

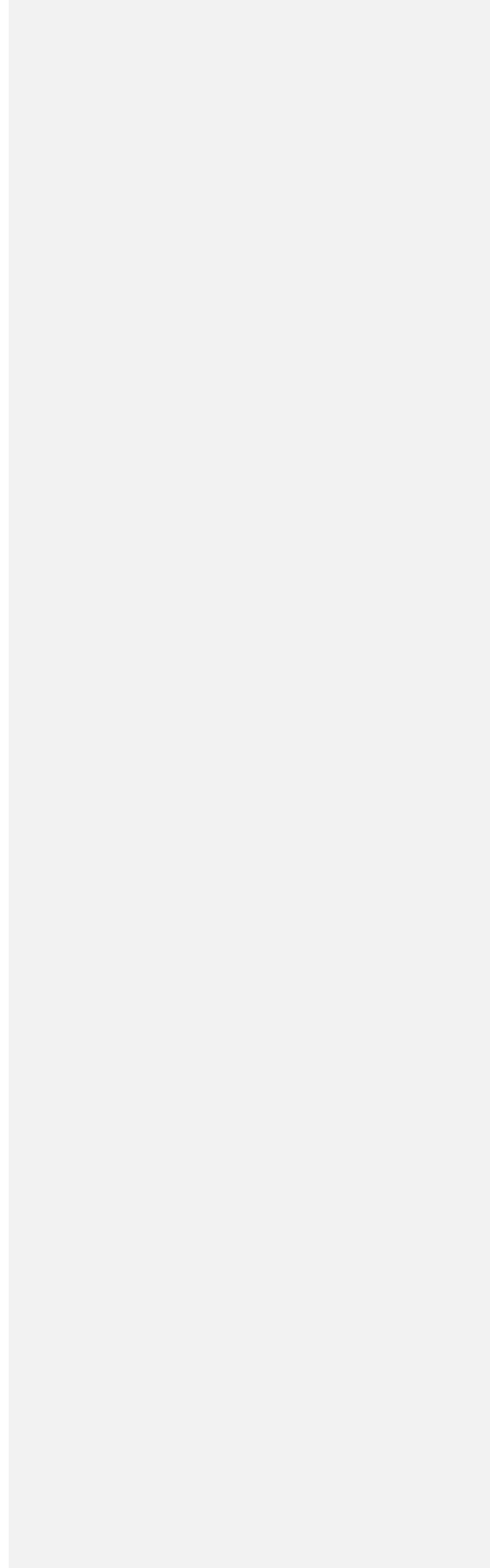
*YOUNG INITIATES INVOLVEMENT IN INTER-CLAN CONFLICT
MANAGEMENT AND RESOLUTION IN TODONYANG SUB-LOCATION,
TURKANA COUNTY, 2013 TO 2017*

BY

JEREMIAH NYANDIGISI ONGAGA

**A Research Project Submitted to the School of Humanities and Social Sciences in
Partial Fulfillment of the Requirement for the Award of the Degree of Masters of
Arts in Conflict Resolution and Management of Kenyatta University**

June, 2021



DECLARATION

This proposal is my original work and has not been presented for award of a degree in any university or any institution of higher learning for examination.

Jeremiah Nyandigisi Ongaga

~~REG NO:~~ C50/CTY/PT/21062/2012

Signature _____ Date: _____

This proposal has been submitted with our approval as University Supervisors.

Dr. Isaiah Oduor Otieno

Department of History, Archaeology and Political Studies

Kenyatta University

Signature: _____ Date: _____

Dr. Edward Waswa Kisiangani

Department of History, Archaeology and Political Studies

Kenyatta University

Signature: _____ Date: _____

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

TABLE OF CONTENTS

DECLARATION..... ii

TABLE OF CONTENTS iii

ABSTRACT..... vi

LIST OF TABLES vii

LIST OF FIGURES viii

ABBREVIATIONS AND ACRONYMS..... ix

OPERATIONAL DEFINITION OF TERMS.....x

CHAPTER ONE1

INTRODUCTION AND BACKGROUND TO THE STUDY.....1

1.0 Introduction 1

1.1 Background to the Study 1

1.2 Statement of the Problem 4

1.3 Research Questions 6

1.4 Objectives of the Study 6

This study; 6

1.5 Research Assumptions ~~7~~6

1.6 Justification of the Study 7

1.7 Significance of the Study 9

1.8 Scope and Limitations of the Study ~~10~~9

1.9 Overview of the Methodological Approach..... ~~11~~10

CHAPTER TWO ~~12~~11

LITERATURE REVIEW AND THEORETICAL FRAMEWORK ~~12~~11

2.0 Introduction ~~12~~11

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

2.1 Literature Review	<u>121211</u>
2.2 Empirical Review	<u>181817</u>
2.3 Theoretical Framework	<u>202019</u>
2.4 Conceptual Framework	<u>232321</u>
CHAPTER THREE	<u>242422</u>
RESEARCH METHODOLOGY	<u>242422</u>
3.0 Introduction	<u>242422</u>
3.1 Research Methodology	<u>242422</u>
3.2 Research Methods	<u>252523</u>
3.3 Target Population	<u>252523</u>
3.4 Sample Size and Sampling	<u>262623</u>
3.5 Pilot Test	<u>262624</u>
3.6 Research Instruments	<u>272724</u>
3.7 Validity of Instruments	<u>272725</u>
3.8 Reliability of Instruments	<u>272725</u>
3.9 Data Collection Procedures	<u>282826</u>
3.10 Data Analysis and Interpretation Techniques	<u>282826</u>
CHAPTER FOUR.....	<u>303028</u>
FINDINGS, ANALYSIS, INTEPRETATION AND DISCUSSION	<u>303028</u>
4.1 Introduction	<u>303028</u>
4.2 Composition of Sample Size	<u>303028</u>
4.3 Academic level of Study Population	<u>323230</u>
4.4 Period of Residence in the Study Area by the Local Community	<u>343331</u>
4.5 Root Causes of Conflicts in Todonyang area.....	<u>353432</u>
4.5.1 Causes of conflict	<u>373634</u>

4.6 Nature of Young Initiates Involvement in Inter-Clan Conflict Management and Resolution in Todonyang Sub-Location	<u>393836</u>
4.6.1 Activities of Peace Building and Conflict Transformation Skills by Local Community	<u>454441</u>
4.6.2 Environment and Violent Conflict	<u>474542</u>
4.6.3 Role of Youth in Creating Peaceful and Conducive Environment.....	<u>504845</u>
4.6.4 Role of Youth in Peace Building and Conflict Transformation	<u>514946</u>
4.6.5 Stakeholders within the Local Community	<u>525047</u>
4.6.7 Youth Engagements with Stakeholders towards Fostering Peaceful and Conducive Living Environment	<u>535148</u>
4.6.8 Training in Peace building and Conflict Transformation.....	<u>555350</u>
4.6.9 Skills for Peace Building and Conflict Transformation by Local Community	<u>565452</u>
4.7 Challenges Faced By the Young Initiates in Inter-Clan Conflict Management and Resolution in Todonyang Sub-Location, Between 2013 and.....	<u>605855</u>
CHAPTER FIVE	<u>676561</u>
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	<u>676561</u>
REFERENCES.....	<u>706864</u>
APPENDICES.....	<u>747268</u>
Appendix I: Questionnaire	<u>747268</u>
Appendix II: Budget.....	<u>797773</u>
Appendix III: Work plan.....	<u>807875</u>
Appendix IV: Map of Study Area.....	<u>827976</u>

ABSTRACT

Globally conflict has been part and parcel of human interactions since time immemorial. Thomas Hobbes in his hypothetical state of nature argues that human are bound to conflict due to pride, passion and competition. Since conflict is inevitable in life, human beings must come up with strategies towards resolving disputes whenever they arise. Conflict resolution remains a crucial asset for peace and stability. Inter-clan conflicts have at best prevented people from developing their bountiful human and natural potential. Conflicts have given rise to conditions of near hopelessness. Communities in Kenya have co-existed peacefully since their migrations and settlement. The youth constitute 60% of the world population. By virtue of their numerical superiority the youth are both the greatest victims of war and the greatest beneficiaries of peace. Their involvement in peace building and resolution cannot be underestimated. This is especially true among pastoral communities. This study examined the role played by young initiates in Todonyang' sub-location Turkana County in conflict resolution and management between 2013 and 2017. The target population were the new initiates who are transiting to adulthood through a rite of passage known as *Atapan* ceremony in Turkana community. The study sought to establish the level of young initiates' participation in conflict resolution and management in Todonyang sub-location in Turkana County between 2013 and 2017. The first objective of this study was to trace the root causes of inter-clan conflicts in Todonyang' sub-location. The nature of young initiates' involvement in inter-clan conflict resolution was assessed. Finally this study analyzed the challenges faced by the young initiates' in inter-clan conflict resolution in Todonyang sub-location in the period under study. To achieve its intended objectives the study consulted both primary and secondary data. This study was conducted using descriptive survey design to establish the role of young initiates' in peace and conflict management in Turkana County. Using simple random sampling technique the researcher interviewed 300 respondents from the area under study. The study made use of questionnaires and interview guide in data collection. The researcher employed both quantitative and qualitative method of data analysis. This study was anchored on the social identity analytical approach.

LIST OF TABLES

Table 4.1: Age Categories of the Study Population.....	313 028
Table 4.2: Academic level of Study Population	323 230
Table 4.3: Period of residence in study area	353 432
Table 4.4: Causes of conflict in study area.....	363 533
Table 4.5: Characteristics of peaceful co-existence.....	414 037
Table 4.6: Strategies for peace building and conflict transformation.....	444 340
Table 4.7: Activities peace building and conflict transformation skills by local community	464 442
Table 4.8: Violent conflict impact on development.....	494 744
Table 4.9: Youth contribution to peaceful and conducive environment.....	514 946
Table 4.10: Role of youth in peace building and conflict transformation	525 047
Table 4.11: Youth Engagements with community stakeholders	545 249
Table 4.12: Training in Peace building and Conflict Transformation	565 451
Table 4.13: Desirable skills for peace building and conflict transformation by local community	575 552
Table 4.14: Challenges faced by youth/ new initiates within their living environments	615 956
Table 4.15: Challenges of Initiators in peace building and conflict transformation..	646 259

LIST OF FIGURES

Figure 2.1: Conceptual framework	232321
Figure 4.1 Composition of the sample population.....	313129
Figure 4.2: Academic levels of Study population.....	333230
Figure 4.3: Duration of stay in the area	353432
Figure 4.4: Causes of conflict and gender perception.....	363533
Figure 4.4: Characteristics of peace building	414038
Figure 4.5: Strategies for peace building and conflict transformation.....	444341
Figure 4.6: Activities for peace building and conflict transformation.....	474542
Figure 4.7: Impact of violent conflict to local community	504845
Figure 4.8: Youth contribution to peaceful and conducive environment	514946
Figure 4.9: Role of Youth in peace building and conflict transformation	525047
Figure 4.10: Community stakeholders.....	535148
Figure 4.11: Youth engagements with community stakeholders.....	545249
Figure 4.12: Peace building training topics	565451
Figure 4.13: Peace building and conflict transformation skills	585653
Figure 4.14 : Challenges facing youth in peace building and conflict transformation efforts	615956
Figure 4.15: Challenges faced by the initiators in peace building and conflict transformation	666460

ABBREVIATIONS AND ACRONYMS

DYS	– Directorate of Youth and Sports
IDPs	– Internally Displaced Person (s)
NGO	– Non-Governmental Organization.
OAY	– Organization of African Youth
SCCRR	– Shalom Center for Conflict Resolution and Reconciliation
SPSS	– Statistical Package for Social Sciences
UNDP	–United Nations Development Programme
UNICEF	– United Nations Children's Emergency Fund
UNOYP	– United Network Of Young Peace-builders
USAID	– United States Agency for International Development

OPERATIONAL DEFINITION OF TERMS

Armed conflict - open, armed, often prolonged conflict carried on between nations, states or parties.

Atapan –is a Turkana Vernacular word for a rite of passage ceremony practiced by Turkana community to initiate youth into adulthood.

Conflict – Conflict can be understood as a disagreement between two or more parties. It manifests itself as either structural or violent. Structural conflict emanates from conditions in which structures of society deny people the full realization of their potential.

Conflict resolution- Conflict resolution- means and practices involved in enabling the peaceful ending of conflict and reprisal. This process is actualized by group members involved in the conflict and is committed to resolving the conflict. It encourages group members to openly and clearly communicate their motives and ideologies in regards to the ensuing conflict including engaging in collective negotiations.

Influence - the capacity to have an effect on the character, development or behavior of someone or something.

Initiators- are special people ordained by the community to perform the initiation ceremony as a cultural rite of passage

New initiates- are a group of young people who have attained puberty and pass through a rite of passage to transit to adulthood in African culture.

Youth- Persons in the age bracket 15 to 35 years. This takes into account the physical, psychological, cultural, social, biological and political definitions of the term.

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.0 Introduction

This chapter introduces the study. It includes the background to the study, statement of the problem, research questions, research objectives, research assumptions, justification, significance, scope and limitation of the study and an overview of the methodological approach used.

1.1 Background to the Study

Inter-ethnic conflict has dominated developing countries in general and Africa in particular since the pre-colonial times. This is a trend that took a different dimension with the institutionalization of colonialism. Edwin (2015) supports this by arguing that with the establishment of colonialism inter-ethnic conflicts have escalated in magnitude and changed both in dimension and pattern. This has posed serious challenges to peace, stability and economic progress. Scholars have problematised on the origin of inter-ethnic conflicts in Africa with varying opinions.

Opinions have emerged that colonial political, social and economic policies are responsible for the escalation of these conflicts. Kipkemoi et al.(2017) attributes inter-ethnic conflict in the continent to the mentioned colonial legacies that encouraged exclusion as opposed to inclusion. The question as to whether the artificial demarcation of boundaries by the colonial establishments in Africa created hatred and mistrusts among neighboring communities must be addressed.

Kieyah and Khaoya, (2017) document on the increase in conflicts over natural resources. They add that these conflicts have led to a decline in economic development in Africa south of the Sahara. Conflicts have also resulted to untold human suffering in many countries around the world. Njambi and Misiani (2016) note that it is not only pastoral communities that experience conflicts but rather conflict is a worldwide occurrence even among sedentary and established democracies. They further contend that inter ethnic conflicts to them have been witnessed in the Balkans, Rwanda, Burundi, Sudan, Indonesia, the Middle East, Afghanistan, Northern Ireland to mention but a few. Accordingly such unrests have contributed to divisions, mistrusts and ethnic animosity. It has been noted that the main causes of inter-ethnic conflict in Africa are weak states and weak institutions are the main cause of African conflicts (Kipkemoi et al., 2017).

Mengisteab & Hagg (2017) zero down on colonial created artificial borders as the main cause of inter-ethnic conflict in Africa. They passive such borders as barriers to interaction between neighboring communities that have played a significant role in conflict escalation. They add that the average persons view this artificial boundaries as the causes of ethnic conflict. They conclude that the Horn of Africa (HoA) is associated with natural and man-made catastrophes, which often have cross-border dimensions and with violent border conflicts (Mengisteab & Hagg, 2017).

In Kenya Verweijen and Brabant, (2017) note that the country has been prone to a number of ethnic conflicts most of which arise out of political competition. Reliance on ethnic loyalty according to them has been mainly to blame for such a situation. They add

that different ethnic communities knowingly rely on their ethnicity to perpetuate their dominance. In Northern Kenya, Kungu et al., (2015) documents that conflicts are always associated with competition among ethnic groups over various issues that often led to both positive and negative effects, some associated with violence (Kungu et al., 2015). Violent conflicts are known to have bred more unhealthy conflicts whose effects may cause disruption of lives and means of the inhabitants. Idleness among the youths it is noted has also led to an atmosphere characterized by fear and prejudice. They conclude that antagonistic pastoralist groups are frequently drawn into local political rivalries by politicians seeking to gain votes, and this worsens the violence in the Northern Counties of Kenya.

The youth by virtue of their numerical strength are the greatest victims and at the same time the greatest beneficiaries of peace and stability. Consequently the role they play in conflict resolution and management must be emphasized. The youthful population in Africa can be a resource and at the same time be a liability to stability economic development.

The youth have a potential to build bridges between different ethnic and cultural backgrounds by popularizing collective values, mutual cultures and traditions. The youth can also engage on peace awareness campaigns, advocate reforms aimed at creating a peaceful atmosphere or even be directly involved in peace building initiatives. As noted by Mengisteab & Hagg, (2017) ~~Internationally~~ Internationally, the youth are already working brand ambassadors of peace. Skill-development among the youth to deal with conflict in non-violent ways and create a community that lives by a credo of non-violence and multicultural appreciation is the urgent. It is true that during violent conflicts which

in the long run leads to deaths, displacements and untold suffering, the youth are often targets and also perpetrators of violence. The role that the youth play in conflict resolution and management remains a green area of contemporary academic concern.

The involvement of young initiates in conflict resolution and management through the Turkana *Atapan* rite of passage deserves attention. It is the *Atapan* rite of passage that signifies the transition from childhood to adulthood. Once initiated a man had the right to hold spear or any weapon which signified that he is now ready for war or to defend his community thus to be involved in conflicts. *Atapan* is a brief ceremony that only involves placing of a blue ochre mud cap on the heads of initiates by the initiators which have great importance attached to it since each initiation ceremony binds men of all ages. The new initiates join the warrior rank that defends the community, is involved in cattle raids but also has a potential in conflict resolution and management. It is against this background that this study examined young initiates' involvement in inter-clan conflict resolution and management in Todonyang sub-location, Turkana County between 2013 and 2017. The period 2013 and 2017 marks the first term of devolved governance in Kenya after the promulgation of the 2010 constitution.

1.2 Statement of the Problem

Inter-clan conflicts have at best prevented people from developing their bountiful human and natural potential. At worst, the conflicts have given rise to conditions of near hopelessness (Mworia & Ndiku, 2012). Communities in Kenya have co-existed peacefully since their migrations and settlement. They have traded, intermarried and shared many social festivals. However, the communities have experienced unending

conflicts spanning two or more decades despite existence of institutions that ought to have solved the conflicts.

Clans have engaged in frequent conflicts that have affected the entire part of Turkana County close to a century. The conflict between communities has claimed thousands of lives, as two communities continue to be hostile towards each other. The continued hostility has slowed socio-economic progress among the groups as no meaningful developments have been realized in a conflict prone environment. The impact of drought and livestock loss, occasioned by massive influx of automatic weapons from neighboring countries has led to an increase in the number of raids and increased the level of conflicts.

Despite all these, attempts have been made to solve these conflicts, although it appears that the strategies employed have not been overly successful, and it is not clear why solutions to the sources of conflicts have never been found; and why the factors underlying the hostility between the two communities are not well established. The role of youth organizations are not mentioned as part of the solution or as relevant positive actors in times of conflict. Furthermore, in cases where the youth are involved in conflicts, they are not involved in resolutions. Decisions are often made for them, but not with them, losing their valuable perspectives and insights (Muntet, 2016).

Further in some ideal peace building situations, women and particularly the youthful are denied opportunities to participate in resolution process and when this happens, they tend to be given peripheral and informal roles that are rarely given recognition (Okumu et al., 2017). Youths have been involved in bring peace in these clans, but their role has not been comprehensively outlined. This study set out to examine the involvement of young

initiates in inter-clan conflict resolution and management in Todonyang' Sub-Location, Turkana County between 2013 and 2017.

This study responded to the following research questions;

- i. What is the background to inter-clan conflicts in Todonyang sub-location?
- ii. How have the young initiates been involved in inter-clan conflict management and resolution in Todonyang sub-location between 2013 and 2017?
- iii. What challenges have the young initiates faced in their involvement in inter-clan conflict management and resolution in Todonyang sub-location, between 2013 and 2017?

This study;

- i. Traced the root causes of inter-clan conflicts in Todonyang sub-location.
 - ii. Assessed the nature of young initiates involvement in inter-clan conflict management and resolution in Todonyang sub-location, between 2013 and 2017.
 - iii. Analyzed the challenges faced by the young initiates in inter-clan conflict management and resolution in Todonyang sub-location, between 2013 and 2017.
-
- i. Adoption of a devolved system of governance in Kenya in 2013 heightened inter-clan rivalries in Turkana County that existed since independence.
 - ii. The young initiates of Todonyang sub-location have been involved in inter-clan conflict management and resolution in a number of ways between 2013 and 2017.

- iii. The young initiates have faced a number of challenges in their involvement in inter-clan conflict management and resolution in Todonyang sub-location between 2013 and 2017.

1.6 Justification of the Study

Conflict is inevitable in society, it manifests through social change, psychological development, economic differentiation, cultural formation and political organization. It is usually escalated or de-escalated by parties to a conflict which are or perceived to be incompatible. This work understands conflict as disagreement between two or more parties. It manifests itself as either structural or violent. Structural conflict emanates from conditions in which structures of society deny people the full realization of their potential. If conflict is not controlled it leads to overt violence, in which the highest apex of violence is war. Conflict resolution remains an important area of study especially in ethnically diverse societies in Africa

The choice of Turkana County in this study has been informed by the fact that it is one of the violence prone areas in Northern Kenya. The counties proximity to Ethiopia, Sudan, Uganda and hostile neighboring counties in Kenya makes it one of the most affected by insecurity incidences. Cattle raids and resource-based conflicts are the main types and manifestations of conflicts in county. Pastoral communities in Northern Kenya been engaging in endless conflicts characterized by short time peace periods mediated by the governments and the peace actors. The conflicts between these pastoral communities are encouraged by grudges, revenge and retaliations. Diminishing natural resources which have become scarce owing to the global climate and environmental change forcing them

to compete for the only scarce available. This has in some occasions led to intra-clan conflicts.

Apart from the external cross border conflicts, there is also inter-clan Turkana community conflict which erupts as a result of competition over access and control of their local available resource for example the Kwatella versus the Ngissiger. The either clan refuses the other access to resources in their area in times of need and they end up clashing where even human lives are lost in the process. (SAPCONE, 2010). This makes intra-clan conflicts among the Turkana an important area of research. Todonyang sub-location has been selected because of the frequent inter-clan conflicts that have claimed thousands of lives.

Youth involvement in conflict resolution and management has been emphasized. The youth have a potential to build bridges between different ethnic and cultural backgrounds by popularizing collective values, mutual cultures and traditions. The youth can also engage on peace awareness campaigns, advocate reforms aimed at creating a peaceful atmosphere or even be directly involved in peace building initiatives (Mengisteab & Hagg., 2017, Kungu et al., 2015). The role that the youth play in conflict resolution and management remains a relevant area of contemporary academic concern. The youth by virtue of their numerical strength are the greatest victims and at the same time the greatest beneficiaries of peace and stability. Consequently the role they play in conflict resolution and management must be emphasized.

This study will specifically focus on young initiates' involvement in conflict resolution and management in Todonyang' Sub-Location, Turkana County, between 2013 and 2017.

This study begins from 2013. After the 2013 General election a new system of devolved

governance which was different from the centralized system that had been in place since independence. The study ends in 2017 which marks the end of the first term of a devolved system of governance.

1.7 Significance of the Study

This study will broaden researchers' intellectual horizons as far as understanding of the existing relationship between the *Atapan* rite of passage and inter-clan conflicts among the Turkana community of Northern Kenya. The research findings will form a database from which of identifying alternative cultural practices in finding long-lasting solutions to conflicts at community level to expand the knowledge base on this topic. This information will provide powerful insight into the impact and importance of rite of passage of boys to manhood as a platform of peace-building strategies. It will also contribute to literature for others who would like to carry out further research. By understanding the dynamics within clans of similar community it will enhance conflict management and resolution to assist in controlling inter clan conflicts to encourage peaceful co-existence with other tribes in future.

This research will go a long way to broaden researchers' intellectual horizons as far as understanding of inter-ethnic conflicts among the communities of Northern Kenya. The research findings forms a database to resort in identifying alternative practices in finding long lasting solutions to conflicts globally and specifically in Kenya (as it expands the knowledge base on this topic). The information will also provide powerful insight into the impact and importance of the youth's involvement in peace-building strategies. It will contribute to literature for those who would like to carry out further research.

1.8 Scope and Limitations of the Study

This scope of the study was on indigenous Turkana clans residing in Todongany sub-location and not in other parts of Turkana County. The study results were within a limited time frame between 2013 and 2017 with a sample size of 300 respondents. One limitation of the study will be the time factor. The study results are expected within a limited time frame and due to the vastness of the region and the population density of Turkana County the researcher will not have adequate time to collect data from the county. However, this will be sorted out using five research assistants to aid in data collection. Another limitation of the study is inadequate responses from the respondents due to fear of intimidation and victimization from the County offices. The researcher will curb this by taking time to assure the respondents of their privacy and confidentiality and that their names will not be indicated in the questionnaires. The other limitation for the study will be finances. The researcher, being self-sponsored, has no financial capability to carry out the study comprehensively in the county. The researcher will not be capable of hiring enough data collectors. To curb this, the researcher will be assisted by well-wishers to collect data.

1.9 Overview of the Methodological Approach

A research design is an arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance with research purpose (Kothari, 2001). It is the conceptual structure within which research is conducted. This study was conducted using a descriptive survey design. According to Orodho (2005), a descriptive study design was used to describe some aspects of the population like opinions, attitudes, and beliefs. The choice of the descriptive study design was based on the fact that in this study

researcher was interested in the state of affairs already existing in the field and no variables was manipulated. Descriptive survey design, therefore, was appropriate because it enabled the researcher to gather information on the level of new initiates and initiators during *Atapan* rite of passage ceremony in their participation in inter-clan conflict resolution management.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter presents the literature review and the empirical review. The present position in scholarship in the subject under study is captured and the gaps in knowledge identified. The theoretical framework is also laid down.

2.1 Literature Review

Conflicts have dominated politics in a number of countries in general in the twenty first century. Notable examples include the conflict in the Chinese Provinces Gaungdong and Shandong in 2000, in Ethiopia, India, Kenya and Yemen, in 2006, 2004, 2005 and 1999 respectively (Elfverson, 2015). Identifies causes of conflict worldwide have been identified as competition and access to natural resources. Nevertheless political and economic exclusion cannot be ruled out as a major cause of civil unrest.

Brown et al.(2017) opines that among different ethnic communities disagreements and conflicts over water resources are common occurrences. Examples can be found in In Pakistan and Bolivia, violent protests broke out over the distribution of water. In the Middle East, disputes over oil fields in Kuwait among other issues led to the Gulf war in early 90s. In Africa, rebel groups such as the Revolutionary United Front (RUF) in Sierra Leone and the National Union for the Total Independence of Angola (known by its Portuguese acronym UNITA) used revenues accumulated from diamond mining to fund their rebellions against their respective governments. (Brown et al., Ibid, 2017).

To support these sentiments, Stavenhagen, (2016) shows the importance of water resources to the pastoralist communities in Darfur. This scholar adds that many women in Darfur region of Sudan walk for several hours a day to look for water and more than two million people, mostly children, die from diseases associated with water each year. Due to this shortage of water, Darfur region has experience a lot of unrest (Ibid, 2016). Taras & Ganguly, (2015) add that access to natural resources becomes the reason for a conflict. The trigger to violence over competition for natural resources water and grazing land among pastoral communities remains a serious concern. The challenge here is to find lasting solutions to this perennial problem. Natural resource exploitation whether lawful or unlawful can trigger, intensify or sustain conflict among neighboring communities.

Cederman et al (2017) suggests that lasting peace in Africa can be made possible by use of traditional African conflict management and resolution techniques. He reiterates the need to reconsider the application of traditional methods of solving and managing disagreements. Conflicts between competing groups in Africa necessitated the development of various techniques of conflict management. Traditional methods of conflict resolution in Africa produced a win-win situation for both parties. Western models it is concluded here have failed in bringing lasting peace among warring communities (Ibid, 2017). In spite of the existence and effectiveness of pre-colonial methods of conflict resolution, they have often been disregarded in solving contemporary emerging inter-ethnic conflicts in Africa. In was in the interest of this study to interrogate why this is the case yet there exited successful and effective indigenou conflict resolution strategies in traditional African societies.

Iwu et al., (2018) document of the increasing importance of proper ethnic conflict resolution strategies for African states. It is contended here that presently a number of African states have initiated several conflict resolution mechanisms. One observation is however that this method face the challenge of only mitigating the situation only for a short time before conflict arises again. The challenge of a permanent solution to perennial inter-ethnic conflict continues to haunt African states in the contemporary period. It is the position of this study that long term measures should be devised so as to achieve permanent solutions to lasting peace. This point to the importance of examining some of the conflict management strategies adopted in African states and establishes how best they can resolve the conflict.

Elfverson (2015) identifies number strategies that used in solving inter-ethnic conflicts. These include inter-ethnic linkage, constitutional measures, economic deregulation, granting of local autonomy as well as welfare programs. Elfverson adds that African communities need to focus on the informal systems of ethnic conflict resolution. These should mainly involve deployment of local efforts. These informal systems are thought to be highly effective in the resolution of ethnic conflicts. On his part Taras and Ganguly (2015) notes that in the African setup, joint community delegations and council of elders are some of the special consideration to get out of the predicament of ethnic conflicts. These means are not outlined in the Kenyan constitution though they are likely to provide better results when into comes to conflict resolution. Alternative conflict resolution mechanisms (ACRM) and indigenous conflict resolution mechanisms (ICRM) are highly encouraged.

Hamilton et al (2016) document of the importance of including the youth in peace building initiatives. He notes that the inclusion of young people in peace-building processes is bound to facilitate sustainable peace in a society, by redirecting the energies of young people to the implementation of constructive peace projects. These threshold conditions include engaging in political participation; forging connections between youth and their communities; building constituencies for peace; training youth for the workplace; and building youth's confidence and self-esteem (Ibid, 2016).

The above sentiment make sense as the incorporation and utilization of youths in peace-building processes would facilitate their transformation from agents of violent conflict, to agents of peace in their societies as they are more likely to avoid violence and engage in peace-building if they are granted a specific set of opportunities, interrelated and mutually reinforcing, which we call threshold conditions for peace-building. In Kenya the youth have continued to be key actors in creating an enabling environment in post-conflict peace-building. As part of the healing process, youths advocated forgiveness for the perpetrators of war atrocities and reconciliation of ex-combatants while they were also in the forefront in encouraging the ex-combatants to participate in the reconciliation processes and sought forgiveness through the Truth and Reconciliation Commission (TRC). This study attempted to test the above in the case of inter-clan conflict resolution and management in Todonyang' sub-location.

In a study of the factors that influence the extent to which youths play their role in conflict resolution in Mandera district in Kenya, Erdem, (2014) identifies the causes of conflicts in their ability to detect the early warning sign of conflict and device the a desired conflict resolution mechanism through peace building. Some youth's groups also

became instrumental in the promotion of agriculture after the conflict. One of such groups was the Tamaraneh Youth's Agricultural Development Association in Kholifa - Chiefdom Tonkolili District which was sponsored by the Red Cross. This group helped promote education on the importance of agriculture in achieving a sustainable peace in Sierra Leone. Another important contribution by youth's civil society organizations was working to create awareness through sensitization programs focused on health related matters. Finding in this study concluded that the factors contributing to the pastoralist conflict are multidimensional, and have ramifications that affect livelihoods within and across borders. It added that the youths have failed to invest sufficient human and financial capital in abating the conflict and the underlying underdevelopment in the pastoral regions. Whether it is the Lack of Pastoralist Development Policy Programme in Kenya that has contributed underdevelopment witnessed in the region as argued above need to be investigated. The argument that the same could have given rise to intense competition for scarce resources leading to conflict among the communities living in the area should be put to test. The role of the political elite in inciting violence among ethnic communities in the region cannot be ignored.

Hassan (2014) analyses inter-clan conflicts among the Garre and Murulle of Mandera district in Kenya. Findings revealed that the peace efforts by the government of Kenya and youths from both warring clans prevail up on both sides and led to adopted and signed memorandum of understating as peace agreement that was supported by the locals and the youths in the mediation team. Therefore, both conflicting parities realized some peace as youths swore to up hold peace effort. It also enables those displaced from their homes be resettled and schools to be reopened in all affected centers. The mediation team

also gave suggestions that would enhance security and peace in the affected areas of Mandera.

Findings in a study on conflict resolution among pastoral communities in West Pokot County, Kenya by Huho (2012) established that the main source of conflicts was control over and access to natural resources particularly pasture and water and in fewer instances land, followed by livestock raids and politically initiated conflicts. Through peace building initiatives, decreased incidences of historical conflict between pastoral communities and the Pokots (living in West Pokot County) were established but not with conflicts associated with natural resources. Scarcity of pasture and water, which is a manifest of the effects of climate change, negates the attempts made at national and local levels to resolve conflicts. However, the aspect of climate change mitigation was absent in all peace building initiatives in the county. The study established a missing link in youth's conflict resolution initiatives and therefore recommends that mitigation of climate change should be the focal point in addressing conflict in pastoral regions since natural resources, which pastoralists entirely depend on, are depleting at an alarming rate due to the changes in climatic patterns. The role played by the youth in conflict resolution in the above studies has been emphasized. The same was tested for the case of the youth of Todonyang' sub-location, Turkana County.

Mworia and Ndiku (2012) carried out a study on inter-ethnic conflict in Kenya with a focus on the Tharaka-Tigania conflict, attempting to find the causes, effects and intervention. The study findings revealed that strategies access to and control of scarce resources was found to be the main cause of the conflict. Other factors causing the conflict included politics of self-interest, border disputes, land adjudication and

government policy. Impacts of the conflict were; disruption of economic activities, environmental degradation, displacement of people, physical harm and death. Intervention mechanisms to end the conflict included encouraging youth's interaction through sports and peace building initiatives through public gatherings.

In her study, Pettersson (2011) conducted a research on intractability of conflict causes, drivers and dynamics of the war in Somalia. This study aimed at filling a gap in the literature by pointing to some elements which have previously been overlooked in existing research on the topic, especially the impact of the war economy on the fueling of the conflict. The conclusion was drawn that the war economy had the greatest impact on conflict in the first rounds of the civil war, but with the transformation, re-escalation and re-intensification of the conflict that has occurred over the last couple of years, the opportunities for benefiting from war and the youths played an imperative role in ensuring that peace is prevailed. None of the empirical studies or research has covered the role of youths in the inter-clan conflicts in Turkana. Using the Turkana rite of passage of *Atapan*, this study attempted to study examine the contribution the youthful and young initiates in inter-clan conflict resolution and management in Todonyang' sub-Location Turkana County between 2013 and 2017.

2.2 Empirical Review

This study uses the Turkana rite of passage (*Atapan*) to examine youth participation in conflict resolution and management. It is argued here that the use of the rite of passage as a trans-generational platform can be very effective in managing conflicts involving two generations. The two generations in mind include; one the initiators who belong to the older generation that has experienced conflicts for decades. This group has learnt lessons

from their age and experience. Secondly there is the young generation of initiates who are perceived to be innocent people but full of energy and big dreams.

Their innocence is borne out of the fact that they were boys and have not really been involved very much in causing or preventing conflicts. They are full of energy since traditionally morans a name of Masaai new initiates who were expected to protect the community. The Morans are declared heroes depending on the successful cattle raids that they have been involved in and wild animals they have killed. At this juncture it can be conceived that the big dream of a Moran or Turkana new initiates traditionally could be to participate in as many raid as possible since most of the wildlife has now be confined in protected areas in form of game parks and reserves and it is illegal to kill wildlife in Kenya.

Therefore it is crucial for a paradigm shift of this heroic big dream of Turkana initiates to reconstruct it during the *Atapan* passage of rite considering the changing circumstances of society. The recreation of this heroic big dream is made possible through initiators who are viewed as mentors and role models by the new initiates. By purposefully enabling initiators with capacity to preach peaceful co-existence and changing the heroic dream of Morans or new initiates to investing their energy into education in order to metaphorically raid needed resources from a career or business venture could reap much fruit in conflict management and resolutions. This is happening in Bukusu community in which young initiates after undergoing the circumcision ceremony they are rewarded with a pen and a book to symbolize a sword and a shield as a way of encouraging them to embrace education with the changing times. The initiators who are the elders are critical in shaping the mindsets of new initiates in the understanding that resources are always

going to be limited and cattle raiding is not a long lasting solution to these scarce resources. But advancement in education will provide them with necessary skills and attitudes to pursuing career and business of their choice that will assist them earn a decent livelihood without hurting their neighboring clans. On the other hand government and other community peace actors can build the capacity of initiators as peace building legates so that they play a critical role of mentoring the new initiates.

Through mentorship the new initiates become informed on the need of being law abiding citizens so that they channel their energies into right causes other than causing conflicts. The mentors need also to be encouraged in modifying some customs such as paying many herds of cattle as dowry. The need for young men to accumulate many cattle to pay dowry is what has many initiates to be easily involved in causing inter-clan conflicts of participating in cattle raids. Much emphasis should be put on payment of dowry of what one can afford and not necessarily cattle but other forms as well. For kikuyu community dowry has now been commercialized depending on the level of education the lady has attained since the value of goats is now consider too low for dowry. Therefore dowry payment if it is viewed on individual family basis the new initiates will be saved from these ogre of having to endanger their lives during cattle raids. It is only a few who survive from such ventures but majority of them get hurt and hunted most of their lifetime.

2.3 Theoretical Framework

This section presents the relevant theories that this study is based on. In explaining inter-clan conflicts in Kenya, social identity and self-categorization theories have been used.

The Social identity theory was developed by Tajfel & Turner (1986, 1979) in Pennington, Gillen and Hill (1999). The theory explains inter-group bias, discrimination, role of youths in providing solution to conflict and conflict using the social identity construct. It asserts that first, people establish preferences on particular groups, and then, they associate themselves in the preferred groups called an “in group” and finally compare themselves with preferred groups perceived as “out group”. This process is central as social groups try to differentiate themselves from one another (Haslam & Reicher, 2015).

Group categorization is a product of opposing need for inclusion and differentiation from others (Reynolds, 2017). Studies also indicate that individuals seek certain group identities because those identities help them to achieve positive self-esteem and self-worth. As a result, identification of individuals into in groups and out group aims at establishing both positive and distinct positions for the in group (Trepte & Loy, 2017). In this case, clan members like to be identified by their birth clan and refuse to be recognized as members of other clans even if they live in the same village for the fear of losing clan identity (Trepte & Loy, 2017). In many cases the out group is attributed with false negative or exaggerated stereotypes and negative values, while the in group is associated with positive attributes (Barnum et al., 2016).

Finally inter-group conflicts are one of the strongest factors making social identity accessible (Pérezet al., 2017). Barnum et al., (2016), note that another theory which explains peoples’ categorization and lies on the social identity theory is self-categorization theory. Self-categorization refers to a person’s belief that they belong to a group (Pérezet al., 2017). The theory focuses on the basic social cognitive processes,

primarily social categorization that cause people to identify with groups, construe themselves and others in groups" terms, and manifest group behavior.

After attaching oneself into a group personal self-esteem is elevated, and reduces uncertainty about how in group should behave in specific social context. Self-categorization also sharpens group boundaries by producing group stereotypical and normative perceptions. The theory continues that, individuals develop set of attributes that define the group and differentiate it from other groups. These representations capture similarities among the in group and differences between groups (Haslam & Reicher, 2015). By so doing, categorization involves making reference to self-concept hence, people not only categorize others but also categorize themselves and it is used to influence inter group relation (Barnum et al., 2016).

2.4 Conceptual Framework

The conceptual framework shows the relationship between the independent and the dependent variables of the study.

Independent Variables

Dependent Variables

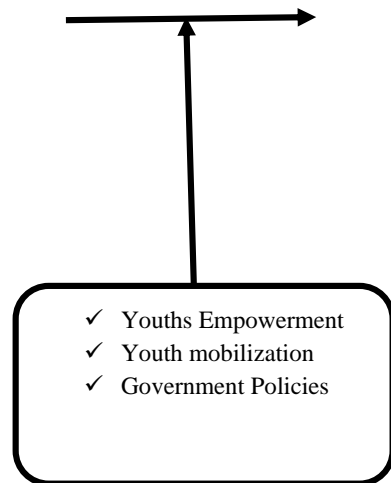


Figure 2.1: Conceptual framework

Source (Research, 2018)

Formatted: Space After: 0 pt

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter provides a description of procedures to used in carrying out the study. It describes the area of study, research design, target population, sample size and sampling procedures, data collection instruments and procedures, reliability and validity of instruments used as well as data processing and presentation methods/data analysis techniques.

3.1 Research Methodology

Turkana County is situated in the North Western part of Kenya. The County is administratively divided into 7 sub-counties, 30 wards, 56 locations that are further subdivided into 156 sub-locations. Todonyang is among the 9 sub-locations of Lakezone Ward. Other sub-locations in Lakezone Ward include Kataboi, Lomekui, Katiko, Nachukui, Kokuselei, Riokomor, Lowarengak and Kanamkuny. The settlement patterns in the county are determined by various factors such as climate, soil fertility, and infrastructure. The Turkana people are traditionally pastoralists and the only notable migration pattern is rural to rural movement in the form of nomadism. Rainfall in the county follows a fairly erratic pattern varying significantly both over time and space. Turkana County experiences both short and long rains. The driest months are January, February, and September. The long rains season falls between the months of April to July. Short rains occur during the months of October, November, and December. The

county population during the Kenya Population and Housing Census of 2009 stood at 855,399.

3.2 Research Methods

Research methodology provided a description of the procedures used in carrying out the study. It described target population, sample size and sampling procedures, data collection instruments and procedures, reliability and validity of instruments to be used as well as data processing and presentation methods/data analysis techniques.

3.3 Target Population

A target population was defined as an entire group of individuals, events or objects having common characteristics which conform to a given specifications Mugenda and Mugenda (1999). This study targeted the new initiates who are youth aged between 15-25 years and the initiators who are the elderly councils and village leaders. Interviewing groups outside the youth age bracket was informed by the need to balance views and help eliminate bias. The need to select new initiates of below 25 years was because of their higher tendencies to be easily influenced positively or negatively. They are at their ripe age of just starting families in Turkana community and require cattle to pay dowry for their brides who are most likely to be used in cattle raids. While the older youth above 25 years have started young families with responsibility of raising families as a result they may not be available to be involved in planning of cattle raids considering security risks involved. The elders were usually the initiators who plan with the new initiators on how to attack the neighboring clan as they are highly experienced.

3.4 Sample Size and Sampling

According to Borg and Gall (1989), a sample size of any study should be based on what a researcher considered being statistical and practicable. This study used twenty percent of the population size in concurrence with Mugenda and Mugenda (2003) and Kahn (2005). It was an ideal sample because it was large enough to serve as an adequate representation of the population for the researcher to generalize and small enough to be selected economically in terms of subject availability and expenses in both time and money. Todonyang sub-location has an approximate population of 1,500 people (Census, 2009). Three hundred participants/ respondents were equivalent to twenty percent of the population that was included in the study. Simple Random sampling was used in selecting the participants. This allowed all members of the population to have an equal chance of being selected. The local Sub-chief was purposively included in the study as the clan elder who was well informed of government peace building initiatives.

3.5 Pilot Test

Piloting ensured that research instruments were clearly stated and their common meaning was well understood to the respondents. The respondents were selected through simple random sampling procedure. Pre-testing was done to enable the researcher to modify, restructure and eliminate any ambiguous items. Piloting was done to check the content validity of the instruments and the reliability. Reliability helped in measuring the internal consistency of the instruments, to ensure that it answered the questions correctly in order to meet the objectives of the study (Mugenda and Mugenda, 2003). The researcher used

the pilot results to measure whether the level of consistency of questionnaires met the study objectives.

3.6 Research Instruments

Research instruments used in collecting data in this study included questioners and interview schedules administered orally by the researcher. Questioners had closed ended questions which could be analyzed quantitatively while the interview schedules had open ended questions which gave the respondents flexibility in responding to questions. Data from the interview schedule was analyzed qualitatively. The research instrument was developed to fit the research design and the plan of data analysis so that the data collected facilitated the answering of research questions.

3.7 Validity of Instruments

This study used content validity. Content validity is a measure of the degree to which data is collected using a particular concept (Kothari, 2004). Test re-test was done and the items that fail to measure the variable that they were designed to measure were modified and others were discarded.

3.8 Reliability of Instruments

Kothari (2004) stated that a reliable instrument is one that yielded consistent results over a period of time. Test-retest reliability method was used to determine the consistency of the questionnaires administered. Pannerselvam (2006) stated that reliability meant the extent to which a particular instrument yields consistent results after every repeated trial.

This ensured the authenticity of results collected and avoids distortion of information. To test for internal consistency group of items, questionnaires were tested using a statistics Cronbach coefficient alpha for the extent they measure or explain the variable. A cut-off of 0.6 was acceptable in assessing reliability for multi-item scales. According to Best & Kahn (2005), a reliability coefficient of 0.6 and above is sufficient for an instrument. Hence if the coefficient obtained was within this range, the instrument was considered to be reliable. This test was applied to the close – ended questionnaire items. Whenever the coefficient obtained was lower, the researcher revised the instruments before using them to collect data.

3.9 Data Collection Procedures

The administration of data collection instruments was done by the researcher both at the pilot and main study. An introductory letter was obtained from the University to help obtain a research permit from the National Council for Science and Technology. This was done after being cleared by the research supervisors. A copy of the permit and an introductory letter was presented to the County officers to allow him to conduct the respondents. Finally, the researcher visited study areas in order to administer the questionnaires; the respondents were assured of the confidentiality of their responses indicated in the questionnaires.

3.10 Data Analysis and Interpretation Techniques

Data analysis was the process of packaging collected information in a way that it can be understood by the researcher and interested persons. The researcher evaluated the

accuracy and relevance of the data after which the data was coded and tabulated. The researcher employed both quantitative and qualitative method of data analysis. The tabulated data was entered in the Statistical Package for Social Sciences (SPSS) which was used to analyze the data. The data was tabulated and analyzed by calculating various percentages as possible. Statistical inference such as mean, the mode were used together with the Likert scale to show the level of agreement, neutral or disagreement to be used in the analysis. Thereafter, various scenarios were explained and recommendations made. The data was presented in form of pie-charts, bar-graphs. The research used descriptive statistics to describe the data. In descriptive statistics, measures of central tendencies and frequency distribution were generated. On the other hand, qualitative data was summarized into themes which were deduced. The results were presented using charts, graphs, and frequency tables.

FINDINGS, ANALYSIS, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presents the findings. Analysis, interpretation and discussion of the findings is done. This study achieved the following objectives;

- i. Traced the root causes of inter-clan conflicts in Todonyang sub-location.
- ii. Assessed the nature of young initiates' involvement in inter-clan conflict management and resolution in Todonyang sub-location, between 2013 and 2017.
- iii. Analyzed the challenges faced by the young initiates in inter-clan conflict management and resolution in Todonyang sub-location, between 2013 and 2017.

The Study sample size comprised of one hundred female respondents and two hundred male respondent that corresponded with one third gender rule requirements of Kenyan Constitution (CoK, 2010). There were two hundred youth who were below 35 years and one hundred initiators above 35 years. See table 1 and Fig 3. below for details.

Table 4.1: Age Categories of the Study Population

Age in years	No. of Female	No. of Male	Total	% Total
16-25 years	28	74	102	34
26-35 years	26	72	98	33
36-45 years	27	24	51	17
Above 45 years	19	30	49	16
Total	100	200	300	300

Source : Author, 2021

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

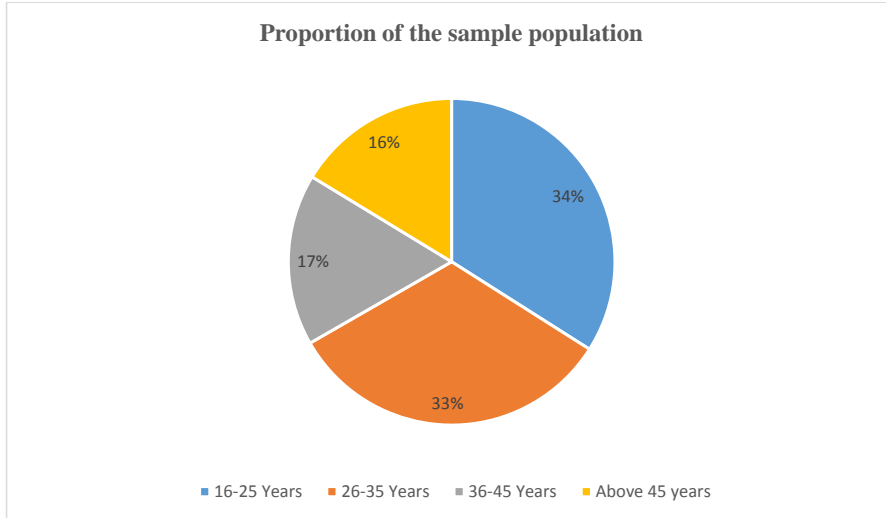


Figure 4.1 Composition of the sample population

The researcher interviewed 102 respondents who were between the ages of 16 and 25 years which represented 34% of the total sample size of 300. Of this 28 women representing 27.5% and 74 men representing 72.5% respectively were interviewed. The age categories of between 26 and 35 years of the respondents comprised 98 representing 33% of the total number of those interviewed. In this category 26 women and 72 men representing 26.5% and 73.5% respectively. A total of 51 respondents between the ages of 36 and 45 years were interviewed representing 17% of the sample size. Out of this 27 women and 24 men representing 53% and 47% respectively were interviewed. The last category comprised those above 45 years old who were 16 in total comprising 19 women and 30 men representing 39% and 61% respectively.

4.3 Academic level of Study Population

Academic level in Todonyang sub-location was still low with very low rate of transition from primary to secondary education school and tertiary colleges. A half of men who participated in study have attended basic education compared to with sixty three percent of women who have no formal education. Below fig 4 and table 2 have illustrated these results.

Table 4.2: Academic level of Study Population

Educational Level	Total No	Women	Men	% Women	% Men
No formal education	163	63	100	38%	62%
Primary level	92	32	60	35%	65%
Secondary level	45	5	40	11%	89%
College University	0	0	0	0	0

Source: Author, 2021

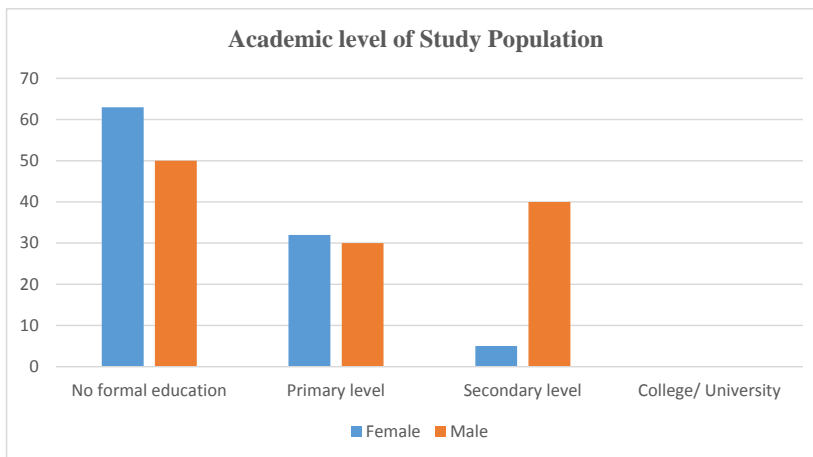


Figure 4.2: Academic levels of Study population

Formatted: Normal

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

The academic levels and gender of the respondents were as follows. A total of 163 respondents had no formal education. Out of this there were 63 women and 100 men representing 38 % and 62% respectively. A total of 92 respondents with primary school qualifications were interviewed. Out of this were 32 women and 60 men representing 35% and 65% respectively. Those with secondary school qualifications were 45 in total. This included 5 women and 40 men representing 11% and 89% respectively. No respondent had college or university education. In terms of distribution those with no formal education comprised 62%, those with primary school education were 65% while those with secondary school qualification comprised 89%. The academic education level is generally low indicating that Turkana community still holds traditional values with high esteem like cattle rustling that is likely to continue inter-clan conflicts. Therefore there is really need to invest in education as one way of transforming the local community of Todonyang area to gain skills to exploit alternative livelihoods like pursuing careers to be employed and earn a decent living.

4.4 Period of Residence in the Study Area by the Local Community

It was established that the majority of the population accounting for over eighty six percent have been residing in the area for the past five years. All men have been residents of the area except sixteen percentage of women who had stayed in the area for less than five years. Most women had moved into Todonyang as a result of being newly married and a few had moved there to seek refuge due to family disputes from their homes. This implies that migration of people to Todonyang area is minimal attributing to its economic hardships as a result of scarce resources as illustrated in Table 3 and Fig 5 below.

Table 4.3: Period of residence in study area

Period of living in the area	% Female	% Male
Less than 5 years	16	0
5-10 years	54.6	54.3
More than 10 years	29.4	45.7

Source: Author , 2018

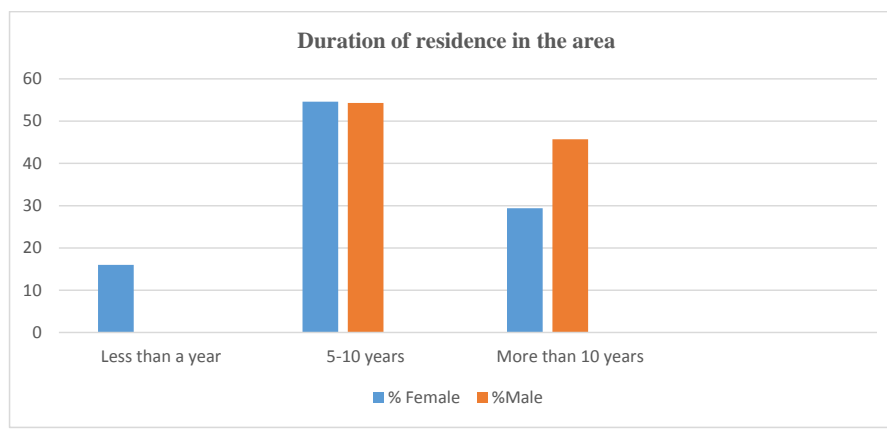


Figure 4.3: Duration of stay in the area

4.5 Root Causes of Conflicts in Todonyang area

The respondents listed the causes of conflict in Todonyang area to include scarcity of resources, border conflict, culture, clan dominance and politics and family disputes. Scarcity of resources was the major cause of inter clan conflict in Todonyang area with almost a half of female respondents and thirty one percent of male respondents citing it as the main cause. Scarcity of resources could also be associated to family disputes that was also cited by most female respondents at 17.4% but was very low with male respondents at 4.4%. Male respondent indicated border conflict as the second cause of conflict since they are the ones who own land and traditionally charged with the responsibility of

Formatted: Font: Times New Roman
Formatted: Font: Times New Roman

protecting land boundaries. Male respondents also indicated culture as the other cause of conflict through cattle rustling by the young Morans as a symbol of expressing their masculinity and also to accumulate enough livestock for dowry payment. Male respondent also had a higher score for clan dominance and politics as one cause of inter-clan conflict as compared to women which was negligible. This was evident with male respondent as the heads of households are mostly likely to resist being dominated by other male and are most targeted for suppression by other competing males for leadership positions in clans and politics. The table 4 and fig 6 below has clearly illustrated the causes of conflict in todonyang area.

Table 4.4: Causes of conflict in study area

Causes of conflict	% Female	% Male
Culture	17	20
Border Conflict	13	29
Scarcity of resources	49	32
Clan dominance and politics	3	15
Family disputes	17	4

Source: Author, 2021

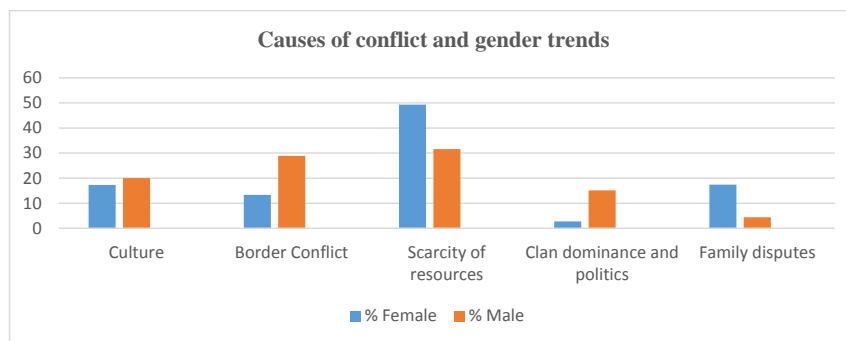


Figure 4.4: Causes of conflict and gender perception

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

4.5.1 Causes of conflict

Scarcity of resources was the major cause of inter clan conflict in Todonyang area. Out of the 100 women interviewed, 49 representing 49 % cited scarcity of resources as a major cause of conflict in the area. In contrast of the 200 men interviewed 64 representing 32% cited scarcity of resources as being responsible for the conflict. Scarcity of resources could also be associated with disputes that was also cited by most female respondents but was conspicuously very low among male respondents because of their ego centric nature. There were few people who migrated to Todonyang as a result of its economic hardships as a result of scarce resources that cannot attract new people. However there were newly married female who recently moved to reside in this area. This implied that youth from this area are marrying outside the area and expanding their social networks through marriages that could play a vital role in conflict transformation out of newly established relationships. As Ekai notes;

Resources like water and pasture always contribute to clan feuds in Todonyang'. Without water and pasture we have no livelihood. There is need to make this resources available to guarantee peace. (OI. 15th March, 2019).

Border conflict as the second cause of conflict among male respondents since they are the ones who own land and traditionally charged with the responsibility of protecting land boundaries. Out of the 100 women interviewed 13 representing 13% cited border disputes as the second cause of conflicts in the area. Of the 200 men interviewed 58 representing 29% concurred that border disputes remain a strong cause of conflict in Todonyang' area.

Culture was also identified as another cause of conflict through cattle rustling by the young Morans as a symbol of expressing their masculinity and also to accumulate enough livestock for dowry payment. Male respondent also had a higher score for clan dominance and politics as one cause of inter-clan conflict as compared to women which was negligible. This was evident with male respondent as the heads of households are mostly likely to resist being dominated by other male but they are most targeted for suppression by other competing males for leadership positions in clans and politics. . Out of the 100 women interviewed, 17 representing 17 % cited culture as a cause of conflict in the area. In contrast of the 200 men interviewed 40 representing 20% culture as being responsible for the conflict.

We cannot ignore our culture. We have pride in it. If anyone tries to demean our culture he is asking for trouble. Our culture socializes us to be brave and courageous. Among the Turkana no one is a coward. You are born once and you die once. Any young Turkana initiate should be ready to engage in cattle raids to raise cattle for dowry. This is a sign of bravery as no woman would want to be married to a coward.(O.I. Akuro, 18th January, 2019).

Clan dominance and politics was also mentioned as a cause of inter-clan conflict in the area under study. Out of the 200 men interviewed 30 representing 15% noted that clan dominance could at times fuel animosity and conflict between different clans. Only Three out of the 100 women interviewed representing 3% were of the opinion that clan dominance and animosity had contributed to conflict. Male respondent also had a higher score for clan dominance and politics as one cause of inter-clan conflict as compared to

women which was negligible. This was evident with male respondent as the heads of households are mostly likely to resist being dominated by other male but they are most targeted for suppression by other competing males for leadership positions in clans and politics.

The other contributory factor to inter-clan conflict was identified as **family disputes**. Seventeen out of the 100 women representing 17% indicated that family disputes fuelled inter-clan conflicts in the area under study. Only 4 out of the 200 men representing 8% noted cited family disputes as a contributor to inter-clan conflicts. Akai a female responded noted the following;

In the Turkana tradition Men are naturally the heads of households. They decide everything as the woman's role is to engage in domestic activities. Disputes within the family are common and are mostly triggered by men. As women we have no choice but to watch as one family turns against another.
(O.I, Akai, March, 2019)

4.6 Nature of Young Initiates Involvement in Inter-Clan Conflict Management and Resolution in Todonyang Sub-Location

The respondents listed several attributes of peaceful co-existence that comprised of living in harmony with all members of the community, sharing resources equally, availability of adequate resources for everyone, unbiased judgments by those in authority, secure borders and land boundaries, presence of conflict resolution institution to report cases to, presence of laws to govern the community, enforcement of peace building laws and presence of peace arbitrators.

Male respondents were conservative and indicated sharing resources equally, followed by unbiased judgment with those in authority, presence of laws to govern local community and enforcement of peace building laws are likely to ensure peaceful co-existence. The male respondents' perception of peaceful co-existence was vested more in governance and resource allocation as illustrated in Table 5 and Fig 7 below.

Majority of female respondents on the other hand indicated that living in harmony with all members of community as very important. Other female respondents also pointed out availability of resources for everyone and presence of conflict resolution institutions to report cases to. Both gender indicated low percent of less than ten for presence of peace arbitrators, secure borders and land boundaries due to their skepticism that without adequate resources and governance structures in places these two peace characteristics would still remain futile.

Atapeng had this to say;

As women and mothers we are the most affected by the unfair share of resources within the community. This is the reason why women should be in leadership positions in the community for resources to be distributed equitably. This is the only way in which peace can be fostered. (O.I. Atapeng, June, 2019)

Table 4.5: Characteristics of peaceful co-existence

Characteristics of peaceful co-existence	% Female	% Male
Living in harmony with all members of community	33	9
Sharing resources equally	8	20
Adequate resources for everyone	15	4
Unbiased judgments by those in authority	5	18
Secure borders and land boundaries	5	10
Presence of conflict resolution institution to report cases to.	13	4
Presence of laws to govern the community	8	16
Enforcement of peace building laws	4	13
Presence of peace arbitrators	8	8

Source: Author, 2021

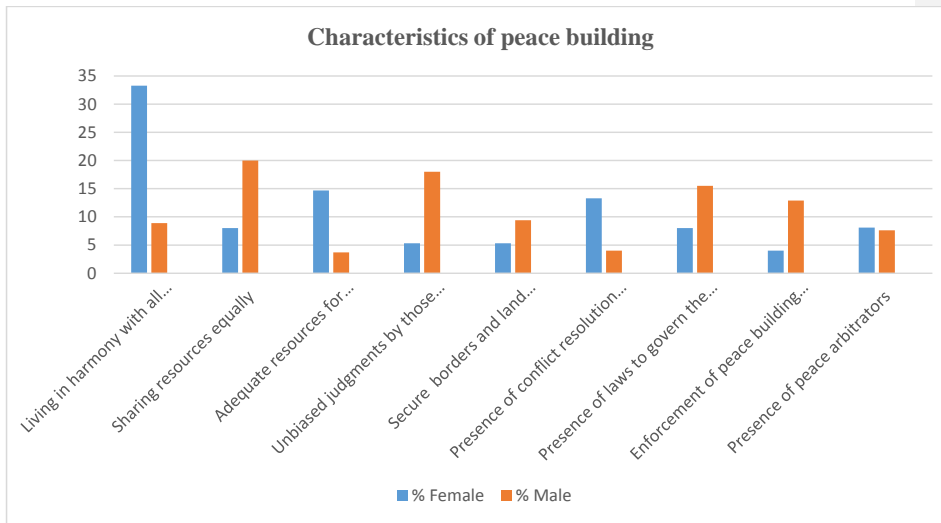


Figure 4.4: Characteristics of peace building

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

Thirty three out of the 100 women representing 33% were of the opinion that living in harmony with all members of the community defined what peace co-existence was. Only 18 out of the 200 male respondents representing 9% were of the same opinion. Sharing of local resources it was noted implied peaceful co-existence. Eight and 20% of women and men respectively concurred on this. On the issue of adequate resources for everyone mixed reactions were generated. 15 percent of women and only 4% of men believed that when there is adequate resource allocation for everyone then peaceful co-existence can be cultivated. Unbiased judgments by those in authority generated 5% and 18% for women and men respectively, while secure borders and land boundaries generated 5% and 10% for women and men respectively. Other characteristics of peaceful co-existence identified included presence of conflict resolution institution to report cases to, presence of laws to govern the community, enforcement of peace building laws and presence of peace arbitrators. The responses are well illustrated in table 5 above.

The male respondents' perception for peaceful co-existence was skewed towards governance and resource allocation while majority of female respondents indicated that living in harmony with all members of community as very important. Both gender indicated low percent of less than ten for presence of peace arbitrators, secure borders and land boundaries due to their skepticism that without adequate resources and governance structures in places these two peace characteristics would still remain futile.

Male respondents indicated that peace building and transformation event days, peace building and conflict transformation forums for disarmament are effective strategies. Compensation mechanism for loss of property and recruitment of peace ambassadors in

that order will yield good results. The male respondents seemed to be action oriented for immediate results than the slow conflict transformation change through training that usually has long term impact.

Female respondents preferred peace building and conflict transformation forums for disarmament, training programs for peace Ambassadors, peace building and conflict transformation event days in that order while compensation mechanism for loss of property and recruitment of peace ambassadors tailed their priority lists. This could be due to the fact that the female do not own property and they are not the primary beneficiaries of the compensation as such they do not give this strategy a lot of thought because it was not in the best of their interest. Female also have low education levels and perceived themselves less likely to be considered as peace ambassadors therefore they considered it as a less advantageous strategy for peace building and conflict transformation because of their limited competitive advantage.

The study respondents cited five strategies that could enhance peace building and conflict transformation that included Peace building and conflict transformation forums, Peace building and transformation event days, Compensation mechanism for loss of property, Training programs for peace Ambassadors and Peace Ambassadors. Male respondents indicated that Peace building and transformation event days, Peace building and conflict transformation forums for disarmament are effective strategies.

Compensation mechanism for loss of property and recruitment of peace ambassadors in that order will yield good results in peace building and conflict transformation. The male respondents seemed to be action oriented for immediate results than the slow conflict

transformation change through training that usually has long term impact. The results are illustrated in table 6 and fig 8 below.

Table 4.6: Strategies for peace building and conflict transformation

Strategies for peace building and conflict transformation	% Female	% Male
Training programs for peace Ambassadors	21.3	8.4
Recruitment of peace Ambassadors	16	13.8
Peace building and conflict transformation forums for disarmament	28	23.6
Peace building and transformation event days	18.7	31.1
Compensation mechanism for loss of property	16	23.1

Source: Author,2021

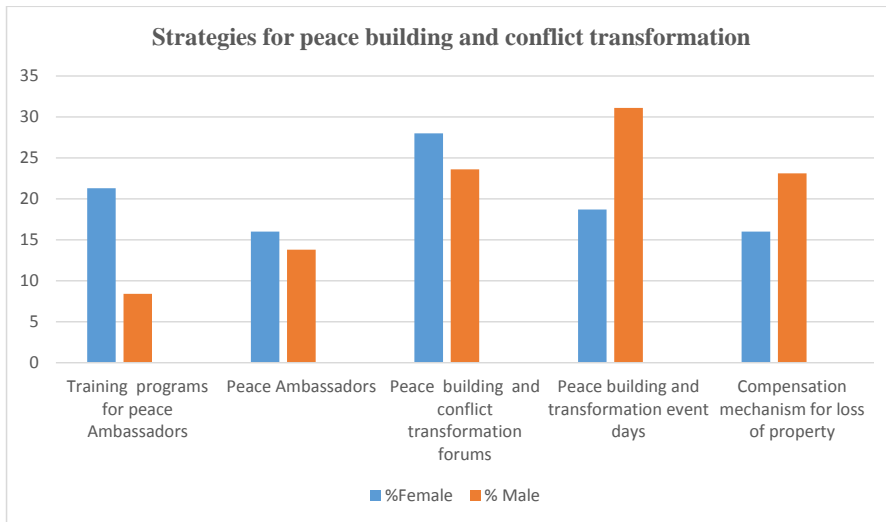


Figure 4.5: Strategies for peace building and conflict transformation

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

4.6.1 Activities of Peace Building and Conflict Transformation Skills by Local Community

Local community in Todonyang area were engaged in various activities geared towards peace building and conflict transformation. These activities include creating awareness to community about peace building initiatives, assisting victims of violent conflicts to recover from trauma, Increase resources to earn a decent livelihood through alternative means, early communication to authority to prevent conflict before it starts and peaceful co-existence of the neighboring community by encouraging inter-clan marriages.

Table 4.7: Activities peace building and conflict transformation skills by local community

Activities for peace building and conflict transformation	% Female	% Male
Creating awareness to community about peace building initiatives	20	20.4
Assisting victims of violent conflicts to recover from trauma	25.3	14.3
Increase resources to earn a decent livelihood through alternative means	24	32
Early communication to authority to prevent conflict before it starts	16	16.9
Peaceful co-existence of the neighboring community through inter-clan marriages	14.7	16.4
Total	100	100

Source: Author, 2021

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

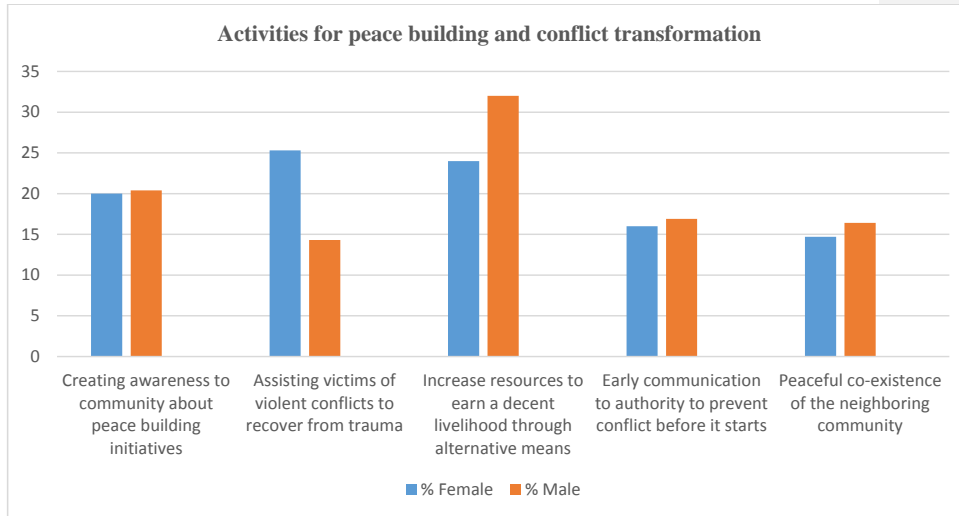


Figure 4.6: Activities for peace building and conflict transformation

4.6.2 Environment and Violent Conflict

All respondents affirmed that the environment they live in has contributed to violent conflict because of dependence on livestock to earn livelihood due to erratic rainfall that does not support crop production. Frequent droughts coupled with cultural norms that include cattle rustling in order to obtain cattle for dowry and as a symbol of wealth has made the Turkana people to be involved in violent conflicts.

Violent conflict impact on development was found to take different dimensions that accumulatively had overall negative impact on development in general. The violent conflict impact identified in Todonyang' were expressed in the form of loss of property & increased poverty, mistreatment of those captured by warring community, death of members of family, forced migration and human displacement, demolition of

Formatted: Font: Times New Roman
Formatted: Font: Times New Roman

homesteads, drop out of schoolchildren, arsons that destroyed homes and pasture, forced marriages, famine, kidnapping of women & children, increased suspicion of strangers, stress of families (disintegration of families), increased living in fear of attack by most families and aftermath trauma.

We want lasting peace. We are fade up of war and conflict which has a negative impact of development. We are tired of losing lives on disagreements that can be solved peacefully. (O.I. Maraka, April, 2019).

Death of family members was expressed to be the most dreaded impact of violent conflict by both genders. Female gender expressed kidnapping of children and women as a devastating impact since they were the most vulnerable people as compared to the male counter parts in the event of violent conflict. Male indicated that loss of property especially livestock increased poverty and made them more susceptible as family bread winners. Male also cited forced migration and famine as impacts that contributed negatively on development. The other impacts below 10% contributed to the community not being stable to focus on development initiatives such as education advancement by school going children illustrated in table 8 and fig 10 below.

Table 4.8: Violent conflict impact on development

Impact of violent conflict	% Female	% Male
Loss of property & increased poverty	4	20.4
Mistreatment by warring community	4	10.2
Death of members of family	13.3	19.1
Caused forced migration	5.3	12.4
Caused Demolition of homesteads	5.3	1.7
Caused drop out of schoolchildren	4	5.3
Caused arsons that destroyed homes & pastures	8	1.7
Caused forced marriages	6.7	1.5
Caused famine	6.7	12.9
Caused kidnapping of women & children	16	8.9
Caused increased suspicion of strangers	6.7	1.3
Caused stress of families (disintegration of families)	6.7	1.8
Caused increased living in fear of attack by most families	6.7	1.3
Caused aftermath trauma	6.7	1.3

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

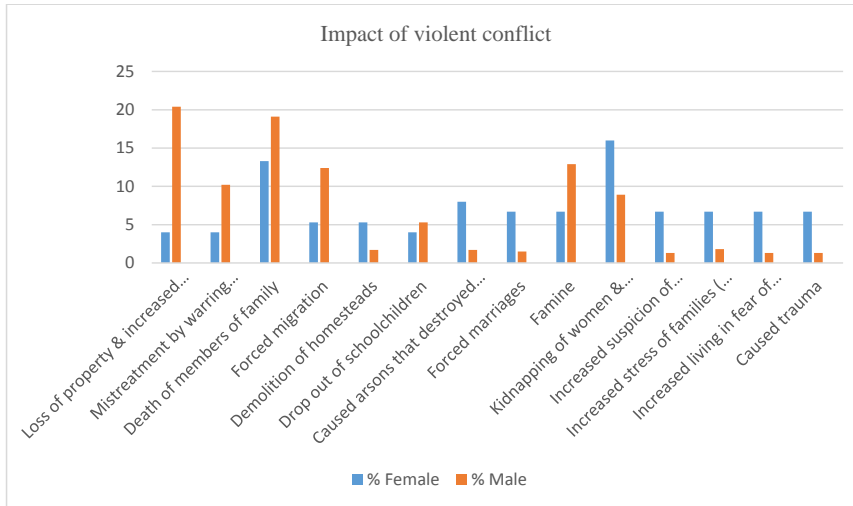


Figure 4.7: Impact of violent conflict to local community

4.6.3 Role of Youth in Creating Peaceful and Conducive Environment

Youth have greatest potential to create a more peaceful and conducive environment. The youth in Todonyang have been involved in various activities that include organization of peace-gearred activities e.g. concerts, retreats, tournaments, planting trees, appreciation of diversity through inter-clan marriages, restraining themselves not taking part in violent activities whenever a situation arises, taking responsibility during conflicts as peace ambassadors.

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

Table 4.9: Youth contribution to peaceful and conducive environment

Youth contribution to peaceful and conducive environment	% Female	% Male
Organization of peace-gearred activities e.g. concerts, retreats, tournaments, planting trees	20	32.9
Appreciation of diversity through inter-clan marriages	24	21.8
Not taking part in violent activities	40	31.1
Taking responsibility during conflicts as peace ambassadors	16	14.2
Total	100	100

Source: Author, 2021

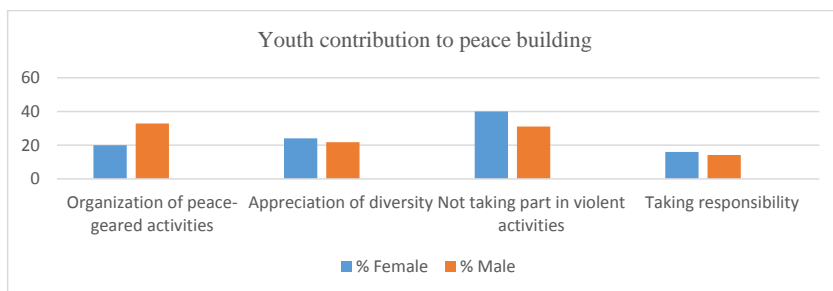


Figure 4.8: Youth contribution to peaceful and conducive environment

4.6.4 Role of Youth in Peace Building and Conflict Transformation

The youth in Todonyang recommended some of the roles that they could play to improve peace to enhance conflict transformation. They were promotion of positive cultural activities, revival of recreation of social hall amenities, taking positions as ambassadors of peace and messengers of truth and economic empowerment programs.

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

Table 4.10: Role of youth in peace building and conflict transformation

Role of youth in peace building and conflict transformation	% Female	% Male
Promotion of positive cultural activities	24	23.6
The revival of recreation of social hall amenities	14.6	14.3
Ambassadors of peace and messengers of truth	32.1	28.8
Economic empowerment	29.3	33.3
Total	100	100

Source: Author, 2018

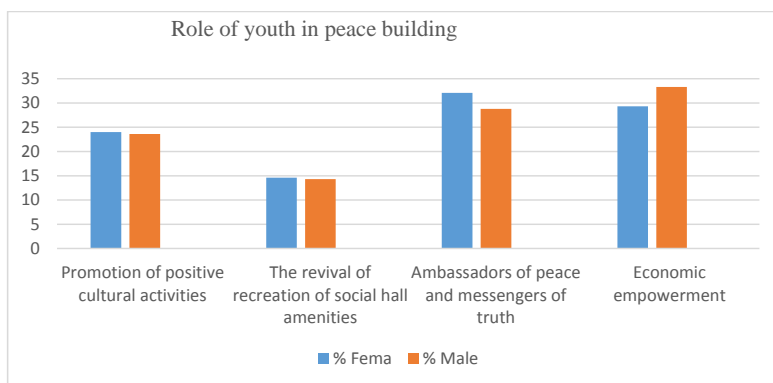


Figure 4.9: Role of Youth in peace building and conflict transformation

4.6.5 Stakeholders within the Local Community

There are various stakeholders of the local community at Todonyang. They included the clergy, Children, orphans, physically challenged and women. Clergy are the ones that people run to during conflicts in which they are forced to take refuge in churches. The other stakeholders being Children, orphans, physically challenged and women are the most vulnerable group that suffer most during conflicts.

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

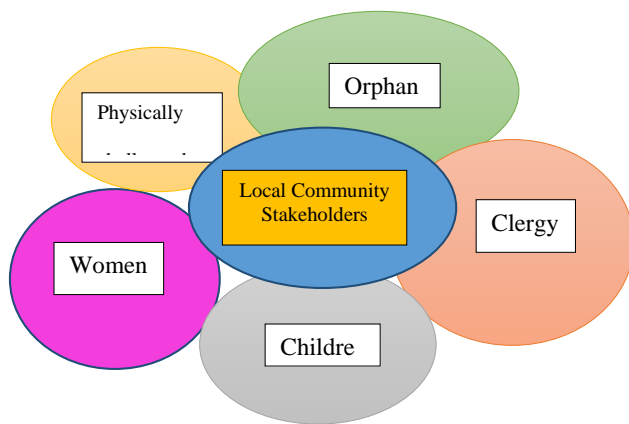


Figure 4.10: Community stakeholders

4.6.7 Youth Engagements with Stakeholders towards Fostering Peaceful and Conducive Living Environment

Youth engagements with these stakeholders are in the form of building community networks for youths to work together, organizing concerts to mobilize the community, participation in community development activities, forming more forums for peace and volunteering in social activities. One respondent noted that;

As the youth of this area we suffer greatly as a result of clan conflict. We are at the same time perpetrators of violence. The existence of peace will benefit us most. We should take the lead in ensuring that lasting peace is achieved. O.I. Achuch, August, 2019)

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

Table 4.11: Youth Engagements with community stakeholders

Youth Engagement with Community Stakeholders	% Female	% Male
Building community networks for youths to work together	32	21.3
Organizing concerts to mobilize the community	16	26.7
Participation in community development activities	14.7	28.9
Forming more forums for peace building	13.3	14.2
Volunteering in social activities	24	8.9
Total	100	100

Formatted Table

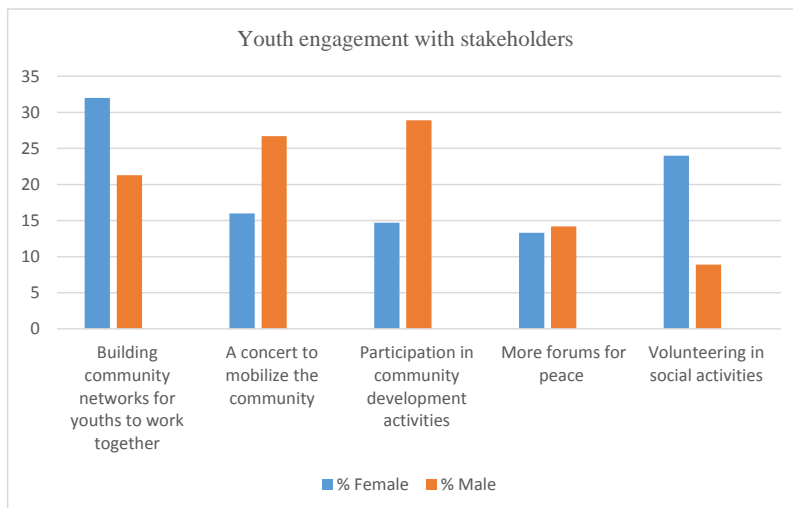


Figure 4.11: Youth engagements with community stakeholders

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

4.6.8 Training in Peace building and Conflict Transformation

Turkana community expressed one hundred percent readiness to enhance peaceful co-existence in the neighborhood. They indicated the following training topics to be included in peace and conflict transformation training programs;- Negotiation for peace, early warning signs of violent conflicts, creating peace building teams, community security policing system, trauma counseling, community reconciliation initiatives and alternative livelihood trainings. Female indicated that inclusion of topics like early warning signs of violent conflicts, trauma counseling, community reconciliation initiatives and alternative livelihood trainings will be of great assistance to them.

Males on their part they indicated negotiation for peace, creating peace building teams and community security policing system and alternative livelihood trainings to be of great value to them. Women are more concern with pursuing preventative measures to ensure conflict does not occur while men are concerned about negotiation to normalcy in case of conflicts. Male perception is that conflict is an avoidable but can be solved amicably. Both gender are interested in pursuing training that can empower them economically to explore other ways of earning a livelihood in the face of scarce resources that usually perpetuate conflicts. Table 12 and fig 15 have illustrated these findings.

Table 4.12: Training in Peace building and Conflict Transformation

Topics	% Female	% Male
Negotiation for peace	6.7	24.9
Early warning signs of violent conflicts	22.7	9.8
Creating peace building teams	14.7	18.6
Community security policing system	8	12.9
Trauma counselling	18.7	8
Community reconciliation initiatives	12	11.6
Alternative livelihood trainings	17.2	14.2
Total	100	100

Source: Author,2018

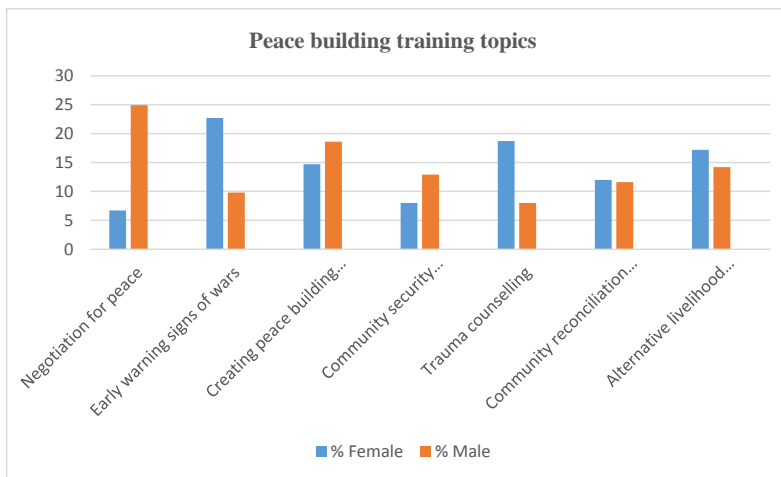


Figure 4.12: Peace building training topics

4.6.9 Skills for Peace Building and Conflict Transformation by Local Community

The study respondents indicated desirable skills needed during peace building and conflict transformation sessions by the local community. These skills included arbitration

Formatted: Font: Times New Roman
Formatted: Font: Times New Roman

and negotiation for peace, training in peace building and conflict transformation, managing peace building teams, Trauma counseling, preparing peace agreements and alternative livelihood. Female respondent preferred to gain skills in trauma counseling and alternative livelihoods while men preferred arbitration and negotiation for peace, training in peace building and conflict transformation, managing peace building teams and preparing peace agreements. Male are more inclined in playing leadership roles and controlling the situation while women were inclined in restoring emotional damage caused by conflicts through counseling. Both gender indicated that skills in alternative livelihoods is also critical as a measure towards peace building as opposed to cattle rustling that usually sparked conflicts.

Table 4.13: Desirable skills for peace building and conflict transformation by local community

Skills for peace building and conflict transformation	% Female	% Male
Arbitration and negotiation for peace	18.6	21.3
Training in peace building and conflict transformation	12	17.3
Managing peace building teams	14.7	18.7
Trauma counselling	25.3	6.2
Preparing peace agreements	5.4	18.7
Alternative livelihood	24	17.8
Total	100	100

Source : Author, 2018

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

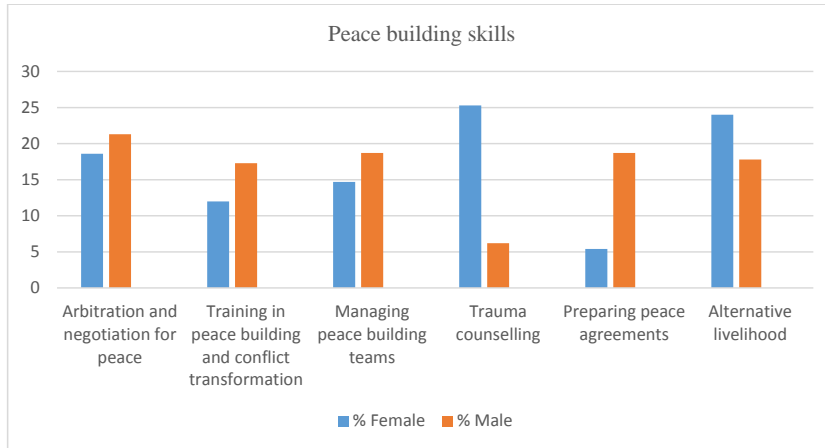


Figure 4.13: Peace building and conflict transformation skills

Turkana community was positive about peaceful co-existence in the neighborhood through training initiatives. Female indicated that inclusion of topics like early warning signs of violent conflicts, trauma counseling, community reconciliation initiatives and alternative livelihood trainings will be of great assistance to them. Male on their part they indicated negotiation for peace, creating peace building teams and community security policing system and alternative livelihood trainings to be of great value to them. Women are more concern with pursuing preventative measures to ensure conflict does not occur while mean are concerned about negotiation to normalcy in case of conflicts. Male perception of conflict was that it is an avoidable but can be solved amicably. Both genders are interested in pursuing training that can empower them economically to explore other ways of earning a livelihood in the face of scarce resources that usually perpetuate conflicts.

Female respondents preferred to gain skills in trauma counseling and alternative livelihoods while men preferred arbitration and negotiation for peace, training in peace building and conflict transformation, managing peace building teams and preparing peace agreements. Male respondents were more inclined in playing leadership roles and controlling the situation while women were inclined in restoring emotional damage caused by conflicts through counseling. Both gender indicated that skills in alternative livelihoods is also critical as a measure towards peace building as opposed to cattle rustling that usually sparked conflicts.

Local community in Todonyang area were engaged in various activities geared towards peace building and conflict transformation. These activities included creating awareness to community about peace building initiatives, assisting victims of violent conflicts to recover from trauma, Increase resources to earn a decent livelihood through alternative means, early communication to authority to prevent conflict before it starts and peaceful co-existence of the neighboring community by encouraging inter -clan marriages.

The local community should be at the fore-front in coming up with awareness programs on the importance of peace. This is the only way in which we can change our thinking about some of our cultures that promote conflict. The county government should support the youth in this initiative. (O.I. Anyong', June 2019)

4.7 Challenges Faced By the Young Initiates in Inter-Clan Conflict Management and Resolution in Todonyang Sub-Location, Between 2013 and 2017.

Youth in Todonyang' were faced with various challenges that comprised of exclusion from decision making, not regarded as leaders, do not own property, lack forum to express their option, mostly not trusted by their community, most affected during conflicts as they protect the community, lack access to government authority, lack access to information, lack access to mobile phones, lack access to education as they migrate during conflict and participation in retrogressive culture of cattle rustling.

Female youth faced exclusion from decision making, disregarded as leaders, lack of ownership to property and lacked forum to express their option, challenges more than the male counterpart did. Male youth face challenges more in regard to not being trusted by their community, mostly affected during conflicts as they protect the community, lacked access to government authority, lacked access to information, lacked access to mobile phones, lacked access to education as they migrate during conflict and active participation in retrogressive culture of cattle rustling as compared to women gender.

The only way to bring peace in Todonyang' is to encourage women to take up leadership positions so as to be in a position to engage in peace building. We as women we suffer most when there is violence. We lose our husbands, we are kidnapped and even raped or killed in times of raids.

(O.I. Achiech, November, 2019)

Table 4.14: Challenges faced by youth/ new initiates within their living environments

S/No	Types of Challenges	% of Female	% of Male
1	Exclusion from decision making	16	13.3
2	Disregarded as leaders	17.3	9.8
3	Do not own property	22.6	14.7
4	Lack forum to express their option	21.3	13.6
5	Mostly not trusted by their community	4	7.1
6	Most affected during conflicts as they protect the community	2.7	11.6
7	Lack access to government authority	4	8
8	Lack access to information	4	8
9	Lack access to mobile phones	2.7	3.6
10	Lack access to education as they migrate during conflict	2.7	3.6
11	Participation in retrogressive culture of cattle rustling	2.7	6.7
	Total	100	100

Source: Author, 2021

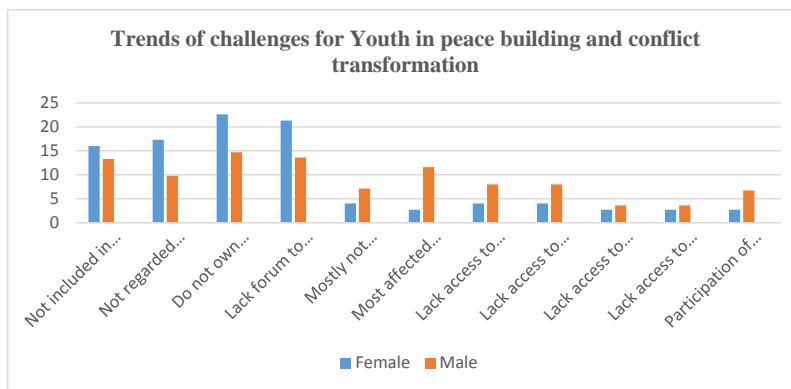


Figure 4.14 : Challenges facing youth in peace building and conflict transformation efforts

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

Youth have greatest potential to create a more peaceful and conducive environment. The youth in Todonyang have been involved in various activities that include organization of peace-g geared activities e.g. concerts, retreats, tournaments, planting trees, appreciation of diversity through inter-clan marriages, restraining themselves not taking part in violent activities whenever a situation arises, taking responsibility during conflicts as peace ambassadors. The youth in Todonyang recommended some of the roles that they could play to improve peace to enhance conflict transformation. They were promotion of positive cultural activities, revival of recreation of social hall amenities, taking positions as ambassadors of peace and messengers of truth and economic empowerment programs. Youth engagements with these stakeholders are in the form of building community networks for youths to work together, organizing concerts to mobilize the community, Participation in community development activities, forming more forums for peace and Volunteering in social activities.

Female youth faced exclusion from decision making, disregarded as leaders, lack of ownership to property and lacked forum to express their option, challenges more than the male counterpart did. Male youth face challenges more in regard to not being trusted by their community, mostly affected during conflicts as they protect the community, lacked access to government authority, lacked access to information, lacked access to mobile phones, lacked access to education as they migrate during conflict and active participation in retrogressive culture of cattle rustling as compared to women gender due to their outdoor activities and their outgoing nature.

The initiators also faced a number of challenges in peace building and management. The initiators as change agents in peace building and conflict transformation are faced with challenges that hinder their effectiveness as mentors of the new initiates and youth in Turkana community. The challenges they face include exclusion in decision making concerning conflict management, restrictive role as initiators only, retrogressive culture of cattle rustling, lack forum to express their options, lack of formal education to directly interpret law to local community, lack of common law on conflict management by community, lack of incentives by government, walking long distance to conflict transformation training at headquarters, lack of recognition by government authority and time consuming in conflict management competing with other responsibilities.

Female initiators were faced with more challenges as regards exclusion in decision making concerning conflict management, lack forum to express their options and lack of formal education to directly interpret law to local community as compared to male respondents. The reason for this trend could be because of the traditional roles of women restricted to taking care of children and house chores while engagement in other roles like conflict management was still perceived as male roles. Most women especially the elderly lack formal education and find it difficult to interpret the existing laws that have been written in English and literary translation to local language native Turkana can easily erode or change their meaning altogether. This low option of women can easily discourage most of them to take active roles in peace building and conflict resolution.

Male respondents cited lack of common law on conflict management by community, lack of incentives by government and lack of recognition by government authority as major

challenges facing them in comparison to female gender. Male respondents were more keen on governance issues that when addressed they will enhance the male gender involvement in peace building and conflict transformation. Male valued rewards when involved in peace building and conflict transformation. Walking long distance to conflict transformation training at headquarters and time consuming in conflict management competing with other responsibilities are the two unique challenges that affected both gender with the same magnitude. The details for these challenges are stipulated in table 15 and fig 18 below.

Table 4.15: Challenges of Initiators in peace building and conflict transformation

Serial No	Types of Challenges	% Female	% Male
1	Not included in decision making concerning conflict management	13.3	5.8
2	Restrictive role as initiators only	8	8.8
3	Retrogressive culture of cattle rustling	5.3	4.4
4	Lack forum to express their options	16	9.3
5	Lack of formal education to directly interpret law to local community	14.7	10.7
6	Lack of common law on conflict Management by community	8	14.2
7	Lack of incentives by government	5.3	12.4
8	Walking long distance to conflict transformation training at headquarters	10.7	10.2
9	Lack of recognition by government authority	8	12.4
10	Time consuming in conflict Management competing with other responsibilities	10.7	11.8
Total		100	100

Source: Author, 2021

Formatted Table

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

Female initiators were faced with more challenges as regards exclusion in decision making concerning conflict management, lack forum to express their options and lack of formal education to directly interpret law to local community as compared to male respondents. The reason for this trend could be because of the traditional roles of women restricted to taking care of children and house chores while engagement in other roles like conflict management was still perceived as male roles. Most women especially the elderly lack formal education and find it difficult to interpret the existing laws that have been written in English and literary translation to local language native Turkana can easily erode or change their meaning altogether. This low opinion of women can easily discourage most of them to take active roles in peace building and conflict resolution. Male respondents cited lack of common law on conflict management by community, lack of incentives by government and lack of recognition by government authority as major challenges facing them in comparison to female gender. Male initiators were more keen on governance issues that when addressed they will enhance the male gender involvement in peace building and conflict transformation. Male valued rewards when involved in peace building and conflict transformation. Walking long distance to conflict transformation training at headquarters and time consuming in conflict management competing with other responsibilities are the two unique challenges that affected both gender with the same magnitude.

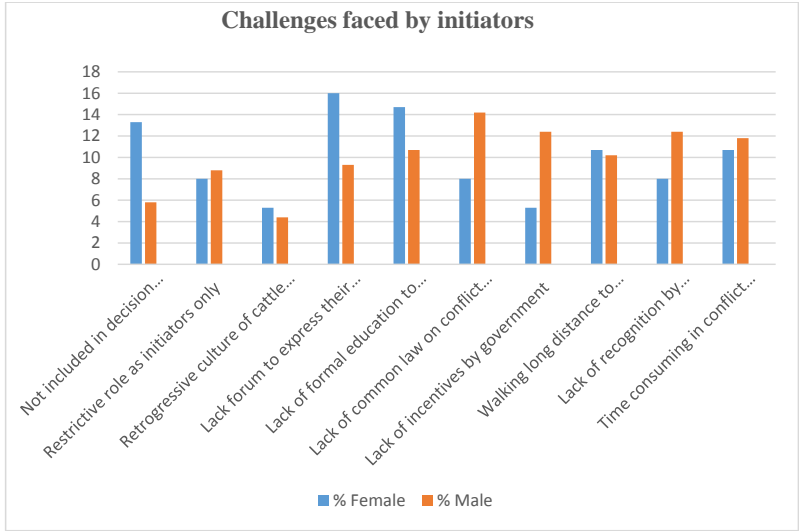


Figure 4.15: Challenges faced by the initiators in peace building and conflict transformation

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The study respondents listed the causes of conflict in Todonyang area to include scarcity of resources, border conflict, culture, clan dominance and politics and family disputes. Scarcity of resources was the major cause of inter clan conflict in Todonyang area with almost a half of female respondents and thirty one percent of male respondents citing it as the main cause. Scarcity of resources

Initiators could organize cultural events during rite of passage for creating awareness to community about peace building initiatives and assisting victims of violent conflicts to recover from trauma. Both initiators and initiates can play vital roles of participating in economic engagements such as trading, beads making and other ornamentals, tourism, climate smart agriculture, communal savings to increase resources to earn a decent livelihood from these alternative means. Initiators can encourage initiates to enhance peaceful co-existence of the neighboring community by allowing inter-clan marriages.

Male and female initiators effectiveness in mentoring the new initiates depended on the community setups and the activities youth are involved in. Male initiators were more effective in their role as mentors through organization of Peace building and transformation event days, forums for disarmament while involving the youth. Female initiators were more effective in participating in training programs; trauma counseling and early warning signals reporting for violent conflicts. Female initiators are more inclined towards social welfare of the local people.

Initiators and initiators are faced with different challenges and both need different approaches to counter these challenges in peace building and conflict transformation. Female initiators were faced with more challenges as regards exclusion in decision making concerning conflict management, lack forum to express their options and lack of formal education to directly interpret law to local community. Offering education to women initiators and creating awareness to local community to recognize female initiators roles in peace building and conflict transformation will make women more effective.

Male faced challenges of lack of common law on conflict management by community, lack of incentives by government and lack of recognition by government authority as major challenges facing them in comparison to female gender. When these governance issues are addressed the men will be effective in their roles in peace building and conflict transformation. Establishment of a structured reward system as an incentive to those involved in peace building and conflict transformation is likely to yield positive results. Common challenges to both men and women initiators included walking long distance to conflict transformation training at headquarters and time consuming in conflict management competing with other responsibilities could be addressed by monetary compensation by assigning value to the contribution of initiators in peace building and conflict transformation. Peace building and conflict transformation institutions could be localized and moved closer to areas of operation to avoid long distance movements that are often repulsive. Other challenges were exclusion in decision making concerning

conflict management, restrictive role as initiators only, retrogressive culture of cattle rustling.

Male youth faced challenges of not being trusted by their community, mostly affected during conflicts as they protect the community, lacked access to government authority, lacked access to information, lacked access to mobile phones, lacked access to education as they migrate during conflict and active participation in retrogressive culture of cattle rustling. Female youth faced exclusion from decision making, disregarded as leaders, lack of ownership to property and lacked forum to express their opinion. Capacity building through training and public awareness creation could address most of these youth challenges.

Therefore initiators and new initiates can play vital role in peace building and conflict transformation by the understanding of the dynamism in causes, challenges, strategies and activities designed to fit each group segment depending on this research findings.

It is recommended that awareness creation and peace building and conflict transformation regulations need to be mainstreamed in the existing legal and institutional framework to improve effective participation of initiators and new initiates as key stakeholders in Todonyang area.

It is also recommended study could be conducted after three years to assess if there is any marked change in the involvement of youth initiates and initiators in peace building and conflict transformation. This research can conclude that Turkana community is ready to embrace peace building and conflict transformation when alternative means of earning a decent living is provided to empower them economically.

Barnum, C., McLeer, J., &Markovsky, B. (2016). Status characteristics and self-categorization: A bridge across theoretical traditions. *Current Research in Social Psychology*, 24(5), 49-58.

Brown, F. L., de Graaff, A. M., Annan, J., & Betancourt, T. S. (2017). Annual Research Review: Breaking cycles of violence—a systematic review and common practice elements analysis of psychosocial interventions for children and youth affected by armed conflict. *Journal of child psychology and psychiatry*, 58(4), 507-524.

Cederman, L. E., Gleditsch, K. S., &Wucherpfennig, J. (2017). Predicting the decline of ethnic civil war: Was Gurr right and for the right reasons?. *Journal of Peace Research*, 54(2), 262-274.

Dessler, G. (2004). Human Resource Management.Prentice-Hall of India, New Delhi, 2004.558pp.ISBN-81-203-2264-9.Mentoring, 276 & 299.

Edwin, M. (2015). *Assessment Of Water Availability and Accessibility For Healthy And Sustainable Livelihoods In Sankuri and Central Divisions, Garissa County, Kenya* (Doctoral dissertation, Kenyatta University).

Elfverson, E. (2015). Providing security or protecting interests? Government interventions in violent communal conflicts in Africa. *Journal of Peace Research*, 52(6), 791-805.

Erdem, I. (2014). Intervention, Ethnic Conflict and State-Building in Iraq: A Paradigm for the Post-Colonial State by Michael Rear. Abingdon: Routledge, 2012. 280pp. £ 26.00, ISBN 978 0 415 54150 3. *Political Studies Review*, 12(3), 482-483.

Hamilton, A., Foster, C., & Richards, J. (2016). A systematic review of the mental health impacts of sport and physical activity programmes for adolescents in post-conflict settings. *J Sport Dev*, 4, 44-59.

Haslam, S. A., & Reicher, S. D. (2015). Self-Categorization Theory.

Iwu, H., Olaniyan, A., & Osunyikanmi, A. F. (2018). Umuada Women Association as Conflict Resolution Mechanism in Southeastern Nigeria. *International Journal of Humanities and Cultural Studies (IJHCS)* ISSN 2356-5926, 5(1), 110-127.

Kieyah, J., & Khaoya, D. (2017). 7 Traditional institutions of the Meru, Pokot, and Mijikenda communities in Kenya. *Traditional Institutions in Contemporary African Governance*, 1, 108.

Kipkemoi, S., Nyamasyo, G., & Musingi, J. (2017). Natural resource based conflicts in Tana River County, Kenya. *International Academic Journal of Human Resource and Business Administration*, 2(3), 599-610.

Kungu, D. M., Omari, R., & Kipsang, S. (2015). A Journey into The Indigenous Conflict Management Mechanisms Among The Abakuria Community, Kenya: "The Beauty And The Beast". *European Scientific Journal, ESJ*, 11(16).

Lind, J. (2018). Devolution, shifting center-periphery relationships and conflict in northern Kenya. *Political Geography*, 63, 135-147.

Mengisteab, K., & Hagg, G. (2017). Traditional institutions of the Meru, Pokot, and Mijikenda communities in Kenya. In *Traditional Institutions in Contemporary African Governance* (pp. 122-134). Routledge.

Muntet, S. (2016). *The Silent War: Pokot and Turkana Conflict*.

Mwangi, L. N. (2015). *The Role of Women in Conflict Management: A Case Study of the Tana River Region of Kenya* (Doctoral dissertation, Thèse de maîtrise, School of International Studies, Université de Nairobi. http://erepository.uonbi.ac.ke/bitstream/handle/11295/93325/Mwangi_The%20role%20of%20women%20in%20conflict%20management%20A%20case%20study%20of%20the%20Tana%20river%20region%20of%20Kenya.pdf).

Njambi, E., & Misiani, M. G. (2016). Cross-Border Conflict and Gendered Implications for Local Communities: the case of the Kenya-Ethiopia border. *OCCASIONAL PAPER, 1, 7*.

Okumu, W., Bukari, K. N., Sow, P., & Onyiego, E. (2017). The role of elite rivalry and ethnic politics in livestock raids in northern Kenya. *The Journal of Modern African Studies, 55*(3), 479-509.

Pérez, J. A., Falomir-Pichastor, J. M., Mugny, G., & Quiamzade, A. (2017). Multiple categorizations and minority influence: An integration of dissociation and self-categorization theories. In *Majority and Minority Influence* (pp. 82-107). Routledge.

Reynolds, K. J. (2017). Self-Categorization Theory. *The Wiley-Blackwell Encyclopedia of Social Theory*, 1-4.

Stavenhagen, R. (2016). *Ethnic conflicts and the Nation-State*. Springer.

Taras, R., & Ganguly, R. (2015). *Understanding ethnic conflict*. Routledge.

Trepte, S., & Loy, L. S. (2017). Social identity theory and self-categorization theory. *The International Encyclopedia of Media Effects*. London: John Wiley & Sons, Inc.

Verweijen, J., & Brabant, J. (2017). Cows and guns. Cattle-related conflict and armed violence in Fizi and Itombwe, eastern DR Congo. *The Journal of Modern African Studies*, 55(1), 1-27.

APPENDICES

Appendix I: Questionnaire

(Kindly tick where appropriate)

I respondents name..... [Optional]

1) Age.

a) 21-30 years

b) 31-40 years

c) 41-50 years

d) 51 and above years

2) Academic level.

a) Primary

b) Secondary

c) College

d) University

3) How long have you lived in the area?

a) Less than a year

b) 5-10 years

c) More than 10 years

4) What are some causes of Conflict?

5) What are some of the Characteristics of Peace?

6) What do you think constitutes Peace building/ conflict transformation?

7) In your understanding does violent conflict impact on Development: YES

1) How?

2) What challenges do the youth/ new initiates face within their living environments?

3) What challenges do the initiators face during conflict management in your area?

4) What, according to you would make your neighborhood better and safer?

(In relation to Peace and Conflict)

5. Have you had any previous training in Peace building and Conflict Transformation?

1) If Yes, When and what were some of the topics covered?

2) If the answer is No, what topics would you like to see covered in a Peace building training

8) In relation to Peace and Security, within your living environments, what skills would you like to acquire through a Peace building and Conflict Transformation training?

9) How would you utilize these skills gained from a Peace building and Conflict transformation training within your environment?

10) Does the environment you live in contribute to violent conflict?

Yes

No

11) How do the youth contribute to a peaceful and conducive environment?

1) Through the organization of peace-gearred activities e.g. concerts, retreats, tournaments, planting trees

2) Appreciation of diversity

3) Not taking part in violent activities

4) Taking responsibility

12) If they are not involved, how can they get involved and what role can they play?

a) Promotion of positive cultural activities

b) The revival of recreation of social hall amenities

c) Ambassadors of peace and messengers of truth

d) Economic empowerment

13) Who are the other stakeholders within your living environment?

1) Clergy

2) Children

3) Orphans

4) Physically challenged

5) Women

14) How do the youth /new initiates engage with the other stakeholders towards fostering a peaceful and conducive living environment?

- a) Building community networks for youths to work together
- b) A concert to mobilize the community
- c) Participation in community development activities
- d) More forums for peace
- e) Volunteering in social activities

Appendix II: Budget

ITEM	UNIT COST	QUANTITY	TOTAL COST
Research assistants allowance (2)	500	4 × 2 × 500	4,000
Principal researcher (1)	1,000	1 × 1 × 1000	1,000
(a) Pre-testing of questionnaire			
Research assistants (2)	500	2 × 2 × 500	2,000
Principal researcher (1)	1,000	2 × 1 × 1000	2,000
Data collection			
Research assistants (2)	500	2 × 5 × 4 × 500	2,0000
Principal researcher (1)	1,000	1×5×4×1000	20,000
Sub-total			48,000
MATERIALS AND SUPPLIES			
Biro pens (1 dozen)	180	180 × 1	180
Pencil (1 dozen)	60	60 × 1	60
Rubbers(3)	10	10 × 3	30
Folders(3)	100	100 × 3	300
File books(3)	65	65 × 3	195
Stapler and staples	600	600	600
Sub-total			1,365
PROPOSAL AND PROJECT			
Proposal typing and printing (50 pages)	35	50 × 35	1,750
Photocopying 5 copies(250 pages)	3	250 × 3	750
Photocopying of questionnaires	3	192 × 3 × 5	2,880
Data analysis	30,000	30,000	30,000
Typing and printing of the final copy	35	60 × 35	2,100
Photocopying final copy (5 copies)	3	60 × 3 × 5	900
Binding of the final report(5 copies)	700	700 × 5	3,500
Sub-total			41,880
GRAND TOTAL			93,245

Formatted: Space Before: 0 pt, After: 12 pt, Line spacing: single

Formatted: Line spacing: single

Formatted Table

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Space After: 12 pt, Line spacing: single

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

Description of Activity	2021					
	Jan - May	June- July	August	September	October	November
Proposal Writing						
Proposal approval by Supervisor						
Proposal Defense						
Correction of errors						
Data Collection						
Data Analysis						
Project Defense						
Correction of errors and submission of project						

Formatted: Line spacing: 1.5 lines

Formatted Table

Formatted: Line spacing: 1.5 lines

Formatted: Line spacing: 1.5 lines

Formatted: Line spacing: 1.5 lines

Formatted: Line spacing: 1.5 lines

Formatted: Line spacing: 1.5 lines

Formatted: Line spacing: 1.5 lines

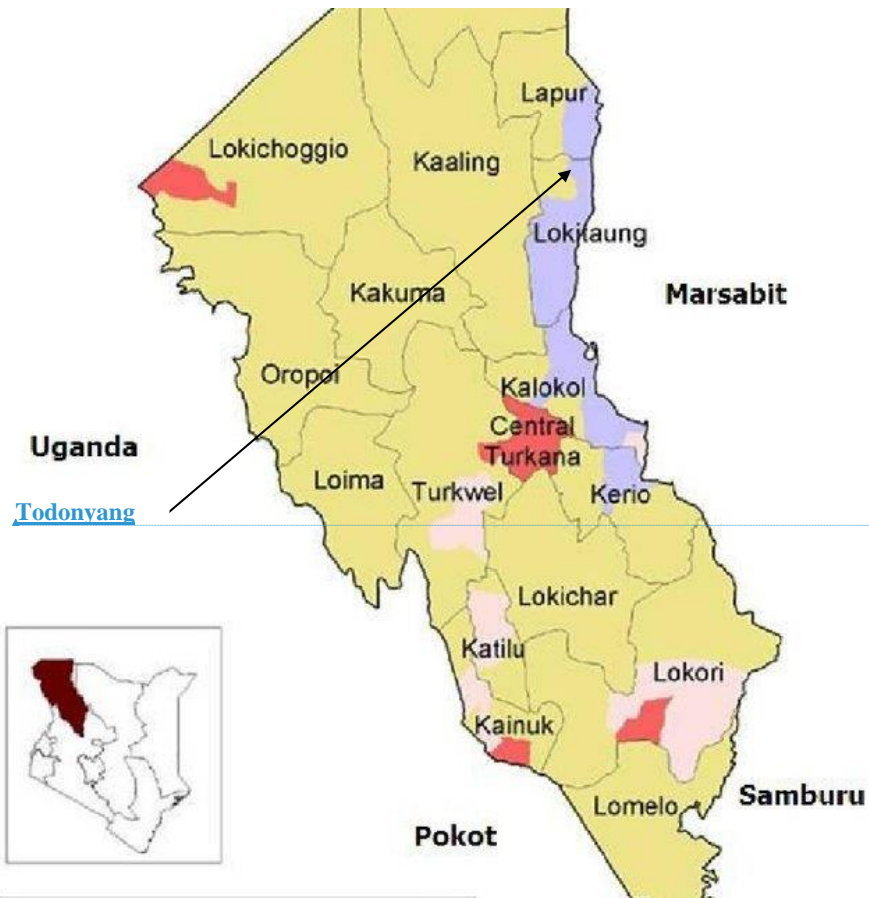
Formatted: Line spacing: 1.5 lines

Formatted: Line spacing: 1.5 lines

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman

Appendix IV: Map of Study Area



Formatted: Font: Bold

Formatted: Font: Times New Roman

Formatted: Font: Times New Roman