KENYATTA UNIVERSITY
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF HISTORY, ARCHAEOLOGY AND POLITICAL STUDIES

RESEARCH PROJECT

ROLE OF CULTURE ON PEACE BUILDING IN KENYA: THE CASE OF MARSABIT
LAKE - TURKANA CULTURAL FESTIVAL, MARSABIT COUNTY.

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REG NO: C50/CTY/PT/22403/2012
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A RESEARCH PROJECT SUBMITTED TO THE SCHOOL OF HUMANITIES AND
SOCIAL SCIENCES IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE
AWARD OF THE DEGREE OF MASTER OF ARTS IN PEACE AND CONFLICT
STUDIES
DECLARATION

I hereby declare that this is my original work and to the best of my knowledge, has not been presented for award of degree in any university.

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This research project has been submitted for the review with our approval as university supervisors.

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DEDICATION

I dedicate this work to my family; my late mum and dad as well as my brothers and sisters who have inspired me to work very hard to achieve my academic potential. To my wife Fridah and children Doreen, Wycliffe, Graca Machel and Winnie, for their perseverance and understanding during my long period of study.
ACKNOWLEDGEMENT

I would like to acknowledge the immense contributions of the following persons who enabled me undertake and successfully complete this study;

Special thanks to my supervisors; Dr. Francis K. Mulu and Dr. Julius S. Nabende of the Department of History, Archeology and Political Studies - Kenyatta University, for their tireless effort, continuous guidance, patience and endless encouragement throughout the entire project. I will forever be so grateful for your invaluable advice, support and direction that brought me this far.

My sincere gratitude goes to Kenyatta University especially the university management, the lecturers for their concerted effort as well as the university staff both at the department of History, Archeology and Political Studies and the School of Humanities and Social Sciences. Without your concerted effort, this project would not have seen the light of the day.

I am deeply grateful to my bosses at my place of work as well as friends and relatives whom I may not be able to mention here in person, for their spiritual, moral and material support.

May you all receive abundant blessings from the Almighty God.
ABSTRACT

This study primarily sought to explore the role of culture on peace building in Kenya, a case of Marsabit - Lake Turkana Cultural Festival in Loiyangalani Sub County of Marsabit County. The study targeted the fourteen communities that form the bulk of the larger Marsabit County’s populace. The objectives of the study included examining the social, political and economic factors that contribute to inter-ethnic conflicts. It also discussed the origin and development, of Marsabit-Lake Turkana Cultural Festival (MLTCF) in Marsabit County. Similarly, the study examined the impact of Marsabit-Lake Turkana Cultural Festival as a peace building initiative in Loiyangalani Sub-County. It also assessed other peace building initiatives in the area of study that complement the MLTCF.

The targeted population for the study comprised of the inhabitants of the sampled communities in Loiyangalani Sub-County in Marsabit County. The study applied the protracted social conflict theory by Edward Azar to examine the root causes of conflicts in the study area, the effects and approaches of addressing these conflicts.

For the purpose of data collection, the study targeted the opinion leaders, village/community elders, community based organizations, the youth, government security officers, the county government officials and the international partners involved in the cultural festival like the German Embassy and the Pastoralist Integrated Support Program (PISP). The study equally employed purposive sampling techniques in identifying respondents. Questionnaires and interviews were used to collect qualitative data that was then analyzed appropriately.

The findings from this study clearly indicate that there is a positive correlation between culture and peace building. The indicators used to assess this relationship clearly demonstrate that positive cultural practices like cultural festivals promote and enhance peace, social cohesion as well as socio-economic development among communities in Marsabit county.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>ACC</td>
<td>Assistant County Commissioner</td>
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<tr>
<td>AICAD</td>
<td>African Institute for Capacity Development</td>
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<tr>
<td>DCC</td>
<td>Deputy County Commissioner</td>
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<td>DRC</td>
<td>Democratic Republic of Congo</td>
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<td>FGDs</td>
<td>Focus Group Discussions</td>
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<td>IDPs</td>
<td>Internally Displaced Persons</td>
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<td>KNBS</td>
<td>Kenya National Bureau of Statistics</td>
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<td>KNCHR</td>
<td>Kenya National Commission on Human Rights</td>
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<td>KNDR</td>
<td>Kenya National Dialogue and Reconciliation</td>
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<td>KTB</td>
<td>The Kenya Tourism Board</td>
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<td>LACF</td>
<td>Loiyangalani Annual Cultural Festival</td>
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<td>LTACF</td>
<td>Lake Turkana Annual Cultural Festival</td>
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<td>MDGs</td>
<td>Millennium Development Goals</td>
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<td>MLTCF</td>
<td>Marsabit Lake Turkana Cultural Festival</td>
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<tr>
<td>NACOSTI</td>
<td>National Commission for Science, Technology and Innovation</td>
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<td>NCIC</td>
<td>National Cohesion and Integration Commission</td>
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<td>NMK</td>
<td>National Museums of Kenya</td>
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<td>NGOs</td>
<td>None Governmental Organizations</td>
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<td>PSC</td>
<td>Protracted Social Conflict</td>
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<td>PISP</td>
<td>Pastoralist Integrated Support Program</td>
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<tr>
<td>SALW</td>
<td>Small Arms and Light Weapons</td>
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<td>SLDF</td>
<td>Saboat Land Defense Force</td>
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DEFINITION OF TERMS

As used in this study, the following terms are defined as follows:

**Culture**: Is a way of life of a group of people the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.

**Conflict**: Is a contest, fight or confrontation between one or more parties with opposing and incompatible needs, beliefs, values, or goals.

**Climate stress**: Seasonality, uncertainty and patchiness of rainfall and extreme events such as droughts.

**Ethnic conflict**: Is a dispute about important political, economic, cultural, or territorial issues between two or more ethnic communities.

**Negative culture**: Is a cultural practice that does not promote peace, cohesion and socioeconomic development.

**Peace**: Is the absence of conflict and structural violence between communities.

**Peace building**: Refers to policies and strategies that facilitates the establishment of durable peace and attempts to restore co-existence by preventing the recurrence of violence through non-violent means.

**Positive culture**: Is a cultural practice that promotes peace, cohesion and socioeconomic development.
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1.0 CHAPTER ONE: INTRODUCTION

1.1 Background of the study

All over the world, peace continue to disturb the minds of people irrespective of greed, colour, race, ethnic, and religious affiliation. According to Oduaran (1996) war, hatred, bitterness, rivalries, carnage, conspiracy and treacherous plots are some of the most conspicuous alternative concept and corollaries to the desirable and soothing concept of peace. Peace is desirable in creating the harmonious relationship needed to ensure meaningful and sustainable development in any part of the world.

Ogonor (2004) in a study argued that it is part of human nature to disagree. However, he observed that it is the management of conflict rather than its occurrence that has been the bane of effort aimed at promoting peace or guarantee proper sustainable development. Even though other efforts are still being made to ensure that conflicts are properly managed or nipped, culture remains an important contributing factor in peace building. In addition, today more than ever, it counts for cities, the powerhouses of the contemporary society (Ogonor, 2004).

Culture is a full-fledged economic sector that generates impacts on both urban and rural environment ranging from direct and indirect expenditure to employment generation. Cultural industries are typically labor-intensive; their organization model is rather the network interaction of micro and small producers than the supply chain hierarchy of Fordist industries. Moreover, cultural production is significantly contextual and idiosyncratic. For these reasons, society provides the privilege for cultural production and consumption (Allen, 2008). Furthermore, society provides ideal workspace for artists and cultural managers and the local economy comes to thrive of it, establishing a symbiotic relation with culture. Firstly, culture generates substantial
intangible or non-pecuniary economic effects. It has a soft function of animation and enhancement of the quality of life, which is an increasingly important element of society competitiveness. It stimulates human creativity, and the capacity to innovate. New symbolic meanings and values become inputs to innovative production concepts and processes. As a result, a society can market itself as an ideal location for people and firms, and a preferred cultural destination for tourists; its unique, original cultural mix can become a recognizable brand. Like the case of MLTCF event.

Jegede (2000) states that there has been incessant ethnic-based crises in Nigeria resulting from emergence of ethnic based groups such as the Oodua People Congress (O.P.C), Arewa People Congress,(A.P.C), The Movement for the Survival of Ogoni People (MOSOP), Egbesu boys and Pan Igbo youth federation among others. In Kenya, like these countries, there exists such groups like the mungiki, bagdad boys, chinkororo, sungusungu among others. Most of these groups are militant and violent in nature. The existence of such groups according to Jegede (2000) has made the fragile relationship in the country to be further threatened. He further observes that, the Niger Delta region where most of these groups developed has been worst hit. It was thought that the installation of a democratic government will reduce the rate of violence and bring peace to the people but that has not been the case in the Niger Delta Region. Rather the institution of civil rule seems to heighten tension because of escalation of violence, armed robbery, ethnic clashes, religious crises and violent agitation for fair equitable and better distribution of available resources in the national cake as it is commonly referred to. The country has continued to witness an excruciating devastating and unprecedented social ethnic religious conflict. The situation is such that the history of some part of the country particularly, the Niger Delta Region has become the history of struggle and crises (Jegede, 2000). Accordingly, this study utilized these case
studies by way of comparing and contrasting with the Kenyan situation and particularly that of MLTCF.

Another study by Perullo (2005), suggests that Dar es Salaam Tanzania, just like other countries, uses music as a mechanism for discussing social and political issues, the youth use hip-hop to teach others about joblessness, corruption, class differences, HIV/AIDS, and other problems. The author further observes that, in the war-torn Batticoloa district of Sri Lanka, children and adults engage in music, painting, theatre, yoga, and sculpture in the Butterfly Peace Garden as a way of recovering from and transcending trauma. While in Israel, the Peres Center for Peace brings together Palestinians and Israelis to create joint theatre projects to foster dialogue. In Venezuela, the people create orchestras and choirs for low-income youth, as a means of contributing to social integration and improving self-esteem. In the Philippines, theatre artists tour the island of Mindanao using performance to introduce the concept of a peaceful coexistence between Muslim, Christian, and Indigenous communities. All these are findings illustrate the interrelation between culture and peace building. He further observes that many peace building organizations and institutions world over, do not have a cultural dimension. For instance, government policies do not consider culture as an important tool that can be used for conflict management and peace building; this implies that, culture remains marginalized within the peace-building field. Perhaps the society views culture as "soft" approaches (within an already "soft" field) to the "hard" issues of conflict and violence, or because peace building practitioners frequently originate from social and political sciences rather than the arts and humanities fields, or because the methodologies are not readily available.

In Kenya, MLTCF event was preceded by other cultural events such as African Institute for Capacity Development (AICAD), established in 2002 and managed by the Kenyan, Uganda, and
Tanzania governments. The project aims at promoting cultural diversity in the academia field among the three countries. It involves sharing of agricultural knowledge between Kenyan and Japanese scholars in the hope that joint studies will contribute to mutual benefits between the countries involved. Another cultural project include Tulewane Youth Exchange Program to Enhance Peace (TYEPEP) which aims at addressing myriad issues affecting the youths, which may hinder them from realizing the millennium development goals (MDGs) (Ingemar, Hazle, Denise, Billy & Ziso, 2011). The project utilizes dialogue between conflicting groups through various media, education and cultural exchanges. Similarly, Coombes et.al (2013) posit that Lamu Multicultural Festivals and Mombasa Carnival have continually played an integral role towards the unification of the multi-ethnic coastal communities.

Arguably, cultural diplomacy and festivals have helped in developing and preserving the cohesion and ensuring development in other African countries. For instance, South African government works through Department of Arts and Culture to increase funding for cultural projects such as the national Arts Festival that begins towards the end of June and runs for around 10 days (Ingemar et-al, 2011). To this end, the country aims at disseminating the national culture through appreciation of diversity in an attempt to avoid civil clashes (Georghiou, 2015). Moreover, South Africa has the Iziko Museum project, which moves the museum resources closer to the people free of charge. The main goals of the Iziko museum project involve promoting national dialogue across diverse audiences; and to enhance collaboration with different institutions. Nigeria, on the other hand, as observed by Lorngrum and Tsevende (2013), runs National Festival for Arts and Culture (NAFEST) known locally as unity festival, which cements the nation together through demonstrations of the rich and diverse culture in Nigeria with the hosting rights of the festival rotating among the states in the federal government.
Against this background, the study aimed at examining the role of culture in promotion of peace and development. Since the peace-building field requires diverse tools such as the human spirit, the arts emerge as a logical ally. The task for peace building practitioners is to find ways of incorporating the culture into the work of peace building. Morocco organizes Folklore Music Festival, which brings together various local and international participants with a sole aim of promoting Moroccan culture and dialogue between cultures.

1.2 Statement of the Problem

Conflict is a common phenomenon especially in the arid and semi-arid areas in Kenya. Loiyangalani Sub-county of Marsabit County which was the study area is an area with very poor infrastructure and has experienced protracted social conflict (PSC) over the years. This is a region prone to myriad ethnic conflicts, banditry as well as cattle rustling that has led to destruction of property, displacements, casualties and loss of livestock as well as human life. This study aimed at finding out the extent to which culture has been utilized to promote peace, cohesion and socio-economic development in the study area.

From the study findings, it is clear that lack of peace in this area has deterred socio-economic development for example absence of good roads, health facilities and learning institutions yet the region is endowed with lots of unexploited economic resources like Lake Turkana, minerals and wind energy that is currently being tapped by the government of Kenya through Lake Turkana Wind Power project. Tourism is also a big potential. In light of the existing gaps in scholarly literature, this study examined the role and the impact of culture through the annual Marsabit Lake Turkana Cultural Festival with regard to peace building, social cohesion and socio-economic development in Marsabit County. The study has also captured the root causes of myriad ethnic
conflicts in the study area and the effect of these conflicts. The study also discusses other approaches that can be applied in promoting peace building and sustainable development in the study area. This is considered important because, a lot of approaches have been presented by different stakeholders including international partners in an attempt to achieve a long lasting peace, cohesion and socio-economic development, yet so far not so much has been achieved.

The study aimed at investigating the role of culture on peace building and socio-economic development in Loiyangalani Sub-county of Marsabit County in Kenya.

The study thus addressed these problems by focusing on the objectives highlighted below.

1.3 Objectives of the study

This study was guided by the following specific objectives:

i. To examine social, political and economic factors that cause inter-ethnic conflicts in Loiyangalani sub-county.

ii. To investigate the origin and development, of Marsabit-Lake Turkana Cultural Festival in Loiyangalani sub-county.

iii. To examine the impact of Marsabit-Lake Turkana Cultural Festival as a peace building initiative in Loiyangalani sub-county.

iv. To assess other peace building initiatives in Loiyangalani sub-county which have complemented the MLTCF.
1.4 Research Questions

The study hoped to address the following questions:

i. What are the social, political and economic factors that cause inter-ethnic conflicts in Loiyangalani sub-county?

ii. What is the origin and development of Marsabit-Lake Turkana Cultural in Loiyangalani sub-county?

iii. As a peace building initiative, what is the impact of Marsabit-Lake Turkana Cultural Festival in Loiyangalani sub-county?

iv. Which other peace building initiatives in Loiyangalani sub-county have complemented the MLTCF?

1.6 Significance and Justification of the Study

This study contributes to the emerging literature with regard to issues of culture and peace building with particular focus on Kenya. The study findings have a great significance both to the community of the study area, scholars, international partners and policy makers especially the government of Kenya as well as the county government of Marsabit. This study provides more literature on the role of culture in peace building and adds value to the existing body of knowledge on the same. Considering the literature gaps on the issues of peace building through cultural related activities, this study provides a bridge to the literature gap by examining the factors that affect peace, social cohesion and development in the study area. The researcher chose on this particular area since it provided the best study environment offering fourteen different communities with different cultures who come together in a joint cultural festival (MLTCF) every year on peace building and development.
This study provides empirical findings that are of great value to peace scholars as well as all stakeholders involved in the MLTCF like, the National government of Kenya, the County government of Marsabit, International partners like the German Embassy, PISP as well as the local communities within Marsabit County. The study findings forms a needs assessment document that can enable the stakeholders mentioned above take appropriate measures geared towards achieving sustainable peace, social cohesion and development in Marsabit County, Kenya and any other part of the world.

The government will find the study findings as important and useful inputs applicable in policy formulation especially on matters of peace building, conflict management and general development in the study area and other parts of the country where appropriate. Currently, there are no clear and specific government policies on culture in relation to peace building and development. The National Cohesion and Integration Commission (NCIC), which is an independent commission, are also important stakeholders on peace building in Kenya. Since the commissions, overall objective is to promote social cohesion and peace building in the county, the study findings forms a key input to the commission’s agenda in attempt to achieve its key objectives. This is because Marsabit County is one area that the NCIC is facing many challenges due to perennial inter-ethnic conflicts.

From the findings of this study, the Kenya government and the international partners can get an in depth understanding of how various cultures can be used as a tool for peace building, social cohesion and development. The findings also contribute to better understanding of the importance of preserving particular cultural and traditional practices that promote peace and cohesion in the society. Since the cultural festival also acts as a tourism promotion forum, the Kenya government may also find the study findings as valuable input applicable in the tourism policy formulation.
The study findings also provide critical information to the MLTCF sponsors who support this annual cultural event both financially and technically. The findings provide empirical evidence on the event’s contribution and role on peace building and development. This enables the sponsors to assess the level of achievement with regard to their input. This information can be used as a basis for future decision-making.

It is evident in various studies, that conflict resolution scholars have acknowledged that culture and peace building are interrelated; this study clearly confirms this interrelation. The findings of this study also provide scholarly insight on how to use culture as an agent of peace building and development and further add value to the existing body of literature on the same.

The communities of Marsabit County now have a reference material as a result of this study. They can now document this study to form a reservation of their cultural and traditional practices for future generations. The documented findings obviously will be part of the communities history for the posterity who will be able to read about their past.

1.7 Scope and Limitations of the Study

The study was carried out in the vast Loiyangalani Sub-County of Marsabit County of upper Eastern Region of Kenya. It is one of the Sub-counties of Marsabit County situated in North Eastern part of Kenya. The Sub-county has a size of 217 Kilometers square with a population of 25,589 as per the Kenya National Bureau of Statistics (KNBS) 2009. The area has very poor road infrastructure with no public transport and high insecurity due to cattle rustling, banditry and ethnic conflicts, which pose security risk to the researcher. The researcher, therefore, liaised with the local national administration and the security agencies to reach the remote areas.
Due to the diverse geographical area of Marsabit County, the study primarily focused on Loiyangalani Sub-County where the cultural festival has been held since its initiation in the year 2008. Other limitations included respondent apathy and high level of illiteracy that created the need for the researcher to engage a research assistant who understands the local language. The respondent apathy was surmounted by engaging mature and experienced research assistants who ensured the respondents understood the importance of this study.
2.0 CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter discusses scholarly literature from various studies where the researcher explores existing works on the topic and presents a critique of the existing literature. The researcher therefore specifically addresses the following; a review of conflicts in North Eastern Kenya, the traditional concept of culture, culture and peace building, culture and development and lastly the theoretical framework.

2.2 A review of conflicts in North Eastern Kenya.

Peace is desirable in creating the harmonious relationship needed to ensure meaningful and sustainable development in any part of the world. Solimano (2000), found out that peace is a desirable goal for everyone even though violence and conflicts seems to be inevitable thus; the greatest threat to world peace arises from the fact that conflict is an inevitable part of life. The author further argues that, we have to understand that there can be no peace without development, but also that there can be no development without democracy. This implies that the two are interrelated and that for any development to take place there must be peace. This argument confirms why the North Eastern parts of Kenya have lagged behind in terms of development as they have in the past experienced recurrence ethnic violence and conflicts for a long period.

In another study, Meier et-al (2007), found out that the communities in northern parts of Kenya look at cattle raiding as a cultural tradition and they do not look at it as a crime but as a way of life. Cattle rustling to them is simply restocking their herd. Other scholars including McCarthy (2001) found out that, conflict and climate stress are two critical challenges faced by many African populations. They observe that, while resource conflicts and violence are evident in many
dry land areas of East Africa, there is a lack of systematic knowledge of how they affect household livelihoods and in particular capacities and ways of coping with drought and other climate stresses. That position confirms the practical situation in the North Eastern parts of Kenya.

Okumu (2012) in a study argued that, in Africa conflict is a common phenomenon especially in the arid and semi-arid areas. He found out that, the northern parts of Kenya have been a theatre of violent conflict pitting the Pokot, Samburu, Turkana and other communities against each other. The conflict is a fierce and deadly competition caused by a combination of factors including but not limited to absence of state security, negative ethnicity, diminishing pasture, water resources, commercialization of cattle raiding, political incitements, proliferation of small arms and light weapons leading to almost a state of helplessness (Dowd and Raleigh, 2013). Other scholars Hendrickso, Mearns and Armon (1996), argue that provincial administration in Kenya (currently known as the ministry of interior and coordination of national government) has also led in formulation of measures aimed at peace building and conflict resolution in the conflict prone regions by initiating and presiding over peace agreements. These peace agreements have played an important role in conflict management and peace building in Kenya especially in the north eastern parts where punitive penalties are taken against those who break the agreements. The question is, what impact have these measures made on the ground with regard to ethnic conflicts?

According to Releigh (2010), conflicts among Turkana community in Kenya are old cultural phenomena that can be addressed best by social process from the grassroots. He argues that marginalization and scarcity of resources is indeed the real cause of conflicts in Turkana and Marsabit region, a similar position taken by (Witsenburg et-al, 2007).
In trying to link traditional cultural practices with conflict Avruch Kevin (1991), observes that most scholars and practitioners of international negotiation took so long to realize and agree that culture matters a lot when it comes to conflict resolution at all levels. Other scholars Tehranian and Lum (2006) found out that, traditional music, dance, painting, drama, mythology and traditional medicine practice works well when incorporated in conflict resolution and negotiation skills at various levels of peace building. He further argues that, recent years have witnessed a resurgence of interest in indigenous, traditional and customary approaches to peace-making in the context of civil wars. This position therefore suggests that indigenous approaches to peacemaking are participatory and effective.

While looking into the pastoral life of the communities in the north eastern parts of Kenya, scholars Karen Witsenburg et-at (2009) found out that, the practice of livestock raiding causes large numbers of casualties. While conflicts over scarce resources may also be largely explained by drought conditions, population pressure, and access problems, livestock raiding is more violent during wet seasons, when pasture and water are abundant and when the livestock is in good health. The higher incidence of violent deaths during wet times hints at opportunistic behaviour of raiders (Witsenburg and Adano, 2009).

According to Naiben (2012), conflicts among different communities have been very prevalent in Kenya. These conflicts are caused by various reasons ranging from endemic poverty, economic inequality, and cultural reasons (Gibbons, 2014). The problem of conflict has taken a toll on communities especially those living in the North Rift region mainly due to cattle rustling amongst the pastoralist communities, whose main livelihood is dependent on livestock. The author further observes that, these conflicts often lead to loss of life, destruction of property and general underdevelopment.
Naiben (2012) in his study found out that, in an effort to intervene and build peace among communities living in North Rift parts of Kenya, Tegla Lorupe, a renowned Kenyan female athlete established Tegla Lorupe peace run, this initiative uses sports (running) in order to establish social interaction between warring communities that have experienced conflicts as a result of dominant culture of cattle rustling. He notes that, it is true that sport is a universal language that can be understood by everybody, it’s intrinsic values such as teamwork, fairness, discipline, respect for the opponent and the rules of the game are understood all over the world thus can be harnessed in advancement of solidarity, social cohesion and peaceful coexistence.

Evidently, Kenya experiences greater levels of inter-communal conflicts involving cycle of attacks and counter attacks by communal based militias. Mbugua (2013) suggests that much of the violence that has recently flared in the country springs from struggles among various factions in the society over devolution gains. Political agenda and ideological differences between various politicians frequently trigger conflicts between regional and ethnic groups struggling over access to natural, economic and political power.

A report by KNCHR (2012) warns that such trends if not properly watched may affect the government decentralization process aimed at bringing the governance and services closer to the public. A study by Dowd and Raleigh (2013) contend that most of the elite members of the Kenyan society have a hand in the perpetration of conflicts in the community; particularly in Mandera and Moyale, and in the Tana River region in August 2012. Primarily, such groups of individuals support the youth by purchasing small arms and light weapons utilized in the conflicts.

Many scholars have expressed fear on the heightened limits of conflicts in Nakuru, UasinGishu, Mombasa, Tana River, and mount Elgon just to mention a few (Elder et-al, 2014). In Mombasa for instance failure to adequately address colonial land injustices through constructive
engagements with the local leaders coupled with inability to legitimately recognize the county leadership may cause extremism and inter-ethnic conflicts (Rohwerder, 2015). Additionally, the Muslim community along the coast have continually expressed dissatisfaction with the government marginalization, which they believe treat them like second rate citizens (Anderson and McKnight, 2014). Other regions such as Bungoma, Marsabit, Nakuru, and Mount Elgon have faced persistent disagreement over control and usage of natural resources including land and grazing land for their cattle leading to conflicts and cattle rustling. (Elder et-al, 2014).

According to Waithaka (2013) the land conflict in Mount Elgon for example led to formation of community militia groups such as Sabaot Land Defense Force (SLDF), even though the Kenya government by use of the defense force has since managed to bring the situation into control. This had to come with huge human costs and the permanence of a lasting solution still remains in doubt.

According to Mkutu (2008) the arid and semi-arid areas of the Horn of Africa contain the largest grouping of pastoralists in the world and that, cattle ownership forms the bulk of social interaction in these communities. The pressures over access to grassland and water sources for livestock is therefore the norm of the day. The author further asserts that, cattle rustling in these areas form the basis of pastoralist culture as pastoralist lives are ordered in relation to livestock and cattle rearing which are their most treasured possessions. Mkutu ascertains that there is high social prestige and prominence attached to cattle possession. No wonder cattle raiding takes place to serve various purposes, including "restocking after drought or disease, obtaining cattle for bride wealth, demonstrating the bravery of new warriors, and initiating boys into manhood". A position confirmed by this study.
The new weaponry that is, Small Arms and Light Weapons (SALW), as opposed to the traditional spear and arrow, has led to increasing conflicts and made raiding an attractive commercial venture. Cattle rustling and raids now draw on small arms readily available to the pastoralists. The inability by the government to control the influx of small arms continues to trigger most of the community conflicts and is serious security concerns. Explains (Mkutu, 2008)

According to Markakis (2004) the migration nature of the pastoralist communities is a major course of conflict between them. The reason attributed to their migration is the fact that they must move while seeking for grassing land and water for their livestock.

Nonetheless, the various conflicts in Kenyan communities may appear disconnected; they have a close connection with the nature of social fragmentation in the country. Ethnic group affiliation remain the key identity of many Kenyan citizens mostly during violent and turmoil periods. Consequently, cultural festivals may help the nation in reducing the incidences and prevalence of violence in the country. Rohwerder (2015) argues that many citizens tend to feel more secured when they strongly identify with their various ethnicities because it shapes the individuals’ perceptions of fear and power. This can only occur when the political elites and the society practice cross-cutting issue based political ideologies in which each Kenyan understands and appreciates one another’s cultural diversity. Marsabit Lake Turkana Cultural Festival for instance may help in promoting social harmony among the fourteen ethnicities in Marsabit County. Accordingly, it protects culture from intensifying cultural decay due to alterations in social and economic conditions.

From the above literature, it can be observed that the North Eastern part of Kenya has had protracted conflicts highly complex and multi-layered depicting banditry, cattle rustling and ethnic conflicts.
2.3 Culture as a peace building initiative.

What is peace building? The term *peace building* was introduced in the year 1992 by the then UN Secretary General Boutros Boutros-Ghali in an agenda that was intended to strengthen and solidify peace to avoid a relapse into conflict (United Nations, 2009). In the year 2007, UN policy committee approved a useful working definition of peace building, they defined peace building as; a process that involve a range of measures targeted to reduce the risk of lapsing or relapsing back into conflict thus strengthening national capacities at all levels. It is the processes that a society engages in after a conflict. (Boutros-Ghali, 1992)

Considering peace as the absence of violence, it can be associated with a multitude of factors and phenomena that reinforce one another, including gender equality, justice, relevant education, employment opportunities, sound management of natural resources, human rights protection, political inclusion, as well as low levels of corruption. A number of scholars argue that not all cultural practices promote peace, in a number of cases it has been the opposite where cultural practices has promoted conflicts instead of peace (Groff, 1991).

It is on record hat many peace building organizations and institutions do not have a cultural dimension and even many government policies do not consider culture as an important tool that can be used for conflict management and peace building. Perullo (2005) argues that, culture remains marginalized within the peace building field, perhaps because they are seen as "soft" approaches (within an already "soft" field) to the "hard" issues of conflict and violence, or because peace building practitioners frequently originate from social and political sciences rather than the arts and humanities fields, or because the methodologies are not readily available. Conversely, within the artistic community, many artists feel that their art needs no sociopolitical or socio-cultural explanation, no explicit reason for existence. Culture is an art on its own, the
saying goes, and any attempt to make it political or transformative for the community betrays the self-expressive nature of culture. The study examined the role of culture in promotion of peace and development. Culture has been used for centuries to communicate the human experience in ways that have sometimes nurtured peace and other times fostered violence. While culture is not purely functional, it can serve social functions. Culture is a tool that can communicate and transform the way people think and act. It can as well change the dynamics in intractable, interpersonal, inter-communal, national, and global conflicts. Since the peace building field requires tools that are as diverse as the human spirit, the arts emerge as a logical ally. The task for peace building practitioners is to find ways of incorporating the culture into the work of peace building. (Perullo, 2005).

On the other hand, LeBaron (2003) argues that, culture is an essential part of conflict and conflict resolution. He observes that cultures are like underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other. Though cultures are powerful, they are often unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways. The author points out that cultural dimension are often at the heart of peace building. His position supports other scholars who argue that culture is an essential component of conflict resolution.

In attempt to link traditional cultural practices with conflict, Avruch, Black, and Scimecca (1991) argues that most scholars and practitioners of international negotiation took so long to realize and agree that culture matters a lot when it comes to conflict resolution at all levels. Scholars Tehranian, &Lum, (2006) found out that traditional music, dance, painting, drama, mythology and traditional medicine practice works well when incorporated in conflict resolution and negotiation skills at various levels of peace building. Mac Ginty (2008) observes that, recent years
have witnessed a resurgence of interest in indigenous, traditional and customary approaches to peace-making in the context of civil wars. He argues that indigenous approaches to peacemaking and shared culture were the key to holding society or community together. Rothman and Olson (2001) on the other hand, observe that traditional methods of conflict resolution, worked so well in interstate conflicts where identity issues were not central. Consequently, the changing nature of present-day conflicts, occur less between states and more often within them, and which are led not by organized armies but by paramilitary groups and with civilians increasingly in the crossfire. These conflicts call for new considerations about conflict-resolution and methods of reconciliation. In these new wars, culture stands at the frontline.

Kenya is one country currently facing myriad internal conflicts inform of political tensions, ethnic or community conflicts, continued emergence of unlawful militant groups and serious terrorism threat. Scholars believe that these serious concerns require dynamic approaches including application of culture as would be appropriate. Management of conflict is vital in any region and as Mulu (2008) argues, it involves acquiring skills related to conflict resolution, and establishing a structure for management of the conflict in your environment.

2.4 Summary of Literature Review

The communities in northern parts of Kenya look at cattle raiding as a cultural tradition and the communities do not look at it as a crime but as a way of life. Cattle rustling to them remain simply a method of restocking their herd. Other scholars found out that, conflict and climate stress are critical challenges faced by many African populations. This study equally shows that cultural practices and values can be used to promote peace and development especially at the community level. This study provided an opportunity to investigate the impact of culture on a broader
perspective of the community. As already observed, UNESCO believe that the road to inclusive social and economic development, environmental sustainability, peace and security is firmly grounded in culture, as understood in its spiritual, material, intellectual and emotional dimensions and encompassing diverse value systems, traditions and beliefs. This is the reason why this study investigated how culture has been used for sustainable socio-economic development in Marsabit County. Nevertheless, some scholars have carried out research on the role of cultural diplomacy on peace building; few studies, if any, have focused on the Kenyan pastoral communities and cultural festivals in particular. Besides, most of surveys have concentrated on international relations and diplomacy at the expense of local initiatives. Consequently, this research findings contribute a body of knowledge that contributes towards strengthening local utilization of cultural festivals in promoting social cohesion and peaceful coexistence in Marsabit County, the country at large and is also applicable in other parts of the world.

2.5 Theoretical Framework.

Scholars with interest in conflicts have used various theories in understanding the causes and consequences of conflicts. Several theories have been developed by scholars some of whom have been mentioned here that explain how peace can be managed to prevent societies from going back to conflict, violence or war. There has been no single theory deemed sufficient in explaining the different situations of conflicts and violence across the world.

In all sense, the study of conflict management and peace studies cannot be complete without the mention of scholars like Johan Galtung, Kenneth Boulding and Edward Azar who are the gurus of peace studies. Galtung in his book “Peace by Peaceful Means” articulated the distinction between direct violence (children are murdered), structural violence (children die through poverty) and cultural violence (whatever blinds us to this or seeks to justify it). Galtung (1996) in his theory
expressed that, we end *direct violence* by changing conflict behaviours, *structural violence* by removing structural injustices and *cultural violence* by changing attitudes. To this, he further presented the distinction between negative and positive peace; where the former characterized by the absence of direct violence, the latter by the overcoming of structural and cultural violence (Galtung, 1996). This good theory fails to explain the vicious nature of conflicts thus limited in the current study.

On the other hand Kenneth Boulding's theory has been presented in his various publications where he focuses majorly on the issue of preventing war, partly because of the failures of the discipline of international relations (Boulding, 1978). He proposed the creation of centres that could be used to gather a range of social, political and economic data and produce indicators of social temperature and pressure and predict 'cold or warm fronts' in social relations. One of Boulding's most influential ideas has to do with the concept of power. He noted that, in everyday usage, the term 'power' is ambiguous. On the one hand it means the power to command, order, enforce - coercive or hard power. On the other it means the power to induce co-operation, to legitimate, to inspire - persuasive or soft power. Hard power has always been important in violent conflict, but soft power may be more important in conflicts managed peacefully Boulding (1989).

The limitation of Boulding’s approach is that, he is focused firmly on the issue of preventing war by a reform of international organizations and by the development of a research and information capability while ignoring the already existing conflicts. He is more on prevention rather than cure. A number of studies have utilized the ‘Disorganization Theory’. According to this theory economic disadvantage, ethnic heterogeneity, and residential mobility, undermined traditional indigenous informal social controls and the community’s ability to regulate the behavior of community members are the main causes of ethnic conflicts. Although the current researcher
acknowledges that it is within this context that one is able to explain the involvement of social networks, the theory fails to explain the role of traditional cultural aspect of ethnic conflicts.

Edward Azar’s theory of protracted social conflict (PSC) represents prolonged and violent struggles by communal groups for such basic needs as security, recognition, acceptance, and access to political institutions and economic participation. Azar (2009) uses the term protracted social conflict (PSC) to identify the type of conflicts that has persisted in countries like Cyprus, Ethiopia, Iran, Israel, Lebanon, Nigeria, Philippines, Sri Lanka, Bosnia, Kosovo, South Africa, Sudan as well as the conflicts experienced in the North Eastern parts of Kenya.

This study will adopt the theory of Protracted Social Conflict (PSC). This theory was advanced by Azar in 1990. In his theory Azar, notes that communal groups may experience deep-seated cleavages based upon racial, religious, cultural or ethnic lines. These cleavages are characterized by continuing hostility with sporadic outbreaks of violence; and caused by the frustration of human needs for security, recognition, and distributive justice. He argues that the denial of basic human needs to a large portion of the population initiates instances of protracted social violence. Four preconditions are isolated by Azar as the predominant sources of protracted social conflict: communal content, deprivation of human needs, governance and the state's role, and international linkages.

Under the communal content which this study intends to adopt, Azar suggests that the significant factor that leads to formation of PSC are societies that can be characterized as having a ‘multi-communal’ composition. Multi-communal societies, whether formed as a result of divide-and-rule policies of former colonial powers or whether through historical rivalries often results in the dominance of one group over the other. He further observes that with the state dominated by a single communal group or a coalition of a few communal groups that are unresponsive to the
needs of other groups in the society, tension grows and usually erupts in form of violence. Efforts to reconcile these by enforcing integration or co-operation ‘retard the nation-building process, strain the social fabric and eventually breed fragmentation and Protracted Social Conflict.’

Human needs: is the second component of Azar’s theory. In this concept it gives us an insight of the identity groups and their accessibility to the developmental human needs. He argues that the most obvious ontological need is individual and communal physical survival and well-being. Individual or communal survival is contingent upon the satisfaction of basic needs. In the world of physical scarcity, these basic needs are seldom evenly or justly met. Whilst one group of individuals may enjoy satisfaction of those needs in abundance, others do not. Grievances resulting from need deprivation are usually expressed collectively. Failure to redress these grievances by the authority cultivates a niche for a Protracted Social Conflict (Azar, 1990). He further argues that the recurrence of violence can only be understood from human needs perspective. According to him, it is the rush to satisfy human needs that rarely provides a platform for peaceful communal existence among the communities.

Government and the states’ role: the Government is endowed with the authority to govern and use force where necessary to regulate society, to protect citizens, and to provide collective goods. Thus the government plays a leading role in the satisfaction or lack of satisfaction of minority and identity groups. Azar states that protracted social conflicts can be characterized by "incompetent, parochial, fragile, and authoritarian governments that fail to satisfy basic human needs". It is said that governments, expected to be unbiased and impartial, tend to be dominated by the leading identity groups or those groups that have been able to monopolize power within a country or territorial entity. This creates a "crisis of legitimacy" which exacerbates the already existing competitive or conflictive situations diminish the states’ ability to meet basic needs, and lead to
further developmental crises. Thus, regime type and the level of legitimacy are important linkage variables between needs and protracted social conflict’ (Azar, 1990). The structure of the government needs to be changed so that all citizens are equally cared for and equally represented without bias.

International Linkages: is the fourth and final pillar of Azar’s theory. He argues that the internal policy and regulation of a country is dictated by the international linkages though social and economic aspects. This theory forms the backbone of this study as it covers the four aspects in explaining the genesis of this phenomenon and the appropriate approaches in addressing the different forms of conflicts in the study area.

2.6 Research Hypothesis

The hypothesis of the study was:

i. Positive culture promotes peace, cohesion and socio-economic development.

2.7 The conceptual framework

The conceptual framework shows the relationship between the independent variables that is “culture” and the dependent variables which are “peace and social cohesion” as well as “socio-economic development” The illustration below presents the link between the independent variable and the dependent variables as depicted in this study.
Figure 1.1 Research variables

Independent variable

Culture

Dependent variables

Peace and social cohesion

Socio-economic Development
3.0 CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Research design

The study utilized descriptive research design which entailed looking at the relationship between different variables. This research design was chosen because it is considered by scholars and experts as one of the best for this kind of study. It is believed that African communities tend to pass information orally hence the only design likely to be successful in a social study is one that enhances their participation in stating their problems and solutions. The method elicited detailed information from the phenomenon under investigation. In quantitative research method, a questionnaire survey was used to collect descriptive quantitative data. Face to face interviews was also used in the study where the researcher used interview guides as the data collection tool.

3.2 The study area and population.

The study was carried out in Loiyangalani Sub-County in Marsabit County of upper Eastern Region of Kenya. It is one of the Sub-counties of Marsabit County situated in North Eastern part of Kenya. The Sub-county has a size of 217 Kilometers square and is located on the south-eastern coast of Lake Turkana, it borders the following Sub-counties: Samburu North to the south, North Horr to the North, Marsabit central and Marsabit South Sub-county to the East. It has a population of 25,589 as per the Kenya National Bureau of Statistics (KNBS) 2009. The Sub-county headquarter is Loiyangalani town.

The Sub-County is divided into two wards namely Loiyangalani and Kargi. Politically it falls under Laisamis constituency which is larger than the Sub-county in size and also covers Marsabit south Sub-county. To capture the entire Sub-county, the researcher classified Loiyangalani Sub-county into the two existing wards for purposes of data collection.
3.3 Sampling Method

In the process of carrying out data collection, purposive sampling method was utilized to identify study participants. This method was deemed to be the most ideal for this type of research. The informants were put into three categories. The first group included the opinion leaders/Village elders, Religious leaders, community based organizations, NGOs and the youth as the first category. The second category consisted of the national administration and security staff consisting of the Security officers, Deputy County Commissioner, Assistant County Commissioners, Chiefs and assistant Chiefs. The third and the last group included the County government officials and International Partners involved in the MLTCF. These categories were considered by the researcher to be the best that could appropriately inform the study.

Table 1.1 Sample Size

<table>
<thead>
<tr>
<th>Respondents Categorization</th>
<th>Target Population</th>
<th>Sample Size</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First group – Questionnaire</strong></td>
<td>Opinion/Political leaders and Village Elders</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Religious leaders</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>Women Community Based Organizations and NGOs</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>The Youth Networks/Groups</td>
<td>20</td>
</tr>
<tr>
<td><strong>Second group - Questionnaire</strong></td>
<td>Security Staff, Deputy-County Commissioner (DCC), Assistant County Commissioners, Chiefs and Assistant Chiefs.</td>
<td>13</td>
</tr>
<tr>
<td><strong>Third group – Interview</strong></td>
<td>Marsabit County government officials - Governor, Minister for Culture and the Festival (MLTCF) Coordinator.</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>International Partners: The German Embassy Ambassador and Festival (MLTCF) Coordinators</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Author (2016)
3.4 Data Collection Techniques

The researcher utilized both primary and secondary data in collection of raw information. The primary data collection mainly involved the use of structured questionnaires as a data collection tool and was administered on the selected respondents. The questions were both closed and open-ended. Interview guide was used as a primary data collection tool and was administered orally, face to face in the study as indicated in table 1.1 on page 26.

Secondary data was collected from Kenyatta university library, University portals and websites, government reports, Kenya National Bureau of Statistics (KNBS), books and scientific journals that could inform the study as appropriate. All the raw data collected was categorized for easy analysis.

3.5 Data Analysis

The researcher employed a qualitative technique to analyze the resultant data. Careful screening was carried out on the collected data before analysis to ensure only meaningful responses were analyzed to be more objective. The researcher utilized coding, classification, tabulation, and editing techniques in analysis. This was basically descriptive statistics presented in form of tables and charts or graphs bringing out the real meaning of data collected. There was corroboration of data where oral information was compared with data from the secondary source. Through this, conclusions were drawn and presented descriptively as appropriate.

3.6 Logistical and Ethical Considerations

The researcher began by seeking for official research authorization from Kenyatta University and National Commission for Science, Technology and Innovation (NACOSTI) to give permission to carry out the study. Other permission from the ministry of education and the national
administration were also sought to enable researcher carry out the study without hitches. Individual consent was sought from the participants involved in the study and no individual was to be coerced to participate or take part in the study without their consent. The researcher was quite sensitive and avoided certain questions that appeared as provocative.

Participants requesting to be anonymous for the purpose of the study were assured of their right to remain anonymous. To this end, the researcher assured the participants that the information they provided would only for the study and not for any other purpose.
4.0 CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND DISCUSSION

4.1 Introduction

In this chapter, the researcher presents the research findings and interpretations obtained from the data collected in the field. The findings and the analysis discussed in this chapter is based on the objectives of the study. The researcher considered several aspects of the study deemed to be crucial for the study like; the distribution of the various respondents, demographic information on the respondents like the level of education and their ethnic community. Lastly the analysis provides empirical data on the relationship between the independent and the dependent variables in the study based on the study objectives.

Table 1.2 Respondent distribution

<table>
<thead>
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<th>Respondents Categorization</th>
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<th>Sample Size</th>
</tr>
</thead>
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<td>Women Community Based Organizations and NGOs</td>
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<td>12</td>
</tr>
<tr>
<td><strong>Third group - Interview</strong></td>
<td>Marsabit County government officials - Governor, Minister for Culture and the Festival (MLTCF) Coordinator.</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>International Partners: The German Embassy Ambassador and Festival (MLTCF) Coordinators</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>97</td>
</tr>
</tbody>
</table>

Source: Author (2017)
It is important to note that the respondents showed a lot of interest in this study. This was perceived as an indication that they have a lot of passion for the annual cultural festival that is MLTCF.

The researcher used the likert scaling technique in a number of the questions administered in this study. By using the likert scaling technique the respondents responded to the questions by either “Strongly agreeing, agree, neither agree or disagree, disagree or strongly disagree”.

4.2 Causes of inter-ethnic conflicts in Marasabit County

The researchers’ first objective in this study was to examine social, political and economic factors that cause inter-ethnic conflicts in Loiyangalani sub-county. The study targeted one hundred respondents and categorized them into three main groups. The first group being the opinion leaders/village elders, Religious leaders, Community Based Organizations, as well as the youth. The second category was the national administration and security staff consisting of the Deputy County Commissioner, Assistant County Commissioners, security officers, Chiefs and Assistant chiefs. The third and last category consisted of Marsabit County government officials and the international partners particularly from the German Embassy who have been sponsoring the festival since its initiation. All the respondents were male and female adults of age 18 years and above.
In this study, the causes of conflicts are deemed to be the deterrents to peace. In this regard, the figure 1.2 illustrated above clearly demonstrates that out of the four factors that were considered, cattle rustling was sighted out to be the major cause of conflict in the study area accounting for 42.47%. These findings contend with Meier and Bond (2007), which points out that Northern Kenyan community consider cattle rustling as a cultural tradition and not a crime. Another study by Witsenburg and Adano (2009) reveal that the practice of livestock raiding causes a large number of casualties. Competition for livestock pasture came second with a score of 28.77%. Witsenburg and Adano (2009) attribute this to limited grazing due to persistent drought in the region. Livestock pasture was taken into consideration as it is one of the reasons for eruption of conflicts between these communities especially when they fight over grazing land for their cattle. Further, 15.07% of the respondents reported that negative traditions also deter peace building in the region. A study by
Okumu (2012) defines negative traditions as those practices that do not enhance peace building like the traditional beliefs of the Turkana, Pokot, and the Samburu communities that when other communities steal their cattle, they must also raid them to recover and restock their stock.

Lastly, 13.7% of the study participants said that ethnicity is a deterrent to peace building in the study area. This indicates that the respondents do not consider ethnicity as significant deterrent to peace building in the region.

Who are these communities inhabiting the study area? The figure 1.3 below highlights the communities that reside in Marsabit County that were captured in this study.

![Figure 1.3: Ethnic distribution](image)

Figure 1.3: Ethnic distribution
It is important to note that all these communities are active participants in the Marsabit-Lake Turkana Cultural Festival (MLTCF). The figure above indicates that the major respondents in the study in terms of communities came from; Rendile 16.44% followed by Samburu 13.7%, then Waata 10.96% and Turkana 9.59%. These communities are the dominant tribes that reside within Loiyangalani Sub-county. The other ethnic communities like the Sakuye, Konso and Burji mostly reside outside Loiyangalani sub-county but within Marsabit County. The El-molo and Dassanach each accounted for 6.85% and this is due to their low numbers in terms of population. According to the 2009 Kenya population census report, El-molo is noted to be one of the smallest ethnic tribes in Kenya.

**Figure 1.4: Respondents level of education**

The researcher also took note of the level of education of the respondents. The findings were as illustrated below:

![Level of Education Chart]
The figure 1.4 illustrated above shows that majority of respondents (39.73%) had attained secondary level of education followed by College education at 24.66% then Primary 23.29%, those without formal education accounted for 8.22% and the lowest being university education at 4.11%. It is not surprising that the level of university education is very low in the study area, this is because, historically, these are communities who for a very long time have been nomads and pastoralists who never attended school but moved from one place to another in search for pasture and water for their cattle which was and still is their main source of livelihood. With the effort of both the national government and the county government, the communities are slowly and steadily embracing formal system of education.

Traditional ethnic rituals are a common practice by many communities regardless of race. According to Sobania (2003), festivals such as traditional ethnic rituals among many communities world over, provide an opportunity for passing vital knowledge to the next generation. The author argues that the youth benefit a lot during rituals were they are initiated to adulthood. He confirms that elders in those communities that practice indigenous cultures practice are better in peace building and conflict resolution. The author further argues that in some communities especially in traditional African setups, elders have the ability and power to curse people who do wrong things in the society. This power can therefore be applied in conflict management as the threats of a curse will result in the desired behavior by members of the society for fear of being cursed. This argument therefore confirms that in the African context, it is commonly believed that elders in those communities that practice indigenous cultural practices are better in peace building and conflict resolution.

Rothman et-al (2001), observes that traditional methods of conflict resolution worked so well in interstate conflicts where identity issues were not central. Consequently, the changing nature of
present-day conflicts occur less between states and more often within them. Kenya is one country currently facing myriad internal conflicts inform of political tensions, ethnic and community conflicts continued emergence of unlawful militant groups, ethnic conflicts as well as serious terrorism threat. This author believes that these serious social concerns require dynamic approach including application of positive culture as a strategy of addressing these issues. Culture emerges as an essential factor for both sustainable development and lasting peace. In fact, neither equitable progress nor social cohesion is truly possible if culture is left to one side. (UNESCO’s 2012) on the other hand notes that, the road to inclusive social and economic development, environmental sustainability, peace and security is firmly grounded in culture, as understood in its spiritual, material, intellectual, and emotional dimensions and encompassing diverse value systems, traditions and beliefs. Culture informs and influences people’s relation to sustainable development, conflicts, and reconciliation in a distinct, but direct manner. It determines and creates paths for lasting conflict-resolution and healing. Thus, as “a repository of knowledge, meaning and values that permeate all aspects of our lives, culture also defines the way human beings live and interact with each other and their environment”. (UNESCO, April 2013).

The university level of education accounted for only 4% of the respondents. This is a clear indication that in aggregate, the level of education in the study area is low a fact that can be considered to also contribute to the conflicts in the area. Most scholars believe that, an educated population can easily adopt modern and peaceful approached in resolution of conflicts as opposed to an illiterate mass.

The researcher also sought to determine the factors that deter socio-economic development. This was considered because a positive relationship exists between peace and development. Peace
promotes development and without peace, no meaningful development can be achieved. The figure 1.5 below reveals the study findings:

**Figure 1.5: Sustainable development deterrents**

The figure above illustrates the factors that deter sustainable development in Loiyangalani sub-county. Notably, 30% of the respondents reported that cattle rustling is the major factor that hinder development in the area. On the other hand, 29% of the study participants cited ethnic conflicts as one of the deterrents of development. Negative traditions rated 13% while Illiteracy and Marginalization both rated 14%. Evidently, these findings indicate that these communities are aware that cattle rustling and ethnicity are the main factors that deter their peaceful coexistence. Lack of peace in turn slows down the rate of development in the study area. According to Mkutu, (2008) pastoralist community’s social lives are dictated by cattle rearing and is the major cause of
community conflict in these regions. The study findings thus asserts the same and further confirms that, cattle rustling is the main cause of conflict that snarls peace building and socio economic development in the study area. Therefore, this calls for appropriate interventions by the relevant stakeholders to address the factors that contribute to cattle rustling, which undermine peaceful coexistence and sustainable development in the region.

In this argument it is important to observe that peace and cohesion leads to sustainable development. Amartya (1999), argues that that development does not only mean economic and wealth accumulation but also social development that contributes to satisfaction of human needs leading to wellbeing, identity, freedom and people’s ability to participate in the life of the community. Social development especially in education, health care, democracy, good governance and equitable distribution of resources can only be achieved in a peaceful environment. The same author adds that development is a process of expanding the real freedoms that people enjoy including political and civil rights.

A developed nation can provide all the essential human needs to its citizens and this ensures internal peace. A satisfied human being is naturally peaceful and in case of disputes, non-violent approaches are likely to be preferred since there is so much at stake that a developed nation would never want to lose as a result of war or conflict. For instance after the second world war most of the European nations could not risk going into another war owing to the fact they had experienced tremendous and accumulated development after the world wars. Nuclear Age Peace Foundation (NAPF) gives a good example of 1988 peace agreement between the United States of America (USA) and the Union of Soviet Socialist Republican (USSR) to avoid a nuclear war. This agreement was necessitated by the realization that a nuclear war would lead to devastating consequences for both parties. In addition, incidences of violent conflicts in the world are fought
mostly in lesser developed countries although this does not mean that developed countries are not involved in those conflicts. When we look at countries like Somalia, Sudan and South Sudan which have been involved in conflicts, we see lack of serious development. These countries are experiencing lack of peace (Cavanaugh, 1999).

Anecdotal evidence suggests that development is a process of societal change. Therefore, in conflict situations with limited capacity to manage and resolve differences peacefully, development process comes in handy in form of democracy, accountability and equal distribution of resources to address the conflict. This implies that lack of accountability, democracy and fair distribution of resources is in itself a major cause of conflict.

The other causes of conflicts include and not limited to deeply rooted negative culture and traditions of the communities. Mulu (2008) posits that the harsh living condition coupled with government marginalization in terms of development is also a contributing factor to conflicts in the region. He further asserts that conflict is a consequence of the difference in the wishes and beliefs of parties or “the incompatibility of goals between parties”. He says that, these conflicts are a product of diversity in beliefs and values, differences in attitudes and perceptions, and competing socioeconomic and political interests among individuals, social classes, ethnic groups, communities and to a larger extent the states.

The study findings confirm the above assertions by Mulu. Loiyangalani Sub-county is an area that is prone to myriad ethnic and community conflicts; banditry and cattle rustling that have led to destruction of property, displacements, casualties and loss of life as well as deterred socioeconomic development as a result of the same. From this study, all these are attributed to ethnic differences in attitudes, perceptions and competing socioeconomic interests.
The researcher also looked at how the process of peace building can lead to or contribute to socioeconomic development in the study area. It is important to note that the process of solving a conflict is in itself a development process. For instance Kenya was rocked by post-election violence in year 2007/2008. To avoid similar disasters in the future, the Kenya National Dialogue and Reconciliation (KNDR) process was rolled out. The overall goal of KNDR was to achieve sustainable peace, stability and justices in Kenya and to safeguard the rule of law and respect for human rights and eventually attaining socioeconomic development for the country.

This process aimed at addressing the following issues; constitutional and institutional reforms; land reform; youth unemployment; and regional economic imbalances. Kenya has since achieved a number of the targeted objectives like the enactment of the new constitution, reforms in the judiciary and creation an Independent Electoral and Boundaries Commission. Arguably Kenya has experienced development out of the peace building process as observed by (Nebe, 2012). In this content, the author asserts that peace building has brought a lot of development in Kenya in form of democracy, institutional reforms like the judiciary, inauguration and implementation of a new constitution, gender equity among other forms of development.

Peace building as a platform for development can also be seen in the Democratic Republic of Congo (DRC). Makgoba (1999) argues that DRC is a country with great development potential and has a lot of untapped enormous wealth of natural resources. For example, Congo River has a hydroelectric potential of lighting up the entire continent of Africa, from Cairo to Cape Town but due to years of intra and interstate conflicts, the country has not been able to capitalize on this potential. The author attributes lack of development in that country to the missing ingredient in Congo’s peace building process. He further observes that, socioeconomic development potential in DRC can only be tapped through peace building in that nation.
From the argument above as well as this study finding, the researcher can comfortably argue that peace leads to economic development of any region or a state, for example due to peace, a nation can engage in trade, business and investment. Tourism is a major source of foreign exchange in Kenya and yet the sector or industry cannot thrive in an insecure environment. Peace is therefore a very vital ingredient for any meaningful socioeconomic development in any region.

The Marsabit District Development Plan 2008-2012 presents a tourist sector mission that “aimed at facilitating sustainable tourism, diversified trade and investment, vibrant industrial base, regional integration and preservation of national heritage and culture for sustainable development”. The annual cultural festival that is MLTCF as confirmed by this study is therefore an important peace ingredient that will promote sustainable development in this area and for this reason, it should be promoted by all stakeholders as appropriate.

The researcher Nebe (2012), argues that, conflicts in Kenya have been due to many reasons including: political repression to multiparty participation, impunity, ethnicity and polarization, the erosion of exiting mechanisms for conflict management, long standing land and identity disputes, administrative and boundary units related to resources and ineffective mechanisms for political and social dialogue. He also points out ethnicity, tribalism, poverty and economic instability as the other deeply rooted causes of conflicts in Kenya. In his attempt to provide a solution to these problems, he suggests the dire need to enhance reconciliation and national healing for the country. He says that “we cannot ignore the fact that it will be very difficult to call upon people divided on ethnic lines to reconcile with their enemies in Kenya, but if we try to reconcile and co-exist peacefully, indeed there might be a way of regaining trust with our neighbors, friends, workmates, who have every right to remain different”.
In his argument, the author notes that what is important is to have a non-violent co-existence where people are free to discuss their identities or tragedies which have befallen them since independence in the year 1963. These recommendations might be the beginning to a genuine reconciliation and national healing for this country as observed by (Nebe, 2012).

4.3 Origin and Development of MLTCF

The Loiyangalani Annual Cultural Festival (LACF) as initially known, was a cultural event that was initiated by the Kenya German Embassy in the year 2008 with the aim of promoting peace building, social cohesion and socio-economic development along Lake Turkana region of Marsabit County. This cultural festival was successfully held for the first time in the year 2008. The event has since evolved in several aspects like sponsorship, participation and even the name has since evolved and changed severally. Currently, the annual event known as the Marsabit Lake Turkana Cultural Festival (MLTCF).

From this study, it is evident that the communities living within Marsabit County have in the past faced a lot of insecurity challenges including ethnic conflicts, cattle rustling, banditry as well as marginalization by the government in terms of socio-economic development. The Kenya German Embassy noted these challenges and initiated this unique annual event with the sole aim of promoting peace building, social cohesion and socioeconomic development among the local communities in Loiyangalani sub-county. The Embassy sponsored the first event though a women group known as ELMOSARETU which is an acronym depicting four local communities that is; Elmolo, Samburu, Rendile and Turkana.
In the year 2007, the ELMOSARETU women group drafted and presented a cultural event sponsorship proposal to the Kenya German Embassy for consideration. Following the acceptance of the proposal, the first cultural festival known as Loiyangalani Annual Cultural Festival (LACF) was held in the year 2008 at Loiyangalani town, a small town found on the Eastern shores of Lake Turkana in Marsabit County according to (KTB, 2014).

Since then the cultural festival has been consistent and is always held every year at Loiyangalani Sub-county of Marsabit County. Even though at its initiation festival attracted only four participating communities that is; Elmolo, Samburu, Rendile and Turkana (ELMOSARETU), the event has since progressed with a steady increase in scope, theme and sponsorship thus attracting more players. Currently, this event brings together thirteen participating communities that is; ElMolo, Rendille, Samburu, Turkana, Dassanetch, Gabra, Borana, Konso, Sakuye, Garee, Waata, Burji and the Somali community who fully take part in the event. All these communities reside within Marsabit County.

The name of the festival has also been changing as the event increases in its scope from Loiyangalani Annual Cultural Festival (LACF) to Lake Turkana Annual Cultural Festival (LTACF) and currently known as; Marsabit - Lake Turkana Cultural Festival (MLTCF) with the full involvement of the national government and the county government of Marsabit who are currently the secretariat of the event. Initially ELMOSARETU was the coordinating secretariat. According to Tara (2015), the taking over of the secretariat from ELMOSARETU by the County government of Marsabit and the continued expansion of this event in all spheres, was the reason for the change of the name for the festival. It started as a local Loiyangalani sub-county event, but
has since expanded to cover the entire Marsabit county and attracting participants and tourists from all over the world.

It is important to note that, the MLTCF event features unique performances and showcasing cultural traditions of the thirteen participating communities mentioned above. They participate by presenting their customs, spectacular traditional costumes, artifacts and crafts, traditional dances and songs.

The event does not only entertain but the three days event programme serves a deeper purpose in terms of promoting peace building, cohesion and socioeconomic development in the region. The cultural festival gives the communities in Marsabit County an opportunity for the cross-cultural interaction, harmony, cohesion, integration, cooperation as well as economic development.

This is an event that has managed to bring together ethnic communities that historically did not see eye to eye like the Gabra and the Borana communities. The underlying main goal therefore has been and continues to be promotion of ethnic community reconciliation, social-cohesion, peace building and socioeconomic development in Marsabit County. As observed by Catholic Diocese of Marsabit (2015), this event also serves as a tourism promotion venture as it attracts a high number of tourists both local and international.

Apart from the Marsabit County government and the Kenyan German Embassy, the other partners who are involved in sponsoring and participating in this event include; Unites States of America Kenya embassy, National government of Kenya, the Kenya Tourism Board (KTB), National Museums of Kenya (NMK) and The National Cohesion and Integration Commission (NCIC), Pastoralist Integrated Support Program (PISP) an NGO, Catholic Diocese of Marsabit, Private Safaris among others.
According to Marsabit District Development Plan 2008 – 2012, insecurity in Marsabit region is majorly caused by ethnic clashes, cattle rustling and banditry that eventually hinder peace and development. These are the issues that are being addressed by MLTCF and from the study findings, positive progress is being made thus the need to promote and support the event. The above mentioned development plan, confirms that Marsabit county has “rich cultural Heritage and diverse ethnic groupings”. This study confirms that the festival can be used to promote removal of retrogressive traditional cultural practices like cattle rustling by promoting progressive cultural practices for peace, cohesion and socio-economic development in the region.

### 4.4 Impact of MLTCF on peace building in Marsabit County.

The researcher also sought to determine the impact of MLTCF with regard to promotion of peace building and cohesion in the study area. The figure 1.6 below presents an illustration of the study findings;

**Figure 1.6: Factors that promote peace**
From the above illustrated figure, the study revealed that out of the four factors that the study considered to promote peace, the respondents rated MLTCF highest accounting for 42.47% followed by NGO’s services at 28.77%. Positive traditions was rated 15.07% and lastly 13.70% was the respondent’s rate for the National government.

What do these percentages depict from this study? The findings prove that the cultural festival is highly rated and this is an indication that it is considered by the respondents as an activity that promotes peace and cohesion among the local communities. Interestingly, the respondents seem to have little faith in the national government service delivery in peace building. At (13.70%) the national government is considered the lowest peace promoter by the findings.

The NGO’s (28.77%) is considered to be doing averagely well from the study and doing much better than the national government in peace building. This is a very interesting phenomenon that presents a big challenge to the national government who ought to be the leading institution or agency that should be in the forefront in the promotion of peace building, cohesion and promotion of security in any part of the county. The respondent also observed that positive cultural traditions promote peace at (15.07%). This implies that the communities would prefer reverting to their positive cultural practices to promote peace and cohesion rather than wait for or seek national government intervention.

In order to gain insight into socioeconomic development as an indicator depicted by the role played by MLTCF, the researcher sought to rate the impact of MLTCF on socioeconomic development in the study area. The figure 1.7 below presents the study findings;
The concept of the cultural festival (MLTCF) was presented to the respondents to rate its influence on socioeconomic development by using the Likert scale. As illustrated above, 30.14% of the respondents strongly agreed, 42.47% agreed, 13.70% disagreed while 13.70% neither agreed nor disagreed. This is a clear indication from the study that the cultural festival (MLTCF) is believed to promote socioeconomic development in Loiyangalani sub-county. This position confirms the study hypothesis which states that “Positive culture promotes peace, cohesion and socioeconomic development”.

For comparison purposes, the researcher also sought from the respondents the factors that they felt were promoted most by the MLTCF. The illustration below depicts the study findings:
The respondents were asked to give their views on what the cultural festival (MLTCF) promoted most. The illustration above Figure 1.8 clearly reveal that out of the five factors presented by the study, Peace building ranked highest with a score of 42.47%, socioeconomic development Business promotion both rated 15.07%, Social cohesion and tourism both accounted for 13.70%. The findings from this illustration revels that the respondents strongly believe that festival hihly promotes peace building. It is important to note that peace building, social cohesion and socioeconomic development are actually the main objectives of the cultural festival. The respondents also confirms that Development (15.07%) and Business (15.07%) are second to peace building as factors that are most promoted by the MLTCF. The study therefore confirms that MLTCF is achieving its core objectives as appropriate that is promotion of peace building and socioeconomic development.
The researcher also sought to rate the impact of MLTCF on social cohesion separately. On social cohesion, 41% of the respondents “strongly agreed”, 44% “agreed” while 15% disagreed that MLTCF promotes social cohesion. The response rating illustrated above confirms that the respondents who agreed and strongly agreed was very high thus confirming that the festival promotes social cohesion. Only 15% disagreed. This is a clear confirmation that the festival promotes social cohesion in the study area.
4.5 Other Peace building initiatives in Marsabit County

In order to gain insight on which organization and institutions that promoted peace in the study area. The respondents were asked to present their views on which organization they felt promoted peace and social cohesion in Loiyangalani Sub-county.

The figure below indicate the response from the respondents;

![Figure 2.0 Peace building initiatives](image)

**Figure 2.0 Peace building initiatives**

The figure 2.0 above shows that the respondents have a lot of faith in the annual cultural festival (MLTCF) which rated 42.47%. The other peace building initiatives included Non-governmental and church organization that operate in Marsabit County. Pastoralist Integrated Support Program (PISP) was sighted as a major NGO that support peace programs while the Catholic diocese of Marsabit was identified as the leading Christian organization supporting peace initiatives in the study area. NGOs and Church organizations rated 28.77%. The National government role in peace building initiatives rated 13.7% and was the lowest.
The study findings ascertain that the respondents believe that the National government plays a role in peace building, cohesion and socioeconomic development in the study area, but they rate the government’s initiatives very low at 13.70%. This scenario thus naturally calls for the need by National government to reassess and upscale its initiatives employed on peace building. Only in doing so shall the communities in Loiyangalani Sub-county increase their perception on the national government.

A portion of the 15.07% respondents who agreed that positive traditions promote peace building, specified the traditions that they support that included indigenous traditional justice approaches, inter-community marriages as well as inter-community traditional sporting activities. The study therefore confirms the recognition of indigenous traditional justice systems like the “elder’s courts” and the approaches as alternative conflict resolution mechanisms that promotes peace, cohesion as well as socioeconomic development.
5.0 CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary of the findings

The study findings in a nutshell indicate that positive cultural practices promote peace, social cohesion and socio-economic development. This therefore confirms the study hypothesis.

5.2 Conclusions

From the study findings, it is ascertained from the analysis that there is a positive correlation between culture and peace building. Most of the indicators used to assess this relationship demonstrate that, positive cultural practices like the MLTCF promote peace, cohesion and socioeconomic development in Loiyangalani sub-county. Majority of the respondents in the study strongly agree that culture promotes peace building as well as social cohesion. The study findings also reveal that negative cultural practices like cattle rustling deter peace building as they lead to inter-community conflicts and thus do not promote social cohesion and harmony among communities living in Marsabit County. The respondents on the other hand also agree that cattle rustling deter socioeconomic development as well. The research further asserts that that MLTCF has been a unifying factor in the region, bringing together and breaking the historical social gap between the different ethnic communities that reside in Marsabit region. Some of these ethnic communities like the Gabra and the Borana, Turkana and the Samburu community in the past never saw each other eye to eye and can now mingle together and even share the same platform as a result of MLTCF. “This is something worth noting and is a big milestone in regard to peace building in Marsabit region”, a statement by one of the respondents.
Development is a very important aspect of human life in any society. No community would like to lag behind in terms of social and economic development. The findings from this research confirm that peace and development are interdependent. This argument therefore asserts that tangible socioeconomic development cannot be achieved without peace. This is to say that areas prone to perennial conflicts of any nature are not likely achieve substantial gainful socioeconomic development as compared to those areas that enjoy relative peace and harmony. It can therefore be concluded from the study that positive cultural practices just like the cultural festival (MLTCF) promotes peace and cohesion that subsequently provide space for socioeconomic development.

LeBaron Michelle (2003) in a study argues that, culture is an essential part of conflict and conflict resolution. He further observes that; “cultures are like underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other. Though cultures are powerful, they are often unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways” The authors argument above supports the study by pointing out that positive cultural practices can be used to resolve conflicts and thus promote peace building, social cohesion and development. In this regard, there is need to promote positive cultural practices like the MLTCF while negative traditions like cattle rustling should be shunned at all cost.

Edward Azar’s theory of protracted social conflict (PSC), also comes out strongly this study as a theoretical basis that can be used to promote positive cultural practices in order to enhance peace building. This theory proves that it is important and healthy to respect cultural identity as well as positive cultural practices. This is a theoretical approach that is applicable in the promotion of cultural development which in essence would trigger peace building, promote social cohesion and
enhance socio-economic development in any society especially in regions where communities tend to practice traditional cultures. It is also important to note that according to Groff (1991), not all cultural practices promote peace. The author argues that, in a number of cases it has been the opposite where cultural practices has promoted conflicts instead of peace.

All said and done this study provides a lot of empirical literature for scholars especially conflict resolution scholars with interest on culture. This study acknowledges the positive correlation between culture and peace building as well as culture and development. The study findings clearly bring out this interrelation.

The findings from this study are extremely useful to policy makers, scholars and researchers, NGOs as well as the communities of Marsabit County. It provides an important scholarly insight on how culture can be used as an agent for peace building and for socioeconomic development.

5.3 Recommendations

Empirical findings from the study reveal positive correlation between culture, peace and development. This confirms the research hypothesis which states that *positive culture promotes peace building as well as development*. There is therefore need for all relevant stakeholders to work together in an attempt to promote peace building and social cohesion especially in the study area. As evident from this research, there are several different approached that can be used to achieve peace and development. Among them, culture is a potential ground for peace building that has not been fully exploited as appropriate. In this regard, there is need to enhanced and promote the use of positive culture in the promotion of peace building. This is not only applicable for the study area but also relevant in other regions as well. Based on the research findings, the following recommendations are made:
(i) The continent of Africa is richly endowed with diverse cultures, a body of indigenous knowledge and technologies. These bodies of knowledge and technologies that are indeed embodied in the diverse African cultures are as old as mankind. It is therefore recommended that positive cultural practices should be promoted among communities especially those communities that experience conflicts that are culture related like cattle rustling. This would promote peace building as well as sustainable development in those communities. Heavy Runner and Morris (1997) argue that, when cultural values are taught, cherished and nurtured in children, the children develop natural resilience. This resilience is grounded in a healthy and respectful cultural identity.

(ii) It is very important to note that the study findings are of great significance to the national government of Kenya which is a major policy making institution. The findings are very important and useful input applicable in policy formulation especially on matters of security, peace building, social cohesion, conflict management and general socio-economic development not only for the study area but also applicable in other parts of the country and elsewhere. This study is an important resource material that should be used in the improvement of cultural policies especially those that relate to peace building, social cohesion as well as socio-economic development. The National Cohesion and Integration Commission (NCIC) which is an independent institution formed by the Kenya government and also one of the sponsors of MLTCF should find these findings very useful and applicable. This is because the commission’s major objective is promotion social cohesion and peace building in the entire country. The researcher believes that these findings form an important input to the commission’s agenda in attempt to achieve its key objectives.
This study provides empirical findings that are of great value to all the stakeholders involved directly or indirectly in the MLTCF, like the Kenya National Government, County government of Marsabit, Kenya German Embassy, National Museum of Kenya (NMK), National Cohesion and Integration Commission (NCIC), Pastoralist Integrated Support Program (PISP), Catholic Diocese of Marsabit, other NGOs as well as the local community of Loiyangalani and Marsabit County at large. The findings form a needs assessment document that should be appreciated by the stakeholders mentioned above.

For the National Museum of Kenya among other sponsors of the MLTCF, the findings provides an in-depth understanding of how various cultures can be used as a tool for development and peace building. The findings also contribute to the organization goals on preservation of cultural and traditions as well as cultural artifacts and desert wall writings found in the study area. The findings and recommendations when applied as appropriate would act as a catalyst in the promotion of sustainable peace and development in Loiyangalani sub-county, Marsabit county, other parts of Kenya and even beyond the country. To ensure sustainable peace in the region, there is dire need for reconciliation which MLTCF has tried to promote. Nebe (2012), argues that a successful peace building initiative must involve reconciliation process. He further asserts that no much peace can be achieved without reconciling the parties involved in a conflict.

The need to support and further promote MLTCF is clearly brought out from the study. The study provides evidence that the cultural festival (MLTCF) promotes peace, cohesion and socioeconomic development in Marsabit County. In this regard, the researcher recommends the need to inject more input in terms of sponsorship and promotion. There is
also need to expand the number of participating communities in the MLTCF. This is important as it will provide an opportunity for others external communities thus making the event have a national face thus promoting national cohesion. Such festivals can also be initiated in other regions that face similar conflicts in Kenya like the coastal region, Rift valley region as well as Mandera and Garissa in Northern Kenya region among other areas.

(v) Lastly, the local communities of Loiyanglani and the entire Marsabit County have a lot to gain from this study. The research findings form a reservation of their cultural and traditional practices for future generations. This documentation obviously forms part of the community’s history for the future generation who will be able to read about their past. They would also use the study findings to understand how their culture can be used to promote peace, social cohesion and development. They would therefore learn to embrace positive cultural practices and shun negative cultures and traditions like cattle rustling that deter peace building.

(vi) **5.4 Suggestion for further studies**

This study was successfully carried out in Loiyangalani Sub-county of Marsabit County with good response and positive findings. The researcher suggests the need to carry out similar comparative research in other counties in Kenya as well as other countries to find out if similar findings would be obtained.
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*University of Trier – Germany.*


APPENDICES

APPENDIX I: Introduction Letter

Stephen O. Orinde

Kenyatta University

P. O. BOX 43844-00100

NAIROBI.

30th March 2017.

The Respondent,

RE: REQUEST FOR VOLUNTARY PARTICIPATION IN RESEARCH

Dear Respondent,

I am a graduate student at Kenyatta University pursuing Masters of Arts degree in Peace and Conflict Studies. I am interested in carrying out a study on The impact of culture on peace and development in Kenya: A case of Marsabit Lake Turkana cultural festival in Loiyangalani Sub-County, Marsabit County. Your response will be of great value to the research findings.

I am kindly requesting that you take a little of your time to participate in answering a few questions. The information that you will provide is for academic purposes and will be treated with utmost confidentiality.

Thank you in advance.

Yours Faithfully,

Stephen O. Orinde
APPENDIX II: CONSENT FORM

PLEASE ANSWER THE FOLLOWING QUESTIONS TO THE BEST OF YOUR KNOWLEDGE TICKING (√) WHERE APPROPRIATE

1. Which language are you fluent in:
   i. English YES ( ) NO ( )
   ii. Kiswahili YES ( ) NO ( )

2. DO YOU UNDERSTAND that you are free to withdraw from the study and free to withdraw your data from any future analysis and/or publication?
   - At any given time YES ( ) NO ( )
   - Without having to give any reason for withdrawing YES ( ) NO ( )

3. I hereby fully and freely consent to participate in a study entitled;

   Impact of culture on peace and development in Kenya: A case of Marsabit Lake Turkana Cultural Festival in Loiyangalani sub-county, Marsabit county.

4. I allow the researcher from Kenyatta University to record and process the data I provide during the course of this study. I understand this information will be used only for the purpose(s) set out in the information sheet, and my consent is condition upon the researcher complying with his duties and obligations.

Signature: ___________________________ Date: _________________________________

Name (BLOCK letters): ________________________________
APPENDIX III: Questionnaire

RESPONDENTS DEMOGRAPHICS

SECTION A: Please, tick where appropriate

1. Gender: Male [ ] Female [ ]

2. Age: 18-25 [ ] 26-35 [ ] 36-45 [ ] Above 46 [ ]

3. Highest level of Education:
   - Primary Education [ ]
   - Secondary Education [ ]
   - College [ ]
   - University/Degree [ ]
   - No School attended [ ]
   - Any other Qualification: ……………………………………………………………

4. Which ethnic community do you belong to?
   1. Turkana [ ]
   2. Redille [ ]
   3. Samburu [ ]
   4. El-molo [ ]
   5. Gabra [ ]
   6. Borana [ ]
   7. Konso [ ]
   8. Waata [ ]
   9. Sakuye [ ]
   10. Dassanatch [ ]
   11. Burji [ ]
   12. Gureeh [ ]
   13. Somali [ ]
   14. Any other; ………………………........
SECTION B: Factors that influence peace and development in Loiyangalani Sub-County

1. In the scale given below, how would you rate the following in terms of causes of conflicts in Loiyangalani sub-county?

<table>
<thead>
<tr>
<th>s/no</th>
<th>Causes of conflict</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither agree or disagree</th>
<th>Strongly disagree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ethnicity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Negative traditions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Cattle rustling</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Livestock Pasteur</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Marginalization</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Other:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Using the scale given below, how would you rate the following as factors that promote peace in Loiyangalani?

<table>
<thead>
<tr>
<th>s/no</th>
<th>Factors that promote peace</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither agree or disagree</th>
<th>Strongly disagree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>National government services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Positive cultural traditions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>MLTCEF (Festival)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>NGO’s services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Other specify:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3. Using the scale given below, how would you rate the following as factors that promote development in Loiyangalani?

<table>
<thead>
<tr>
<th>s/no</th>
<th>Factors that promote development</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither agree or disagree</th>
<th>Strongly disagree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>National government services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Positive cultural traditions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>MLTCLF (Festival)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>NGO’s services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Other specify:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. In the scale given below, how would you rate the factors given as the deterrent of development in Loiyangalani sub-county?

<table>
<thead>
<tr>
<th>s/no</th>
<th>Factors that deter development</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither agree or disagree</th>
<th>Strongly disagree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ethnic conflicts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Negative traditions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Cattle rustling</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Illiteracy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Marginalization</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Other specify:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
SECTION C: The Role of Marsabit Lake Turkana Cultural Festival (MLTCF) on peace building in Loiyangalani Sub-County

5. (i) Have you ever been involved or participated in Marsabit - Lake Turkana Cultural Festival (MLTCF)?

   YES [   ]    NO [   ]

(ii) If YES what was your role: .................................................................

6. Do you believe Marsabit - Lake Turkana Cultural Festival (MLTCF) plays an important role on peace and social-cohesion in Loiyangalani?

   YES [   ]    NO [   ]    Not sure [   ]

If YES How:..................................................................................................

7. Do you believe the cultural festival plays any role in the development of Loiyagali?

   YES [   ]    NO [   ]    Not sure [   ]

If YES How:..................................................................................................

..........................................................................................................................
8. Using the scale given below, in your opinion what aspects highlighted has the Cultural Festival promoted **MOST** in Loiyangalani sub-county?

<table>
<thead>
<tr>
<th>s/no</th>
<th>Aspect</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neither agree or disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Peace building</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Cohesion</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Development</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Tourism</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Business</td>
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<td></td>
</tr>
<tr>
<td>6</td>
<td>Other:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**SECTION D: The cultural practices that promotes peace building and development.**

9. What would you consider to be the best cultural practice(s) that can be used to promote peace and development?

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

Kindly explain how?

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

**THANK YOU FOR YOUR PARTICIPATION**
APPENDIX IV: Interview Questionnaire

1. In your opinion has Marsabit - Lake Turkana Cultural Festival (MLTCF) been used as a catalyst of peace building in Loiyangalani Sub-County?.................................................................

2. In your opinion does culture and traditional practices play a role in peace building within Loiyangalani Sub-County and how?............................................................................................
........................................................................................................................................

3. In your opinion does the annual cultural festival promote social cohesion and peace building in Sub-County? Please explain.................................................................
........................................................................................................................................

4. (a) Do you believe that the festival encourages and supports development within Loiyangalani Sub-County? .................................................................

   (b) If your answer is YES kindly explain how the festival has supported development in Loiyangalani Sub-County. .................................................................
........................................................................................................................................

5. Kindly highlight some of the cultural and traditional practices that you think support peace in Loiyangalani area? .................................................................
........................................................................................................................................

6. Kindly highlight some of the cultural and traditional practices that you think support development in Loiyangalani sub-county?
........................................................................................................................................

THANK YOU FOR YOUR PARTICIPATION
APPENDIX V: 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

Ref: No. NACOSTI/P/17/31567/17936

Date: 7th July, 2017

Stephen Odidi Orinde
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “Role of culture on peace building, case of - Marsabit Lake Turkana Cultural Festival Marsabit County, Kenya,” I am pleased to inform you that you have been authorized to undertake research in Marsabit County for the period ending 6th July, 2018.

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

On completion of the research, you are expected to submit two hard copies and one soft copy in pdf of the research report/thesis to our office.

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Marsabit County.

The County Director of Education
Marsabit County.
APPENDIX VI: Research Authorization letter II

MINISTRY OF INTERIOR AND COORDINATION OF NATIONALGOVERNMENT

Telegrams:..............
Email: deloiyangalani@yahoo.com
Fax:
When replying please quote

REF. LOIY/MC/ED/VOL.2/61

DEPUTY COUNTY COMMISSIONER
LOIYANGALANI SUB COUNTY
P.O. BOX 351-60500
MARSABIT

14th August, 2017

STEPHEN ODIDI ORINDE
KENYATTA UNIVERSITY
P.O. BOX 43844 - 00100
NAIROBI

REF: RESEARCH AUTHORIZATION.

We are in receipt of your application for authority to carry out research on ‘The role of culture and peace building, a case of – Marsabit Latke Turkana Cultural Festival Marsabit County – Kenya’.

You are hereby granted authority to carry out the same as appropriate for the period ending 31st August 2017.

You are required to furnish this office with a copy of the research project upon completion of your study.

JAMES M. KIHORIA
DEPUTY COUNTY COMMISSIONER
LOIYANGALANI SUB-COUNTY.