

**ALTERNATIVE ECONOMIC LIVELIHOODS AND INTER - ETHNIC  
CONFLICT MANAGEMENT AMONG PASTORAL COMMUNITIES: CASE OF  
WEST POKOT COUNTY, KENYA (2013-2020)**

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**DECLARATION**

This research is my original work and has not been presented for a degree in any other University.

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## **DEDICATION**

This thesis is dedicated to my beloved spouse Pauline Chebet and our children Abel, Alex, Andy and Asha, for their financial and moral support that they extended to me while undertaking this research. Their encouragement throughout the coursework as well as during the period I was doing this research, was unwavering. To my late parents Mrs. Rose Limareng and Mr. Limareng Mosol for their vision to educate me despite the extreme economic hardships that they faced during my younger years with hope that I will one day change their socioeconomic situation. May their souls rest in eternal peace. To my siblings Susan, Joel, Leonard and Moses for their financial and moral support to keep going throughout my education voyage.

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## **ABBREVIATIONS AND ACRONYMS**

<b>ASAL</b>	-	Arid and Semi-Arid Lands
<b>CAP</b>	-	Chapter
<b>EAC</b>	-	East African Community
<b>ECOWAS</b>	-	Economic Communities of West African States
<b>KNBS</b>	-	Kenya National Bureau of Statistics
<b>NACOSTI</b>	-	National Commission for Science Technology and Innovation
<b>NGOs</b>	-	Non-Governmental Organizations
<b>SADC</b>	-	Southern Africa Development Corporation
<b>SALW</b>	-	Small Arms and Light Weapons
<b>UNICEF</b>	-	United Nations Children's Fund

## OPERATIONAL DEFINITION OF TERMS

**Alternative Economic Livelihoods** - This is a term used in the study to denote secondary economic activities introduced in West Pokot County other than the traditional Nomadic Pastoralism, which has for long been synonymous with the referred ethnic community. Examples of the Alternative Economic Livelihoods are: Irrigation farming in Wei-Wei, youth informal transport project commonly referred as “*Bodaboda*” transport and support to women through table banking initiatives and apprenticeships among others.

**Apprenticeships** - This is the skill transfer to youth in West Pokot County to enable them earn a decent living from skill based economic activities, through the government run skill crafts institutions such as Polytechnics, Technical and Vocational Education Training (TVETs) and Crafts Centers.

***Bodaboda*** - This is motor cycle transport business in West Pokot County to support the economic needs of youth and their families.

**Cattle Rustling** - Is a cultural practice where one community forcefully acquires other community’s livestock especially Cattle, Camels and Goats, as a restocking practice for prestige or economic requirements.

**Conflicts** - Conflict is a contestation between people with opposing needs, ideas, beliefs, values, or goals, which therefore causes a clash. In this study, conflict is used to denote a disagreement of ethnic groups in West Pokot County and the neighboring communities

over resources, interest or values resulting in paralysis of important socio-economic activities and displacement of section of the communities involved in the conflict.

**Empowerment** - Is a planned and executed socio-economic alternative sources of livelihoods meant to benefit the residents of West Pokot County.

**Hurting Conflict** - Is the lose-lose level of conflict where either side of the communities engaged in the hostilities will suffer serious impact on the socio-economic and cultural implications and which has to be resolved because no side of the conflicting parties will benefit from the conflicts engagements.

**Nomadic Pastoralism** - Is a cultural practice of keeping livestock as a primary source of livelihoods and which entails moving from one place to another to seek provision of water and pasture for the livestock.

**Proliferation of Arms** - Is a term used in this study to denote the illegal entry of firearms from neighbouring countries, international markets and neighbouring communities into possession of individuals in West Pokot County, particularly the warriors who end up using them to conduct criminal activity including cattle rustling and banditry.

**Sustainable Strategies** - Sustainable strategies are long lasting solutions to the problems of concern. It is used in this research to denote the solutions to the recurring problem of inter-ethnic conflict between West Pokot County residents and neighbouring counties.

**Table Banking** - This is an informal money saving groups where men and women, pool together contributions over a period of one year, secure loans on group's terms and conditions, engage in economic projects of their choice and return the loaned amount to

the group account with percentage profit. Overtime within the year, the account grows. The group then divides the amount after maturity period of one year based on the individual's contributed capital within the period.

**Youth Warrior** - Is a category of community members between age 18 and 35 years who are depended by the community to protect her against aggression from other communities, performs herding of community's livestock and are solely depended to raid (also called cattle rustling) other communities for the purpose of restocking their livestock. This category of persons in this community is handed over to younger group as warriors grow beyond estimated 35 years' age.

## ABSTRACT

West Pokot County is considered as a hostile County owing to the Inter-Ethnic Conflicts, which have been recurring in the county over the years. It is bordered by Elgeyo - Marakwet County to the South East, Baringo County to the East, Turkana County to the North, Republic of Uganda to the West and Trans - Nzoia County to the South. The problem of Inter-Ethnic Conflict in West Pokot County has been severe over the years posing poor relationship with the residents of the neighboring counties due to reasons associated with pastoral nomadism, which attracted commercialization of cattle rustling and increased use of firearms. The study seeks to establish whether the alternative livelihoods introduced in West Pokot County could or could not be the inter-ethnic conflicts management tool in the county. The objectives of the study were: To establish causes and effects of inter-ethnic conflicts in West Pokot County; to examine the impact of alternative economic livelihoods in managing Inter - Ethnic Conflicts and to analyze sustainable strategies of alternative economic livelihoods that could manage Inter-Ethnic Conflicts. The study was informed by the Protracted Social Conflict Theory by Edward Azar, which attempted to analyze what aspects contributes to a persistent conflict in a community with intention to solving them. The study adopted a Descriptive Survey Research Design because it gives accurate observation on how things are rather than why they are the way, they are. The target populations for this study were Pastoralist youth, Administrators, women and professionals of West Pokot County. This study employed convenience and purposive sampling techniques. The data collection instruments were self-administered questionnaires and interview schedules for key informants. Qualitative and quantitative data were both obtained from the data collection. The quantitative data obtained was organized, coded and organized using the Statistical Package for the Social Sciences (SPSS) version 22.0 and was analyzed using descriptive statistics mainly percentages and frequencies, focusing on the objectives of the study. The qualitative data obtained using the interview schedule, was analyzed using thematic analysis by putting into various categories in accordance with the objectives of the study. Presentation of the results was then done in the form of tables, frequency distribution, bar graphs and pie charts. The study found that the most significant impact was the loss of lives, closure of schools and low socioeconomic growth; that nomadic pastoralism is the most practiced source of livelihoods in the county and a major contributor of inter-ethnic conflict in the County pitting the residence against ethnic communities from the neighbouring Counties; that majority of the residents believed that Wei-Wei Irrigation Project, Table Banking Micro-finance and Bodaboda" support to youth, are alternative economic livelihoods that can help manage inter-ethnic conflicts in West Pokot County. The study recommends that the County Government of West Pokot County to enhance provision of alternative economic initiatives to the residents of West Pokot County; the National Governments to collaborate with the County Government of West Pokot County to enhance implementation of alternative economic livelihoods programmes to the residents such as the youth *bodaboda* empowerment, Table Banking micro-finance, Wei-Wei irrigation scheme among others in order to help manage occurrence of inter-ethnic conflicts in the County; Ministry of Public Service, Youth and Gender Affairs to collaborate with County Government of West Pokot in focusing attention on providing initiatives that will provide employment opportunities for youth; the Youth Enterprise Fund to collaborate with the County Government of West Pokot County to develop policy on sensitizing youth on self-employment and providing seed capital so that youth can start businesses. The research suggests further study on how to lay clear strategies that could promote school going in the community to offset the huge deficit in comparison with other region of the country and whether the huge number of youth dropping their studies are ingredients to this inter-ethnic conflict in West Pokot County.

## **CHAPTER ONE**

### **INTRODUCTION**

This Chapter seeks to introduce the study through elaboration of the background to the study, statement of the problem, study objectives, both the general and specific objectives, research questions, significance of the study, the scope of the study and limitation of the study.

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

Conflict as an inseparable part of people's lives according to Omire (2014), is a true reflection of how conflict is inevitable in human life. This argument could be supported and opposed in equal measure based on the various theories fronted by scholars on the subject of human conflict. Conflict theory for example as postulated by Wright Mills, Omire (2014), analyses how social structures are created through conflicts manifested by different interest groups each championing for a course, particularly on how utilization of scarce resources are done among many interest groups. These two authors seem to agree that scarcity of resources coupled with the dynamics of how they are utilized among the interest groups may eventually determine the chemistry of co-existence among the interested groups. The problem with praising conflict even when it can be regarded to yield positive progress is that it leads to massive losses of lives, destruction of capital infrastructure, results in poor relationships between protagonists. This may pose a challenge of truly determining whether benefits from conflicts can be worth the negative impacts suffered from it. According to Ruey (2017), conflicts are source of evil and societal destruction, both morally and materially. With the loss of life and destruction of

capital infrastructure, a people will lose its moral fabric as well as economic benefits from its capital assets. These are indeed the effects of conflicts and war to a society.

The concept of conflict management in the context of either intra-state or inter-state conflicts begun in the theoretical literature in early 1990s, led by the Secretary General to the United Nations then Mr. Boutros-Boutros Ghali in the Agenda for Peace document, Hopkin (2012). Management of conflict is primarily aimed at stopping escalation of existing conflict or even better still, eliminating its occurrence entirely. Structural prevention of conflict according to Galtung's concept of "Warm Peace", lays its conceptual roots in the concept of security community, Galtung (2009). The structures of these communities consist not of elements of power but rather of norms, values and shared interests. In the same measure, the peaceful interaction among different groups inside a State can be fore-stored through structural initiatives of constitutional engineering as well as economic development, institutional building and research & development in education, Galtung (2009). Fundamental elements of structural peace according to Galtung and the concepts of Michael Lund of structural factors and management of dynamics, Hopkin (2012), are very important strategy of prevention of conflict in any society today.

Ethnic conflict in the society today is noted in almost every continent of the cosmos. It is this eminent existence of intra-state conflict, which includes ethnic conflicts, that United Nations, and other continental and regional organizational bodies are established to help solve puzzle their occurrence. Within European Union (EU), it has been building on various policy fronts that it has achieved on conflict related Agenda since the year 2000.

According to Alexander et al. (2003), EU is no stranger to the idea of regionalizing approaches to conflict management and improving structural stability of regional bodies as a decentralized way of managing conflicts.

Ethnic Conflicts in Africa has brought poverty, which has in the long run stunted the continent's prospects for long-term structural and sustainable development. According to Alexander, et al (2003), their argument emphasizes how inherent it is to establish steps that can be structured to manage conflicts in the "modern" Africa. They further argue that, since the causes and impact of these conflicts are regional dynamics, so must the solutions be. It is from this backdrop that informed the African Union (AU) to devolve these roles to regions within Africa while appreciating the rampant ethnic conflicts within the continent and the inability by the continent to mobilize enough machinery to solve the numerous State conflicts to its long-term desire. According to African Union, Economic Community for West African States (ECOWAS) are to manage West Africa regional related conflict challenges, South African Development Corporation (SADC) would handle Southern Africa related challenges, East Africa Community (EAC) to handle East Africa conflicts while maintaining the early warning and monitoring mechanism i.e. Africa Peace and Security Architecture (APSA) at the AU headquarters, Alexander et al. (2003). It is also pertinent to appreciate the link between the world International bodies, the United Nations working with the regional bodies to solve any conflict arising although it encourages actors involved in making the emerging regional approaches to conflict prevention a reality. In line with the same arguments, according to Alexander et al. (2003), the overall responsibility to manage conflicts remains with States which in the

researcher's arguments vindicates the desire to establish localized solutions to particular unique conflict environments.

Africa has the largest history of intra-state conflict in the world. Most of the conflicts happened during post-colonial period and can be cited in all the regions of African Continent today. Inter-ethnic community conflicts like the Pokot and the Marakwet ethnic groups of Kenya is just but an example of community conflicts featuring prominently among other community conflicts in Kenya with causes surrounding the use of resources and access to equitable share of resources in the communities as argued by Ibok (2000). The same could be compared in most African countries with similar constructs of inter-ethnic conflicts.

According to Hopkins (2012), conflicts in African are largely caused by situations of unequal distribution of resources among parties meant to benefit from it, underlying structural socio-economic and cultural conditions, institutions and political related influence actions of protagonists and proximate courses to the protagonists. West Pokot just like her neighbours is a pastoral community that is underdeveloped. As a result, she suffers from scarcities and this could be attributed to conflict as indicated by Graham and Frances (2015). The economic causes of contemporary civil wars are undisputedly revolving around underdevelopment and competition for scarce resource tied to political derivatives as postulated by Graham and Frances (2015).

A clear indication of how provision of reliable non-cultural practice tied economic livelihoods leads to a sustainable peace and friendly living conditions among communities is reflected from the Karamojong of Uganda as argued by Brigitte (2015).

The Karamojong community of Uganda has been in conflict with the neighbouring communities of Turkana and Pokot both from the Republic of Kenya due to Nomadic Pastoralism practices and competing over scarce pasture and water resources, which are very crucial for the animals. This had been worsened by the availability of firearms in the hands of the local, which proved to be disastrous in the conflicts between the communities. According to the arguments by Brigitte (2015), the Uganda authorities thought of how best to entice the Karamojong community to move away from this traditional practice of nomadic pastoralism as their key economic livelihoods to a more sustainable way of mixed farming and trade. This has since promoted a peaceful co-existence in entire Karamojong region and the bordering ethnic communities, particularly the Pokot and Turkana ethnic communities of Kenya.

According to Brigitte (2015), youth are key ingredients of ethnic conflict because of their energy and numbers. These are further aggravated by the rampant unemployment and poor economic prospects, which points a bleak future for them. This situation however, could easily be brought under management if the youth are empowered through quick economic gains through projects such as *Bodaboda* operations. Youth in West Pokot County and other North Rift Counties according to Brigitte (2015), are quickly embracing this economic activity. *Boda boda* operators are taking up stake as the most popular means of public transport. There are two analyzed causes of this trend: First, is to augment on their economic prospects and secondly, because of poor road infrastructure in these counties. The question here is; does this contribute to management of inter-ethnic conflicts in West Pokot County?

According to the National Irrigation Board (2018), the Perkera Irrigation Scheme attracts direct beneficiaries of at least thirteen thousand people (13,000) translating to support for at least 670 household farmlands. This is a large number of people that could be assumed to have positively been impacted on by the project through improved livelihoods. It is a massive economic support to the people of these communities particularly the Njemps and the Tugen communities. This kind of impact to the residents of West Pokot County is invaluable and could help leverage on livelihoods. Evaluation to determine impacts based on the implementation of the project and receptiveness by the people is equally important. It is this concept that if replicated in sustainable proportion, there could be discernible difference in determining how alternative livelihoods could help manage inter-ethnic strife in West Pokot County.

Ethnic conflict in Kenya is not a strange phenomenon given that it has in the past stretched National security to high levels threatening to cause national crises. Most of the conflicts revolve around unequal distribution of resources mostly revolving around land as well as poor political governance as argued by Pkalya, Adan, and Masinde (2003). The successive Governments in Kenya has since colonial period marginalized the Northern part of the Republic through a systematic denial of development programmes while labeling the region as frontier and Arid and Semi-Arid area where nothing of economic worth could be achieved from it.

According to the Government of Kenya (1965), Kenyans under the colonial Governments did not have political and economic equality and rights. This apparently continued after the independence where some regions were empowered economically through State-run

machinery while others were left out through systematic development segregation. This is the intension of the Session Paper 10 of 1965. The authors of Sessional Paper no 10 of 1965 in a systematic scheme, did not have goodwill to capture an inclusive policy statements for the marginalized part of the country. Para 133 of the Paper is quoted:

*“One of the problems is to decide how much priority we should give in investing in less developed provinces to make the economy as a whole grow as fast as possible, development money should be invested where it will yield the largest increase in net output. This approach will clearly favour the development of the areas having abundant natural resources good land rainfall, transport and power facilities and people receptive to and active in development”*

Implementation of the Sessional Paper no 10 of 1965 with these statement grossly undermining the Arid part of the country where West Pokot Country is categorized despite the economic potential, was the worst undoing by the successive Governments’ of President Jomo Kenyatta’s, President Daniel Arap Moi’s and President Mwai Kibaki’s in the achievement of equal economic development of country. Indeed, there was a deliberate approach immediately after Independence to under develop the Arid part of the country, despite its potential in contributing to the socio-economic development of the Nation. As a result, Adan & Pkalya (2006), posits how the communities in Northern Kenya West Pokot included, remained to depend on nomadic pastoralism as the main economic livelihood, especially when the entire northern region was not opened for alternative livelihoods. The researcher argues that, nomadic pastoralism per se is not a problem, but the practice attracts commercialization of cattle rustling which in turn has increased availability of firearms to further exacerbate the conflict environment. The researcher takes further argues that the complexity of Inter-Ethnic conflicts in the light of the West Pokot County, boils down to efforts to ensure that the community affords

livelihoods. Should alternative livelihoods which proves more inclusive and sustainable be availed to them, the conflict environment in the region will change significantly in that, the causal factors will have been eliminated.

The Kenya's Vision 2030 Flagship blue print and economic roadmap for the country targeting middle income economic status by the year 2030, there is no much economic impetus given to the Northern Kenya, Government of Kenya (2007). The blue print in its design is providing a long-term national planning strategy for the country yet this part of the country seems to continue to receive less of the much needed attention even as it remains inevitable in dictating security environment we continue to experience. This strategy focuses placing more resources in the central and southern part of the country with little to show for the Northern part of the country. The Vision is meant to transform the Economic Pillar to improve lives and prosperity of all Kenyans through Economic Pillar. Although this sounds fancy, the actual implementation of the flagship projects in the North Rift Kenya where West Pokot County is located as well as the entire Northern part of the country remains uncommitted. The Vision envisaged constructing 22 medium sized multipurpose dams to supply water for irrigation and domestic use in the Northern Kenya by the year 2012, but none has been constructed to date according to Government of Kenya (2017).

According to Kvitashvil (2005), scarcity of livelihood resources breeds conflict of competition and the best strategy to solve such resources-based conflict is to increase alternative livelihoods. A narrowed choice of dependence for survival or livelihoods is a closed circuit for conflict. The researcher agrees with these arguments although this may

not be entirely true given that culture and other factors may determine change of attitudes and perceptiveness of projects particularly when it affects dynamic ethnic groups. But the principal argument is alternative livelihoods reduces competition over scarcity of resources therefore creating independence.

The Counties to the South of the Country do not have these challenges tied to conflict over scarce resources that are shared by many communities such as the one experienced by pastoralists. This therefore, points strongly to engagements in economic empowerment initiatives that could offer the residents alternative livelihoods away from this traditional practice of nomadic pastoralism which has over time been hijacked by selfish motives of commercialization of cattle rustling. This study seeks therefore to establish if indeed alternative livelihoods availed to the residents of West Pokot County since 2013: Wei-Wei Irrigation scheme, “*Bodaboda*” transport support for youth groups; Women Table Banking initiatives and the apprenticeships programmes, could or could not help manage the recurring inter-ethnic conflicts between the ethnic communities as posited by Pkalya, Adan, and Masinde (2003). The researcher is of the believe that alternative economic empowerments to the residents could be the factor that will lock the causes of recurring conflicts between communities with special reference to West Pokot County, Kenya, a county that is at the center of perennial Inter-Ethnic Conflicts.

## **1.2 Statement of the Problem**

West Pokot County ranks among the top ten poorest counties in Kenya with a poverty index of 57.3% according to the KNBS (2015). The County experiences frequent Inter-Ethnic Conflicts with her neighbouring ethnic communities at an average of 18

incidences of conflict in a year as posited by Rohwerder (2015). Inter-Ethnic conflict as argued by Rohwerder and which are in concurrence with the arguments of the researcher, is a problem that may be inferred to contributions of situation where the Pokot ethnic community engages in conflicts with neighbouring ethnic communities, in an effort to provide protection and assurance of livelihoods for the residence. Rohwerder (2015), further argues that the frequent Inter-Ethnic Conflicts between the Pokot ethnic community mainly occur against Turkana, Samburu, Tugen and Marakwet ethnic communities in Arid areas of the County which happens to be bordering those ethnic communities. This could be attributed to the nomadic pastoralism practices where the livestock of the Pokot Ethnic community forays into the neighbouring communities grazing fields therefore increasing competition for the already scarce water and grazing fields for the animals causing tensions and conflicts. This problem is prevalent in the arid areas of the County where nomadic pastoralism is practiced mainly Pokot North and Pokot Central Sub-Counties. The National Government has in the past applied various initiatives to manage this conflicts by way of deployment of Government security machinery, change in policies and operational responses towards addressing the Inter - Ethnic community conflicts in West Pokot County including but not limited to disarmament exercises such as the 1984 disarmament in Pokot North, Rohwerder (2015), without significant success in managing the conflicts.

The study period has seen introduction of various initiatives meant to provide alternative economic livelihoods to the residents of West Pokot County, initiatives which are assessed to be measures that intends to shift the overdependence on nomadic pastoralism practices by the residents of West Pokot County which in the researcher's arguments, is

responsible for inter-ethnic conflicts in West Pokot County, to an alternative economic livelihood driven practices which are more inclusive, market driven and competitive conventional economic practices. These initiatives are: support to youth “*Boda boda*” groups, empowering women informal table banking business, Apprenticeships and supporting large scale crop production agriculture at Wei-Wei irrigation scheme. This is what forms the basis of this study; to find out whether these initiatives could be the Inter-Ethnic Conflict management tools in West Pokot County. The conceptualization of the study was to establish effectiveness of these alternative economic source of livelihoods in mitigating conflict occasioned by nomadic pastoralism, a dominant economic livelihood in the community which is associated with the inter-ethnic conflicts.

### **1.3 Objectives**

The main objective is to establish how alternative economic livelihood helps to manage Inter-Ethnic Conflict in West Pokot County.

#### **1.3.1 Specific Objectives**

The research study was guided by the following specific objectives:

- i. To establish causes and effects of Inter-Ethnic Conflicts in West Pokot County.
- ii. To examine the impact of alternative economic livelihoods in managing Inter-Ethnic Conflicts in West Pokot County.
- iii. To analyze sustainable strategies of alternative economic livelihoods that could manage Inter-Ethnic Conflicts in West Pokot County.

## **1.4 Research Questions**

- i. What are the causes and effects of Inter-Ethnic Conflicts in West Pokot County?
- ii. What are the impacts of the alternative economic livelihoods on the residents of West Pokot County in managing Inter-Ethnic Conflicts?
- iii. What are the possible sustainable strategies of the alternative economic livelihoods that could help manage occurrence of Inter-Ethnic Conflict in West Pokot County?

## **1.5 Significance of the Research**

The study found that whether alternative economic empowerment initiatives to the people of West Pokot County could be a sustainable strategy that manages the recurring Inter-Ethnic Conflict. West Pokot is a unique pastoral community, which has a strong attachment to nomadic pastoralist way of life. Identifying the correct strategies requires would be replicated in the other counties in the region particularly Turkana, Samburu, Marakwet, Laikipia and Baringo Counties. These are the Counties where the spillover effect of competition over scarce resources is always felt. This could then lead to a robust economic region with stability.

The results from the research would lay bare the effect of the inter-ethnic conflict in West Pokot County as a way of taking stock in order to motivate a need to change the narrative. When the effects of the long-standing conflicts are determined, the community will appreciate and embrace any strategy that would change the attitude knowing that no one actually benefits exclusively in a conflict situation. The study is unique in that it will

prescribe solutions to inter-ethnic conflict situation through a niche that is easily identifiable by the people i.e. livelihoods. This is a unique approach that has not been pushed successfully before.

Both National and County Government will use the findings of this research in formulating policies regarding economic empowerment packages within the marginalized counties and the other regions as well in order to realize sustainable peace in the country. Political backing on sustainable strategies through sound public participated policies will go a long way in realizing the much-needed results. The policies could then form basis of determining applicability in similar situation in other counties within the country or beyond as an exported idea.

The results from this study will also inspire further research by scholars to continue testing and validating approaches to managing inter-ethnic conflicts in the society. Field of knowledge is not limited to one perspective, as such; further research would enhance knowledge base in this subject for posterity purposes.

## **1.6 Scope of the Study**

The scope of the study covered time duration between the years 2013 to 2020 within the period of the Constitution of Kenya 2010 that created devolved Government and economic decentralization of resources to the grass root level. This is a significant period when the County Government started to launch localized economic empowerment initiatives to improve the grassroots economy as envisaged by the Kenyan constitution 2010. The study was confined within the borders of West Pokot County covering Pokot Central Sub-County where prevalence of the inter-ethnic conflicts situations occurs more

than any other part of the county. Statistically, Pokot Central Sub-County is the most affected region of West Pokot County bordering Turkana County to the North, Samburu County to the North East, Baringo County and Elgeiyo Marakwet County to the East and South respectively. Refer to Fig. 2, the Map of West Pokot County in pg. 31 for visualization of the geographical locations mentioned. In addition, the study focused on the youth, women, professionals and the county local administrators given that these are the key groups of people targeted by the alternative economical livelihoods, which is the focus of the study. The local administrators and the professionals from the county are the key informants to the study given that they are the ones who shape and drive the policy implementations of the projects.

### **1.7 Limitations of the Study**

The study found the reasons behind the frequent occurrences of Inter-Ethnic Conflict in West Pokot County with the neighboring Counties with intention to establish sustainable strategies to manage the Inter-Ethnic conflicts. The research was confined within West Pokot County and people's attitudes in talking openly about causes for Inter-Ethnic Conflict with the neighboring communities without eliciting emotions was difficult. This was a limitation in acquiring pertinent information about the research problem. The researcher however, endeavored to explain to the respondents on how the findings from this research will be to their benefit and that it is not investigations that is meant to incriminate any of them.

Security challenges especially in the borders of the County posed limitations of access, safety and security of the researcher. The researcher sought the National Police service assistance to access the areas where security situation was volatile to secure the process. This is because these are the very important areas the research focused on, particularly Masool, Lomut, Mosop, Chesegon and Sigor Locations of Pokot Central Sub-County.

The study did not collect data on why the county engages in inter-ethnic conflicts or even subjective questions such as why the community engages in cattle rustling. This is because this has been extensively covered by scholars and would have been a repetition. The study focused on how best to manage the conflict which is occasionally experienced in the county. The voices of respondents of these places however was collected and analyzed to draw reliability of the findings.

## CHAPTER TWO

### LITERATURE REVIEW

This chapter is about literature review based on the three specific objectives of the study namely: To establish effects of Inter-Ethnic Conflicts in West Pokot County; To examine the impact of alternative economic livelihoods in managing Inter-Ethnic Conflicts in West Pokot County; and to identify sustainable strategies to manage Inter-Ethnic Conflicts in West Pokot County. This chapter anchors the background to the study and statement of the problem from the previous chapter by way of evaluating what arguments have been fronted by scholars on this subject while pointing out gaps necessitating the study.

#### **2.1 Inter-Ethnic Conflicts, its causes and Impact**

According to Hamasi (2018), on effects of Inter-Ethnic Conflicts and economic growth in Nyando, Muhoroni and Tinderet sub-counties, Inter-Ethnic Conflicts has definite negative impact on the economic growth in our societies. Although conflict can be harnessed to produce long lasting peace through mutual establishment of solutions, which eliminate the causes of the conflict, it creates in the first instance devastating effects to the community relations, which predisposes the community into complex misery. Hamasi (2018), further argues that, in countries that are developing, causes of conflict vary although it has some semblance of consistency. These includes though not limited to ethnic rivalries, lack of proper administration of natural resources such as water and land, lack of clear policies on sharing national resources, and political manipulations if not bad politics. In concurrence to this analogy, the researcher is also of the argument that,

poverty plays a major role in fueling conflict. When a community has a high poverty index, it triggers a situation of competition for the little available resource. Scarcity of resource and lack of policy solutions to create alternative wealth creation is an additional problem that contributes to Inter-Ethnic Conflict especially in a pluralist society. In the same length as argued by Hamasi, Inter-Ethnic Conflict do die down with a concerted strategy to empower the communities economically. It is also the researcher's believe that a conflict affects economic growth. This cycle can be disconnected with a clear economic empowerment blue print such that the communities no longer depend on the scarce resource base for a living but utilize array of opportunities to live their lives meaningfully.

According to Bollig (1990), the average number of lives lost in a raid operation is 50 people with several people getting injuries. One calendar year is reported with at least 22 raids. This puts the number of deaths close to a thousand a year. These are just the human lives lost between two communities engaging in raiding and counter raiding. The actual lose is not exactly established given that every life has value attached to the family and society. Other important aspects that get affected in these inter-ethnic conflicts are schools, hospitals, transportation and trading activities among many other socio-economic activities. These effects are felt within the local communities and across the country particularly where transportation trunk is affected. These according to Rohwerder (2015), are the reason why this region experiences stunted economic opportunities whose multiplier effect cannot be understated.

According to Nyukur and Kundu (1997), high ranking leadership in the society are responsible for overall conceptualization of hate and tensions trajectory by way of escalation or de-escalation, which are conditions ripe for conflict. These are the reasons that deepen the conflict structure in the society. According to Nyukur and Kundu (1997), pertinent issues that cultivate such conflict is the excuse that arise from marginalization and resource deprivation. Illiteracy levels in this area also magnets populist incitements from the political leaderships who want to establish a blind followership for maintaining top control over the vote pattern in favour of political gains. Although the researcher concurs with the author of this work in principle, the researcher is also of the contrary opinion that modern societies, where West Pokot ethnic community is benefited do not only listen to political leadership for direction, they have the benefit of an era with free access to information and free sensitization from civil groups among others who provides key information and choice of actions. However, this has been rendered difficult given the actual squalid condition most of these societies engaging in conflict live. With a change in narrative from rhetoric hate and propagation of conflict against each other because of scarce resources, to an expanded source of livelihoods, the communities in this part of the country can indeed manage conflict.

Further, Nyukur and Kundu (1997), argues that nomadic pastoralism is one source of livelihoods that makes use of livestock as the main source of livelihoods. These animals must move across the community boundaries in search of pasture and water for the animals. With such movements, other communities feel protective of the natural resource in their geographical territories, particularly, water and pasture. This resistance breeds conflicts easily and hence inevitable Inter-Ethnic conflicts. The effects of this according

to Nyukur and Kundu (1997), conflicts bred by leadership is the main root cause of tribal animosity and retardation in development. Its economic effects are beyond generations.

According to Kariuki (2015), analytical publication on Inter-Ethnic Conflicts, Trends, Effects and interventions in Laikipia County, it is apparent that effects of Inter-Ethnic Conflict is catastrophic in the society. Accordingly, the effects include, political polarization, arson/ destruction of property, socio-economic decline, commercial *moranism*, rape & abduction, displacements/Internally Displaced Persons and Death. These are extreme societal crime and intolerable punishable in a functional administrative system. These unfortunate atrocities happen every time in the North Rift inter-ethnic conflict particularly between West Pokot County and the neighbouring counties. Although the researcher agrees with the arguments of the author, most of these conflicts mutated from some organized inter-communal cattle rustling where *Morans* engaged themselves from either side of the conflicting communities with rules. The Rules of Engagements included moral agreement that there will be no harm to be meted on non-combatants, which included children, women and the elderly, Kariuki (2015). This is not so today, where we are witnessing a sorry state of incessant killings from the elderly to the children and the sick which affects livelihoods significantly.

It is also necessary to analyze the role of culture in promoting or reducing Inter-Ethnic Conflicts among communities. As argued by Kariuki (2015), culture is a contributor of the current state of conflict in the North Rift and other part of the country that is experiencing Inter-Ethnic Conflicts. Although this seems true in all aspects, it is researcher's opinions that even when culture is blamed for the current spate of killings in

the name of Inter- Ethnic conflict, it is important we appreciate the role economic empowerment can play in the management of the hostile inter-community relationships. Traditional cattle rustling has been commercialized according to Kariuki (2015), which in turn has led to the inter-ethnic killings and displacements. This according to the researcher is true as argued that communities in the North Rift particularly, West Pokot County have narrowed options as source of livelihoods. If the sources of livelihoods is expanded to include other alternative economically interactive activities away from nomadic pastoralism, the communities will depends on each other within the framework of economic interdependence. This in turn will go a long way in managing the conflict in the region. This forms the knowledge gap which the research seeks to establish. Could the alternative livelihood provision to the residents of West Pokot County be the long sought after solution to manage inter-ethnic conflict in the county?

## **2.2 Alternative Economic Livelihoods and its Impact in Management of Inter-Ethnic Conflicts**

According to Lake and Rothschild (1996), a descriptive research on the origins and Management of Ethnic Conflict; argue that emotional sentiments that are clouded in political insensitivities, do fuel protagonists and in deeded they do magnify anxieties within ethnic communities, therefore driving them further apart as an additional factor to the competition for the scarcity of resources. The interaction within groups with these factors at play produces distrust and suspicion that could easily explode into existential violence. These often occur not once, but periodically within the existence of the communities pitting each other to almost a level where the communities think that they are permanent enemies.

Managing ethnic conflicts, through formal government's structures or through concerted group members of the international community or even civil society organizations, requires a continuing process sometimes adapting to existing dynamics including ensuring almost full participation of the subject communities. Although it is imperfect process no matter how well conducted, it leaves some potential for violence in nearly all multi ethnic communities, Lake and Rothschild (1996). Ethnic conflicts could easily be contained, although it may not be possible entirely resolved conflicts in human nature, it however, can be effectively managed. To succeed in this model, the issues should first be discussed in the open and it must be followed with a genuine effort to solve them. Communities know the problems that thorns them and even the solutions to those problems. The origin of the inter-ethnic conflict particularly within African set up, is first and foremost, competition over resources which are linked to livelihoods directly or indirectly. This is then fueled by political agenda by those in power, working to resolve them genuinely or managing expectation for political expediency, Lake and Rothschild (1996). Managing this conflict then requires demystifying the scarcity of resources, which in this concept is not enough for the neighbouring communities to utilize for their needs sufficiently. This is the typical case of the ethnic communities in West Pokot and the neighbouring ethnic communities: The Marakwet, Tugen, Samburu, Turkana and the Karamoja of Uganda. Scarcity of resources supporting their livelihood particularly water and pasture for their animals given that they practice pastoralism as their mainstay. The un answered question then would be; Would alternative source of livelihoods to the communities help manage the inter-ethnic conflict? Would it be a sustainable strategy to

manage the conflicts which have for long been about fighting to protect pastoralism led source of livelihood?

According to the National Irrigation Board (2018), the Perkera Irrigation Scheme one of the sister schemes for the Wei-Wei Irrigation Scheme, attracts direct beneficiaries at 13000 people translating to support for at least 670 household farmlands. These are the people who are positively impacted on by the project through livelihoods. It is a massive economic support to the people of these communities particularly the Njemps and the Tugen Communities. This kind of impact if replicated to benefit the residents of West Pokot County would be invaluable leverage on livelihoods. Although, then researcher's reservation is that, the assumption is that implementation of the project and receptiveness by the people will be positive. This will cater for cultural and traditional biases in promoting alternative livelihood outside pastoralism.

Bollig (1990), argues that the major cause of the inter-ethnic conflict between Pokot and the Turkana is competition over cattle related resources which could be changed through a designed shift from Pastoralism to other sources of livelihoods. The same line of thought is posited by Oyugi (2002), in which he gives a picture of conflict situation which its cycle ravages the community yet there are readily available local options to its solutions. Accordingly, a lot has been written about ethnicity as a source of conflict in Kenya. Although ethnicity per se, in the absence of its politicization, does not cause conflict, there is also evidence that points to this fact within Africa. Politicization of ethnicity within a plural society often takes place in a situation where there is inequitable

structure of access mainly of resources galvanizing livelihoods according to the arguments fronted by Oyugi, (2002).

Further, Oyugi (2002), posits that, since the ethnic conflict is caused by political influence, it can only be solved by political approach especially if political leadership is predisposed to the societal exposure to marginalization and exclusion from sustainable source of livelihoods. Further such conflict may be solved by political solutions through creation of equal societies using the championing of equal distribution of resources in a formalized approach anchored in policy and legislation. Although I agree in principle with the arguments fronted by Oyugi (2002), the researcher is of the opinion that solutions to the conflict needs to have sharper outcome. Political class for their political survival may fuel conflicts but this may be countered with a stable society than is rooted in sound economic conditions and a good justice system. When societies are wealthy and satisfied with the life they live, they are not easily used to cause conflict because they would highly want to maintain the status quo. The researcher believes that, for societies to create stable economic environment, they must be empowered to participate in decisions and practical engagements. They must also be provided with the platform that enables these economic conditions. This economic empowerment initiative is what the researcher argues that stabilizes ethnic communities through provision of alternative source of livelihoods away from the cultural pastoralism. This in turn will give them the stability to appreciate diversity and embrace each other particularly where they will be engaging in an interdependence using economic activities such as cross communal boundaries trade.

According to Pkalya, Adan and Masinde (2003), arguments on internal displacement of conflict victims, underpins how violent conflicts involving pastoralists have become widespread and increasingly severe in the Northern Rift Valley and North Eastern regions of Kenya. The study, which employs a descriptive research, identifies and examines the factors contributing to such conflicts, and discusses issues and priorities for conflict management. Based on this examination, a number of conclusions and recommendations are importantly proposed by the study and how the stakeholders could contribute their effects to the concerted efforts of curbing violent conflicts and tensions involving pastoralists in Kenya.

The study shows how the North Rift Valley and Northern part of Kenya are largely nomadic pastoralism depended ethnic communities which in essence indicates that they have to fight to ensure that their animals provide them with livelihoods. The culture and source of livelihood is fused into the environment in which they live. The environment being Arid and Semi-Arid Land, (ASAL) and their dependence on livestock (cattle, sheep, goats and camels) for their livelihood. They also mainly rely on access to rain fed pasture and water as commons, for the survival of their livestock. The study also acknowledges the fact that the resources are scarce and under immense pressure from the large herds of livestock and also since the communities are not immune to effects of sweeping climate change which continues to subject the communities into effects of environmental fragilities. The resources, which are water and pasture for the animals, must either be shared amicably amongst themselves or be competitively disputed and hence the Inter-Ethnic Conflict in the region, According to Pkalya, Adan and Masinde (2003).

Further, Pkalya, Adan and Masinde (2003) argument on the prevention and management of this conflict would include: Strengthening the employment of traditional conflict resolution mechanisms and linking them with formal mechanisms and sectors such as police, court and other government agencies; sensitization and awareness on control of illegal arms; promotion of inter-ethnic dialogues among other initiatives. Other conflict management initiatives include: Advocacy on state role to secure the rights of its citizen; communities' participation in policy advocacy, influence and participation in public discourse should be strengthened; introduction of alternative livelihoods apart from traditional pastoralism like irrigated agriculture, small scale business enterprises, establishments of industrial businesses such as lime processing and apprenticeship projects as argued by According to Pkalya, Adan and Masinde (2003).

These conflict management initiatives are practically possible with citations from areas that have worked. Provision of alternative source of economic livelihoods particularly in divergence from the traditional pastoralism is one of the initiatives which forms the basis of this research. The researcher agrees with the arguments fronted by the author on the bigger statement of providing an alternative source of livelihoods for the people who live in these communities. The challenge however is an identification of alternative sources of livelihoods that are possible to be embraced by the people of the region who are culturally brought up in pastoral lifestyles.

According to Mohamud and Ruto (2006), commissioned research report on conflict management in Kenya; towards policy and strategy formulation, inter-ethnic and pastoralism in Northern Kenya have borne much of the brunt of internal conflicts. The

indebt analysis approach in their work indicated how the inter-ethnic conflict in the northern Kenya has been a development barrier in these areas. The main causes of the conflicts in this region are resource competition, Mohamud and Ruto (2006). Although there have been considerable efforts that have been directed at addressing their specific conflict environment by a number of stakeholders that include Government, religious organizations and external partners, Inter-Ethnic Conflict remain a back-dragging problem. The research exposes how the resource-based conflicts prevalent in the region have completely disoriented development initiatives and distracted civil rule and administration of these expansive and rugged countryside. The Government has for all the past been solving the problem through; The Formal Justice System, Legislative Framework, Traditional Justice Mechanisms and Government Led Initiatives according to Mohamud and Ruto (2006).

Opiyo et al. (2012), argues that since most of the conflicts between the ethnic groups in North Rift Kenya happens during dry season community resolution mechanisms to oversee a structured way in which neighbouring communities commit to agree to share the resources. Although this sounds ideal, it may not work in practice. It suffices to say, many factors will derail unanimous agreements to share resources especially resources which straddle inter communal boundaries within a plural society from different dialects. Political and long-standing animosity between communities in the region would likely see such agreements broken most often. This was supported by Bollig (1990), in which he argues that many times in the past agreements between Turkana and Pokot were broken resulting to status quo in the relationships of the two ethnic communities.

The main cause of inter-ethnic conflict according to the authors referenced is scarcity of resources which most of them argued that establishing structured way of sharing the available resources within the ethnic groups would stop the conflicts. The researcher argues for widening the income base for the residents in this part of the country so that the current narrowed choices of livelihoods, that is nomadic pastoralism synonymous with the residents, and which breeds cattle rustling and eventually inter-ethnic conflict becomes is eliminated. The arguments by Mohamud and Ruto (2006), is traditionally reactive in the opinion of the researcher and that the communities living in Northern part of Kenya would have benefited if the approaches are people centered. The Government policies that have been used based according to the report are top down conflict management approaches. Empowering the people economically to have an alternative source of living would have been the better approach among other measures. This way, the strategies would have a greater impact on the people of West Pokot County, which will translate to less competition over resources related to pastoralism, therefore peaceful co-existence. This forms the gap of my argument in this objective of the study.

### **2.3 Sustainable Strategies of Alternative Economic Livelihoods that Address Occurrence of Inter-Ethnic Conflicts**

According to Albert (2007), an analysis on the achievements of the AU in conflict management, it is apparent that African Union is not yet fully anchored in the pertinent structural framework on how to manage inter-ethnic conflicts in the continent. Although the Union has array of proposed institutional frameworks to manage conflicts albeit in the traditional conflict resolution model, it has not yet fully down scaled it down to the grassroots level where these conflicts starts in form of tension between parties before

fully bowing up into a full scale conflict. Albert (2007), argues that, some of the proposed approaches at the African Union on how to handle conflict includes: Eliminating weapons through which propagation of violence may be carried out in the communities; Suppressing violence; Addressing the issues in dispute by engaging the parties in negotiations; Creating and strengthening the procedures, ways and institutions through which such negotiations could be regularized in formal institutions headed by Governments; alleviating extreme socio-economic conditions that provide temptations for incitement to violence and modifying perceptions, feelings of mistrust, suspicion amongst the parties among other strategies and measures.

The approaches above are practical and are a possible real time action plans in managing conflicts in the society. The researcher agrees with these propositions and underscores the issue on alleviating socio-economic conditions in the communities. However, they may not be applicable to all counties in Kenya given other factors such as strong cultural nomadic life. With an empowered community who are in control of their basic needs and other socio-economic basic demands taken care of, such communities can easily interact and live in harmony even when their live within a pluralistic society such as the one that in North Rift region particularly, West Pokot County in particular.

According to the book by Adan and Pkalya (2006), titled conflict management in Kenya; rife arguments are that the conflicts in the ASAL region of the Kenya where West Pokot County and her neighbours are categorized under, mainly manifests itself as political, economic, environmental conflicts, conflicts over natural resources and land use. The researcher agrees with this argument and underscores the fact that all the listed conflict

manifestation agents are economic related. The political class take advantage of ignorant population to manipulate their thinking especially on issues that would otherwise give them power of influence in the voting ballot. A population that is economically empowered has a little time to waste on rhetoric political undertones. The factors around economic, environmental, natural resources and land use as manifestation of conflict are the grand argument of this study. The researcher concurs with this piece of work by Adan and Pkalya (2006), underscores the fact that the communities engage in conflicts due to competition from the limited resources. If the scope and breadth of these opportunities are increased, then conflict will be reduced as the equation that brings conflict will have been eliminated or narrowed.

According to Adan and Pkalya (2006), additional argument in the foregone premise is that; sustainable conflict management in Kenya is weak with little framework to guide management of inter - ethnic conflicts. There is no formal policy framework currently for intervening in Inter-ethnic conflicts. In the past, policies have been implemented with no regard to consultations or solutions that are arrived at because of participation as well as a proper indigenous and local community knowledge system of governance and natural resource management framework. Such is the blind approach on issues affecting the people. The researcher agrees with the content of this argument in principle in that, most policy solutions provided by the Government are top down muzzle directives that does not resonate well with what the people on the ground need. If the people are asked what they require from their Governments, they would be no conflicts given that what affects them would addressed in a sustainable manner. This notwithstanding however, the region

particularly the borders between these counties have insufficient government presentation, Hopkins (2012).

The Government needs to realign its priorities and resources with a view to ensuring that adequate resources are peacebuilding enablers particularly in the ASAL communities. The structural problems that fuel conflicts should be addressed through the realignment of priorities that come from the people themselves, Adan and Pkalya (2006). The researcher agrees with this argument and emphasizes that need to consider empowering the people economically such that they no longer depend on the traditional and cultural source of livelihoods which is primarily nomadic pastoralism to other interactive and interdependence less intrusive in nature such as agriculture and business ventures. Are these initiatives likely to be the sustainable strategies that will manage the ethnic conflicts in West Pokot County? This requires proper interrogation, which this study aims to achieve given that socio-economic factors that plays differently in different ethnic groups.

According to Fratkin (1997), the current pastoralist societies interact with a lot more threats in their traditional way of life now than at any previous time because of inevitably changing times and economic dynamics that come with it. Fratkin argues that droughts, livestock economy, migrations and increased commoditization has threatened the life of pastoralist imminently. In this context, Fratkin (1997), further argues that, it is for this reason that China and Mongolia have revitalized pastoralism through collectivization. This argument is to try and utilize the resources for common good. Although this sounds ideal on a singularistic nature of a community with homogenic composition, this may not

work in a pluralist society. The natural competitive nature of human beings may not allow the Fratkin's argument to materialize. Community like the Maasai of Kenya who have the space to apply collectivization yet this is not possible with the Pokot Community who has a small space to continue practicing the nomadic pastoralism and compounded by biting effects of climate change. This is why this study argues in line with establishing alternative economic livelihoods for the residents. The problem lies in establishing enduring strategies that will help solve the long-standing Inter-Ethnic conflict among the communities. The scholars as discussed have not adequately covered this area in the light of alternative livelihoods for the residents of West Pokot within the study period.

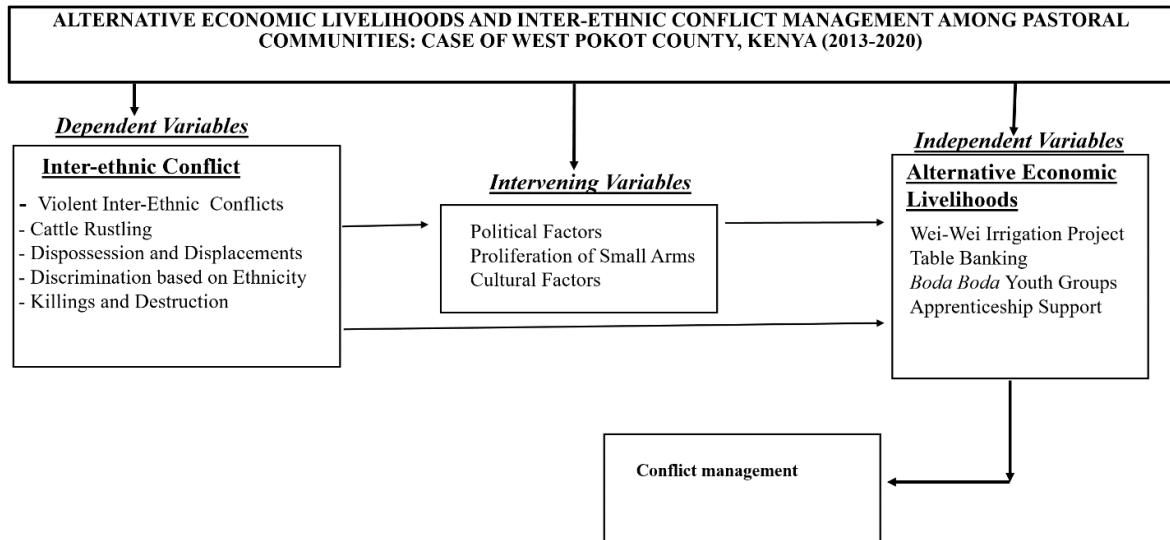
#### **2.4 Theoretical Framework**

A theory is a reasoned scholarly statement that is established and meant to clarify, guide and interpret the findings of a research work, Abend (2008). This research is grounded on the Protracted Social Conflict Theory as argued by Edward Azar and analyzed by Nascimento (2011). The theory argues using four aspects that cause protracted conflict in the society: The communal content within the set-up of a plural society; the unmet needs to the community; the role of state and the governance structure in either promoting or eliminating the unmet needs and the international linkage of a society that include trade. When some or all of these preconditions are present in a given societal set up, a conflict is inevitable in that the isolated community will try to vent anger to the nearby neighbours and neighbourhood who will stand in the way of their quest to satisfy their needs, Nascimento (2011). The bottom line is that protracted social conflict occurs when communities are deliberately denied their basic needs either in the context of their identity or in a mix of factors that some come from outside the communal factors.

This theory is related to the study in the following ways: the theory highlights reasons that create environment for a protracted social conflict in the society, which includes among other reasons; the unmet needs of the community and roles of the Government to address the unmet needs. It further implores implementation of ways that mitigates the grievances in the light of the unmet needs through social protection as espoused by Vision 2030, Government of Kenya (2007). The case of West Pokot County like any other marginalized County in Kenya along the North Eastern belt, has been deprived of the 'national cake' in terms of equal distribution of economic resources as well as the systematic attempt for a long time to turn a blind eye in developing this part of the country, despite its geographical size and the potential for sustainable economic resources in this area. This forms the basis of the long time unmet needs of the residents of West Pokot County. The other reason for a protracted social conflict theory according to Edward Azar is the presence of a plural society that is not homogenic in common social activities. The research is based on West Pokot County located within a plural community set up. All the ingredients of a protracted social conflict in a society as highlighted by Azar are present in the study areas. The tenets of the theory therefore best relate to the variables of this study. The study seeks to establish assessment of effectiveness of alternative livelihoods already introduced to the residents of the county in managing the grievances of the community therefore management of the conflicts.

## 2.5 Conceptual Framework

The framework conceptualizes interaction between three variables: The dependent, independent and the intervening variables. The conceptualization of the interaction between variables diagrammatically is illustrated in figure 2.1 below:



**Figure 2.1: Conceptual Framework**

**Source: Researcher, 2020**

The variables interaction as seen from the Figure 2.1 above between the independent, dependent and the intervening variables is further elaborated below:

The Political factors are the goodwill from political class towards encouraging people to embrace the alternative economic livelihoods in West Pokot County. This also denotes goodwill towards implementation of the alternative economic livelihoods without political interference negatively. The cultural factors are the traditionally accepted way of life where the community sticks to their way of life and chooses not to embrace the alternative economic livelihoods or may choose to embrace without commitment. This

will determine the success of the projects and the impacts on the lives of the people of West Pokot County. The overall expectation of the outcome is overwhelming support of the initiatives for the common good of the community in finding a sustainable source of livelihoods hence conflict management in the process.

Inter-ethnic conflict in West Pokot could be managed by providing alternative livelihoods such that, people could move away from the traditional nomadic pastoralism which has proven to cause the Inter-Ethnic Conflicts. However, there are intervening variables such as political influence, continued presence of small arms, which will continue to exacerbate the tensions between the communities and which are expected to promote reflection once the residents understand the effects of the conflict to their lives.

The independent variable could successfully help manage dependent in West Pokot County with control of possible intervening variables illustrated in Figure 2.1 above with overall outcome of attaining conflict management envisaged by the study.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

This Chapter described the research design, target population, sampling procedures and samples sizes, data collection methods, validity and reliability of research instruments, data analysis techniques and the ethical considerations.

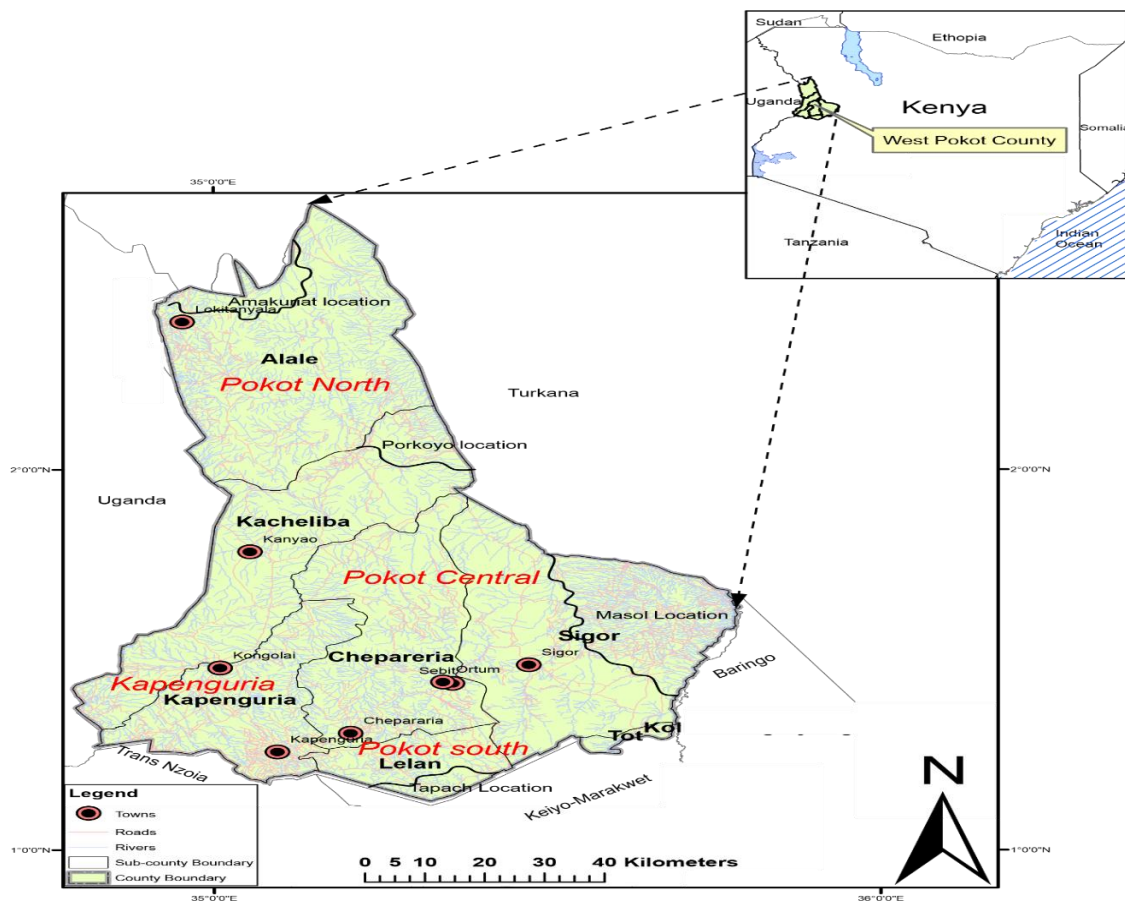
#### **3.1 Research Design**

This study adopted a descriptive survey research design. The emphasis is on describing what is already there rather than on judging or interpreting what is not. The descriptive approach is quick and practical in terms of the financial aspect with advantage of depicting accurately on the research questions. The descriptive research design provides an opportunity for the researcher to describe things as they are in a population as described by Kothari and Garg (2014). The design was appropriate for the study because the researcher seeks to assess the perception of the residents of West Pokot County on alternative economic livelihoods in managing inter-ethnic conflict in West Pokot County, Kenya. Descriptive studies are not only restricted to facts finding about the issues but often result in the formulation of important principles of knowledge and provision of localized solutions to significant problems in the study. The design therefore was the most effective and efficient in analyzing West Pokot County residents' inter-ethnic conflicts management challenges.

#### **3.2 The Study Area**

The study was conducted in Pokot Central Sub-County of West Pokot County, Kenya. Particularly, the study focused on Pastoralist areas of the Sub-County: Masool and Sigor

locations of Pokot Central Sub - County, bordering Turkana County to the North, Baringo County to the East and Elgeiyo - Marakwet County to the South and Tot Location bordering Baringo County to the South and Elgeiyo - Marakwet County to the West. These are the areas where most of the conflicts are reported in larger magnitudes, Pkalya, Adan, and Masinde (2003). The same is corroborated by Bollig, (1990). Bollig further, argues that the most dangerous areas where ethnic conflicts are reported frequently in the region are the Pokot - Turkana and Pokot - Marakwet borders. This is why the chosen areas are of interest in this research. Refer to the map of West Pokot County below:



**Figure 2: Map of West Pokot County**  
**Researcher (2020)**

### **3.3 Target Population**

The target populations for this study was Pastoralist youth, County Commissioner, Sub-County Commissioners, Chiefs, Ward Administrators and women of West Pokot, West Pokot professionals comprising of teachers, medicals practitioners, Non-Governmental Organizations (NGOs) and religious leaders. Non-indigenous communities living in the study area were not discriminated from this study in order to ensure that varied responses are collected. According to the Kenya National Bureau of Statistics, the 2019 National population census projections of the study areas mentioned earlier are as tabulated below; KNBS (2019). The table below shows the numbers of target population for the study.

**Table 3.1: Target Population for the Study**

<b>S/No</b>	<b>Population Category</b>	<b>Target Population</b>
1	Key Informants (County Commissioner, Sub-County Commissioner, Chiefs and Ward Administrators  County Commissioner - 1 Sub County Commissioners - 1 Ward Administrators - 3 Chiefs - 10 Total - 14	14
2	Professionals Teachers - 4 Medicals practitioners, - 3 NGOs (Concern Worldwide) - 2 Religious leaders - 3	12
3	Youth (warriors)	1292
4	Women	348
	Total	1666

**Source: KNBS (2019)**

### **3.4 Sample Size**

According to Kothari & Garg (2014), a sample is a smaller population systematically chosen from the total population for a study. The sampling procedure utilized 30 % of the target population for both women and youth/worriers as argued by Mugenda & Mugenda (2003), that at least 30% of the target population was sufficient representation of the total

accessible population. This formula is suitable for this study area because the population settlement patterns portrays sparse distribution and would be difficult to achieve larger population samples than 30% within a reasonable timeframe. The following table shows the target population and the sample sizes for the three categories of the study. This formula is simple and captures figures accurately in a homogeneous society. The total sample of the target population was 506 samples as shown in the table below:

**Table 3.2: Target Population and Sample size table**

<b>S/No</b>	<b>Population Category</b>	<b>Target Population</b>	<b>Sample size</b>
1	Key Informants (County Commissioner, Sub-County Commissioner, Chiefs and Ward Administrators) County Commissioner - 1 Sub County Commissioners - 1 Ward Administrators - 3 Chiefs - 10 Total 14	14	<b>14</b>
2	Professionals Teachers - 4 Medicals practitioners, - 3 NGOs (Concern Worldwide) - 2 Religious leaders - 3	12	<b>12</b>
3	Youth (Warriors)	1292	<b>388</b>
4	Women	348	<b>104</b>
	<b>Total</b>	<b>1666</b>	<b>518</b>

**Source: KNBS (2019)**

Youth	=	$\frac{30\% * 1292}{100\%}$
	=	387.6
	=	<b>388</b>
Women	=	$30\% * \frac{348}{100\%}$
	=	104.4
	=	<b>104</b>
Professionals	=	<b>12</b>
Key Informants	=	<b>14</b>

### 3.5. Sampling Technique

This study adopted non-probability sampling design. The researcher used Convenience Sampling to sample pastoralist youth and the women. This was the most suited sampling design for the target population because of the difficulty to obtain the list of the target population. The population in the study area is sparsely populated which was difficult to obtain a predictable group of people in one geographical area. The key informants comprising of the County Commissioner, Sub-County Commissioner, Chiefs, the County Ward Administrators and the County professionals were all purposively interviewed because of their crucial role in the administration and government policy dissemination. The category are holders of crucial information which the researcher required to capture in the research, hence the need to purposively sample them.

### **3.6 Instruments of Data Collection**

The researcher used self-administered questionnaire for the youth and women with closed and open-ended questions to collect both qualitative and quantitative data. Qualitative data collected was the information seeking clarification of facts and figures. Qualitative data probes the respondents to provide further insights to justify their responses such as giving reason why the county experiences inter-ethnic conflicts and what programmes needs to be implemented to manage the occurrence of inter-ethnic conflicts. among others questions. while quantitative data was the information providing statistics and characteristics and numbers for the purpose of drawing conclusions on matters under investigation. Examples of Quantitative data was the inquiries on age, education status and among others statistics of value to the study. The questionnaire also included structured and unstructured questions, which the researcher used, drop and pick method to respondents particularly targeting the youth and women of the target study area. The closed ended questions enabled the researcher to collect quantitative data while the open-ended questions would enable the researcher to obtain qualitative data.

The researcher also used interviews schedules for the key informants comprising of the County Commissioner, Sub-County Commissioner, Chiefs and Ward Administrators and the County professionals. The questions are structured in a way that would obtain both quantitative and qualitative data through structured open ended and closed ended questions with emphasis on qualitative data. To achieve maximum data of value to the study out if the interview schedules with the key informants, the researcher sought official appointments in order to set conducive environment for the interviews.

### **3.7 Validity and reliability**

Mugenda & Mugenda (2003), posits: “whenever a test or other measuring device is used as part of the data collection process, the validity and reliability of that test is important”. This is to ensure that the instrument was eventually measure what it is intended to measure consistently and can be proved if the same is repeated. Reliability refers to the extent to which the research instrument gives consistent data after a number of trials on the same set up. According to Kothari & Garg (2014), reliability of data collection instruments can be guaranteed by conducting test and retest. In order to further ensure that reliability will be promoted, the study will ensure that the interview schedule questions are drawn from the three specific study objectives.

To ensure that the research gives valid results, peer review was also being used to ensure that the questionnaire was sound in content and structure. Analysis was done in the light of the objectives of the study and in totality with intention to compile a wholesome picture of the study eventually. Validity is the accuracy of conclusion and deduction, which are based on the research results, as posited by Mugenda & Mugenda (2003). In other words, validity is the degree to which the results obtained from the analysis of the data do indeed represents the issue under study. To evaluate the validity of the research, the study determined if results obtained from the analysis of the collected data is accurate and relevant to the phenomena under study.

### **3.8 Data Collection Techniques and Procedures**

The study used interview schedules to obtain data from key informants comprising of the County administrators, ward administrators and the chiefs of the study area. The data

collection techniques consisted of administering questionnaires focused on the Inter-Ethnic Conflict affecting local youths and women in research study areas and how this has transformed by the economic empowerment programmes initiated between the years 2013 - 2020. The questionnaires were translated through cognitive interviewing and administered in understandable language. It also looks into the alternative economic livelihoods in managing Inter-Ethnic Conflict ravaging the County. The data obtained from the three techniques gave a clear image of the impact of the alternative economic livelihoods on the socio-economic and security aspect in West Pokot County.

### **3.9 Data Analysis**

Qualitative and quantitative data were both obtained from the data collection. The quantitative data obtained was organized, coded and organized using the Statistical Package for the Social Sciences (SPSS) version 22.0 and was analyzed using descriptive statistics mainly percentages and frequencies, focusing on the objectives of the study.

The qualitative data obtained using the interview schedule on key informants and administered questionnaires on youth warriors and women, was analyzed using thematic analysis by putting into various categories in accordance with the objectives of the study. Presentation of the results was then done in the form of tables, frequency distribution, bar graphs and pie charts.

### **3.10 Ethical Considerations**

Ethics pertains doing good and avoiding what is not considered good, as posited by Kothari & Garg (2014). Approval permission to conduct the study was obtained from the relevant institutions. Research authorization was also sought from Kenyatta University

Graduate School. The permit to conduct field data collection was obtained from the National Commission for Science Technology and Innovation (NACOSTI) as required by the ethical regulations. The researcher also sought authorization to collect data from the County Government of West Pokot. The authorization gave the research process legitimacy and enabled the researcher to address logistics requirement while in the field such as security support that guaranteed safety and security of the researcher and the research assistant from the local Kenya Police Reservist (KPR). The participation by the respondent was out of informed voluntary consent and explained so to the respondent and that the information obtained from the respondent was treated with maximum confidentiality and was only be utilized for the purpose of the research. The respondents were also explained on the importance of the research to facilitate commitments to give genuine and unsolicited responses with objectives of the research in focus.

The researcher ensured that the research process does not undermine human system and integrity of respondents in the manner that harms the wellbeing of the respondents both physically and psychologically. The researcher also ensured that sensitive data was not be mishandled to the detriment of the providers of such data. Information from the research was also be availed to the public once the process of the research is over to provide required intention of the research. The researcher was also transparent with regards to the financial implication of the research.

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND DISCUSSION

#### 4.1 Introduction

The chapter discusses the analysis of data, interpretation and the presentation of the research findings. Data analysis is the process of reducing or summarizing a large amount of collected data to data that addresses the initial proposition of the study Chandran (2004). This chapter presents the research findings as related to the research questions that guided the study. The main purpose of the study was to determine the how Alternative Economic Livelihood helps to manage Inter-Ethnic Conflict in West Pokot County.

#### 4.2 Questionnaire Return Rate

**Table 4.3: Response Rate**

Frequency		Percentage
Completed	450	90%
Not completed	50	10%
Total	500	100.0%

**Source: Researcher's Findings (2021)**

The study targeted 500 pastoral youth worriers and women pastoralist. The table shows that 450 participants completely answered the questionnaires, translating to 90% response rate. This is in line with the National Research Council (2013), which noted that a response rate of 90% is enough to make reliable conclusion for research.

### 4.3 General Information

This section presents the demographic characteristics of the respondents. The characteristics were gender, age and education level.

#### 4.3.1 Gender

The study sought to determine the participant's gender; the findings were as presented in the Table below;

**Table 4.4: Distribution of Respondents by Gender**

	Frequency	Percent
Male	248	55%
Female	202	45%
Total	450	100.0%

**Source: Researcher's Findings (2021)**

Table 4.4 shows the distribution of participants based on the gender whereby majority (55%) were male while 45% were female. The findings demonstrate that the data collected was representative for both genders, as everyone had a chance to express his or her views on the role of alternative source of livelihoods in managing conflicts in West Pokot County. Due to the nature of patriarchal society in the study area, most men are going out to fend for the family through herding or idling around rivers or market places especially after watering or feeding animals. Women on the other hand are supposed to take care of children and the home including subsistence farmlands.

The researcher's opinion on the disparity between the male and female dependence is that, the women as required by host community's culture are required to be at home taking care of the family. This could have been the reason that men were more visible

during data collection hence the majority of respondents' representation. But there was clear understanding on the fundamental role which women in the county could play in shaping sustainable solutions to the complex issues breeding inter-ethnic conflict in the county. This could be because women have suffered for long when this conflict strike occasioned by their expectations to take care of the children.

### 4.3.2 Age

The study sought to determine the respondents age, and the findings were as presented below:

**Table 4.5: Age of Respondents**

Age	Frequency	Percent
18 to 35 years	81	54%
36 to 53 years	151	18%
52 and 71 years	153	14.5%
72 years and above	65	13.5%
<b>Total</b>	<b>450</b>	<b>100.0%</b>

**Source: Researcher's Findings (2021)**

Table 4.5 presents participants' distribution in terms of age, whereby majority (54%) of participants were aged between 18 and 35 years. The findings also indicate that 18% were aged between 36 years and 53 years, 52 years and 71 years, 72 years and above were aged 14.5% and 13.5% respectively. The findings show that the participants were well distributed in terms of age, and information provided is expected to be reliable. A significant number of respondents were old enough to understand cases of conflicts in the region and ways of mitigating them. Nyang'au (2019), noted that aged individuals understand conflict drivers and its effects on the resident's wellbeing, and have played an

imperative role in recommending for alternative source of livelihood to manage conflicts. For instance, in various inter-clan conflicts in Wajir County, elders played a critical role in managing and ending conflicts. In the researcher’s opinion, majority of the respondents were youth at 54%, aged between 18-35 years because this is the most active age group in the community out in the field to fend for the society. This includes engaging in raids, subsistence farming or business ventures that increases their visibility such as *Boada boda* business and hence their higher numbers in the responses. It also means the youth are demographically the majority in the subject community, which translates to a need to establishing policy led solutions that puts more resources in the young people given their superior numbers.

### 4.3.3 Education Level

The study sought to determine the participant’s education level, the findings were as shown below;

**Table 4.6: Education Level**

	<i>Frequency</i>	<i>Percent</i>
University level	4	0.8%
College	12	2.7%
Secondary level	6	1.3%
Primary level	383	85.2%
Others	45	10%
<b>Total</b>	<b>450</b>	<b>100.0%</b>

**Source: Researcher’s Findings (2021)**

Table 4.6 presents participants’ distribution based on education level, in this sense, majority (85.2%) of sampled residents indicated that they are primary levers. The table also shows that 10% stated that they had no formal education, 2.7% were college levers,

and 0.8% were graduates. The findings show that most residents do not have enough education to really get to understand the issue under study which is linked to their source of livelihood. The academic level of youth and women is vital in accessing information, decision making and ending unnecessary conflicts. Kiprop-Marakis, et al. (2019) in their study found that most respondents were not educated, and led to rampant conflicts in the county. Education offers residents an opportunity to diversify their source of income through employment pressure on rangeland-based livelihoods. The majority of the respondents possessing primary level of education translates to unemployable group of people into formal white collar jobs or successful entrepreneurial business ventures. It also means that majority of the population are hopeless in establishing successful livelihoods and could be the reason why they engage in nomadic pastoralism which in turn end up moving with cattle across the borders, participating in cattle rustling and hence inter-ethnic conflicts.

#### **4.4 Effects of Inter-Ethnic Conflict in West Pokot County**

The first objective of the study was to assess the effects of Inter-ethnic conflict in West Pokot County. To meet this objective, structured questions were asked and the findings were as follows:

##### **4.4.1 Effect of Occurrence of Inter-Ethnic Conflict to the residents of West Pokot County**

The participants were asked to indicate the extent of effects of conflict occurrence; the responses were as shown below.

**Figure 4.3: Effect of Occurrence of Inter-ethnic Conflict**



**Source: Researcher's Findings (2021)**

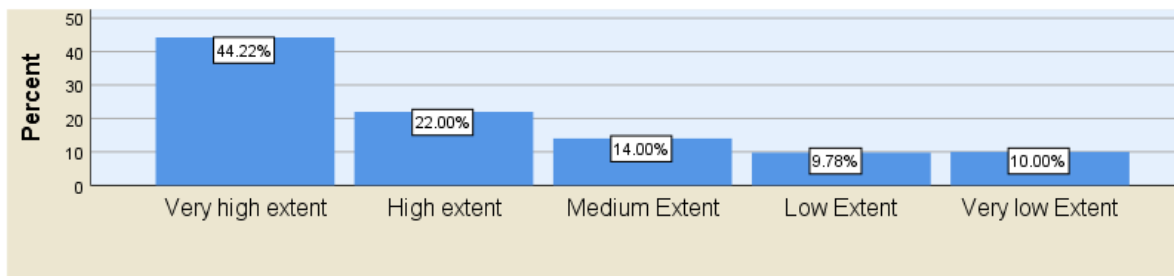
Figure 4.3 demonstrates the effects of occurrence of inter-ethnic conflict in West Pokot County. The findings show that 40% of sampled residents noted that inter-ethnic conflict has led to loss of lives, 30.67% loss of lives, 15.56% closure of schools while 13.67% conflict led to low economic growth. These findings concur with Masaka & Ongaga (2017), who noted that inter-ethnic violence along boundaries had an effect on people's ability to conduct economic activities smoothly. Victims of aggression suffered economic losses as a result of inter-ethnic strife. During the crises, commerce was often disrupted. Links to key markets such as Rongo town, Kilgoris, Etago, and Riosiri for food stuffs and commodities were disrupted. During the conflict, many citizens abandoned farming due to a shortage of buyers for their agricultural goods. The regular interruption of farming operations resulted in low yields and income loss for the majority of small-scale farmers. Because of border disputes, many victims spent no time maintaining their farms and limited the amount of animals they kept because they were afraid of cattle rustlers. The findings identified that repeated inter-ethnic conflict has a wide-ranging impact on the livelihoods of border residents. It has an effect on the livelihoods of livestock farmers and when conflicts occur, most of them were not able to move their cattle from one location to another in search for pasture and water therefore losing their herds due to drought.

The findings also concur with Hamasi, (2018) on the effects of inter-ethnic conflicts and economic growth in Nyando, Muhoroni and Tinderet Sub-counties where it established that indeed inter-ethnic conflicts affects socio-economic growth of the subounties county which also includes negative effects on livelihoods.

#### 4.4.2 Extent of impact of Ethnic Conflict

The researcher sought to determine the extent of inter-ethnic conflict in West Pokot County, the findings were as presented below;

**Figure 4.4: Extent of impact of Ethnic Conflict**



**Source: Researcher's Findings (2021)**

Figure 4.4 shows that majority of respondents expressed severity of inter-ethnic conflict in West Pokot County with 44.22% indicating very high extent, 22% high extent, 14% medium extent, 9.78% low extent while 10% very low extent. According to Nyang'au (2019), ethnic conflicts resulted to high level of physical dispossession of youngsters, teachers, and relatives. During ethnic strife, physical displacement was caused by death and hateful comments, rape, and disabilities as a result of the injury and wounding. Physical dislocation also resulted in the loss of livelihoods, possibilities, and the closing of educational institutions. As a result of physical dislocation, there was an increase in

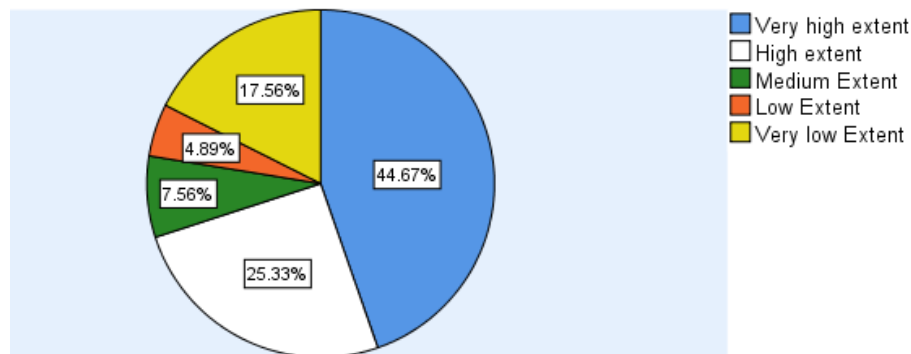
student absenteeism, a decrease in child enrollment and retention, mental stress, low teacher-pupil ratios, and a decrease in the quality of student achievement.

According to Kiprop-Marakis, et al. (2019), ethnic conflicts led to an increase in the fires of houses and educational institutions, destruction of property, thievery of classroom supplies and instructional materials, and the loss of investment decisions and livelihoods. Destroying property elevated rates of anxiety for children, educators, and parents, resulting in school closures and increasing student chronic absenteeism. Furthermore, crop devastation, diocese devastation, business decimation, and private residential disintegration result in significant losses. As a result, schools have been used as Refugee settlements, affecting school re-opening, interruption of educational programs, attendance levels, retention, and teacher-pupil ratios. This reduced the standard of teaching as well as teachers' and children's access to and involvement in primary school.

#### 4.4.3 Extent of impact of Ethnic Conflict on Livelihood

The study sought to determine the extent of impact of ethnic conflict on livelihood, the findings were as presented below;

**Figure 4.5: Extent of impact of Inter-Ethnic Conflict on Livelihood**



**Source: Researcher's Findings (2021)**

Figure 4.5 presents participant's views on the extent of impact of ethnic conflict on livelihood. Majority (44.67%) stated that the impact of inter-conflict affects the livelihood at a very high extent, 25.33% high extent, 17.56% low extent while 4.89% said that the impact was very low extent. From this findings, it's worth noting that inter-ethnic conflict has a significant impact on the livelihood, this is in line with Humphrey (2014), who reported that inter conflict wars has a significant impact on people's livelihood. Livelihood loss may lead to the outbreak of conflict by undermining a community's social structure, forcing citizens to turn to inter-communal violence in order to access required resources, and growing individuals' exposure to those with an interest in fostering disputes for political or economic benefit. Around the same moment, violence poses a significant challenge to livelihoods. Connection to one or more of these properties is restricted or blocked due to conflict. When this occurs, citizens tend to find other methods to acquire certain services, or they try to compensate for the lack of one option by stepping up their attempts to obtain another.

The responses sought from interviews on the opinion leaders of the community on this particular item i.e. effects of Inter-Ethnic Conflict on the community was also important. Key informants, provided insightful comments on this question. This was response of one of the key informant said:

*“Inter-ethnic tensions have a wide range of consequences on diverse classes of individuals in our community. Hundreds of men have died in the conflicts, and thousands others have been wounded, rendering them unproductive members of society. Many men face difficulties as they are displaced and their properties are lost. Men are unwilling to contribute to household and societal subsistence practices because of these issues. Women are typically widowed and homeless. When breadwinners die, the women take up their duties. When women are displaced, their involvement in subsistence activities is hampered, particularly*

*when the majority of the community members migrate to different places, never to return to their homes.”*

Key Informant

Further, conflicts have disrupted communities' links to social services and means of survival such as schools, health care facilities, watering places, shopping centers, mining sites and so on. Education was the most impacted in terms of social welfare, since many schools had been demolished or deserted as a consequence of the inter-ethnic conflict, led by watering places, and eventually health care facilities. The response from a teacher who commented on the extent of impacts of conflict on livelihoods and learning in schools said the following:

*“we usually experience a lot of problem with pupils during conflict situation. Their livelihoods get affected and that problem is transferred to schools yet we do not have capacity to feed them satisfactorily except during lunch time when we have relief food from County government”*

Key Informant

The report also discovered that social amenities were far away, making connectivity difficult for communities due to the extreme environment and low terrains in the areas studied. The extremities are complicated by ecological fragilities and compounding demand of the little resources available for the communities. These findings concur with observations of Adan & Pkalya, (2006) who posits that conflicts affects livelihoods in the Northrift which worsens that already existing environmental challenges of drought and famine in the region.

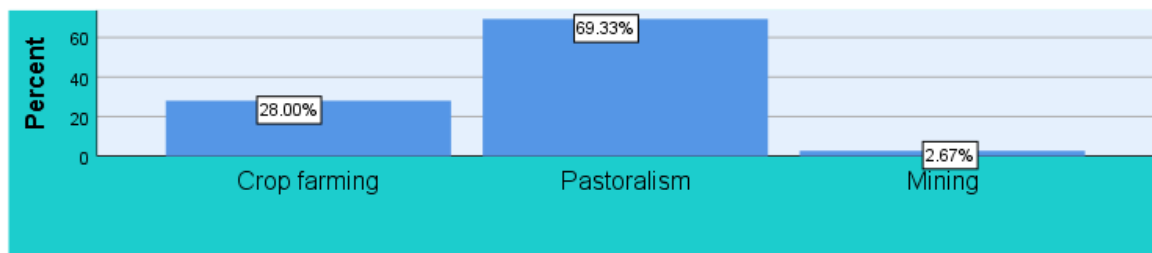
#### 4.5 Alternative Livelihood and Economic Livelihood in managing inter-ethnic conflicts in West Pokot County

The study sought to determine the effects of alternative livelihood and economic livelihood in managing inter-ethnic conflicts in West Pokot County. This section presents the study findings that aims at answering the second research question.

##### 4.5.1 Dominant Source of Livelihoods

The participants were asked to indicate the dominant economic activity in West Pokot County, the findings were as shown below;

**Figure 4.6: Dominant Source of Livelihoods**



**Source: Researcher's Findings (2021)**

Majority (69.33%) of participants noted that the dominant economic activity in West Pokot County is livestock keeping or pastoralism, 28% said crop farming while 2.67% mining as presented in Figure 4.6. According to Beth (2019), the Turkana and Pokot's key economic livelihood is pastoralism because they are primarily pastoralists who depend on cattle (subsistence and economic). As a result, an economic operation that entails increasing opportunities for the Pokot and Turkana to trade in cattle (and other agricultural commodities) aligns with their cultural traditions and way of life; thus, a cultural value sharing action is necessary.

#### 4.5.2 Alternative Economic Activity

The researcher sought to determine the alternative economic activities in west Pokot County, the sampled residents' responses were as shown below;

**Table 4.7: Alternative economic activity**

	Frequency	Percent
Crop Farming	139	30.9%
<i>Bodaboda</i> Business	71	15.8%
Livestock keeping and selling	118	26.2%
Migration Farming	53	11.8%
Women Silk	69	15.3%
<b>Total</b>	<b>450</b>	<b>100.0%</b>

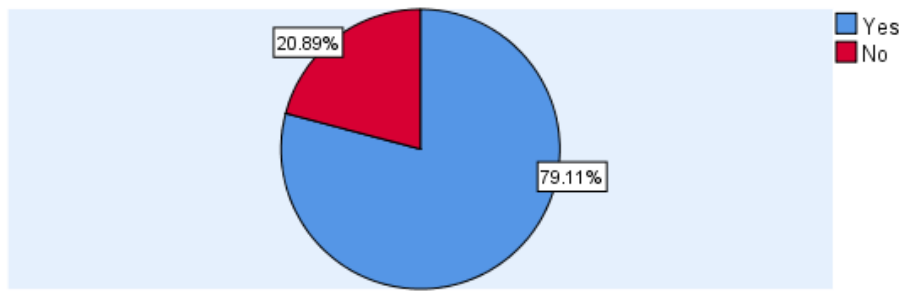
**Source: Researcher's Findings (2021)**

From the above table, 30.9% of participants noted that crop farming is the alternative economic activity in West Pokot, 26.2% indicated Livestock keeping and selling, 15.8% *Bodaboda* Business, 15.3% Women Silk and 11.8% Migration Farming. West Pokot County is one of the marginalized places in which the state has failed to provide protection. This weakness has led to widespread instability, as shown by livestock rustling, thievery, and economic lack of development Mbugua (2016). Farming, pastoralism, logging, wholesale and retail trade, and service companies are the primary economic interests of the majority of SMEs owners. West Pokot County has low levels of export growth and production.

#### 4.5.3 Importance of Alternative Economic Activities in ending inter-ethnic conflicts

The participants were asked if they believed the empowerment have an impact in inter-ethnic conflict, the findings were as shown below;

**Figure 4.7: Importance of Alternative Economic Activities in managing inter-ethnic conflicts**



**Source: Researcher's Findings (2021)**

Majority (79.11%) of participants believe that alternative sources of income have helped in eradicating conflicts in West Pokot while 20.89% disagreed as indicated in Figure 4.7. Some participants noted that conflicts in region is caused by idleness, and engaging youths in agricultural activities will make them engaged and busy. On the other hand, those who disagreed stated that not everyone is supplied with the planting seeds or has interest in engaging in crop farming. The government awareness on the importance of crop farming has not reached all the residents, hence they become unable to engage in other source of income.

#### **4.5.4 Level of Agreement on the Role of Alternative Economic Activities in ending inter-ethnic conflicts**

The study aimed at assessing the respondent's level of agreement on the role of alternative Economic Activities in ending inter-ethnic conflicts, 1 represented strongly disagree to 5 strongly agree. The findings were as presented in the Table below;

**Table 4.8: Level of agreement**

	<i>Frequency</i>	<i>Percent</i>
Strongly disagreed	37	8.2%
Disagree	69	15.3%
Undecided	54	12.0%
Agree	178	39.6%
Strongly agree	112	24.9%
<b>Total</b>	<b>450</b>	<b>100.0%</b>

**Source: Researcher's Findings (2021)**

Table 4.8 demonstrated that majority (39.6%) of respondents agreed that alternative economic activities in ending inter-ethnic conflicts in the county, 24.9% strongly agreed, 15.3% disagreed while 8.2% strongly disagreed. The findings imply that most respondents agreed that Alternative Economic Activities introduced in the county, have played an essential role in managing inter-ethnic conflicts. Most of these activities have helped in keeping youths busy or engaged in important activities and avoiding ethnic political rallies.

#### **4.5.5 General Significance of Alternative Economic Activities**

The respondents were asked to rate general significance of Alternative Economic Activities on the scale of 1 to 5; 1 standing for very insignificant while 5 for very significant. The findings were as presented below;

**Table 4.9: General Significance Level of Alternative Economic Activities**

	Frequency	Percent
Very insignificant	39	8.7%
Insignificant	56	12.4%
Neither significant nor insignificant	50	11.1%
Significant	249	55.3%
Very significant	56	12.4%
<b>Total</b>	<b>450</b>	<b>100.0%</b>

**Source: Researcher's Findings (2021)**

The findings from the table 4.9 shows that majority (55.3%) stated that alternative economic activities is significant, 12.4% very significant and 12.4% insignificant while 11.1% said that the benefits were neither nor insignificant. The findings indicate that that most residents believe that alternative economic activities are significant, as these activities have helped in empowering the youths and other marginalized individuals in the community. Nyang'au (2019), noted that alternative economic activities such as farming is essential in ending conflicts in most affected areas particularly among pastoral communities. Most youths have engaged in *Bodaboda* business, which has played a critical role in ending unnecessary conflicts by default. These conflict management initiatives are practically possible with citations from areas that have worked Pkalya, Adan and Masinde (2003). Provision of alternative source of livelihoods particularly away from the traditional pastoralism is one of them and which forms the basis of this research.

This question received a strong response form one of the Key Informants. It was apparent that alternative economic livelihoods indeed empower the people economically where, scarcity is reduced and the people do not have to compete for one source of livelihood; nomadic pastoralism. As such, it was clear that alternative economic livelihoods do manage occurrence of conflicts. One of the Key Informant indicated that:

*“Alternative economic activities such as farming is essential in ending inter-ethnic conflicts in most affected areas particularly among pastoral communities. Most youths have engaged in Bodaboda business, which has played a critical role in reducing conflicts. These conflict management initiatives are practically possible with citations from areas that have worked.”*

Key informant

Economic empowerment is conceptualized to enable poor people to take care of their immediate everyday survival needs and to have more say of their wealth and life choices. For example, it empowers households to make their own choices about investing in health and education, as well as taking chances to improve their profits. There is also some indication that capacity building will increase the involvement of disadvantaged people in decision-making.

Response by a professional from Non-Governmental Organization with the Concern Kenya said the following in rejoinder to inquiry on general significance of Alternative Economic activities:

*“We have seen tremendous uptake of alternative livelihoods initiatives in the county which cuts across all ages of the residents in this county. They have also significantly contributed in improving livelihoods for the residents hence improved living standards”.*

#### Key informant

Indeed, Crop farming, women financial empowerment and the *Bodaboda* business, as conflict management tools, are thought to provide a deeper understanding of the challenges and accessible structures to maintain ethnic unity and stability. A qualitative analysis in Nigeria and South Africa focuses on defining ethno-political issue areas and evaluating the similarities and gaps in approaches to dispute resolution and success in ensuring ethnic coexistence. Over the last few decades, there has been a substantial rise in knowledge of the pervasiveness of ethnic tensions and cultural disparity. However, there has been an unwillingness to predict, properly clarify, and settle ethnic tensions. This deficiency is due to the preconceptions structures and philosophies that have been used to understand the ethnic phenomena.

#### 4.5.6 Causes of Inter-ethnic conflicts

The study sought to assess extent at which various factors contributed to in inter-ethnic conflicts on the following scale of 1-5, where 1= Very High Extent, 2= High Extent, 3 = Medium Extent, 4= Low Extent and 5=Very Low Extent. Their ratings were as presented in the table below;

**Table 4.10: Causes of Inter-ethnic conflicts**

	<i>Very High Extent</i>	<i>High Extent</i>	<i>Medium Extent</i>	<i>Low Extent</i>	<i>Very Low Extent</i>
<i>Lack of easy access to school education to all the children of West Pokot County</i>	40%	30%	20%	4%	6%
<i>Lack of business ventures</i>	55%	23%	7%	3%	12%
<i>Business opportunities</i>	0%	3%	7%	23%	67%
<i>Lack of modern farming technologies</i>	54%	34%	8%	4%	0%
<i>Lack of communication and infrastructural Development</i>	44%	37%	8%	5%	6%
<i>Lack of agricultural Extension services</i>	64%	25%	11%	0%	0%

**Source: Researcher’s Findings (2021)**

Table 4.10 shows that majority (40%, 55%, 44% and 64%) of participants indicated that Lack of easy access to school education to all the children of West Pokot County, business ventures, modern farming technologies, communication and infrastructural development and agricultural extension services lead to inter-ethnic conflicts at a very high extent respectively. The findings also demonstrated that 67% business opportunities have a very low extent impact on inter-ethnic conflicts. The researchers’ opinion in this response is that the community is not business oriented. With fewer people who accessed formal education, people do not value business as a source of livelihood. The 33%

assumption on this response were of the contrary opinion in favour of lack of business opportunities contributing to occurrence of conflict. It could also be true that lack of businesses opportunities in the area are linked to lack of access roads which would have spurred business. A response from clergy, one of the key informants in the study with regard to the causes of inter-ethnic conflicts remains an outstanding insight to this research:

*“Residents in this county have been forgotten by the National Government to fend for themselves. Little effort is seen in uplifting the lives of the people. As such, they have been used to one way of livelihoods which is pastoralism which is a cultural way of life for the residents in this community and which I must say encourages use of guns, then cattle rustling then territorial conflicts. So I can say that all this brings inter-ethnic conflicts”*

Key informant

The researcher also engaged key informants with a view to establish opinion of this leaders in place of influence within the Pokot community. They were asked to indicate and explain the Alternative Economic Livelihoods introduced by County Government for the residents of West Pokot County, Kenya, between the years 2013 to 2020.

Most interviewees noted that crop farming and *Bodaboda* business are the most common form of alternative economic livelihood in West Pokot County. These findings are in line with responses from the questionnaires whereby participants believe that crop farming is one of the major alternative economic empowerment. One of the key informant respondent indicated that:

*“There has been an exponential growth of investment in bodaboda business and women groups as the way of earning livelihoods in West Pokot County.”*

Key Informant

Constant inter-ethnic conflicts, depletion of farmland and agriculture lands, especially in arid areas, and the resulting disparity in supply and demand benefits and ecological resources have all combined to threaten those habitats, livelihood opportunities, and local people's incomes. Desertification's effects on dry land on communities was compounded more by political alienation of the vulnerable dry land and sluggish development of health and education facilities, which are key socio-economic pillars. The introduction of crop farming and *Boda Boda* business for youth, are some of the conflicts mitigation measures. The opportunities to empower the majority youth and women proved to be sensitive pillars capable of managing inter-ethnic conflicts.

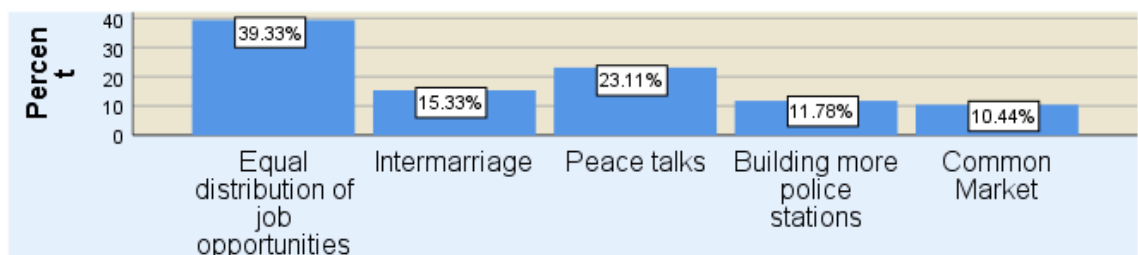
#### 4.6 Sustainable Strategies

The study objective was to assess the sustainable strategies other than alternative economic livelihoods that manage Inter-Ethnic Conflicts in West Pokot County. To meet this objective, various questions were asked and the findings were as shown in the following subsections.

##### 4.6.1 Sustainable Strategies to Inter-Ethnic Conflict

Respondents were asked to state the enduring strategies to inter-ethnic conflicts, the findings were as shown below;

**Figure 4.8: Enduring Strategies to Inter-Ethnic Conflict**

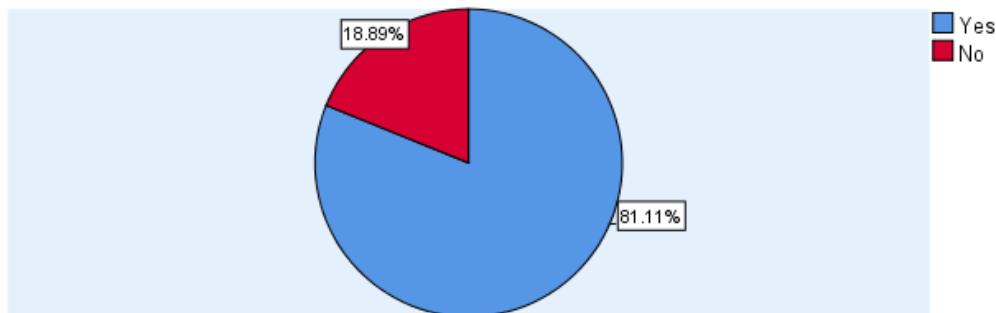


Source: Researcher's Findings (2021)

Figure 4.8 shows that equal distribution of job opportunities is the most enduring strategies used in ending conflicts in West Pokot, 23.11% peace talks, 15.33% intermarriage while 10.44% stated that common market was the endured strategies to end conflicts. The strategies above are regarded practical and are a possible real time action plans in managing conflicts in the society. Mohamud and Ruto (2006), agrees with these propositions and underscores the issue on alleviating socio-economic conditions in the communities. It's worth noting that other the researcher noted that other enduring method includes alleviating extreme socio-economic conditions that provide temptations for incitement to violence and modifying perceptions, feelings of mistrust, suspicion amongst the parties.

#### 4.6.2 Additional Livelihood Programs

The study sought to determine if the government has introduced additional livelihood programs to end inter-ethnic conflicts. The findings are revealed in the figure below;



**Figure 4.9: Additional Livelihood Programs**

From Figure 4.9, most (81.11%) residents indicated that the government has introduced additional economic livelihoods to help improve the socio-economic status of the people, and which has helped in managing inter-ethnic conflict in West Pokot County. Most

respondents enumerated Wei-Wei irrigation scheme, Women table banking support, *Bodaboda* business support to the youth groups, bee keeping, poultry keeping, among other initiatives which was meant in overall to provide additional livelihoods to the people of West Pokot County. The government has developed initiatives that are geared towards improving residents of West Pokot County socio-economic status, therefore, allowing them diversify their main economic engagements outside the the traditionally known nomadic pastoralism. Managing ethnic conflicts, whether through formal government processes or through coordinated groups of international community representatives or even civic organizations, necessitates a continuous phase that often involves adaptation to current dynamics. The study sought to establish the effectiveness of these alternative economic livelihoods in managing Inter-Ethnic conflicts in West Pokot county. During the data collection, the respondents exuded joy and optimism in the long-term outcomes of these initiatives in reducing inter-ethnic conflicts in West Pokot County.

Interview on the Key Informants was to establish sustainable strategies that could be employed by the Governments to the residents of West Pokot County, Kenya, to manage the inter-ethnic conflicts yielded very insightful responses.

The respondents indicated that business opportunities and crop farming are the most suggested sustainable strategies that can be used to mitigate inter-ethnic conflicts in West Pokot County. The participant's responses were similar to qualitative study, whereby most participants noted that *Boda Boda* business and crop farming are the best or effective methods of managing inter-ethnic conflicts in West Pokot County as well as other neighbouring communities with similar ecological and cultural set up. The most

important recommendation that came up during the interview was that, as long as the community is provided with alternative source of living away from the traditionally known nomadic pastoralism was of life, inter-ethnic conflicts will be significantly reduced in the county which mirrors the same outcome for the neighbouring counties.

#### 4.6.3 Rate at which Alternative Economic Livelihood Manages Conflicts

This section presents the participants perspectives on ratings of Alternative Economic Livelihood in managing conflicts.

**Table 4.11: Rate at which Alternative Economic livelihood Manages Conflicts**

	<i>Very High Extent</i>	<i>High Extent</i>	<i>Medium Extent</i>	<i>Low Extent</i>	<i>Very Low Extent</i>
<i>Wei-Wei Irrigation Project</i>	43%	32%	10%	15%	0%
<i>Table Banking Micro-finance</i>	49%	21%	20%	10%	0%
<i>Boda Boda” support to Youth</i>	52%	24%	21%	3%	0%

**Source: Researcher’s Findings (2021)**

Table 4.11 demonstrates that majority (43%, 49% and 52%) of participants indicated that Wei-Wei Irrigation Project, Table Banking Micro-finance and *Bodaboda”* support to youth manages conflicts in West Pokot at a very high extent. From the findings, *Bodaboda”* support to youth has a higher impact on conflict management as compared to other programs, this is attributed by the fact that most youths in the county are more and that they have embraced *Bodaboda* business. The rate of inter-communal conflicts have

significantly reduced because of adoption of youth empowerment programs such as *Bodaboda* business. A measurable number of youths are now busy and focused on their lives, hence avoiding nomadic pastoralism and ethnic-motivated cattle rustling practices, which yields inter-ethnic conflicts. Response from Chief, one of the key informants from administration in the county noted as follows:

*“We have had seminars to educate youth to embrace businesses in the county. I must say it is yielding fruits”*

*Key informant*

#### **4.6.4 Level of Significance of Alternative Economic Activities**

From the alternatives listed above, the respondents were asked to rate the level of Significance of these Alternative Economic Activities, and the findings are as presented in the table below;

**Table 4.12: Significance of Alternative Economic Activities**

	Frequency	Percent
Strongly disagreed	73	16.2%
Disagree	63	14.0%
Undecided	81	18.0%
Agree	164	36.4%
Strongly agree	69	15.3%
Total	450	100.0%

**Source: Researcher’s Findings (2021)**

Majority (36.4%) of participants agreed that these Alternative Economic Activities (Wei-Wei Irrigation Project, Table Banking Micro-finance and *Bodaboda* support to Youth) had a significant impact on conflict management as shown in Table 4.12. Also, 18% were

not sure if these factors have a significant impact on ending inter ethnic conflict in West Pokot County.

The findings in the study are in line with the tenets of the theory informing this study: The Protracted Social Conflict Theory as postulated by Edward Azar. The ingredients of a community that is engaged in a protracted social conflict are reflected in the study through the findings on the source of livelihoods which would otherwise give the community contentment. The tenets of the theory which indicate possibility for protracted conflict such as lack of communal content is clearly elaborated when the community such as the Pokot ethnic community who practice nomadic pastoralism do not have sustainable grazing fields and water for their herds. This potentially means that the residents will continue to foray their animals into the nearby community lands to feed their animals hence conflict over scarce resources. Unless a solution is developed to change the situation, the conflict may remain protracted.

One of the tenets of the theory is the role of government in solving the problems fertile for protracted conflict in the society. As discovered by the findings, the government indeed introduced initiatives to address the plight of the residents of West Pokot County. The study found out that the County Government introduced *Boda boda* business for the youth as well as empowerment of women groups through Irrigation framing, Table Banking micro finance ventures and apprenticeship in order to change the narrative. Confirmation of this effort by the government elaborates the applicability of the theory in furthering discourse in this study.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter presents the summary of the findings, conclusion and recommendations of the study. Suggestions for further research are also proposed at the end of the chapter.

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

The findings show that most participants were male, but the number of female was also high suggesting that the questionnaires were well distributed in terms of gender. Researcher found that 54% of participants were young aged between 18 and 35 years old. Most of sampled residents were primary school leavers, however, a significant number revealed that they do not have formal education. In this sense, it might be assumed that the increased cases of conflicts have negatively affected schools, hence disrupting school learning calendar hence the cycle continues. It could also be deduced that, there could be limited access to learning institution therefore less school penetration among the youth thereby making participation in cattle rustling an inevitable economic activity which, in turn breed inter-ethnic conflict. This in a cyclic motion effect, affects schooling programme and may be assumed to be the reason for high number of primary school leavers in this community.

The researcher found that the main cause of Inter-ethnic conflicts is the dependence on nomadic pastoralism as the main source of livelihoods for the residence of West Pokot County. With the practice, the study established that herders have to move with their animals from one place to the other including into the territorial boundaries of the nearby

ethnic communities. This creates friction because it promotes competition over scarcity of resources particularly water and pasture for the animals on both divides of the community hence inter-ethnic conflicts. This can be assumed to mean that lack of opportunities for the residents in putting meaning into their lives through diversified and alternative sources of income promoted occurrence of the conflicts. This could be mitigated by introducing alternatives economic empowering initiatives such that they do not need to depend largely on nomadic pastoralism as a source of living which happens to be the source of conflicts among the ethnic communities in the region.

The first objective was to establish the impacts of inter-ethnic conflicts in West Pokot County. The findings demonstrated that the most significant impact was the loss of lives, closure of schools and low socioeconomic growth. According to the findings, one of the greatest and most frightening consequences of inter-ethnic tensions is the death of loved ones. The large amount of civilians lives lost during the inter-ethnic conflicts enraged the participants. Men were mainly killed because they engage in the front of the conflict, but children and women were not exempted either, with the majority of them abused and wounded. Another significant impact of inter-ethnic violence on residents was the cessation of subsistence farming practices therefore the realities of hunger and starvation to the community. Also during inter-ethnic conflict according to the participants, all operations of the community are grounded to a halt. As previously discussed, this made the residents reliant on well-wishers, mostly on relief food distribution which takes place almost the year round. As the inhabitants became evacuated during the inter-ethnic conflict, they relocated to various locations, making it impossible for them to reach and continue on their livelihood programs. Moreover, 44.22% of participants revealed that

inter-ethnic conflict affects the livelihood to a very high extent. The study also shows that 44.67% of participants stated that the impact of inter-conflict affects the livelihood at a very high extent.

The second objective of the study was to examine the impact of alternative economic livelihoods in managing Inter - Ethnic Conflicts in West Pokot County. The study found that the dominant economic activity in West Pokot County was livestock keeping in the form of nomadic pastoralism. Though livestock keeping is a prevalent economic activity, there are increased rate of crop farming which can be associated with the economic empowerment programs introduced by County Government. The study revealed that 30.9% of participants noted that crop farming is the alternative economic activity in West Pokot County. Further, the National Government in conjunction with the County Government promoted the economy of the residents by introducing alternative economic livelihoods which has impacted lives positively and has managed the occurrence of inter-ethnic conflicts. The findings revealed that most participants believe that alternative sources of income have helped in eradicating conflicts in West Pokot County. Also, (39.6%) of respondents agreed that alternative economic activities are managing inter-ethnic conflicts in the county. The alternative economic activities are significant in ending recurring inter-ethnic conflicts. The significance of the study translates to the need of enhancement of this initiatives for optimal realization of the long term effects. The study objective was achieved in that; alternative livelihoods were introduced in the county during the study period and which has indeed helped in managing occurrence of inter-ethnic conflict in the county.

The third objective of the study was to assess sustainable strategies of alternative economic livelihoods that address occurrence of inter-ethnic conflicts in West Pokot County. The researcher established that more than 40% of the sampled residents believed that Wei-Wei Irrigation Project, Table Banking Micro-finance and *Bodaboda*’ support to youth, manages inter-ethnic conflicts in West Pokot County to a very high extent. Following the restoration of stability, the results revealed that affected persons have always returned to individual practices such as farming their private farms and engaging in *Bodaboda* business industry. This could be assumed that enhancing such practices will go a long way in strengthening the community’s resilience against inter-ethnic conflict. Furthermore, these alternative economic activities will engage the residents as sources that could provide decent alternative livelihoods away from the conflict catalyzer, the nomadic pastoralism as a historically practiced economic activity. The study finds that youth will eventually abandon pastoralism in favour of the better return offering opportunities provided by the alternative economic livelihoods, therefore resulting to gradual elimination of inter-ethnic conflicts in the County. The study found that enhancement of the following alternative livelihoods: Wei-Wei Irrigation Scheme, support to *Bodaboda* business, empowering women table banking initiatives as the most preferred alternative livelihoods. The objective confirms that enhancement of implementation strategies of these alternatives livelihoods will help in cementing management of occurrence of inter-ethnic conflicts in the county.

All the three objectives of the study achieved its expectation in that it confirmed all the expectation as captured in the discussion under each objective above. As postulated by the theory informing the study; Protracted Social Conflict Theory, the interaction

between the dependent and the independent variable in line with the study objectives are achieved. The findings from the objects aligned firmly from the theory. It is safe to say from the study findings that alternative livelihoods manage occurrence of inter-ethnic conflicts. It is also safe to deduce from the findings that enhancement of this alternative livelihoods initiatives in terms of scope and scale in West Pokot county will in the long run eliminate occurrence of inter-ethnic conflicts in West Pokot County and similar counties in the Northern belt commonly known as Arid and Semi-Arid Areas (ASALs).

### **5.3 Conclusion**

The study concludes that the existing inter-ethnic conflicts in West Pokot County have resulted in a deterioration of socio-economic relations among the communities in West Pokot County and the neighbouring communities. First, the study shows that inter-ethnic conflict in West Pokot County had physical, psychological, mental, political, social, and cultural consequences. Residents of the County have lost their lives and property, and they were forced to remain in internally displaced camps for an extended period during inter-ethnic conflict period.

Secondly, the impact of alternative economic livelihoods in managing Inter - Ethnic Conflicts in West Pokot County cannot be gainsaid. The study revealed that majority of respondents noted that alternative economic livelihoods helps in managing inter-ethnic conflicts in West Pokot County.

Lastly, the study concludes that enhancing implementation strategies of this alternatives livelihoods will help in cementing management of occurrence of inter-ethnic conflicts in the county. These programs should be enhanced to cover all the conflict prone areas for

realisation of sustainable peace through paradigm shift in the sources of economic livelihoods in favour of alternative economic livelihoods.

#### **5.4 Recommendations**

Based on the study's findings and conclusions; the following recommendations are made from this research:

- **To the County Government of West Pokot County:** to enhance provision of alternative economic initiatives to the residents of West Pokot County. This will go a long way in managing occurrence of the Inter-ethnic conflicts therefore helping the community stop losses of lives and property which occur during the inter-ethnic conflicts situations. The county should also pay attention to youth employment in order to absorb majority of the youthful population from engaging in inter-ethnic conflicts.
- **To National Governments:** Collaborate with the County Government of West Pokot County to enhance implementation of alternative economic livelihoods programmes to the residents such as the youth *boda boda* empowerment, Table Banking micro-finance, Wei-Wei irrigation scheme among others in order to help manage occurrence of inter-ethnic conflicts in the County. The National Government in conjunction with the County Government of West Pokot County should develop policy guidelines so that the County can be supported to focus more on empowering socio-economic prospects of the residents of the County to improve their standard of living.
- **Ministry of Public Service, Youth and Gender Affairs:** To collaborate with County Government of West Pokot in focusing attention on providing initiatives

that will provide employment opportunities for youth alongside enhancing the alternative livelihoods as a general provision of improving socio-economic status of the community. This would be critical because youth forms the majority of the community's demographic numbers.

- **Youth Enterprise Fund:** To collaborate with the County Government of West Pokot County to develop policy on sensitizing youth on self-employment and providing seed capital so that youth can start businesses. This will take them away from harmful cultural practices in their quest to fend for their livelihoods, such as cattle rustling practices.

### **5.5 Suggestion for Further Research**

The researcher proposes further area of research to draw clear proposal on the strategy of promoting school and learning in the community. The research established that the community has a high number school dropout at primary school level. A study on how to lay clear strategies that could promote school going is required to offset this huge deficit in comparison with other region of the country and whether this huge number of youth drooping their studies are ingredients to this inter-ethnic conflict in West Pokot County.

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## **APPENDICES**

### **APPENDIX I: CONSENT LETTER**

#### **Informed consent**

My Name is Geoffrey Pkite Mosol of registration number (S204/CTY/PT/39081/2017). I am a Masters student from Kenyatta University, pursuing Master of Arts Degree in Peace and Conflict Management. This is to kindly request you to provide information on Alternative Economic Livelihoods and Inter-Ethnic Conflict Management among the Pastoral Communities: Case of West Pokot County, Kenya (2013-2020). The information will be used by the County Government of West Pokot as well as National Government and other development stakeholders to manage occurrence of inter-ethnic conflicts in West Pokot County.

#### **Procedures to be followed**

Participation in this study will require that I ask you some questions and I will record the information from you in a questionnaire.

You have the right to refuse participation in this study. You will get the same benefits from the Kenyan government even if you do not participate. The information collected will be private and won't be shared with a third party without your consent.

Please remember that participation in the study is voluntary. You may ask questions related to the study at any time.

You may refuse to respond to any questions and you may stop an interview at any time. You may also stop being in the study at any time without any consequences to the services you receive from the government, both now and in future.

### **Discomforts and risks**

Some of the questions you will be asked are on sensitive subject and may make you uncomfortable. If this happens, you may refuse to answer these questions if you choose so. You may also stop the interview at any time.

### **Benefits**

If you participate in this study you will help us to learn how to effectively manage occurrence of inter-ethnic conflict in of West Pokot County. This is through locally available solutions.

### **Confidentiality**

The interviews and examinations will be conducted in a private setting within the county. Your name will not be recorded on the questionnaire. The questionnaire will be kept in a locked cabinet for safe keeping at Kenyatta University. Everything will be kept private.

### **Contact information**

If you have any questions you may contact Dr. Hamasi of mobile number 0729 758793, Dr. Boniface Muoka of mobile nyumber 0721791126 or the Kenyatta University Ethical Review Committee Secretariat on [chairman.kuerc@ku.ac.ke](mailto:chairman.kuerc@ku.ac.ke).

### **Participant's statement**

The above information regarding my participants in the study is clear to me. I have been given a chance to ask questions and my questions have been answered to my satisfaction. My participation in this study is entirely voluntary. I understand that nothing will happen

to me if I decide to leave the study or not and my decision will not change my benefits in Kenya.

Code of participant.....

.....

Signature or thumb print

Date

**Investigator's statement**

I, the undersigned, I have explained to the volunteer in a language she/he understands, the procedures to be followed in the study and the risks and benefits involved.

Name of interviewer.....

.....

Interviewer signature

Date

**APPENDIX II: COVER LETTER**

Dear Respondent,

My name is Geoffrey Pkite Mosol, a Post-Graduate student at Kenyatta University, City campus; currently pursuing Master of Arts Degree in Peace and Conflict Management.

This is to kindly request you to provide information on Alternative Economic Livelihoods and Inter-Ethnic Conflict Management among the Pastoral Communities: Case of West Pokot County, Kenya (2013-2020), by filling the attached questionnaire.

The data and information collected from you will be held strictly confidential and will not be used for any other purpose outside the objectives of this study. Participation is voluntary and there are no risks at all. Feel free to ask any questions, which are not clear to you regarding this study any time in the process of the exercise.

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

**Geoffrey PkiteMosol**

S204/CTY/PT/39081/2017

Master of Arts student in Peace and Conflict Management

Kenyatta University

**APPENDIX III: QUESTIONNAIRE**

**SECTION A : DEMOGRAPHIC INFORMATION**

1. Gender (Please tick only one category that suits your demographic data)

Male

Female

2. Age (years)

18 – 35

36 – 53

52 – 71

72 and above

3. What is your Highest Level of Education?

University Level

College

Secondary

Primary

Other

**SECTION B: To establish effects of Inter-Ethnic Conflicts in West Pokot County**

What are the effects of the occurrence of Inter-Ethnic Conflict in West Pokot County?

a.....

b.....

c.....

d.....

Any other;

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

1. To what extent has these effects affected the residents of West Pokot County?

Very High Extent   
High Extent   
Medium Extent   
Low Extent   
Very Low Extent

2. On a scale of 1-5, where 1=Very High Extent, 2=High Extent 3 =Medium Extent 4=Low Extent, 5=Very Low Extent; how would you rate the effects of Inter Ethnic conflicts, to the lives of residents of West Pokot County?

Very High Extent   
High Extent   
Medium Extent   
Low Extent   
Very Low Extent

**SECTION C: To examine the impact of alternative economic livelihoods in managing Inter- Ethnic Conflicts in West Pokot County.**

1. a) What are the dominant economic activities in the larger West Pokot County?

.....  
.....

b) What are the alternative economic livelihoods introduced in the County between the periods 2013-2020?

.....  
.....

c) In your assessment, do you think introduction of these alternative economic empowerment programmes has helped reduce the occurrence of Inter-Ethnic Conflicts in West Pokot County, Kenya?

YES [    ]                      NO [    ]                      (Please tick your response here)

Please explain your answer above

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

2. Do you agree that alternative economic livelihoods contribute to management of Inter-Ethnic Conflict in West Pokot County?

- Strongly Agree
- Agree
- Undecided
- Disagree
- Strongly Disagree

3. On a scale of 1-5, where 1=Very significant, 2=Significant, 3 =Neither significant nor insignificant, 4= Insignificant and 5=Very insignificant; how would you rate the general significance of Alternative Livelihoods to residents of West Pokot County?

- Very significant                      (    )
- Significant                              (    )
- Neither significant nor insignificant    (    )
- Insignificant                              (    )
- Very insignificant                      (    )

4. On a scale of 1-5, where 1= Very High Extent, 2= High Extent, 3 = Medium Extent, 4= Low Extent and 5=Very Low Extent; how has the following led to Inter-Ethnic Conflicts in West Pokot County, Kenya?

	Very High Extent	High Extent	Medium Extent	Low Extent	Very Low Extent
Category	1	2	3	4	5
Lack of easy access to school education to all the children of West Pokot County					
Lack of business ventures					
Business opportunities					
Lack of modern farming technologies					
Lack of communication and infrastructural Development					
Lack of agricultural Extension services					

5. In your opinion, what additional economic livelihoods programmes could help manage Inter-Ethnic Conflict in West Pokot County?

.....

.....

.....

**SECTION D: To identify sustainable strategies of alternative economic livelihoods in order to manage Inter-Ethnic Conflicts in West Pokot County.**

1. In your opinion, what do you think are the enduring strategies to Inter-Ethnic Conflicts in West Pokot County, Kenya?

- a. ....
- b. ....
- c. ....
- d. ....

Any other:

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

2. In your opinion, do the County and National Government led Additional Livelihoods/programmes offer the much-needed solutions to Inter-Ethnic Conflicts in West Pokot County, Kenya?

YES [ ]                  NO [ ]

Please explain your answer above

.....

3. How do you rate the extent to which the following listed Alternative Livelihoods initiatives/Programmes helps manage Inter-Ethnic Conflicts in West Pokot County, Kenya: Wei-Wei Irrigation Project, Table Banking Micro-finance and “BodaBoda” support to Youth;

Very High Extent   

High Extent        

Medium Extent     

Low Extent         

Very Low Extent

4. On a scale of 1-5, where 1=Very significant, 2=Significant, 3 =Neither significant nor insignificant, 4= Insignificant and 5=Very insignificant; how do you rate the significance of Alternative Livelihoods in Q 5 above?

Very significant ( )

Significant ( )

Neither significant nor insignificant ( )

Insignificant ( )

Very insignificant ( )

*Thank you for your participation!*

**APPENDIX IV: INTERVIEW SCHEDULE**

Tick and fill appropriately

Name (Optional).....

Gender.....

Age Bracket:

18 – 35

36 – 53

52 – 71

72 and above

Designation.....

1. In your opinion, what are the Alternative Economic Livelihoods introduced by County Government for the residents of West Pokot County, Kenya, between the years 2013 to 2020?
2. Do you think these programmes have helped manage Inter-Ethnic Conflict in West Pokot County?
3. Kindly give your opinion on whether Alternative Economic Livelihoods support provided as empowerment programmes to the residents of West Pokot County, helps in managing occurrence of Inter-Ethnic Conflict in West Pokot County?
4. In your opinion, what are the effects of Inter-Ethnic Conflict in West Pokot County?
5. What do you think are the sustainable strategies that could be employed by the Governments to the residents of West Pokot County, Kenya, which could go a long way towards the elimination of Inter-Ethnic Conflict?

***Thank you for your cooperation!***

**APPENDIX V: AUTHORIZATION LETTER FROM KENYATTA UNIVERSITY**



**KENYATTA UNIVERSITY  
DIRECTORATE OF ETHICS REVIEW COMMITTEE**

**Fax: 8711242/8711575**

**Email: [chairman.kuerc@ku.ac.ke](mailto:chairman.kuerc@ku.ac.ke)**

**Nairobi, 00100**

**P. O. Box 43844,**

**Tel: 8710901/12**

**Website: [www.ku.ac.ke](http://www.ku.ac.ke)**

**Our Ref: KU/ERC/APPROVAL/VOL.1**

**Date: 3/11 /2020**

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Name Geoffrey Pkite Mosol  
P.O Box 43844-00100  
NAIROBI

Dear Mosol

**RE: APPLICATION NUMBER: PKU/2142/I1286-ALTERNATIVE ECONOMIC LIVELYHOODS AND INTER-ETHNIC CONFLICT MANAGEMENT AMONG THE PASTORAL COMMUNITIES: ACASE STUDY OF WEST POKOT COUNTY, KENYA (2013-2020)**

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This is to inform you that ***KENYATTA UNIVERSITY DIRECTORATE OF ETHICS REVIEW COMMITTEE*** has approved version 4 of the study protocol together with the attached consent forms dated 12.09.2020. Your application approval number is **PKU/2142/I1286**. The approval period is ***3/11/2020 to 3/11/2021***.

This approval is subject to compliance with the following requirements;

- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by ***KENYATTA UNIVERSITY DIRECTORATE OF ETHICS REVIEW COMMITTEE***.
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to ***KENYATTA UNIVERSITY DIRECTORATE OF ETHICS REVIEW COMMITTEE*** within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to ***KENYATTA UNIVERSITY DIRECTORATE OF ETHICS REVIEW COMMITTEE*** within 72 hours

- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to ***KENYATTA UNIVERSITY DIRECTORATE OF ETHICS REVIEW COMMITTEE.***

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely



**Prof. Judith Kimiywe**

**DIRECTOR- KENYATTA UNIVERSITY ETHICS REVIEW COMMITTEE.**

**APPENDIX VI: APPROVAL FOR FIELD DATA COLLECTION FROM  
KENYATTA UNIVERSITY GRADUATE SCHOOL**



**KENYATTA UNIVERSITY  
GRADUATE SCHOOL**

E-mail: [dean-graduate@ku.ac.ke](mailto:dean-graduate@ku.ac.ke)

P.O. Box 43844, 00100  
NAIROBI, KENYA  
Tel. 020-8704150

Website: [www.ku.ac.ke](http://www.ku.ac.ke)

**Internal Memo**

**FROM:** Dean, Graduate School

**DATE:** 11<sup>th</sup> August, 2020

**TO:** Mr. Geoffrey Pkite Mosol  
C/o Department of International Relations,  
Conflict & Strategic Studies

**REF:** S204/CTY/PT/39081/17

**SUBJECT: APPROVAL OF RESEARCH PROPOSAL**

=====

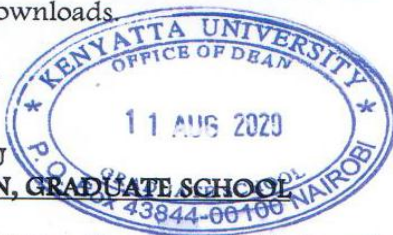
This is to inform you that Graduate School Board, at its meeting on 1<sup>st</sup> July, 2020, approved your Research Proposal for the M.A. Degree entitled, “**Alternative Economic Livelihoods and Inter-Ethnic Conflict Management among the Pastoral Communities: Case of West Pokot County, Kenya (2013-2018).**”

You may now proceed with your Data collection, subject to clearance with the Director General, National Commission for Science, Technology & Innovation.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed Supervision Tracking and Progress Report Forms per semester. The forms are available at the University’s Website under Graduate School webpage downloads.

Thank you.

**JULIA GITU**  
**FOR: DEAN, GRADUATE SCHOOL**



CC. Chairman, Department of International Relations, Conflict & Strategic Studies

**Supervisors:**

1. Dr. Boniface Muoka  
C/o Department of International Relations, Conflict & Strategic Studies  
Kenyatta University
2. Dr. Linnet Hamasi  
C/o Department of International Relations, Conflict & Strategic Studies  
Kenyatta University

