For Village elders and Youth leaders in peace committee**

Venue \_\_\_\_\_ Sub-County \_\_\_\_\_

Location \_\_\_\_\_ Sub-Location \_\_\_\_\_

Village \_\_\_\_\_ Date \_\_\_\_\_

Time \_\_\_\_\_

**SECTION A: Factors that cause conflicts in Wajir North Sub-county.**

1. What are Causes of conflicts in Wajir, Wajir North-Sub-county?
2. In what ways has resources in Wajir County, paved the way to conflict within Wajir county Wajir North sub-county?

3. What socio- economic factors influence management of ethnic conflicts in Wajir North Sub County, Wajir County?
4. According to you, is the government responsible of Conflicts in Wajir North sub-county Wajir County?

**SECTION B: Effects/impacts of conflicts in Wajir County, Wajir North-Sub-county**

5. What is your view-point on the effects of conflicts in Wajir North Sub-County, Wajir County?
6. What roles have conflicts played within Wajir County, Wajir North sub-county?
7. From your experience is there any violation of human rights and Democracy as a result of conflicts within Wajir North-Sub-county, Wajir County?

**SECTION C: Measures/Mechanisms that can be used to arrest (curb) Conflicts within Wajir-North Sub-County, Wajir County.**

8. Basing on your view point what measures can be taken to arrest conflicts within Wajir-North Sub-county?
9. What can you say about success of strategies employed to manage conflict within Wajir North –Sub-County, Wajir County?
10. Which strategy has produced good results towards conflict management and resolution?

## **APPENDIX 8: OBSERVATION CHECKLISTS**

- 1.** Any visible disagreements/confrontations that can be seen with ethnic communities engaging in within Wajir North Sub-County, Wajir County, Kenya.
- 2.** What can be seen on the level of relationship between ethnic communities, in the study area.
- 3.** Whether the residents in the study area are free in accessing socio-economic resources without any barrier in the study area.
- 4.** Any noticeable effect(s) of conflict that come as a result of ethnic conflict in the study area.
- 5.** Measures that can be seen to be successful in managing conflicts between ethnic communities within Wajir North Sub-County, Wajir County.