

**ETHNIC RELATIONS AND PEACEBUILDING AMONGST
COMMUNITIES IN NAKURU COUNTY, 1992 – 2017**

SAMWEL MACHARIA WAMAE

**A PROJECT SUBMITTED TO THE SCHOOL OF LAW, ARTS
AND SOCIAL SCIENCES IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTER OF ARTS IN PEACE AND CONFLICT MANAGEMENT
OF KENYATTA UNIVERSITY**

JUNE 2023

DECLARATION

Student:

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

Name: Samwel Macharia Wamae

C50/25971/2013

Signature:

Date:

Supervisor:

This Project has been submitted for examination with my approval as a University supervisor.

Name: Dr. Felistus Kinyanjui, PhD

Signature:

Date:

TABLE OF CONTENT

DECLARATION.....	ii
TABLE OF CONTENT	iii
LIST OF TABLES	vii
LIST OF FIGURES	viii
ABBREVIATIONS AND ACRONYMS	ix
OPERATIONAL DEFINITION OF TERMS.....	xi
ABSTRACT	xiv
CHAPTER ONE	1
INTRODUCTION.....	1
1.1 Background to the Study	1
1.2 Statement of the Problem	6
1.3 Objectives of the Study	7
1.4 Research Questions	7
1.5 Justification and Significance of the Study	8
1.6 Scope and Limitations	9
CHAPTER TWO	10
LITERATURE REVIEW	10
2.1 Introduction.....	10
2.2 Ethnic Relations among Communities Living in Nakuru County	10
2.3 Ethnic Violence among Communities Living in Nakuru County.....	14
2.3.1 The 1992 Ethnic Clashes.....	15
2.3.2 Tribal Clashes in 1997	16
2.3.3 Post Election Violence in 2007 and 2008	17
2.4 Peace Building and Social Cohesion Initiatives	18

2.4.1 Constitutional Reviews	18
2.4.2 Signing of Peace Building Accords	19
2.4.3 Religious Bodies	20
2.4.4 Non-Governmental Organizations	20
2.4.5 Establishment of Commissions	21
2.4.6 Enactment of Acts of Parliament	22
2.5 Theoretical Framework	22
2.5.1 Protracted Social Conflict Theory	22
2.5.2 Conflict Transformation Theory	23
2.6 Conceptual Framework	25
CHAPTER THREE	26
RESEARCH METHODOLOGY	26
3.1 Introduction.....	26
3.2 Research Design.....	26
3.3 Site of the Study.....	26
3.4 Study Population	27
3.5 Sampling Procedures.....	28
3.6 Research Instruments	30
3.6.1 Questionnaire.....	30
3.6.2 Interview Schedule	31
3.6.3 Secondary Data.....	31
3.7 Validity and Reliability	31
3.7.1 Validity.....	31
3.7.2 Reliability	32
3.8 Data Collection Procedure.....	32

3.9 Data Analysis	33
4.0 Ethical Considerations.....	33
CHAPTER FOUR.....	35
PRESEANTATIN AND DISCUSSIONS OF THE STUDY	35
4.1 Introduction.....	35
4.2 Response Rate.....	35
4.3 Reliability Results	36
4.4 Demographic Characteristics of the Respondents	37
4.4.1 Characteristics of the Community Members.....	37
4.5 The Ethnic Relations among Communities Living in Njoro	45
4.6 Ethnic Violence among Communities Living in Njoro.....	49
4.7 Initiatives in Peace Building and Social Cohesion among Communities Living in Njoro	52
4.7.1 Peace Building and Social Cohesion Initiative	52
4.7.2 Constitution Reviews aimed at Peace Building and Cohesion.....	53
4.7.3 Peace Accords/Declarations	55
4.7.4 Role of Religious Bodies	56
4.7.5 Non-Governmental Organizations.....	60
4.7.6 Establishment of Commissions	61
4.8 Opinions by Key Informants.....	64
4.8.1 Community Leaders (Elders)	64
4.8.2 Community Based Organizations (CBOs) Officers	66
4.8.3 Religious Leaders	66
4.8.4 Local Administrators	67
CHAPTER FIVE	69

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	69
5.1 Introduction.....	69
5.2 Summary.....	69
5.3 Conclusions.....	69
5.4 Recommendations	70
5.5 Recommendation for Further Studies	71
REFERENCES.....	72
Appendix I: Questionnaire for Community Members	77
Appendix II: Interview Schedule for Community Leaders (Elders).....	87
Appendix III: Interview Schedule for CBO Officers.....	92
Appendix IV: Interview Schedule for Church Leaders.....	95
Appendix V: Interview Schedule for Administrators	98
Appendix VI: Map of the Study Area	102
Appendix VII: NACOSTI Permit	104
Appendix VIII: University Research Authorization Letters	106
Appendix IX: Research Budget	108

LIST OF TABLES

Table 3.1: Target population	28
Table 3.2: Summary of Sampling Procedures.....	30
Table 4.1: Response Rate.....	36
Table 4.2: Cronbach's Alpha for Variables	37
Table 4.3: Ethnic Relations among Communities Living in Njoro.....	46
Table 4.4: Ethnic Violence among Communities Living in Njoro	50
Table 4.5: Peace Building and Social Cohesion Initiatives	52
Table 4.6: Constitution Reviews on Peace Building and Cohesion	55
Table 4.7: Peace Accords/Declarations on Peace Building and Cohesion	56
Table 4.8: Role of Religious Bodies in Peace Building and Cohesion	59
Table 4.9: NGOs on Peace Building and Cohesion	61
Table 4.10: Establishment of Commissions in Building Cohesion.....	63

LIST OF FIGURES

Figure 2.1: Conceptual Framework.....	25
Figure 4.1: Distribution by Age	38
Figure 4.2: Distribution by Gender	39
Figure 4.3: Distribution by Marital Status	40
Figure 4.4: Distribution by Level of Education	41
Figure 4.5: Distribution by Religious Affiliation.....	42
Figure 4.6: Household Size Distribution	43
Figure 4.7: Distribution by Economic Occupation	44
Figure 4.8: Duration of Stay in Njoro.....	45

ABBREVIATIONS AND ACRONYMS

CBOs	Community Based Organizations
CIPEV	Commission of Enquiry into the Post-Election Violence
DCC	Deputy County Commissioner
DKK	Danish Krone
FPFK	Free Pentecostal Fellowship of Kenya
GEMA	Gikuyu, Embu, Meru and Akamba
IASs	International Aid Services
BEAC	British East Africa Company
IDPs	Internally Displaced Persons
IIBC	Interim Independent Boundaries Commission
IICDRC	Interim Independent Constitutional Dispute Resolution Court
IIEC	Interim Independent Electoral Commission
KAMATUSA	Kalenjin, Maasai, Turkana and Samburu
KANU	Kenya African National Union
KCPE	Kenya Certificate of Primary Education
KII	Key Informant Interview
KNBS	Kenya National Bureau of Statistics
KNDR	Kenya National Dialogue and Reconciliation

NACOSTI	National Council for Science, Technology and Innovation
NCCK	National Council of Churches of Kenya
NCIC	National Cohesion and Integration Commission
NGOs	Non-Governmental Organizations
ODM	Orange Democratic Movement
PEV	Post-Election Violence
PNU	Party of National Unity
PSC	Protracted Social Conflict
SRS	Simple Random Sampling
SWAK	Society for Women and Aids in Kenya
TJRC	Truth, Justice and Reconciliation Commission
UK	United Kingdom
UNFPA	United Nations Population Fund
UNICEF	United Nations International Children's Fund
VP	Vice President

OPERATIONAL DEFINITION OF TERMS

Ethnicity	It is cultural and biological and territorial heritage of community or group that is grounded by their original ties and bound by the ancestors' values, myths and languages among others that are invoked to give the ethnic identities with the aim of legitimizing claims to rights
Ethnic Violence	The eruption of fights and clashes along ethnic lines with members of an ethnic group attacking other groups as a result of conflicts due to political realignments with political dynamics, competition over scarce resources among other ethnic tensions.
Ethnic Relations	The state in which members from different ethnic groups live side by side and engage in trade and intermarriages often in a symbiotic relationship between pastoralist and agricultural communities for a long time.
Peace Building	These are initiatives by different individuals, organizations and agencies to mediate and bringing peace through peace talks among other activities with the aim of bringing calmness to a hostile situation among conflicting parties.
Social Cohesion	This are efforts to bring diverse groups together so as to encourage bonding, friendships, partnerships and

treaties that creates a conducive and peaceful environment for community members.

Political Dynamics

The changes and trends in the political arena from the colonial government, founding government after independence in 1963, the transition of power after the death of the first president, the declaration of Kenya as a single party state after the attempted coup in 1982, the multi-party democracy from 1992 and the formation of coalition governments.

Political Realignment

The coming together of different ethnic communities and political parties to form a political outfit or coalition with the same political ideologies for convenience. For instance, the formation of KAMATUSA and GEMA.

Political Dominance

A political state where a particular party, coalition, ethnic group or region is in control by having the majority of the influential positions giving it a political advantage as compared to its competitors.

Mau Mau Rebellion

It was the insurgence of Africans who joined hands to fight against the colonization that pioneered the struggle for independence in the 1950s.

Europeanization

The transfer of the British government to the African elites after Kenya acquired her independence.

Ethno-nationalists	A group of people who consists of the large and regionally concentrated ethnic groups who live within one region or spreads to the neighbouring environs to pursue greater autonomy or independent statehood.
Indigenous	People who are the descendants of the original inhabitants of conquered or colonized regions devoted to some sort of self-determination.
Ethno-classes	Ethnic groups who are ethnically or culturally distinct minorities with immigrant origins who occupy distinct social strata and want to improve their treatment and status also referred to as dominant minority.
Communal Contenders	An ethnic group described to be the ethnic groups whose main political aim is to share power and in some cases they can shift to a strategy of autonomy.

ABSTRACT

The political dynamics brought political realignments heightening tensions that culminated in ethnic violence within the area in the period 1992, 1997, 2007/8. The Post-Election Violence (PEV) of 2008 was the deadliest resulting to over 1,200 deaths and 350,000 displacements in the entire country. The study was guided by the following objectives; to review the ethnic relations among communities living in Njoro Sub County of Nakuru County; to examine the ethnic violence among communities living in area; and to evaluate the initiatives in peace building and social cohesion among communities. The study is anchored on the Protracted Social Conflict (PSC) theory by Azar. Literature was thematically reviewed in the study. The researcher used descriptive survey targeting members of the community, elders, County administrators, religious leaders and Community Based Organizations (CBOs) that were selected using multi-stage sampling techniques to attain a sample of 185 respondents. Questionnaires were used to collect data from the household heads in the communities while interview schedules gathered information from the Key Informant (KIs). Quantitative data was analyzed using descriptive statistics while qualitative data was analyzed using content analysis. The study findings revealed that communities living in Njoro are highly ethnic as in terms of use of different languages, interests and associations, ethnic geographic boundaries, cultural heritage and practices as well as ethnic political regrouping. Njoro was found to have frequent conflicts due to land, livestock and political differences leading to organized gangs destroying property, killing and maiming subjecting victims to psychological trauma, interrupting the education for children and mass displacement from the ethnic animosity. Various peace building and social cohesion initiatives in Njoro namely the constitution reviews, peace accords as well as the involvement of NGOs and establishment of commissions were considered to be effective. The study recommends that political leaders should stop dividing communities based on their ethnic orientation and community members should be sensitized on the benefits of peaceful coexistence with each other regardless of their ethnic background. All agencies of peace building should be encouraged to spear head effective peace building activities. Local administrators have the capability to enforce the law and retain normalcy in case of ethnic conflict before it can result in violence that can lead to destruction of property or loss of life.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Ethnic relations involve the interactions, perceptions, and behaviors between various ethnic groups within a society (Hartoyo, Sindung, Teuku & Sunarto, 2020). Positive ethnic relations are characterized by respect, tolerance, empathy, and appreciation for diverse cultures and identities. They create an environment where individuals from different ethnic backgrounds can coexist peacefully, collaborate, and celebrate their shared humanity while valuing their unique heritage. According to Hartoyo, Sindung, Teuku & Sunarto (2020), peacebuilding among communities focuses on addressing the underlying causes of ethnic tensions, conflicts, and divisions. It involves initiatives that aim to prevent or resolve conflicts, promote reconciliation, and establish sustainable peace. Peacebuilding efforts include dialogue facilitation, mediation, and negotiation processes that allow conflicting parties to engage in constructive conversations, understand each other's perspectives, and work towards mutually beneficial solutions. It also involves creating opportunities for joint projects, cultural exchanges, and interethnic collaborations that foster trust, promote shared goals, and build stronger social connections.

By the end of the Cold War, ethnic fighting in major regions had advanced, attracting scholarly attention. In the former Soviet Union, territorial primacy was holy, eternal, and indivisible, causing ethnic strife and struggle between contending tribes (Goldstein,

2003). In 1983–2009, Tamil and Sinhalese ethnic groups fought in Sri Lanka, killing over 90,000 and displacing millions (Biziouras, 2014).

Yugoslavians came from six different countries, spoke three different languages, and practiced three different religions, yet they all managed to work together, go to school together, marry each other, and coexist peacefully for 45 years (Drakuli & Petritsch, 2004). But from 1991 to 1995, violence erupted as the country was split in two and characterized by terrible conflict that claimed the lives of almost 200,000 people. Leaders and elites engineered wars to displace millions of people, leading to the birth of several new nations. Slobodan Milosevic, Radislav Krstic, and Biljana Plavsic, among other powerful leaders, are said to have taken important steps in organizing ethnic cleansing (Drakuli & Petritsch, 2004). The genocides that drew international attention could not have happened without them.

In Africa, patronage politics commonly have revealed that leaders distribute patronage along ethnic lines (Denny, 2013). Ethnicity is usually the basis of patronage and policy favoritism as identity supports the coordinating and mobilizing of people who speak the same language and subscribes to the cultural believes. In West Africa, the case of Cote d'Ivoire, ethnicity is rooted since the colonial days. Since the days of French colonization, some groups were more privileged, for instance Southerners and river side groups because they embraced Catholicism. According to Meledje (2018), there are 4 main ethnic grouping in Cote' D'Ivoire; Akan (East and center, including Lagoon peoples of the Southeast), Krou (Southwest), Mande (West) and Voltaique (North center and Northeast). Ethnic violence was witnessed in 2000 after a divisive and highly contested presidential election. The political elites and presidential candidates succeeded

in manipulating the ethnic division with the aim of securing votes which led to the second Ivorian Civil war from 2010 to 2011 whose results were fatal.

In the year 2013, South Sudan witnessed a political conflict where the antagonists were the sitting President Salva Kiir and his Vice President (VP) Riech Machar. This led to the removal of Machar's as VP which triggered violence between presidential guard soldiers from the two largest ethnic groups in South Sudan (Krause, 2019). President Kiir was supported by soldier from the Dinka ethnic group while VP Machar was supported by those from Nuer ethnic. What heightened the violence was the allegation by the president who accused his VP for having attempted a political coup. Violence spread to different parts of the country; Jonglei, Upper Nile, and Unity states. The civilians were not spared as they became targets of the armed groups. Different forms of crimes against humanity were perpetrated along ethnic lines; rape and sexual violence, destruction of property and looting of villages and recruitment of child soldiers.

Kenya is a sovereign state whose power is vested in citizens of the republic as elaborated by the bill of rights in the 2010 constitution of Kenya (Hoffman, 2013). Every citizen has the right to buy property and settle in any part of the republic. As documented in the Kenya's development blue print, the Vision 2030, the Social Pillar focus is to establish conducive environment in terms of cleanliness and security in which there is cohesiveness and equitability as people develop socially. However, elite manipulation can make ethnic mobilization efforts pay off, which fits with the politics of exclusion championed by many Kenyan politicians since independence who use violence to advance their personal ambitions.

Struggle for independence necessitated the Lancaster's negotiations that took place in 1960-1962, in which the issues that Mau Mau was fighting for were betrayed. Instead of the negotiations preparing Africans for independence, they were tailored to enable the African elite who were friendly to Britain take over the state more so great tracts of land that were initially occupied by the white settlers (Kanogo, 1987). This was witnessed in the process of post-Mau Mau decolonization program in Kenya that was referred to as Europeanization of the handover of Power. The independence ambitions brought witnessed malicious scuffle for political power among the selected few who were the elites created a room for the involvement of violence in Kenya's body politics (Oyugi, 2000).

Historically, Kenyans have traded, co-existed and married each other, often in a relationship that is symbiotic between agricultural communities and pastoralist (Berman & Lonsdale, 1992). From self-governance in 1963 up until the demise of the first President Jomo Kenyatta in 1978, economic and political power was gradually bestowed in his trustworthy circle of fellow tribes people (Decalo, 1998). When multi-party system became progressively probable, high-ranking politicians in many rallies delivered provocative speeches and utterances by asking individuals to return to their familial lands or face eviction.

According to Klopp (2001), these rallies became the genesis of ethnic clashes. Because of the emergence of new political parties, it created a clear pattern of ethno-regional interests. Negative ethnicity potentially brought conflict through ethnic identity and chauvinism, manifested by the myth that some region of the country was for specific clusters said to have "formerly" stayed there. Formulation of new terms, for instance,

“outsiders,” “foreigners,” “strangers” or “aliens,” were used to brand people purported to be from different regions without putting into considerations the lawful land ownership and neither the right from the constitution for all Kenyans to reside in any place they choose within their country (Ndegwa, 1997).

Nakuru County, located in the South Rift was hit by ethnic sentiment and suspicion deepened by the combination of Kalenjin, Kikuyu and Maasai in areas of Njoro. Differences among individuals quickly intensify into tribal clashes when one community is seen to be attacking another since the tribal clashes witnessed in 1992 (Amisi, 1997). Tribal clashes are dynamic in the region as witnessed by the Kikuyus that were reported to have been the victims in 1992 said to have been the perpetrators in the 1997 skirmishes that led to the displacement of the Kalenjin living among the Kikuyus (Berman & Lonsdale, 1992). The retaliatory attacks escalated in 1998 leading to the displacement of Kalenjin families from Baraget and Rare areas near Njoro. In return, the Kalenjin attacked and torched sixty houses in the area belonging mainly to the Kikuyu selectively in the year 2000. Despite such incidents being small scale since 1992 and not attracting much attention, they are a threat to peace and cohesion among communities as they lead to cases of insecurity, non-return as well as fresh population displacement among the ethnic communities (Njogu, Ngeta, & Wanjau, 2010).

In Kenya’s 2007 and 2008 PEV that aggravated by the organization of ethnic groups into militias deepening the ethnic conflicts amongst different communities. The results that had Mwai Kibaki as the president elect were disputed leading to spontaneous explosion of violence in different parts of the country especially the Orange Democratic Movement (ODM) strongholds, for instance, the Rift valley, Nyanza and some parts of the Kenyan

Coast. The skirmishes resulted to over 1,200 deaths and 350,000 displaced as well destruction of property (Njoroge, 2012). The causes of ethnic violence in Njoro Sub County between 1992 and 2017 are varied. But politics plays a central role in the conflict. Therefore this study gave a chronological events and causes of ethnic violence between 1992 and 2017.

As for the case of Njoro, land ownership has been the bone of contention between the Kalenjin and Kikuyus ethnic groups. While the former dictate to be the indigenous owners in the Rift Valley, the latter stress out that their labor and sweat is the one that built the White Highlands in the colonial period time (Kanogo, 1987). As witnessed in 1992 and 1997, ethnic conflicts were manifested as land clashes. However, after the Post-Election Violence (PEV) in 2007 and 2008, violence between the two ethnic groups escalated.

1.2 Statement of the Problem

Despite the rights for the citizens according to the 2010 constitution of Kenya and the social pillar in the Vision 2030, competition for political dominance and economic resources leads them to regroup themselves according to their ethnic groups escalating to conflict. Rift Valley, specifically the multi-party-ethnic areas like Njoro in Nakuru County is among the regions highly affected by ethnic conflicts. There have been unresolved issues in terms of historical injustices especially on land allocations after the independence. The political dynamics and change of guard bring realignments heightening tensions that culminate in ethnic violence as it was witnessed in 1992 multi-party-party election followed by that of 1997. The worst clashes to have been witnessed

in Kenya were the PEV in 2007 and 2008 that resulted to over 1,200 deaths and 350,000 displacements. Despite some studies describing the nature of conflicts in different parts of Kenya, there is scarce information on the anatomy of the ethnicity and ethnic violence as well as the peace building, cohesion and social integration of communities living in the Rift Valley, particularly in Njoro, Nakuru County remains scanty. It is against this backdrop that the researcher embarked on a study on the evaluation of peace building and social cohesion among communities living in Njoro, Nakuru County in the period of 1992 to 2017.

1.3 Objectives of the Study

The general objective to the study is to evaluate the building of social cohesion among communities in Njoro sub-county, Nakuru County.

The specific objectives are listed below;

1. To examine the ethnic relations among communities living in Njoro, Nakuru County
2. To assess the ethnic violence among communities living in Njoro, Nakuru County
3. To evaluate the initiatives in peace building and social cohesion among communities living in Njoro, Nakuru County.

1.4 Research Questions

- 1) What are the ethnic relations among communities living in Njoro, Nakuru County?

- 2) What is the status of the ethnic violence among communities living in Njoro, Nakuru County?
- 3) What are the initiatives of peace building and social cohesion among communities living in Njoro, Nakuru County?

1.5 Justification and Significance of the Study

There being a lot of information about tribal clashes in Nakuru County, Kenya the building of social cohesion among ethnic communities has not been considered. The process of election combined with ethnic clashes in the County is experienced every year of election, in a span of every five years except in 2002 and 2017 elections. It is therefore imperative to interrogate the ethnic relations and ethnic violence as well as the peace building and social cohesion among communities in Njoro from 1992 and 2017 elections. It is against these statements that this study timely as well as urgent.

This study was undertaken so that the genesis and anatomy of ethnic violence in the region is understood. The study gives a chance for the policy makers of the state, scholars, and workers in the community and area residents within the study gap to address the matters brought up in the results in order to formulate honest mechanisms for building peace in Nakuru County. It is beyond doubt that ethnic misunderstandings in Kenya have contributed to a lot of suffering mid the affected residents, national cohesion being undermined and overstepped upon together with fundamental civil liberties of the victims. Findings give a basis in which the government and policy makers can identify and come up with strategies about peace building and reconciliation to be adopted in ensuring harmony among tribes in Nakuru County.

1.6 Scope and Limitations

This study restricted itself to the ethnic relations, ethnic violence, peace building and social cohesion among communities living in Nakuru County, Kenya between 1992-2017. The study was narrowed down to Njoro Sub-County which has been a hot-spot of ethnic violence in Nakuru County since 1992 to 2017. Because of this, other possible outcomes of the clashes in the area are not embraced in this study. Likewise, other regions affected by ethnic violence among communities in Kenya are beyond the scope of this study. To do away with this limitation, assistance from village elders was incorporated in order to introduce the researcher and research assistance to different homes and market centers to meet the target respondents. Translation was also a limitation to the researcher. Some of the respondents may only speak in their mother tongue. To overcome this limitation, research assistants were from the communities involved in the study to act as interpreters and translators.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter is about the reviewed literature in relation to ethnic interconnection among communities living in Nakuru County, the ethnic violence among communities living in Nakuru County, peace building and social cohesion initiatives as well as theoretical framework.

2.2 Ethnic Relations among Communities Living in Nakuru County

Kenya is a multi-party-ethnic society with more than 42 ethnic communities that have co-existed since post-independence. Since the colonial days, Kenya's power of rule has been connected to a specific ethnic society (Akiwumi, 1999). Initially, Kenya was a protectorate and later, a colony of the United Kingdom (UK) as noted by Murunga & Nasong'o (2007). The colonial regime was involved in forcible removal of Africans from their native land through unprecedented use of violence. The colonial elite use of violence to rule continued up to the insurgence of the rebellion from Mau Mau in 1956.

In 1920s, economic and political variables boosted the movement of inhabitants within Kenya's state boundaries, often towards zones constituting tribes that are minorities (Elkins & Simmons, 2005). Division of Kenyans along ethnic territorial lines was influenced by the British who divided the country into eight provinces, establishing a majority difference in each; districts were created from provinces, habitually according to

ethnic lines and subgroups. Rift Valley was largely dominated by the Kalenjin while the Gikuyu occupied the Central Region.

Kenyan population is categorized under three ethnolinguistic groups namely Nilotic, Bantus and Cushite that further forms 42 different tribes (Hewitt & Stromberg, 2013). The groups are settled across the country as guaranteed by Kenya Constitution 2010. However, specific regions are predominated by specific groups. At independence, Rift Valley province (south rift region) was largely occupied by the Nilotic Kalenjin who mainly practice agro-pastoralism followed by the Kikuyu in areas of Nakuru and Naivasha who are sedentary agrarian Bantu group.

The major ethnic groups in Kenya are: Kikuyus constitute 22%, 14% are Luhyas, 13% are Luos, 12% are Kalenjins, 11% are Kambas, 6% are Kisii, 6% are Meru, other Africans are around 15% while non-African (Asian, European, and Arab) are approximately 1% (Kanyinga, 2009). With arrival of modernism; technology, schooling, Western religion, urbanization, together with changing socio-economic factors, the people in Kenyan are coexisting universally despite a few cocoons of tribe cocoons mostly upcountry are still intact. Life in Families has also changed, with majority of them wedged between the customary family system advocating for solidarity and the present system, which is branded by individualism. Rift Valley has people of many ethnic backgrounds and different economic activities mainly, pastoralists and large-scale as well as small-scale farmers. The communities lived harmoniously with each other, intermarried and engaged in trade before the advent of multi-party system. In 1992 and 1993, there was a move to displace those persons practicing agriculture, majorly from Western and Central provinces, back to their inherited occupations. Since their farms in

which they had invested heavily, could not be abandoned, the communities claiming the original ownership of the region resulted in to killings, maiming, property looting and destruction (Kanyinga, 2009).

Political party support and affiliations in Kenya is inclined towards geographical areas with political landscape marked by party zones that is ethnically specific, especially in the rural areas (Smith, 1998). There is minimum patience for other parties in such zones which is sometimes met with aggressive behavior. Opposing a party in its monopoly areas is attributed to violent fury either from the local populace, or retaliation by the incumbent rule. Since straight usage of establishments or structures is not possible, gatherings and politicians result to using political hooligans that are illegal (Mwagiru, 2006). Conflicts and violence as a result of political differences is characterized with intimidating challengers, demolition of property and mass dislocation from ethnic animosity. Kenya is a good case where politicians sensitize and politicize existing ethnic differences turning ethnic groups against each other (Nowrojee & Manby, 1993).

A group's ethnicity is defined by its biological and cultural heritage, and how it is rooted in terms of territory. It is thus connected by the group's original links and strengthened by the values, myths and languages of ancestors among others that are invoked to give the ethnic identities with the aim of legitimizing claims to rights. If they are wrongly used, they can become weapons and strategies when competition for scarce resources (Yieke, 2010). There is a relationship between language and ethnic identity. Ethnicity is mainly interpreted as a means of identifying a group or community with the aim of maximizing the interests or influence of the members. Identifying a group ethnically involves the reference of common features that includes biological heritage, religious divergence and

language difference (Jo, 2001). There are the misconception terming ethnicity as unavoidable, ordinary, and unchanging proofs regarding the social world but particular social groupings such as ethnicity are stabilized by the nature of human instead of by social convention and practice. In reality, the dynamic nature of ethnicity has led to the change in social categories and their meaning over time (Mehta et al, 1998).

Ethnic misunderstanding comes from the capacity of being able to exploit tribal associations within societies to the level that awareness is intensified about inequalities experienced in the distribution of resources and power (Njogu et al., 2010). Politicized violence that has an ethnic dimension tends to escalate quickly. Exploitation of ethnicity bedevils it by bringing civil strife. Political violence that has been witnessed in Kenya is believed to have been characterized by the perpetrators of violence and victims determination on ethnic basis.

Since independence, tribal loyalty and cohesion have ruled Kenyan politics. Political competition focuses on state control to secure access to and disposal of resources and chances for ethnic elites to stay in power (Kagwanja, 2009). The Kikuyu, Embu, Meru, and Akamba formed GEMA under Jomo Kenyatta, benefiting more than other ethnic groups. The second president Moi's Kalenjin tribe, which dominated the Rift Valley, created a power bloc with other smaller ethnic groups to form KAMATUSA, which included the Maasai, Kalenjin, Samburu, and Turkana (Brown, 2001). This alliance opposed the Kikuyu resurgence. The latter supported KANU and upset GEMA political and economic concord. Politicization of ethnicity caused socio-economic divisions and community distrust. Negative rivalry arose from the belief that one ethnic group can only advance at the expense of others.

The GEMA communities mainly settled in the most productive areas in Kenya while the KAMATUSA being mainly pastoralists occupy the less-endowed regions that are suitable for livestock rearing (Brown, 2001). During the Moi's reign, the Kikuyu, Embu, Meru and Kamba communities who were initially doing well economically from cash crop farming mainly supported the parties from the opposition as they accused the state for making the parastatals fail through corruption and poor policy implementation (Ochieng & Maxon, 1992). More so, the government siphoned revenues generated from the productive regions to provide services and reliefs to other under-productive regions mainly occupied by Kalenjini, Maasai, Turkana and Samburu affiliated communities making them to continue the allegiance to the government of the day. This is evident that Kenyan politics have economic and material bases determining electoral patterns and ethnicity (*ibid*).

2.3 Ethnic Violence among Communities Living in Nakuru County

Evidence of conflicts in Nakuru County stretches back early during post-colonial era (Mbembe, 2001). Strained ethnic relationship between the Kikuyu and Kalenjin living in Nakuru county is traced back before independence. Between 1960 and 1963, the ethnic animosity was linked to the activities of the constituencies and regional boundaries commission that started its operations in Nakuru in 1962. The entity obtained views concerning the regional boundaries from political parties and other interest groups. KANU wanted the new boundaries to follow the existing ones as stipulated by the provincial borders (KNA/DC/NKU/2/1/2-Sep.1962). However, in this section we shall focus on three waves that were experienced. The first one was between 1992 and 1993, while the second one (1997-1998) was reported in the Mauche, Lare, and Njoro locations

of Nakuru. The third was reported from 2008 after the year's disputed presidential poll results that was wide spread across the entire country.

2.3.1 The 1992 Ethnic Clashes

In the second presidential regime, powers of politics were concerted among Kalenjin elites. Just like the former regimes, the incoming regimes used the resources of the state to benefit of its own ethnic community and its allies. The communities in the Rift Valley coexisted peacefully without clashes being witnessed only for the introduction of a multi-party system in 1991 which brought tribalism. Politicians at the National and local level planted bad seed of hatred using historical land issues with the aim of turning ethnic groups against each other (Maupeu, 2012).

As the 1992 Kenyan general elections approached, there emerged a conflict when challengers of the then president, Daniel Moi stated that he exploited factional misunderstanding through rivalry over land and tribal support to boost power from him and to dishonor a multi-party approach to politics. The determination by Kenya African National Union (KANU) leaders to maintain one party governance became the source of violence. Various activists that included leaders of the church and political figures insisted on an end to a rule by one party. This was met by leaders of KANU, particularly from Kalenjin and Maasai communities who advocated for a certain form of devolution '*majimboism*' pushing for all persons outside Rift Valley to return to their origin, for instance the Kikuyu were to go back to the Mount Kenya region (Brown, 2001).

2.3.2 Tribal Clashes in 1997

At the height of the 1997 general elections, President Moi got re-elected against the wishes of many for another period of five years in a highly disputed election leading to local communities turning against each other. This fueled ethnic animosity in Laikipia and Nakuru in 1998, starring the Samburu and the Pokot against the Kikuyu in Laikipia, and the Kalenjin, majorly against the Kikuyu in Nakuru. The violence was executed by well-organized and coordinated raiders who carried out barbaric and callous attacks that were calculated to drive out the targeted groups from their farms so as to economically cripple them and traumatize them psychologically. The causes of the rattles were given as land conflict, political differences, cattle rustling, as well as ecological reasons. people were killed, houses torched, schools closed as more clashes erupted in Nakuru, Mau, Narok, deffo, Tipis and Likia (Oyugi, 2000).

With the continuation of the ethnic conflict amongst communities, the state using militia to execute violence introduced the exit of institutionalization of violence, at the same time, the emergence of a wide range of militia groups targeting the need to violently defend their settlement. The struggle for land turned those who promoting capitalist enterprises against those who on the contrary reaffirm a subsistence political economy in performance with others, worldwide engaged in popular globalization from below including the emergence of certain movements, for instance, the youth illegal movements like the Mungiki and the Kalenjin warriors (Klopp, 2002) The main purpose of forming a gang was not for political purposes but in response to economic issues. However, the government or politicians individually later use the gangs as instruments of violence (Branch & Cheeseman, 2008).

2.3.3 Post Election Violence in 2007 and 2008

Incidents witnessed in Kenya in 2007/ 2008 in violence after post-election were aggravated by the organization of ethnic groups into militias deepening the ethnic conflicts amongst different communities. In 2007 month of December just after the celebration of Christmas, the then serving president Emilio Mwai Kibaki vying in a newly formed Party of National Unity (PNU) was announced as the ultimate winner of the highly contested election with a margin of only 231,728 votes ahead of Raila Odinga of Orange Democratic Party (ODM). The Kalenjins joined hands with the other communities in anticipation of a change in the political rule in the country by supporting ODM that was opposing PNU whose leadership was largely dominated by Kikuyus. The results were disputed which led to spontaneous eruption of chaos in the country which is a proof that some tribal alliances were ready and waiting for an opportunity to attack others. Some communities took advantage of the chaos to regain the boundaries that were perceived to be theirs from pre-colonial times. The violence resulted to over 1,200 deaths and 350,000 others displaced through what was termed as ethnic (Njoroge & Muraya, 2010).

The well planned and orchestrated attacks were aimed at gaining power in the Rift Valley and in the entire republic at large as well as punishing and expelling from the ethnic groups perceived to go up against political inclination. The role of religion in society within the country has been doubted by disillusioned Kenyans with the political class, as well as Kenya's politics of ethnic groupings. In some instances, churches where the displaced groups sought refuge were also not spared by arsonist in pursuit of the targeted communities (Orobator, 2015).

2.4 Peace Building and Social Cohesion Initiatives

KROC Institute for international peace studies defines peace building as ‘development of constructive individual, groups, and political relationships across different ethnic, religious, class, national and racial boundaries. The process focusses on resolving existing and past injustices in a nonviolent way with an aim of fostering conflict prevention, management, resolution, transformation and post-conflict reconciliation (KROC Institute of International Peace Studies, 2023). Social cohesion can be defined as the ‘glue’ or ‘bond’ that keeps societies integrated. This can also be defined as the belief held by citizens of a given nation-state that they share a moral community, which enables them to trust each other (Larsen, 2013).

Endless Rift Valley ethnic clashes during the early 90’s caused a lot of concern both at the global and local level. This prompted organizations dealing with human welfare to seek ways of resolving the conflict. Some institutions, particularly the Commonwealth Observer Group, the Robert Kennedy Memorial Centre for Human Rights, the Kenya Human Rights Commission, the National Elections Monitoring Unit, the Human Rights Watch (Africa), the Catholic Justice and Peace Commission, the National Council of Churches of Kenya (NCCCK) started fact-finding missions to conflict-hit areas as well as peace building initiatives as interventions in the conflicts (Amisi, 1997).

2.4.1 Constitutional Reviews

Reformation of the constitution had been a difficult and long process in Kenya, having a history of failed reforms and referendums. Process of Kenya National Dialogue and Reconciliation (KNDR) assisted in giving motivation to reform process towards the new

constitution resulting to the promulgation of the Constitution of Kenya in August 2010. This was preceded by numerous determinations that included the “Kilifi draft” that failed in 2005 referendum, which saw Mwai Kibaki become the President, Kalonzo Musyoka Vice-President and Raila Odinga Prime Minister. This unity was referred to as the grand coalition government. Their efforts culminated into the passing of a new constitution in the 2010 referendum. The 2010 Constitution provides a robust basis for cohabitation and positive tribal relations. Its preface states that Kenyans “are proud of our tribe, culture and religious diversity, and are determined to live in peace and unity as one sovereign nation that is indivisible”. The Constitution devolved the governance at both administrative structures and political structures (Waki, 2008).

2.4.2 Signing of Peace Building Accords

There has been signing of various peace building accords in Kenya. For instance, Nandi Hills declaration is believed to have laid the foundation for racial violence in the period of 1992 to 2008 in some parts of the then Rift Valley province, specifically Molo Division among other multi-party-ethnic areas in the province. Another famous National Accord and Reconciliation Act was signed on February 28th, 2008 marking a truce between the then re-elected President Mwai Kibaki and his competitor Raila Odinga following the hotly contested December 2007 that divided Kenyans along ethnic lines. The chief mediator was the Late Koffi Annan from Ghana who at one time was at the helm of the United Nations here he served as the Secretary General (Waki, 2008).

2.4.3 Religious Bodies

Gurr perceives no need of making a separate cluster for religious groups. Since 9/11, conflict in relation to religion has attracted more attention (Gurr, 1994). Despite the awful act of brutality committed in the early month of 2007/8 conflict inside a church in which a great number of innocent Kenyans were burned to death, churches have played an important role in gathering Kenyans seeking divine intervention for peace to enable them return to their land. The critical role played by religious leaders is highlighted by the victims turn to religion for solace and relief. However, the ability of religious leaders' ability to position themselves as viable alternative agents and facilitators of peace during crisis is limited proving that there is lack of effective mechanism of sociopolitical towards the engagement peace building and social cohesion of church in Africa (Kilonzo, 2009).

2.4.4 Non-Governmental Organizations

There have been numerous efforts by Non-Governmental Organizations (NGOs) to bring together conflicting ethnic groups in Kenya at large and more particularly in the Rift Valley. A community-based peace building in pre-election and post-election periods in Central Rift Valley, Kenya was championed by the International Aid Services (IAS) as the Danish applicant organization in partnership with the Free Pentecostal Fellowship of Kenya (FPFK) in Langalanga, Nakuru. The project commenced in 2011 and was completed 2013 and was funded to a tune of DKK 1,499,993. IAS Denmark is a no political or profitable humanitarian relief and development organization whose main aim is to take care of lives, self-reliance promoting plus dignity through human

transformation, going beyond relief and development. This organization was established as umbrella organization for Pentecostal Churches in the year 2000 for humanitarian and development work.

As collaborator, FPFK is considered to be a civil society organization acting as a voice of the poor, needy and marginalized members of the community. In the then Nakuru District, the FPFK Langalanga played a leading role in the Nakuru Relief Intervention in 2008 that assisted five local communities with relief services in collaboration with community members and the local authorities. Their role was free and fair to members of all ethnic groups, religions and people from all walks of life. The project was also done in collaboration with several organizations and government departments. Other NGOs programmes that played ole in the project included UNICEF Peacenet Kenya Family Health Options Kenya, UNFPA Serein Education Centre Save the Children UK, UNCRC Juvenile Remand Home SWAK (Society for Women and Aids in Kenya) among others. The governmental departments involved were Nakuru Municipality as the local authority and government ministries namely; Health, Youth Affairs and Agriculture. The project played a key role in Nakuru County. In the 2007-2008 PEV, the FPFK church accommodated approximately 2,000 IDPs most of them being Kikuyu ethnic community as well as Kisii and Luhya. The church engaged in peace talks that culminated with the local communities' agreement to have peace (Kilonzo, 2009).

2.4.5 Establishment of Commissions

Various commission have been created such as the Commission Investigating the 2007 General Elections; the Commission of Enquiry into the Post-Election Violence (CIPEV);

the Commission of Experts on Constitutional Review (CoE); the Truth, Justice and Reconciliation Commission (TJRC); the Interim Independent Electoral Commission (IIEC); the Interim Independent Boundaries Commission (IIBRC); the Interim Independent Constitutional Dispute Resolution Court (IICDRC); and the National Cohesion and Integration Commission (NCIC). The commissions were inclusive of experts from different sectors, stakeholders, civil societies, faith-based institutions and government ministries. The commissions play a key role in overseeing reconciliation, transitional justice mechanisms as well as reforms (Waki, 2008).

2.4.6 Enactment of Acts of Parliament

The legislature has also played an important role to promote peace among communities, for instance the National Cohesion and Integration Act that was passed in 2008. From the Act, the National Cohesion and Integration Commission (NCIC) was constituted in 2009. The commission was a permanent body that led in preventing ethnic and racial hostility among communities living in Kenya as outlined in Section 25 of the Act. In 2010, the NCIC prioritized on the truce between main protagonists of the 2007/08 PEV in the Rift Valley.

2.5 Theoretical Framework

2.5.1 Protracted Social Conflict Theory

The Protracted Social Conflict (PSC) was conceptualized by Azar considers the level to analyze conflict as the “identity group”. Identity grouping is mainly anchored on various factors that includes racial, ethnic, religious among other criteria whose disagreements

can escalate to violent conflict. The theory hypothesizes that armed conflicts can result if the state deprives the identity groups their needs categorized into three: acceptance needs that involves one to acknowledge history; secondly the acquire needs by participating politically and economically; and finally, the enjoying security nutritionally, shelter-wise and lack of or limited incidents of insecurity (Azar, 1990). PSC theory fit the situation in Njoro in that the main feature of the conflict is lengthy and frequently conflicts between the ethnic communities. This is attributed to the competition and scuffle for critical issues that are not amicably resolved for instance; security, recognition, acceptance and fair access to political and economic opportunities. This theory is applicable in the study as it basically highlights on the ethnic relationships as characterized by communities living in Njoro and how it ultimately escalates into ethnic violence. However, the theory can be critiqued in context of this study as it does not go to the extent of supporting the third and equally important objective on peace building and social cohesion.

2.5.2 Conflict Transformation Theory

The conflict transformation was advanced by Galtung (1969). He considers there are two definite life cycles namely peace and conflict divided into 3 phases; before violence, during violence and after violence following attitude (hatred), behavior (violence) and contradiction (problem) (Galtung, 2008).

Burgess (2017) breaks down the concept into several phases. The first phase consists of envision and respond which is based on an approach that is transformational founded on two proactive aspects 1) viewing conflict positively, and 2) a making a deliberate decision on the involvement in moves solving the conflict. Despite the fact that conflict

leads to unending destruction of property and hurting of peoples feeling, transformation is based on the ability to envision conflict to have potential for constructive change. Similarly, response entails the deliberate participation and more insights achieved from real-life experience. The two aspects, "envision" and "respond" explain how people orient themselves to the occurrence of conflict in their lives. In the second phase, to as Life-Giving Opportunities, it is suggested that conflict is common in life and a natural part of human experience and relationships. Instead of consider conflict as a threat, with transformative view, it is considered to be an opportunity to be taken in an attempt to people's understanding of themselves and of others. With conflict, people take stock by stopping, evaluating and taking notes (Lederach, 2003).

Constructive change processes is the last phase of the transformative theory that emphasizes on the capacity to build new things. Conflict transformation starts with the aim of building a constructive change as a result of the energy produced by conflict. The energy is focused on achieving constructive changes through the establishment of relationships and social structures. The next stage entails the reduction of violence and amplified justice as a response to life's ground challenges, needs, and realities. By reducing obvious issues, areas of dispute as well as the underlying patterns and causes of violence, violence can be reduced sustainably. It is also important to establish direct interaction mechanisms and social structures that involve capacity building the change process (Wheatley, 1994).

The conflict transformation theory is applicable to the ethnic conflict, ethnic violence as well as peace building and social cohesion in the case of communities living in Nakuru. This is in line with the theory since it expresses the process by which ethnic conflicts

developed into ethnic violence that was transformed into peaceful outcomes through various peace building and social cohesion initiatives. Therefore, this theory complements the PSC theory that was only touching the first two objectives while the conflict transformation theory expounds more including the third objective.

2.6 Conceptual Framework

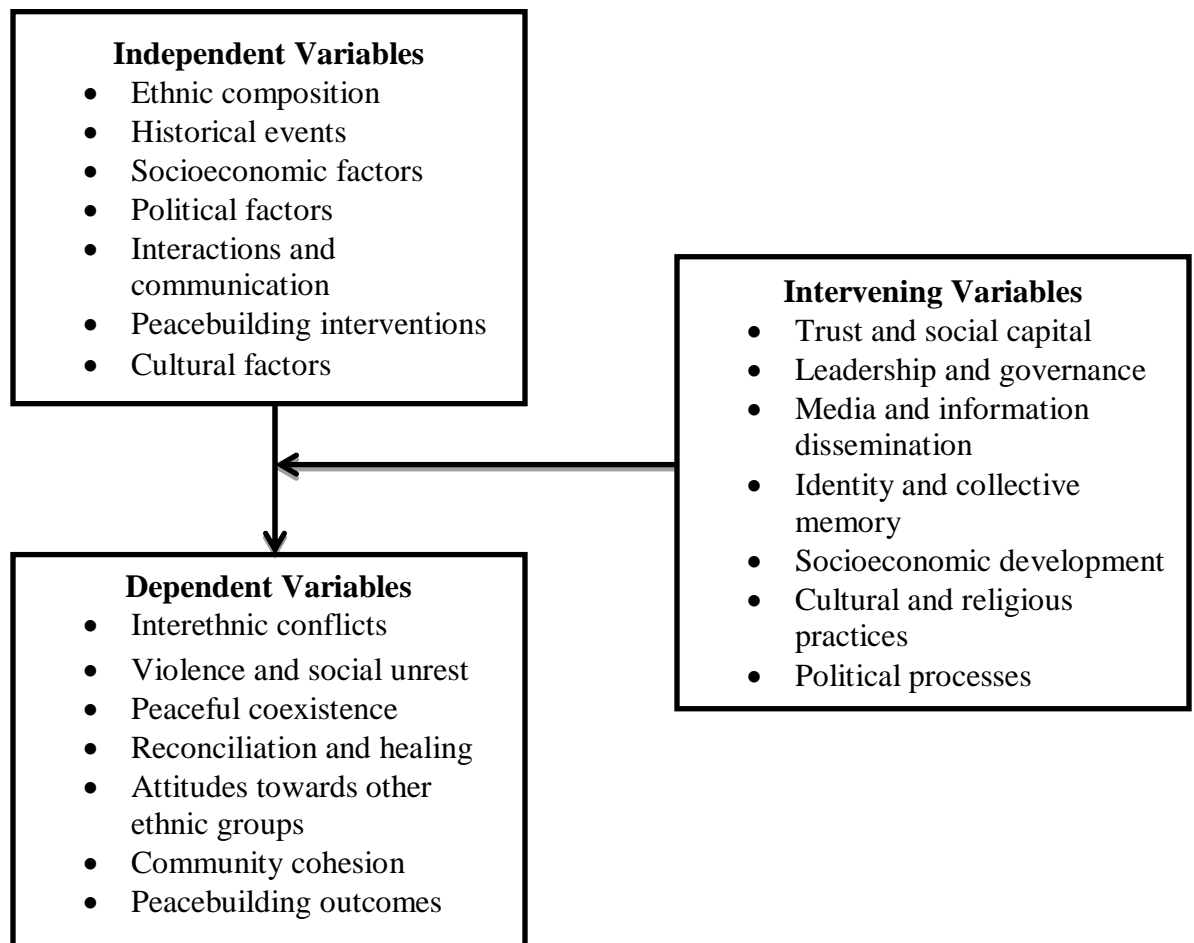


Figure 2.1: Conceptual Framework

Source: Researcher, 2020

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodology approaches and techniques that the researcher used to generate data for the findings. It comprises of the research design, study area, target population, sampling procedures, research instruments, data collection and data analysis procedures.

3.2 Research Design

The study adopted a descriptive survey research design targeting community member, both male and female, elders, County administrators, religious societies and Community Based Organizations. A survey was ideal for this study as it is suitable in collecting primary data, enabled the researcher cover a different category of respondents from a large sample within a short duration and low costs. The study was also able to measure numerous variables as well as collect both quantitative and qualitative data (Check & Schutt, 2011).

3.3 Site of the Study

The study was conducted in Nakuru County and the researcher narrowed down to Njoro Sub-County which is populated by people from all ethnic groups in Kenya. The main source of livelihoods and economic activities of communities in the area are saw-milling due to the proximity to Mau Forest, cattle-keeping and farming due to the conducive weather that witnessed regular rainfall. The area was selected for the study since it was

among the highly affected regions by ethnic conflicts especially by the tribal clashes in 1992 and 1997 and mostly in 2007 and 2008 PEV al along to 2017.

3.4 Study Population

The study targeted 227,419 residents in the Njoro Sub-County (KNBS, 2009) that comprised of members of the community (youth, men and women), 506 elders representing the ethnic groups living in the area (DCC, 2017), administrators, law enforcers as well as religious societies and CBOs who participated in peace building and social cohesion in the Nakuru County peace process, specifically Njoro Sub-County. The target population is presented Table 1.

Table 3.1: Target population

Respondents' Category	Population
Members of Community	
Female	114,636
Male	112,783
Ethnic groups elders	
Kalenjin	115
Kikuyu	380
Others	11
Administrators	
Deputy County Commissioner	1
Area chiefs	22
Religious Societies	
Main Stream Churches	11
Mosques	1
CBOs	60

Source: DCC, Nakuru County Office

3.5 Sampling Procedures

The researcher employed multi-stage sampling techniques to select the different category of respondents for the study. The members of community were divided using stratification into two strata based on gender. Respondents in every stratum were selected purposively using Simple Random Sampling (SRS) to 60 males and 60 females (10 each from every ward). The Deputy County Commissioner and area chiefs representing the 10

wards namely Njoro, Lare, Kihingo, Nessiut, Mauche and Mau Narok were sampled purposively since they have the relevant information regarding security and administrative information of the area. A total of 42 elders were selected using purposive which involved the chairperson of each ethnic community's council of elders being selected purposively who then referred the researcher to several members of his council.

The elders comprised of 10% of the total number of elders as recommended by Mugenda (2013). Purposive sampling was appropriate method to ensure the selection of only those community elders who are informed and are involved in making critical decisions and deliberations concerning the community. 7 leaders of the religious societies in the area were selected purposively so that they can give information on the role played by the churches in building social cohesion in the area. A sample of 10 CBOs was conveniently sampled with regard to their involvement in the community peace building initiatives in the area for the given study period (1992 – 2017) and their coordinator purposively sampled. The summary of sampling procedures is given in Table 2.

Table 3.2: Summary of Sampling Procedures

Respondents' Category	Population	Sample Selected
Members of Community		
Female	114,636	60
Male	112,783	60
Ethnic groups elders		
Kalenjin	115	10
Kikuyu	380	30
Others	11	2
Administrators		
Deputy County Commissioner	1	1
Area chiefs	22	10
Religious Leaders		
Main Stream Churches	11	6
Mosques	1	1
CBOs	60	10
Total		190

3.6 Research Instruments

3.6.1 Questionnaire

Researcher used closed-ended together with open-ended questions. The questionnaires were administered to sampled members of the community that were both men and women. The questionnaires which were used in this study contained both structured and

unstructured items. This allowed the researcher to draw conclusions based on comparisons made from the responses. The researcher saved resources and time (Kothari, Buddhi, & Sawhney, 2008).

3.6.2 Interview Schedule

Structured interviews schedule were used to gather information from the key informants that included community elders, religious leaders as well as CBO officers. Clarification of some questions was done by the researcher to ensure that answers aggregated with total reliability and that comparisons could be made. Many people engaged in oral communication, provided data more readily and fully than on a questionnaire (Orodho, 2014).

3.6.3 Secondary Data

Data was obtained from local reading room, including Kenyatta University library, Kenya National Archives (KNA) as well as reports from the government related to ethnic relations and conflicts as well as building of social cohesion among communities living in Nakuru County. The information collected was placed into categories relating to social, cultural and economic aspect of the study.

3.7 Validity and Reliability

3.7.1 Validity

Validity of the research instruments is considered as that degree for which a measure accurately represents that which it is supposed to (Mugenda & Mugenda, 2003). In other

words, it is the range by which the instrument measures what it is intended to measure. The researcher consulted the supervisors to enhance the validity of the instruments. Problems that were detected during the pilot were appropriately rectified before collecting the actual data.

3.7.2 Reliability

Reliability refers to degree by which instruments of collecting data provide consistent results from different taste (Mugenda, 2013). In measuring reliability of the sets of instruments used, the researcher applied Cronbach's Alpha coefficient to measure internal consistency. This was critical in determining whether the set of items consistently measured the same characteristic. Cronbach's alpha therefore was used to quantify the level of agreement on a standardized 0 to 1 scale, where higher values indicate higher agreement between the items (Frost, 2023).

3.8 Data Collection Procedure

The researcher conducted a site visit in Njoro Sub County first so as to familiarize himself with the area of study and for making appointment with persons identified. Permission was sought from Kenyatta University, National Council for Science and Technology and Innovation (NACOSTI) for carrying out research. The permit was then presented to the Nakuru County administration office who issued another letter to allow the researcher access the region. With the help of village elders the research assistants were selected to assist in translation and eradicate the fear of giving of accurate information. The researcher then proceeded to the Njoro Sub County with the instruments

to collect data together with village elder and research assistants as well as conducting interviews.

3.9 Data Analysis

Descriptive statistics was used in the analysis of the data and comprised of frequencies distribution, percentages, and measure of central tendency such as means, mode and median to analyse the quantitative data gathered using the questionnaires. Descriptive statistics provided detailed information about the characteristic of each variable of interest, discussed thematically. Descriptive statistics comprised of measures of central tendency namely mode and mean as well as measures of dispersion Standard deviation. The researcher also analyzed the demographic characteristics of the respondents in order to reveal some of relevant features proofing that they were able to give adequate information that the study sought. The results of data analysed were presented in form of tables that show numerical values in rows and columns (Bryman & Cramer, 2011). Qualitative data derived from open-ended questionnaires and the interviews was analysed using content analysis. The responses were organized in relation to the themes or research objectives.

4.0 Ethical Considerations

Authority from research regulatory bodies and the university was obtained before commencing the study. From the respondents sampled, individual consent and room to participating on voluntary basis were allowed before the study was done. Actions leading to physical or emotional harm to the subjects were avoided by the researcher. It was achieved through careful wording of sensitive and difficult questions in the questionnaire

and interview schedules. Responses were accurately and objectively presented by the researcher. Anonymity, privacy and confidentiality were considered fully by keeping in mind that the information from the respondents was only for academic objective.

CHAPTER FOUR

PRESEANTATIN AND DISCUSSIONS OF THE STUDY

4.1 Introduction

This chapter entails the response rate, reliability results, demographic characteristics of respondents, ethnic relations among communities living in Njoro, ethnic violence among communities in Njoro, initiatives in peace building and social cohesions as well as the opinions from key informants.

4.2 Response Rate

The researcher circulated a total of 185 questionnaires to the members of the community out of which 145 questionnaires were returned translating to a response rate of 78.3 %. Out of the sampled 42 elders who lead the ethnic communities in Njoro Sub-County, the researcher managed to interview 25 (83.3 %) Kikuyu elders, 8 (80.0 %) Kalenjin elders and 12 (100.0 %) elders from other communities. As for the administrators, the study succeeded by interviewing 8 out of 11 which is equivalent to 72.7 %. The religious leaders also resulted to a response rate of 71.4 % while that of CBO members was 80%. Check and Schutt (2011) posit that 50% response rate is adequate, 60% is good while 70% and above is very good for analysis. Since all the response rates were more than 70 %, it implied that the data was appropriate for carrying out further analysis.

Table 4.1: Response Rate

Category	Response	Non-Response	Sample	Response Rate (%)
Members of Community	94	26	120	78.3
Kikuyu Elders	25	5	30	83.3
Kalenjin Elders	8	2	10	80.0
Elders from other communities	2	0	2	100.0
Administrators	8	3	11	72.7
Religious leaders	5	2	7	71.4
CBOs members	8	2	10	80.0

4.3 Reliability Results

The questionnaire was subjected to Cronbach's alpha test for reliability (Bryman & Cramer, 2011). The three variable namely ethnic relations among communities yielded 0.867 Cronbach's alpha while ethnic violence among communities had 0.875 and peace building and social cohesion activities had 0.881. Since all the three variables recorded Cronbach's alpha which surpassed 0.7 the tools were found to be highly consistent implying that they were fit for data analysis (Tavakol & Dennick, 2011).

Table 4.2: Cronbach's Alpha for Variables

Reliability Statistics	No. of Items	Cronbach's Alpha value
Ethnic relations among communities	15	0.867
Ethnic violence among communities	18	0.875
Peace building and social cohesion activities	40	0.881

4.4 Demographic Characteristics of the Respondents

4.4.1 Characteristics of the Community Members

The respondents were requested to indicate their age in years. As displayed in Figure 3, the study involved community members of different ages; less than 20 (5.6 %), 21 – 30 (16.7 %), 31 – 40 (11.1 %), 41 – 50 (44.4 %), 51 – 60 (16.7 %) as finally 61 – 70 (5.6 %). This is a good indicator since different age groups play specific roles either in triggering, financing, executing and most importantly building cohesion.

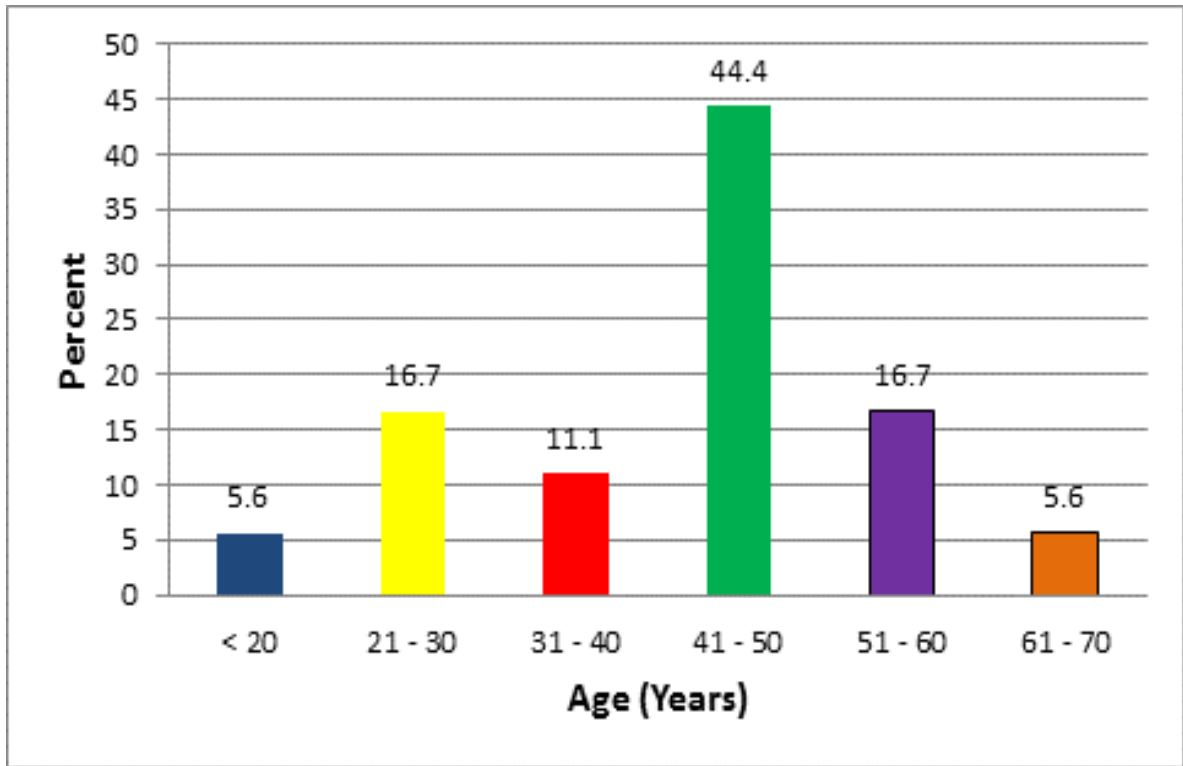


Figure 4.1: Distribution by Age

According to Figure 4, the study's participation was largely dominated by the male respondents who were (88.9 %) with only 11.1 % female respondents. Conflict in most cases is perpetrated by male despite most of the victims being female. It is also justifiable that from the community set up, most leaders seem to be male. Male also were more willing to participate in the research as opposed to women given the rural set up.

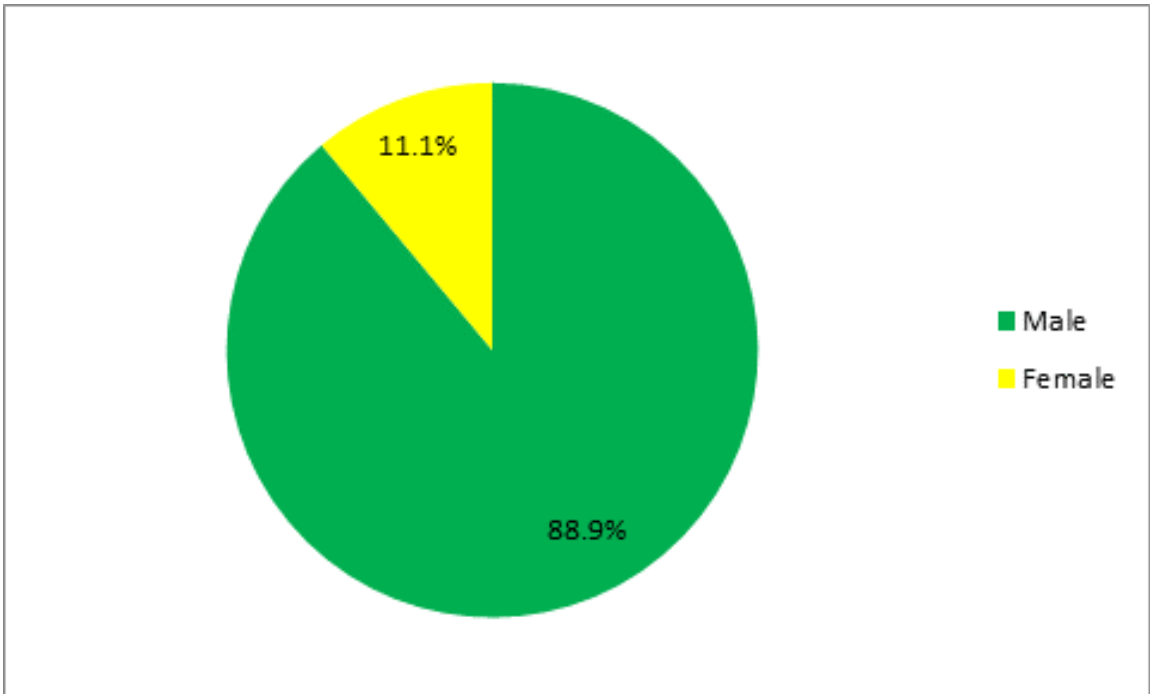


Figure 4.2: Distribution by Gender

According to Figure 5, majority of the respondents were married (76.5 %) followed by single (17.6 %) while separated were 5.9 %. This is a good representation since conflict affects members of society regardless of their marital status. It is also noted that male actively participate in conflict while women fall victims. The general vast impact seem to affect children and women who are caught in between the waring factions.

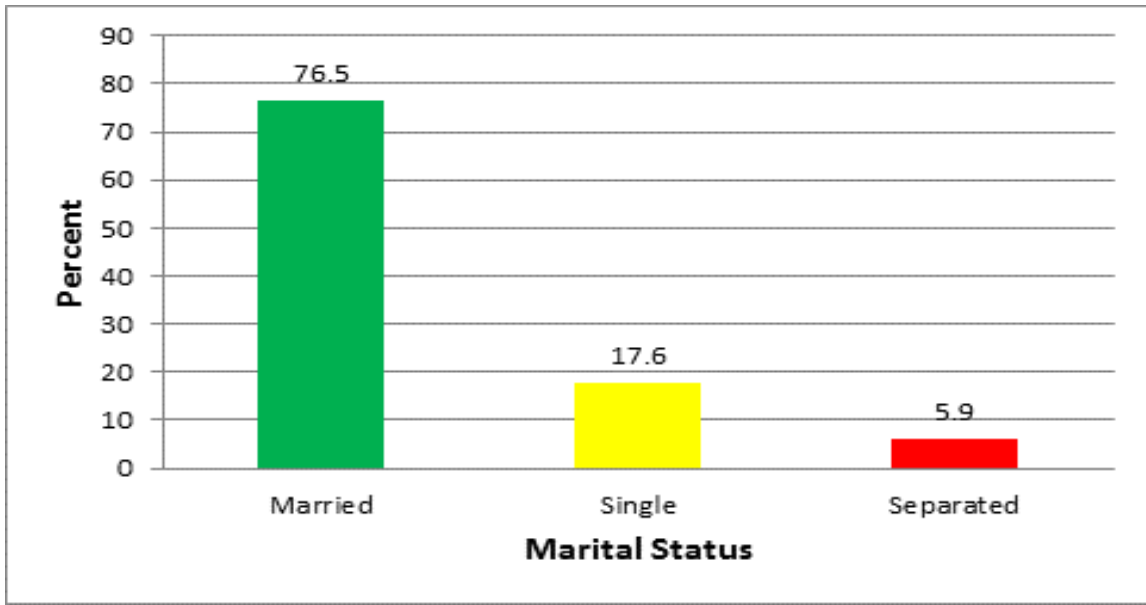


Figure 4.3: Distribution by Marital Status

Education is viewed as a two-fold tool when addressing and mitigating conflict. Education is taken as a powerful tool for ideological development, this can be viewed from both positive and negative. According to UNESCO, education provides critical information and problem-solving skills that may protect youth and children from exploitation within a conflict framework (UNESCO, 2009). The researcher in sought to understand levels of education as a measure of awareness to the implication of conflict to the larger society. According to Figure 6, the study involved members of the community with different education levels so as to incorporate all their views. The results indicate that those who had no education at all stood at 11.1 %, those with primary level of education (16.7 %), secondary (22.2 %), college (38.9 %) while university (11.1 %).

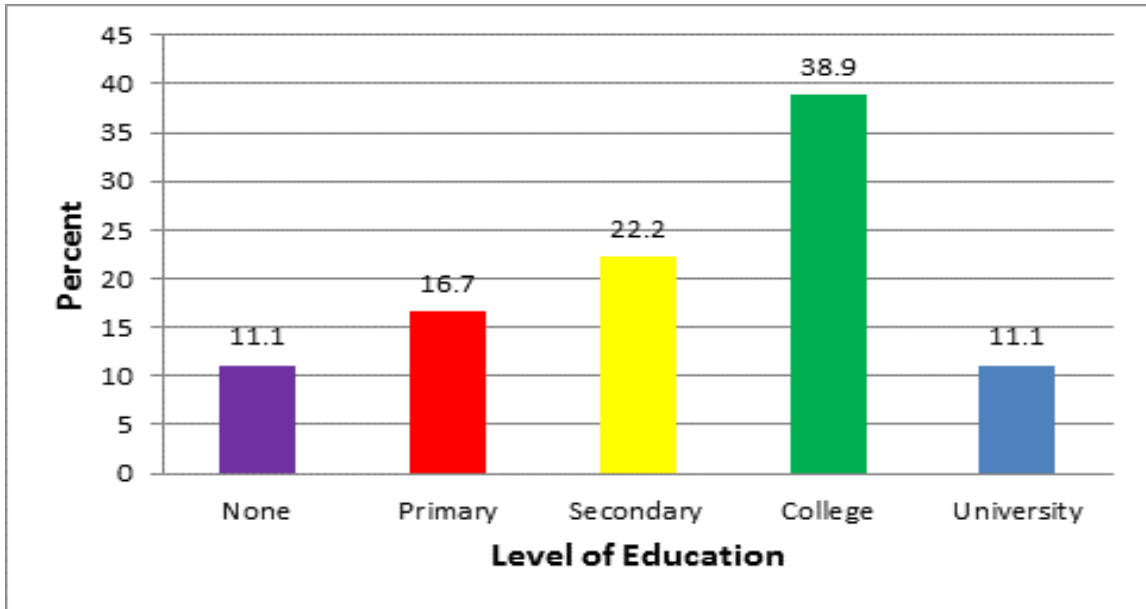


Figure 4.4: Distribution by Level of Education

Luc Reychler observes that still today most violent conflicts contain religious elements linked up with ethno-national, inter-state, economic, territorial, and cultural and other issues. Threatening the meaning of life, conflicts based on religion tend to become dogged, tenacious and brutal types of wars (Reychler, 1997). The researcher however didn't directly associate the conflict with religion, but used religion as a measure of acknowledgement of the role played by religion in modeling society principles. The findings were recorded in Figure 7, where majority of the respondents were Christians out of which 7.8 % were Catholics, Mainstream Protestants were 55.6 % while Charismatic Christian Churches constituted 16.7 %.

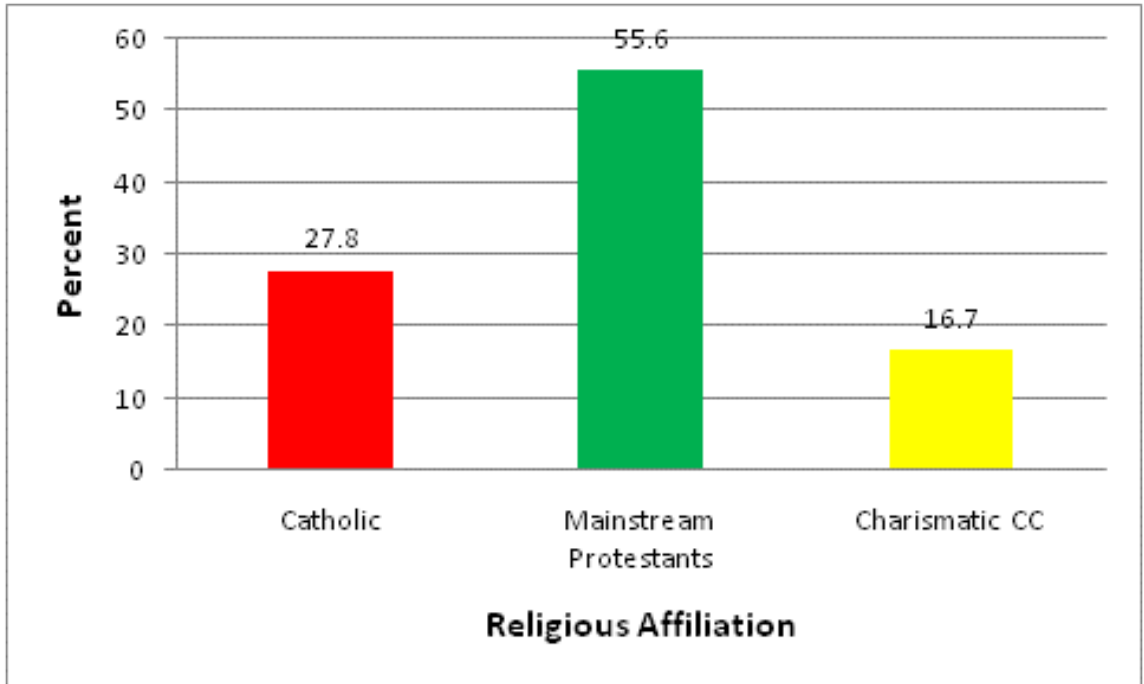


Figure 4.5: Distribution by Religious Affiliation

The respondents were asked to indicate the size of their household. The study revealed that those who participated had families with less than (17.7 %), 5 – 10 (76.4 %) and more than 10 (5.9 %) as shown in Figure 8.

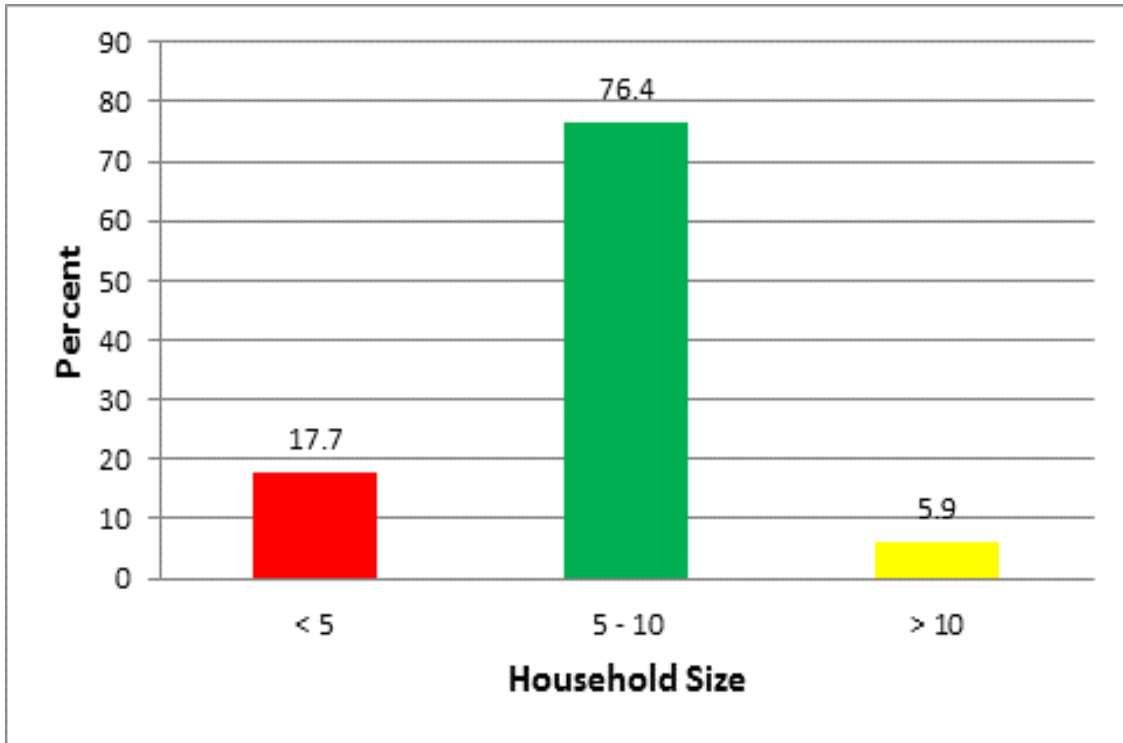


Figure 4.6: Household Size Distribution

The participants were asked indicated their economic occupation namely formal (38.9 %), business (27.8 %), farming (22.2 %) while 11.1 % indicated that they were in other occupations for instance students as presented in Figure 9. This shows that the sample was representative as it involved members of community with diverse economic occupation.

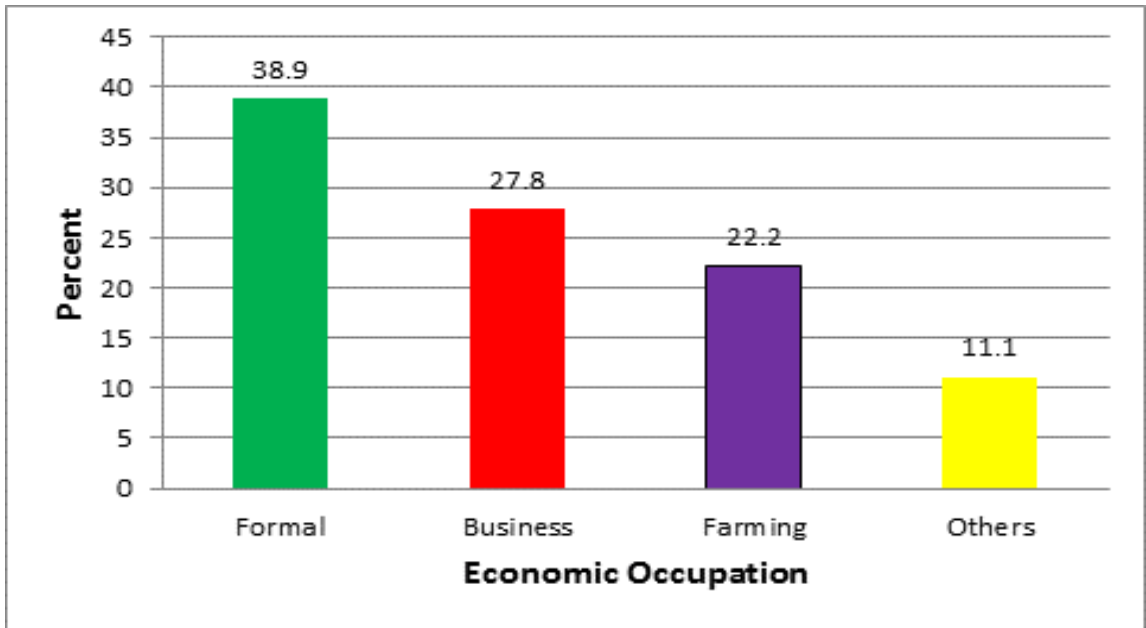


Figure 4.7: Distribution by Economic Occupation

To understand the frequency and different experiences during and after conflict, the research sought to know how long the respective respondent had stayed in the area/region. This was clustered into three categories for ease of analysis as presented in the figure 10. The observation revealed that, less than 10 (5.6 %), 10 – 18 (11.1 %) and more than 18 (83.3 %).

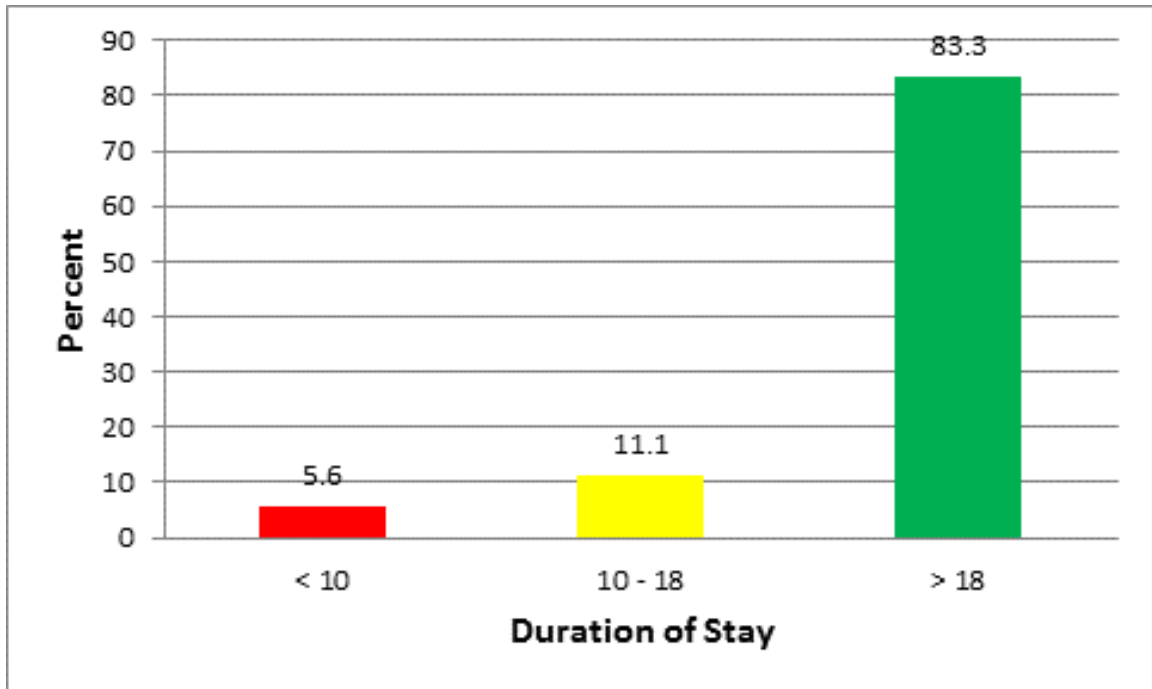


Figure 4.8: Duration of Stay in Njoro

4.5 The Ethnic Relations among Communities Living in Njoro

The researcher sought to establish the respondents' agreement with the following statements related to ethnic relations among communities living in Njoro. The response was categorized into five Likert scale; 1 = Strongly Disagree; 2 = Disagree; 3 = Not Sure; 4 = Agree; 5 = Strongly Agree. The results were summarized using descriptive statistics which comprised measures of central tendency namely mode signifying the most frequent response and mean which is a parameter summarizing the opinions. Standard deviation was also used as a measure of dispersion indicating the variations in the responses as presented in Table 5 below;

Table 4.3: Ethnic Relations among Communities Living in Njoro

Statements	Mode	Mean	Standard Deviation
Differences in the ethnic groups are grounded by original ties and bound by the ancestors' values, myths and languages among communities	5	4.3	0.88
The language spoken is used for ethnic identity	5	4.3	1.16
Each ethnic group uses all means to maximize the interests or influence of it's members	5	4.3	1.10
Ethnicity is natural, inevitable and unchanging fact in the area	5	4.2	1.13
There are some groups that predominate Njoro region and it's environs	5	4.3	1.05
Ethnic boundaries separate the similarity of customs and beliefs possessed by each group	4	4.1	0.97
Regional boundaries separate the similarity of customs and beliefs possessed by each group	4	4.0	1.22
Each group's owe its customs and beliefs from common heritage and contacts over hundreds of years	5	4.5	0.62
Each ethnic group manifest unique cultural traits	5	4.5	0.74
Ethnic identities and affiliations have been affected by civilization (modernity - education, technology, urbanization, Western religion and changing socioeconomic factors - the Kenyan society has increasingly become universal)	4	4.1	1.03
Family life has changed, with many families caught between the traditional family system that advocates for solidarity and the modern system, which is characterized by individualism.	4	4.2	0.53
Party support and affiliations in Kenya is inclined towards geographical areas with political landscape marked by party zones	5	4.5	1.01
There is minimum tolerance for other parties in these zones which is sometimes met with aggressive behavior	5	4.1	1.18
Politicians sensitize and politicize existing ethnic differences turning ethnic groups against each other	5	4.1	1.02
Exploitation of ethnicity bedevils it by bringing civil strife	5	4.1	1.17

From the data, the researcher established that the differences in the ethnic groups are grounded by original ties and bound by the ancestors' values, myths and languages as presented by a mean response of $4.3 > 3$ which implies that they were in agreement. Ethnicity was also manifested through language spoken according to the mode of 5 and mean of $4.3 > 3$. The respondents also pointed out that each ethnic group uses all means to maximize the interests or influence of its members according to the mode of 5 and mean of $4.3 > 3$. According to the response having a mode of 5 and mean of $4.2 > 3$, it was observed that ethnicity is natural, inevitable and unchanging fact in Njoro. This agrees with Cox, Orsborn and Sisk, (2014) who postulate that ethnic group affiliation is the primary identity of many Kenyans, especially during periods of turmoil. Furthermore, ethnic identity is the social sphere in which citizens tend to feel most secure, and because ethnicity shapes people's perceptions of fear and power.

The table representation also reveals that there are some groups that predominate Njoro region and its environs as majority strongly agreed (mode = 5) and mean of $4.3 > 3$. Ethnic boundaries separate the similarity of customs and beliefs possessed by each group according to mode of 4 and mean of $4.1 > 3$. Regional boundaries separate the similarity of customs and beliefs possessed by each group as per the mode of 4 and mean of $4.0 > 3$. As documented by several authors, ethnic violence could be attributed to land related conflicts relating to administrative and electoral boundaries (Okumu, 2013) as well as administrative and ethnic boundaries that could not be effectively dealt with at the local level (Gibbons, 2014).

According to the majority who strongly agreed (Mode = 5) and mean of $4.5 > 3$, it was revealed that each group owe its customs and beliefs from common heritage and contacts

over hundreds of years. Each ethnic group was also found to manifest unique cultural traits according to mode of 5 and mean of $4.5 > 3$. The study yielded a mode of 4 and mean of $4.1 > 3$ showing the ethnic identities and affiliations have been affected by civilization (modernity - education, technology, urbanization, Western religion and changing socioeconomic factors - the Kenyan society has increasingly become universal). Respondents agreed (mode = 4 and mean = $4.2 > 3$) that family life has changed, with many families caught between the traditional family system that advocates for solidarity and the modern system, which is characterized by individualism. This relates to individual's ethnic-group participation with ethnically particularistic as expressed by Ishiyama, Gomez and Stewart (2016) in a study on violence and ethnicity in Kenya.

Majority of respondents (mode = 5 and mean = $4.5 > 3$), revealed that the party support and affiliations in Kenya is inclined towards geographical areas culminating into a creation of '*political party zones*' (a party getting predominant support in an area/region). This degenerates into violent resistant to other parties willing to gain support in the respective areas/regions and hence the aggressive behavior as per the mode of 5 and mean of $4.1 > 3$. In a choreographed manner, it is evident that most respondent feel that politicians are responsible in creating animosity against as indicated by a mode of 5 and mean of $4.1 > 3$. According to majority of the respondents (mode = 5 and mean = $4.1 > 3$), in Njoro, there is exploitation of ethnicity bedevils it by bringing civil strife. The findings agree with Maupeu (2012) who states that politicians both at the national and local level are the ones who plant seed of hatred using historical land issues with the aim of turning ethnic groups against each other.

4.6 Ethnic Violence among Communities Living in Njoro

The researcher sought to establish the opinion of the respondent on some specific drivers of ethnic animosity and to what extent among the communities living in Njoro. Guided questions were drafted and analyzed as presented in the table below;

Table 4.4: Ethnic Violence among Communities Living in Njoro

Statement	Mode	Mean	Standard Deviation
Violence is as a result of land conflicts (reclaiming territorial boundaries)	4	3.8	1.24
Violence is as a result of conflicts over livestock	4	3.5	1.12
Violence is as a result of political differences	5	4.4	0.86
Violence is as a result of ecological reasons (eg. Drought)	2	2.9	1.44
Violence is sometimes in form of retaliatory attacks	4	4.5	0.51
Political conflicts result to the use of political thugs that are illegal	5	4.1	1.22
Political or ethnic conflicts is characterized with intimidation of opponents	5	4.5	0.62
Political or ethnic conflicts lead to destruction of property	5	4.9	0.25
Political or ethnic conflicts lead to loss of life	5	4.9	0.33
Political or ethnic conflicts cause psychological trauma to victims	5	4.9	0.24
Political or ethnic conflicts interrupts the education for children	5	4.9	0.33
Political or ethnic conflicts lead to mass displacement from the ethnic animosity	5	4.8	0.44
Political violence results from the ability to exploit ethnic affiliations	5	4.2	0.90
Conflicts among communities occur as a result of perceived inequalities in the distribution of power and resources	5	4.4	0.80
Politicized violence that has an ethnic dimension tends to escalate quickly	5	4.5	0.62
Ethnic group associated with the ruling regime uses the resources of the state in a biased way	5	3.5	1.42
Politicians plant bad seed of hatred using historical land issues with the aim of turning ethnic groups against each other	5	4.5	0.87
Some politician pushed for all outsiders in the Rift Valley to return to their origin	5	4.5	0.72

It was interesting for the study to reveal that in Njoro Sub-County, violence does not occur as a result of ecological reasons for example drought according to the majority of

the respondents (mode = 2 and mean = 2.9 < 3). However, violence in Njoro could be attributed to land conflicts that entails reclaiming territorial boundaries according to majority of the respondents who were in agreement (mode = 4 and mean = 3.8 > 3). Violence also occurs as a result of conflicts over livestock (mode = 4 and mean = 3.5 > 3), political differences (mode = 5 and mean = 4.4 > 3), retaliatory attacks (mode = 4 and mean = 4.5 > 3). These results agree with the findings of Ember, Abate Adem, Skoggard and Jones (2012) that clearly illustrated that in North-Western Kenya, livestock raiding and rainfall variability are the main courses of ethnic conflicts.

The results as presented above further reveal that illegal political thugs are used to exacerbate political intolerance (mode = 5 and mean = 4.1 > 3), intimidation of opponents (mode = 5 and mean = 4.5 > 3), destruction of property (mode = 5 and mean = 4.9 > 3), loss of life (mode = 5 and mean = 4.9 > 3), psychological trauma to victims (mode = 5 and mean = 4.9 > 3), interrupting education for children (mode = 5 and mean = 4.9 > 3), mass displacement of the ethnic minority (mode = 5 and mean = 4.8 > 3).

It is also evident from the findings that ethnic conflicts occur when the communities exploit ethnic affiliations (mode = 5 and mean = 4.2 > 3), perceived inequalities in the distribution of power and resources (mode = 5 and mean = 4.4 > 3). The respondents pointed out that politicized violence that has an ethnic dimension tends to escalate quickly (mode = 5 and mean = 4.5 > 3), as the ethnic group associated with the ruling regime uses the resources of the state in a biased way in their favour and its allies as outlined: (mode = 5 and mean = 3.5 > 3) as politicians plant bad seed of hatred using historical land issues with the aim of turning ethnic groups against each other (mode = 5 and mean = 4.5 > 3).

4.7 Initiatives in Peace Building and Social Cohesion among Communities Living in Njoro

4.7.1 Peace Building and Social Cohesion Initiative

The researcher sought to establish the respondents' agreement and/or disagreement with the following statements related to peace building and social cohesion initiatives among communities living in Njoro. The results were presented in table 7 below;

Table 4.5: Peace Building and Social Cohesion Initiatives

Statement	Mode	Mean	Standard Deviation
There have been international concerns to the ethnic clashes in Njoro	4	3.9	1.09
There have been national concerns to the ethnic clashes in Njoro	5	4.7	0.47
There have been local concerns to the ethnic clashes in Njoro	5	4.8	0.45
There have been accepting/acknowledging the presence conflict as an important step to conflict resolution	4	3.9	0.99
There have been the recognition that there are many ways out of conflict	5	4.5	0.63
There have been the engagements in various tactics or explicit coordination to resolve conflict	5	4.3	0.95

In seeking to understand the levels of attention given to the frequent ethnic conflict in the Njoro area/region, the researcher drafted guiding questions to depict attention at different levels of governance. To that effect, the respondents indicated that there have been international concerns to the ethnic clashes in Njoro (mode = 4 and mean = 3.9 > 3), national concerns (mode = 5 and mean = 4.7 > 3) as well as local concerns (mode = 5 and mean = 4.8 > 3). It is also promising to note that there have been accepting/acknowledging the existing conflict as an important step to conflict resolution (mode = 4 and mean = 3.9 > 3), as well as recognition that there are many ways to get rid of the conflict (mode = 5 and mean = 4.3 > 3). Most importantly, there have been the engagements in various tactics or explicit coordination to resolve conflict as opined by majority of the respondents (mode = 5 and mean = 4.3 > 3).

4.7.2 Constitution Reviews aimed at Peace Building and Cohesion

In investigating the role and impact of constitutional reviews and peace building initiatives, the researcher developed structured and guided questions for the respondent. The result of the outcome was presented in table 8 where it's evident that, majority of the respondents cited that the 2010 Constitution of Kenya as providing a strong basis for coexistence and positive ethnic relations (mode = 5 and mean = 4.4 > 3). This provided a basis for all communities to embrace ethnic, cultural and religious diversity of all citizens as presented by a mode of 5 and mean of 4.0 > 3. In promotion of peace and unity of citizens as one indivisible sovereign nation the research yielded a mode of 5 and mean of 4.7 > 3. According to Kersting (2011), constitutional review and referendum in Kenya provided an important insight for constitutional engineering as well conflict resolution in other African countries, such as Zimbabwe, as well as globally.

The respondent also asserted that, the 2010 Constitution of Kenya that paved way for devolved administrative and governance structures further promoted cohesion as expressed by a mode of 5 and mean of $4.1 > 3$. However, contrary there is an expression that devolution potentially polarize the country in counties dominated by one ethnic community as presented by a mode of 4 and mean of $3.9 > 3$, with majority (mode = 4 and mean = $4.1 > 3$) pointing out that devolution into County structures created minorities in areas that had been traditionally dominated by a particular group. Further constitutional amendments are advocated for by Irungu (2020) who among other proposals recommended that article 138 (4) of the Constitution of Kenya 2010 be reviewed to increase proportionately the margin of victory of a winner.

Table 4.6: Constitution Reviews on Peace Building and Cohesion

Statement	Mode	Mean	Standard Deviation
The 2010 Constitution provides a strong basis for coexistence and positive ethnic relations	5	4.4	0.73
The 2010 Constitution embraces ethnic, cultural and religious diversity of all citizens positively	5	4.9	0.33
The 2010 Constitution promotes peace and unity of citizens as one indivisible sovereign nation	5	4.7	0.59
The Constitution devolved administrative and political structures which promotes cohesion	5	4.1	1.18
Devolution is a potential polarization of the country in counties dominated by one ethnic community	4	3.9	0.97
Devolution into County structures created minorities in areas that had been traditionally dominated by a particular group	4	4.1	1.05

4.7.3 Peace Accords/Declarations

According to Table 9, majority of the respondents (mode = 5 and mean = 4.1 > 3) cited that some declarations, for instance, the Nandi Hills declaration; *‘the Nandi Hills Declaration of July 69 read: Nandi District was declared to belong "under God to the Nandi People; and every non-Nandi, whether individual, a firm or a corporation farming in the district or in the Tinderet area is a temporary tenant of will of the Nandi’*. The

declaration has often been referenced setting stage for ethnic violence that occurred in Molo Division and other multiethnic parts of the Rift Valley. Similarly, majority of the respondents (mode = 4 and mean = 3.6 > 3) stated that signing of peace accords (National Accord and Reconciliation Act) ends ethnic clashes. This supports the work by Mehler, (2009) who emphasized that in Africa, signing of peace accords and power sharing are initiatives that bring antagonists together bringing peace and stability.

Table 4.7: Peace Accords/Declarations on Peace Building and Cohesion

Statement	Mode	Mean	Standard Deviation
Some declarations (e.g., Nandi Hills declaration) set the stage for the ethnic violence that occurred in Molo Division and other multi-ethnic parts of the Rift Valley	5	4.1	0.99
Signing of peace accords (e.g., National Accord and Reconciliation Act) ends ethnic clashes	4	3.6	1.18

4.7.4 Role of Religious Bodies

Religion is never a static or isolated entity, but should rather be understood as a fluid system of variables, contingent upon a large number of contextual and historical factors. The role of religion in conflict and peacebuilding has all too often been depicted in binary terms: it is seen as a source either of violence or of reconciliation (The British Academy, 2015). The researcher examined different parameter of religions' influence on conflict within the Njoro area and presented the findings in Table 10. It is evident that majority of

the respondents representing a mode of 1 and mean of $2.6 < 3$, disputed that religious differences reinforce existing ethnic divisions similar to (mode = 2 and mean = $2.9 < 3$) who disputed that religious affiliation is associated with language spoken among other cultural backgrounds. On the other hand, majority of the respondents agreed that places of worship have been burnt or attacked in the course of the violence (mode = 5 and mean = $3.8 > 3$). However, majority of the respondents represented by a mode of 4 and mean of $4.0 > 3$ pointed that the involvement of the church in politics taints its good reputation. This supports Mwamba, Kagema and Kanga (2019) assertion that fostering inter-ethnic harmony in Kenya have not been effective therefore the need to formulate strategies and programmes to be employed by religions, religious organizations, para-religious organizations, the government and other stakeholders in enhancing inter-ethnic harmony in Kenya and other parts of Africa effective.

The finding also established that churches, mosques and schools are important agents of socialization represented by a mode of 5 and mean of $4.5 > 3$, seemingly religious believes create trust among individuals and communities (mode = 4 and mean = $3.8 > 3$). The religious bodies were found to play a big role in defining an individual's identity and sense of self-worth (mode = 4 and mean = $4.1 > 3$), gathering places for Kenyans seeking divine intervention for peace (mode = 4 and mean = $4.5 > 3$), providing solace and relief (mode = 5 and mean = $4.6 > 3$). The collaborative effort by Muslim, Christian and Hindu leaders, in the area and beyond have also been active in peace building activities (mode = 5 and mean = $4.4 > 3$). This agrees with Mwamba, Kagema and Kanga (2019) who reviewed the peace building strategies applied by the Presbyterian Church East Africa in enhancing inter-ethnic harmony in different regions in Kenya;

Nakuru, Eldoret, Laikipia and Coast. They revealed that churches' involvement was successful through pastoral care and counselling; bible study; peace building workshops; prayer movements; mainstreaming of church standing groups.

Table 4.8: Role of Religious Bodies in Peace Building and Cohesion

Statement	Mode	Mean	Standard Deviation
Religious differences reinforce existing ethnic divisions	1	2.6	1.41
Religious affiliation is associated with language spoken among other cultural backgrounds	2	2.9	1.32
Places of worship have been burnt or attacked in the course of the violence	5	3.8	1.42
Churches, mosques and schools are important agents of socialization	5	4.5	0.72
Religious believes create trust among individuals and communities	4	3.8	1.07
Religious believes play a big role in defining an individual's identity and sense of self-worth	4	4.1	0.70
Churches play an important role as gathering places for Kenyans seeking divine intervention for peace	4	4.5	0.52
Religious leaders provide solace and relief	5	4.6	0.50
The involvement of the church in politics taints its good reputation	4	4.0	1.03
Collaborative effort by Muslim, Christian and Hindu leaders, in the area and beyond has been active in peace building activities	5	4.4	0.72

4.7.5 Non-Governmental Organizations

Non-government organizations (NGOs) have become increasingly involved in the international response to armed conflict, some aiming to mitigate the effects of war and others to help end the violence (Goodhand, 2016). The researcher in establishing the role played by NGOs, guided questionnaire was generated and the findings presented in Table 11. The results show a majority of respondents acknowledging the positive role played by NGOs in community-based peace building initiatives during pre-election and post-election period by providing much needed relief services equally to regardless of the ethnic background. This mainly focuses on promoting self-reliance, saving lives, promoting dignity through human transformation, enhancing food security and promoting education. The process helped in determining and identifying the root course of the conflict. Kiplagat and Kipkoech (2020) established that in Uasin Gishu County Kenya, NGOs played a significant role by finding the root cause of conflict, supporting the victims through provision of relief, shelter, food and counselling services as well as mediation and conflict resolution between ethnic communities.

Table 4.9: NGOs on Peace Building and Cohesion

Statement	Mode	Mean	Standard Deviation
Community based peace building in pre-election	4	3.4	1.15
Community based peace building in post-election	4	3.8	1.06
Provision of relief services	4	4.0	0.89
Free and fair services to members of all ethnic groups, religions and people from all walks of life	4	3.8	1.06
Saving lives	4	3.6	0.89
Promoting self-reliance	4	3.9	1.19
Promoting dignity through human transformation going beyond relief and development	4	3.9	1.00
Promoting education	4	4.0	1.03
Enhancing food security	4	4.1	1.00

4.7.6 Establishment of Commissions

According to the opinions of the majority as shown in Table 12, some of the commissions were found to have been effective in building cohesion. The Commission of Experts on Constitutional Review was highly ranked by the respondent as being effective in building cohesion. Other commissions that were given the green light included, Independent Electoral Board and Commission (IEBC) and National Cohesion and Integration Commission (NCIC). However, the Commission of Enquiry into the Post-Election Violence (CIPEV) was found not to have played an effective role in building cohesion according to the views of the respondents. The roles of the commissions were to promote

equity of opportunity, cultivate good relationship as well as promoting harmony and peaceful co-existence between persons of the different ethnic groups within the study area. According to Chuma and Ojielo (2012) asserted that commissions restores public confidence in the state's ability to manage inter-group and inter-community conflicts. This remains the reason why many governments establish and institutionalize standing national capacities for conflict prevention and resolution as extensions of their national governance framework.

Table 4.10: Establishment of Commissions in Building Cohesion

Statement	Mode	Mean	Standard Deviation
Commission of Enquiry into the Post-Election Violence (CIPEV) has been effective in building cohesion	2	2.8	1.41
Commission of Experts on Constitutional Review (CoE) has been effective in building cohesion	4	3.5	1.21
Independent Electoral Board and Commission (IEBC) has been effective in building cohesion	4	3.3	1.01
National Cohesion and Integration Commission (NCIC) has been effective in building cohesion	3	3.2	1.22
Commissions have succeeded in promoting equality of opportunity to all Kenyans	3	3.2	1.28
Commissions have succeeded in creating good relations of all Kenyans	3	2.9	1.24
Commissions have succeeded in promoting harmony and peaceful co-existence between persons of the different ethnic and racial communities of Kenya	3	3.1	1.34

4.8 Opinions by Key Informants

4.8.1 Community Leaders (Elders)

The researcher managed to conduct face to face interviews with some elders who participated as community leaders. The elders were aged between 40 years to 80 years and they had acted as elders for an average of 20 years. Most of them were male. They were asked to answer the in-depth questions based on their knowledge and experience as leaders. The involvement of elders in the study was justifiable given their role in providing leadership direction to community members. According to Cherutich (2016), involvement of elders and opinion leaders is critical in devising ways of addressing the issues of ethnic conflict management in Nakuru County.

The researcher sought to understand the ethnic relationship among communities living in Njoro in terms of culture, language, traditions as understood by the elders from different ethnic communities. It was established that the relationship is diversified on the basis of cultural activities, language and traditions. The study also established that the different ethnic communities coexisted peacefully as characterized by existing intermarriages and corporation in economic activities mainly mixed agriculture and inter-communal trading. However, they stated that there have been pockets of violence among ethnic communities which they said is mainly triggered by livestock thefts. Political intolerance was also cited to be another cause of ethnic divisions and tension and in some instance violence among ethnic communities. Kagema (2015) emphasized that conflicts are the major hiccups to the development of Kenya and the rest of African countries since independence. In an interview, a key informant opined:

During the pre-colonial times, communities living in Njoro enjoyed harmonious and unified stay with sense of belonging without conscious of the respective ethnic background. However, the region was scarcely populated as it was highly covered with trees that formed part of Mau Forest. During the colonial period, the region's main economic activity was large plantations and ranches owned by the white settlers. At that time, the local communities who were living in the region worked together hand in hand without ethnic violence. However, after Kenya attained her independence, the elders claimed that the community that was in power took resources and they were accused of having sidelined other communities.

(KII 1, Njoro, Nakuru County, 13th March, 2020)

The post-independence rule in Kenya exacerbated ethnic conflict which according to the elders was as a result of blatant nepotism in opportunities, deep animosity and unequal sharing of national resources. This agrees with Kiplagat and Kipkoech (2020) who postulate that ethnic conflict was attributed to inadequate financial resources, non-committal by warring parties to conflict resolution, the state and finally the complexity and longevity of protracted conflicts. In another interview a key informant indicated that:

After the multi-party in 1992 - to 2007, most of the parties were formed in ethnic grounds which brought more conflicts characterized violence. In 2007 and 2008, Kenya was hit by her worst post-election violence. Njoro was highly affected since the dominant ethnic communities namely Kalenjin and Kikuyu were largely supporting the competing political parties. However, in 2013, there were realignments of political parties that brought together different ethnic communities. From that year's elections, Njoro did not experience any violence.

(KII 2, Njoro, Nakuru County, 14th March, 2020)

This agrees with the chronology of ethnic conflict in Njoro that is described by Kinyanjui (2014) is his doctoral dissertation in Egerton University titled psycho-social effects of violent ethnic conflict on vulnerable groups in Njoro Sub-County, then called Njoro District.

4.8.2 Community Based Organizations (CBOs) Officers

The study established that in Njoro, there were various CBOs engaged in peace building activities namely; Young Generation, Njoro University Students Organization, Jicho la Mauche, Njoro Resource Center – Forest Action Network, Beyond One million and Chomosa, among others. The CBOs were found to have been in operation for a period ranging from 4–20 years. The main focus of the CBOs was to support the communities coexist peacefully by engaging in various activities; peace advocacy, community sensitization, provision of farm inputs, mitigation of effects of climate change human rights and equitable sharing of resources as well as inclusivity.

The CBOs' officials who participated in the study stated that from their activities, the communities living in Njoro had benefited previously. There has been peace within the members that the CBOs consider to have led to cohesion and togetherness. There have been appreciations for natural resources and reduction of the degradation of environment. They stated that through their support, the communities are empowered economically as a result of peaceful coexistence. According to Owour (2007) Njoro Sub-County, CBOs contributed to a more equitable society and improved the overall quality of life as well as conflict resolution.

4.8.3 Religious Leaders

The study revealed that there are various religious organizations that were engaged in peace building activities in Njoro. This included various denominations; Catholic, Seventh day Adventist, CEMI and African Inland Church. Some of the churches had large membership of more than 300 making them an influential to the community. The

religious leaders stated that their churches were engaged in matters affecting the communities mainly leadership, spirituality, morals as well as peace building and cohesion. Through the inter-denominational crusades that the churches organized regularly, the leaders emphasized that they sensitive the communities on the golden principle in their religion that considers that every one is equal before the eyes of God. This is supported by Mwamba, Kagema and Kanga (2019) that the Roman Catholic offered food and shelter to the victims of ethnic conflicts.

The church leaders stated that they empower the community by assisting the vulnerable in the community therefore making their life better. The community is also empowered by building their capacity through seminars where they are taught on means of eradicating poverty. With peaceful coexistence among the communities, business becomes easier especially in agricultural activities. The church also comes up with projects that provide economic opportunities for the communities either directly or indirectly as documented by Kilonzo (2014) in his publication 're-examination of Church Leadership in peace and ethnic conflict in post-independent Kenya'.

4.8.4 Local Administrators

The researcher interviewed local administrators who included ward administrators, sub-chiefs and chiefs. According to the administrators, their offices had recorded various cases of ethnic violence reported by the members of the community. They stated that there are incidences of land conflicts leading to fights. Livestock rearing also triggered ethnic conflicts due to livestock theft, scramble for resources like water and pasture, cross boarder grazing. Politics was also cited by the administrators to be another leading cause

of ethnic conflict as political leaders trigger rivalry among communities believed to support rivals. This incitement if not curbed leads to fights. This agrees with Kiplagat and Kipkoech (2020) who postulate that the nature of conflicts range from politically triggered, inter-clan to ethnic conflict that escalates due to inadequate financial resources, non-committal by warring parties to conflict resolution, the state and finally the complexity and longevity of protracted conflicts.

The local administrators stated that they are involved in various activities in an attempt of mitigating ethnic conflicts and building social cohesion in Njoro. Among the initiatives include, sensitization drives among members of the community on the importance of cultivating a peaceful coexistence among each other through public *barazas*. They also enforce the law which protects human life and property by encouraging the reporting of suspected perpetrators. The local administrators lead in investigating reported cases by incorporating village elders, '*nyumba kumi*' initiatives as well as involving the police through community policing. This supports through the activities by the local leaders, the communities in the regions coexist peacefully which is catalyst for development as members create and exploit advancement opportunities. The region was said to have become productive in agriculture and trade improving the living standards of the residents. There has also been reduction of property destruction through ethnic conflicts and fights. The findings agree with Cherutich (2016) who asserts that administration officers (DC's, DO's, and Chiefs), Civic leaders, senior security personnel (OCS, OCPD) involvement in conflict resolution is critical to fostering peace among warring communities.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter comprises of the conclusions of study findings, recommendations as well as recommendation for further studies.

5.2 Summary

The study examined ethnic relations and peacebuilding in Nakuru County from 1992 to 2017. It focused on understanding the dynamics between different communities and their impact on peace. The findings revealed that interethnic conflicts were prevalent during this period, resulting in violence and social unrest. However, various peacebuilding initiatives, such as dialogue forums and community engagement, played a crucial role in mitigating tensions and fostering reconciliation. The study emphasized on the importance of sustained efforts in promoting peaceful coexistence and recommends targeted interventions to address underlying issues and promote positive ethnic relations in Nakuru County.

5.3 Conclusions

In regard to the ethnic relations among communities living in Njoro, Nakuru County, the findings show that the relations among communities living in Njoro were found to be ethnically diverse. This is a true indicator that the communities living in Njoro are highly ethnic as characterized by the use of different languages, vested interests and associations

especially in times of turmoil, ethnic geographic boundaries, cultural heritage and practices as well as ethnic political regrouping.

In reference to the status of the ethnic violence among communities living in Njoro, the study established that there is a common occurrence of ethnic violence among communities living in Njoro. These findings proved that in Njoro, ethnic violence is a common occurrence and mostly perpetuated by land conflicts, livestock and political differences which led to the use of organized gangs causing destruction of property, loss of life, psychological trauma to victims, interrupting the education for children and mass displacement from the ethnic animosity.

An inquiry into the initiatives of peace building and social cohesion among communities living in Njoro, Nakuru County, the findings were that the initiatives especially the constitution reviews were found to be effective. The peace accords were also considered to be effective as well as the involvement of NGOs and establishment of commissions.

5.4 Recommendations

1. The findings that ethnic relations are diverse as defined by language, culture and economic activities we recommend that the government and especially local leadership to embrace frequent peace building initiatives and sensitization drives. The community members should be sensitized on the benefits of peaceful coexistence with each other regardless of their ethnicity. This will bolster the coexistence of the communities.
2. Following the finding on initiatives in peace building we recommend that all agencies of peace building should have adequate resources so as to enable them support the communities through effective peace building activities.

3. The study emphasizes that politics should not be a reason for people to quarrel if the political leaders stop dividing communities based on their ethnicity and inciting them for violence.
4. The government should beef up the security in areas where communities of different ethnicity live together. This should ensure that the local administrators have the capability to enforce the law and retain normalcy in case of ethnic conflict before it can result in violence that can lead to destruction of property or loss of life.

5.5 Recommendation for Further Studies

As study should be conducted to establish the influence of conflict resolution skills among leaders required to handle conflicts and in particular ethnic violence.

REFERENCES

- Akiwumi, A. M. (1999). *Report of the judicial commission appointed to inquire into tribal clashes in Kenya*: The Commission.
- Amisi, B. K. (1997). Conflict in Rift Valley and Western Kenya-Towards and Early Warning Indicator Identification. *Conflict resolution in the great horn of Africa*.
- Azar, E. E. (1990). *The management of protracted social conflicts: theory and cases*: Dartmouth Publishing Company.
- Baú, V. (2015). Building peace through social change communication: participatory video in conflict-affected communities. *Community Development Journal*, 50(1), 121-137.
- Bercovitch, J., & Jackson, R. D. W. (2009). *Conflict resolution in the twenty-first century: principles, methods, and approaches*: University of Michigan Press.
- Berman, B., & Lonsdale, J. (1992). *Unhappy valley: conflict in Kenya & Africa* (Vol. 1): Ohio University Press.
- Biziouras, N. (2014). *The political economy of ethnic conflict in Sri Lanka: economic liberalization, mobilizational resources, and ethnic collective action* (Vol. 78): Routledge.
- Branch, D., & Cheeseman, N. (2008). Election fever: Kenya's crisis. *Journal of Eastern African Studies*, 2(2).
- Brown, S. (2001). Authoritarian leaders and multiparty elections in Africa: How foreign donors help to keep Kenya's Daniel arap Moi in power. *Third World Quarterly*, 22(5), 725-739.
- Bryman, A., & Cramer, D. (2011). *Quantitative data analysis with IBM SPSS 17, 18 and 19*: Routledge.
- Check, J., & Schutt, R. K. (2011). *Research methods in education*: Sage Publications.
- Cherutich, S. K. (2016). *Elderhood in Ethnic Conflict Management in Rongai, Nakuru County, Kenya; 1992-2015* (Doctoral dissertation, Kenyatta University).
- Chuma, A., & Ojielo, O. (2012). Building a standing national capacity for conflict prevention and resolution in Kenya. *Journal of Peacebuilding & Development*, 7(3), 25-39.
- Cox, F. D., Orsborn, C. R., & Sisk, T. D. (2014). Religion, peacebuilding, and social cohesion in conflict-affected countries. *Denver: University of Denver*.

- Decalo, S. (1998). *The stable minority: civilian rule in Africa, 1960-1990*: Florida Academic Press.
- Denny, E. K., & Walter, B. F. (2014). Ethnicity and civil war. *Journal of Peace Research*, 51(2), 199-212.
- Drakulić, S., & Petritsch, W. (2004). *Keiner war dabei*: Zsolnay.
- Dupas, P., & Robinson, J. (2012). The (hidden) costs of political instability: Evidence from Kenya's 2007 election crisis. *Journal of Development Economics*, 99(2), 314-329.
- Elkins, Z., & Simmons, B. (2005). On waves, clusters, and diffusion: A conceptual framework. *The Annals of the American Academy of Political and Social Science*, 598(1), 33-51.
- Ember, C. R., Abate Adem, T., Skoggard, I., & Jones, E. C. (2012). Livestock raiding and rainfall variability in northwestern Kenya. *Civil Wars*, 14(2), 159-181.
- Fjelde, H., & Höglund, K. (2018). Ethnic politics and elite competition: the roots of electoral violence in Kenya. *Violence in African Elections: Between Democracy and Big Man Politics*, 27-46.
- Goldstein, J. S. (2003). *War and gender*: Springer.
- Gibbons, S. (2014). *Towards Peace and Security in Dryland Kenya: the Demand for a New Approach*.
- Gurr, T. R. (1994). Peoples against states: ethnopolitical conflict and the changing world system. *International Studies Quarterly*, 38(3), 347-377.
- Hartoyo, H., Sindung, H., Teuku, F., & Sunarto, S. (2020). The role of local communities in peacebuilding in post-ethnic conflict in a multi-cultural society. *Journal of aggression, conflict and peace research*.
- Hewitt, E., & Stromberg, K. (2013). *Real and abstract analysis: a modern treatment of the theory of functions of a real variable*: Springer-Verlag.
- Hoffman, B. D., & Long, J. D. (2013). Parties, ethnicity, and voting in African elections. *Comparative Politics*, 45(2), 127-146.
- Irungu, K. A. (2020). *Adequacy of post-2007 constitutional mechanisms in addressing ethnic conflict in presidential elections in Kenya* (Doctoral dissertation, UoN).
- Ishiyama, J., Gomez, A. P., & Stewart, B. (2016). Does conflict lead to ethnic particularism? Electoral violence and ethnicity in Kenya 2005–2008. *Nationalism and Ethnic Politics*, 22(3), 300-321.
- Jo, H.-y. (2001). 'Heritage' Language Learning

- and Ethnic Identity: Korean Americans' Struggle with Language Authorities. *Language Culture and Curriculum*, 14(1), 26-41.
- Kagwanja, P. (2009). Courting genocide: Populism, ethno-nationalism and the informalisation of violence in Kenya's 2008 post-election crisis. *Journal of Contemporary African Studies*, 27(3), 365-387.
- Kanogo, T. (1987). *Squatters and the roots of Mau Mau, 1905-63*: East African Publishers.
- Kanyinga, K. (2009). The legacy of the white highlands: Land rights, ethnicity and the post-2007 election violence in Kenya. *Journal of Contemporary African Studies*, 27(3), 325-344.
- Kilonzo, S. M. (2009). Silent Religiosity in a Snivelling Nation: The Role of Religious Institutions in Promoting Post-conflict Reconciliation in Kenya. *Africa Media Review*, 17(1&2), 95-107.
- Klopp, J. M. (2001). "Ethnic clashes" and winning elections: The case of Kenya's electoral despotism. *Canadian Journal of African Studies/La Revue Canadienne Des Études Africaines*, 35(3), 473-517.
- Klopp, J. M. (2002). Can moral ethnicity trump political tribalism? The struggle for land and nation in Kenya. *African Studies*, 61(2), 269-294.
- Kothari, R., Buddhi, D., & Sawhney, R. (2008). Comparison of environmental and economic aspects of various hydrogen production methods. *Renewable and Sustainable Energy Reviews*, 12(2), 553-563.
- Krause, J. (2019). Stabilization and local conflicts: communal and civil war in South Sudan. *Ethnopolitics*, 18(5), 478-493.
- Maupeu, H. (2012). Kenya's Middle Class and Electoral Democracy. *Afrique contemporaine*(4), 53-68.
- Mbembe, A. (2001). On the postcolony: Studies on the history of society and culture. *U. of California Pr*, 1.
- Mehler, A. (2009). Peace and power sharing in Africa: a not so obvious relationship. *African Affairs*, 108(432), 453-473.
- Mehta, P. B., Brass, P., Daniel, E. V., Kakar, S., Nandy, A., Trivedy, S., . . . Tambiah, S. J. (1998). Ethnicity, nationalism and violence in South Asia: JSTOR.
- Murunga, G. R., & Nasong'o, S. W. (2007). *Kenya: The struggle for democracy*: Zed Books.

- Mwamba, R. J. G., Kagema, D. N., & Kanga, B. M. (2019). Efficacy of the Presbyterian Church East Africa's peace building strategies in enhancing inter-ethnic harmony in Kenya. *Research on humanities and social sciences*, 9(16), 43-53.
- Mwangi, Z. K. (2017). Administration Police And Peacebuilding In Kenya (Doctoral dissertation, University of Nairobi).
- Ndegwa, S. N. (1997). Citizenship and ethnicity: an examination of two transition moments in Kenyan politics. *American Political Science Review*, 91(03), 599-616.
- Njogu, K., Ngeta, K., & Wanjau, M. (2010). *Ethnic diversity in eastern africa: Opportunities and challenges*: African Books Collective.
- Njoroge, M. P. (2012). *The social, cultural and economic impact of ethnic violence in Molo Division, 1969–2008*. Kenyatta University.
- Njoroge, M. P., & Muraya, M. W. (2010). Lost Opportunity: Peace Building Initiatives in Molo Division, Nakuru County, Kenya.
- Ochieng, W. R., & Maxon, R. M. (1992). *An economic history of Kenya*: East African Publishers.
- Okumu, W. (2013). *Trans-local Peace Building among Pastoralist Communities in Kenya. The Case of Laikipi Peace Caravan* (Doctoral dissertation, Universität zu Köln).
- Orobator, A. (2015). *Reconciliation, Justice, and Peace: The Second African Synod*: Orbis Books.
- Orodho, J. A. (2014). Policies On Free Primary And Secondary Education In East Africa: Are Kenya And Tanzania On Course To Attain Education For All (EFA) Goals By 2015?
- Owour, L. A. (2007). *The role of women in peace building: a case study of Molo division in Nakuru district* (Doctoral dissertation, University of Nairobi).
- Oyugi, W. O. (2000). Politicized ethnic conflict in Kenya: A periodic phenomenon. *African Conflicts: Their Management, Resolution, and Post-Conflict Reconstruction*, Addis Ababa: DPMF/OSSREA.
- Tavakol, M., & Dennick, R. (2011). Making sense of Cronbach's alpha. *International journal of medical education*, 2, 53.
- Waki, P. N. (2008). *Report of the Commission of Inquiry into Post Election Violence (CIPEV)*: Government Printer.

Yieke, F. A. (2010). Ethnicity and Development in Kenya: Lessons from the 2007 General Elections. *Kenya Studies Review*, 3(3), 5-16.

Appendix I: Questionnaire for Community Members

I am a Samuel Wamae student at Kenyatta University pursuing a Masters of Arts Degree in Peace and Conflict Management. I am undertaking a study titled **Ethnic Relations and Peacebuilding Amongst Communities in Nakuru County, 1992 – 2017**. You have been chosen to participate in this study. Your responses will be utterly confidential. You are therefore requested to fill in the questionnaire provided without fear of any consequences. Please, do not discuss your responses with others. Information provided will be used for academic purposes only.

Section A: Demographic Characteristics

Please tick (✓) or write the bracket that best describes you

1. Age (years)
(a) Less than 20 (b) 21-30 (c) 31 – 40 (d) 41 – 50
(e) 51 – 60 (f) 61 – 70 (g) over 70
2. Gender (a) Male (b) Female
3. Marital status (a) Married (b) Single (c) Separated
(d) Widowed (f) Divorced
4. Level of education (a) None (b) Primary (c) Secondary (d) College
(d) University
5. Religious affiliation (a) Catholic (b) Mainstream Protestant Church
(c) Charismatic Christian Church (d) Muslim (e) Other (Specify) _____
6. Household size
7. Economic Occupation (a) Formal employment (a) Business (b) Farming
(c) Pastoralism (d) Others (specify).....

8. How long has your family stayed in the current area;

(a) Below 10 years (b) 10 - 12 years (c) 13 – 15 years

(d) 16 – 18 years (e) Over 18 years

SECTION B: ETHNIC RELATIONS AMONG COMMUNITIES LIVING IN NJORO

The following statements describing the ethnic relations among the communities living in Njoro. Please read each statement carefully and indicate by crossing the number (from 1 to 5) that best describes the frequency of the occurrence of these experiences.

Key

1. Never 2. Rarely 3. Not sure 4. Sometimes 5. Always

Statements	1	2	3	4	5
Differences in the ethnic groups are grounded by original ties and bound by the ancestors' values, myths and languages among					
There language spoken is used for ethnic identity					
Each ethnic group uses all means to maximize the interests or influence of it's members					
Ethnicity is natural, inevitable and unchanging fact in the area					
There are some groups that predominate Njoro region and it's environs					

Ethnic boundaries separates the similarity of customs and beliefs possessed by each group				
Regional boundaries separates the similarity of customs and beliefs possessed by each group				
Each group's owe its customs and beliefs from common heritage and contacts over hundreds of years				
Each ethnic group manifest unique cultural traits				
Ethnic identities and affiliations have been affected by civilization (modernity – education, technology, urbanization, Western religion and changing socioeconomic factors – the Kenyan society has increasingly become universal)				
Family life has changed, with many families caught between the traditional family system that advocates for solidarity and the modern system, which is characterized by individualism.				
Party support and affiliations in Kenya is inclined towards geographical areas with political landscape marked by party zones				
There is minimum tolerance for other parties in these zones which is sometimes met with aggressive behavior				
Politicians sensitize and politicize existing ethnic differences turning ethnic groups against each other				
Exploitation of ethnicity bedevils it by bringing civil strife				

SECTION D: ETHNIC VIOLENCE AMONG COMMUNITIES LIVING IN NJORO

The following statements are about the ethnic violence among communities living in Njoro. Please read each statement carefully and indicate by crossing the number (from 1 to 5) that best describes your level of agreement with these statements.

Key

1. Strongly Disagree 2. Disagree 3. Not sure 4. Agree 5. Strongly

Agree

Statement	1	2	3	4	5
Violence is as a result of land conflicts (reclaiming territorial boundaries)					
Violence is as a result conflicts over livestock					
Violence is as a result of political differences					
Violence is as a result of ecological reasons (eg. Drought)					
Violence is sometimes inform of retaliatory attacks					
Political conflicts results to the use of political thugs that are illegal					
Political or ethnic conflicts is characterized with intimidation of opponents					
Political or ethnic conflicts lead to destruction of property					
Political or ethnic conflicts lead to loss of life					
Political or ethnic conflicts cause psychological trauma to victims					
Political or ethnic conflicts interrupts the education for children					
Political or ethnic conflicts lead to mass displacement from the ethnic animosity					
Political violence results from the ability to exploit ethnic affiliations					

Conflicts among communities occur as a result of perceived inequalities in the distribution of power and resources					
Politicized violence that has an ethnic dimension tends to escalate quickly					
Ruling ethnic group uses the resources of the state for the special benefit of its own ethnic community and its allies					
Politicians plant bad seed of hatred using historical land issues with the aim of turning ethnic groups against each other					
Some politician pushed for all outsiders in the Rift Valley to return to their origin					

SECTION E: PEACE BUILDING AND SOCIAL COHESION INITIATIVES

The following are statements of the Peace building and social cohesion initiatives in Njoro. Please read each statement carefully and indicate by crossing the number (from 1 to 5) that best describes your level of agreement with these statements.

Key; 1. Strongly Disagree 2. Disagree 3. Not sure 4. Agree 5. Strongly Agree

Statements	1	2	3	4	5
Peace building and Social Cohesion Initiatives in Njoro					
There have been international concerns to the ethnic clashes in Njoro					
There have been national concerns to the ethnic clashes in Njoro					
There have been local concerns to the ethnic clashes in Njoro					
There have been accepting/acknowledging the presence conflict as an important step to conflict resolution					
There have been the recognition that there are many ways out of conflict					
There have been the engagements in various tactics or explicit coordination to resolve conflict					
The Constitution Reviews aimed at Peace Building and Cohesion					
The 2010 Constitution provides a strong basis for coexistence and positive ethnic relations					
The 2010 Constitution embraces ethnic, cultural and religious					

diversity of all citizens positively					
The 2010 Constitution promotes peace and unity of citizens as one indivisible sovereign nation					
The Constitution devolved administrative and political structures which promotes cohesion					
Devolution is a potential polarization of the country in counties dominated by one ethnic community					
Devolution into County structures created minorities in areas that had been traditionally dominated by a particular group					
Peace Accords/Declarations					
Some declarations (eg. Nandi Hills declaration) set the stage for the ethnic violence that occurred in Molo Division and other multi-partyethnic parts of the Rift Valley					
Signing of peace accords (eg.National Accord and Reconciliation Act) ends ethnic clashes					
Role of Religious Bodies					
Religious differences reinforce existing ethnic divisions					
Religious affiliation is associated with language spoken among other cultural backgrounds					
Places of worship have been burnt or attacked in the course of the violence					
Churches, mosques and schools are important agents of socialization					

Religious believes create trust among individuals and communities					
Religious believes play a big role in defining an individual's identity and sense of self-worth					
Churches play an important role as gathering places for Kenyans seeking divine intervention for peace					
Religious leaders provide solace and relief					
The involvement of the church in politics taints its good reputation					
Collaborative effort by Muslim, Christian and Hindu leaders, in the area and beyond has been active in peace building activities					
Non-Governmental Organizations					
Community based peace building in pre-election					
Community based peace building in post-election					
Provision of relief services					
Free and fair services to members of all ethnic groups, religions and people from all walks of life					
Saving lives					
Promoting self-reliance					
Promoting dignity through human transformation going beyond relief and development					

Promoting education					
Enhancing food security					
Establishment of Commissions					
Commission of Enquiry into the Post-Election Violence (CIPEV) has been effective in building cohesion					
Commission of Experts on Constitutional Review (CoE) has been effective in building cohesion					
Independent Electoral Board and Commission (IEBC) has been effective in building cohesion					
National Cohesion and Integration Commission (NCIC) has been effective in building cohesion					
Commissions have succeeded in promoting equality of opportunity to all Kenyans					
Commissions have succeeded in creating good relations of all Kenyans					
Commissions have succeeded in promoting harmony and peaceful co-existence between persons of the different ethnic and racial communities of Kenya					

Appendix II: Interview Schedule for Community Leaders (Elders)

1. Background Information

- i. Age;
- ii. Gender;
- iii. Years of since you were appointed as an elder;
- iv. Which community do you represent;

2. How can you describe the ethnic relations among communities living in Njoro (in terms of culture, language, traditions etc);

.....

.....

.....

.....

.....

.....

3. How can you describe the coexistence of communities living in Njoro along the geographical/regional;

.....

.....

.....

.....

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

4. How can you describe the coexistence of communities living in Njoro in terms of sources of livelihoods;

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

5. Describe the state of the causes, extents, consequences and solutions to ethnic violence among communities living in Njoro for the following specific periods:

Pre-colonial period;

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

Colonial period;

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

Post-independent period;

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

One -party rule (1978 – 1992);

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

From 1992 – 2007;

.....

.....

.....

.....

After 2007 election;

.....

.....

.....

.....

After 2013 election;

.....

.....

.....

.....

6. Discuss initiatives by community leaders in peace building and social cohesion;

.....

.....

.....

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

7. Discuss the challenges faced when implementing initiatives on peace building and social cohesion;

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

8. Suggest your recommendations on peace building and social cohesion among conflicting ethnic communities;

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

Appendix III: Interview Schedule for CBO Officers

1. Background Information

- i. Age;
- ii. Gender;
- iii. Years of since you joined the organization;
- iv. Which CBO do you represent;
- v. What is your current position in the CBO;
- vi. For how long (years) have the organization operated in the regions;
- vii. How many officers are deployed in the region;

2. Describe the scope of your organization in peace building and social cohesion in the region;

.....

.....

.....

.....

.....

.....

3. Describe partnering organization(s), describing the role they play in peace building and social cohesion in the region;

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

4. What are benefits accrued by communities living in Njoro from your organizations intervention;

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

5. What is the perception of communities living in Njoro for your organization and it's operations in the region?

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

6. Discuss the challenges faced when implementing initiatives on peace building and social cohesion.

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

7. Suggest your recommendations on peace building and social cohesion among conflicting ethnic communities;

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

Appendix IV: Interview Schedule for Church Leaders

1. Background Information

- i. Age;
- ii. Gender;
- iii. Years of service since you were appointed a Church leader;
- iv. Which Church do you represent?
- v. What is your current position in the Church? ;
- vi. For how long (years) have the church operated in the regions? ;
- vii. How many congregants does your church represent? ;

2. Describe the scope of your Church in peace building and social cohesion in the region.

.....

.....

.....

.....

.....

3. Describe partnering organization(s), describing the role they play in peace building and social cohesion in the region.

.....

.....

.....

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

4. What are benefits accrued by communities living in Njoro from your Church intervention?

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

5. What is the perception of communities living in Njoro for your church and it's operations in the region?

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

6. Discuss the challenges faced when implementing initiatives on peace building and social cohesion;

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

7. Suggest your recommendations on peace building and social cohesion among conflicting ethnic communities;

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

Appendix V: Interview Schedule for Administrators

1. Background Information

- i. Age;
- ii. Gender;
- iii. Years of since you were appointed as an administrator;
- iv. What is your current administration position;
- v. What is the estimated population of the citizens you represents;

2. Discuss some of the ethnic conflicts in Njoro region handled by your office (describe, the cause(s), extent as well as consequences);

.....

.....

.....

.....

.....

3. Describe the conflict mitigation measures put in place by your administration in Njoro region;

.....

.....

.....

.....
.....

4. Describe the investigative measures put in place by your administration in unearthing the causes of ethnic conflicts in Njoro region;

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

5. Describe the scope of your office in peace building and social cohesion in the region;

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

6. Describe the role played by the government in peace building and social cohesion in the region;

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

7. Describe partnering organization(s), describing the role they play in peace building and social cohesion in the region;

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

8. What are benefits accrued by communities living in Njoro from your admistration;

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

9. What is the perception of communities living in Njoro on the role played by your administration in peace building and social cohesion in the region;

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

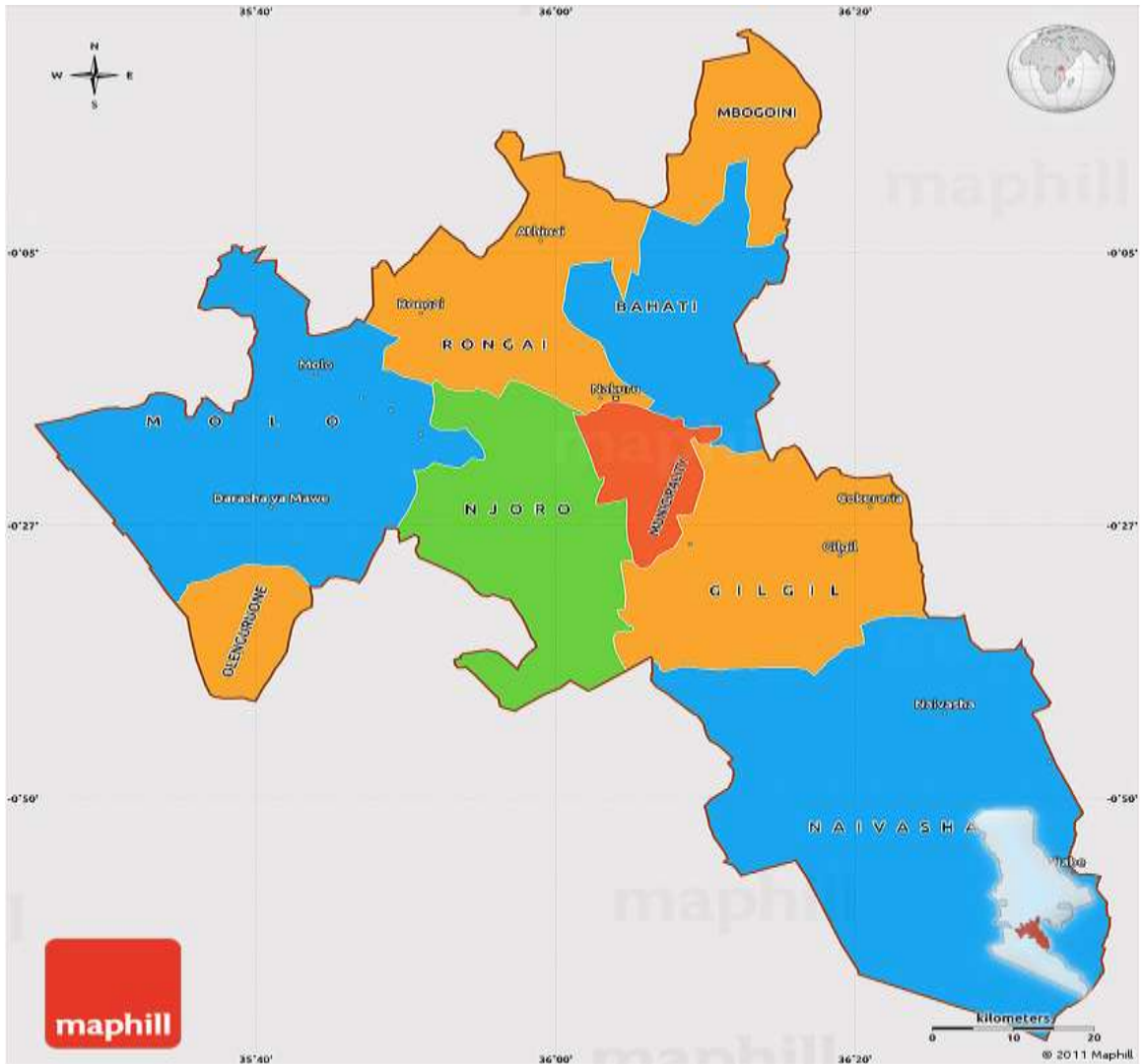
10. Discuss the challenges faced when implementing initiatives on peace building and social cohesion;

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

11. Suggest your recommendations on peace building and social cohesion among conflicting ethnic communities;

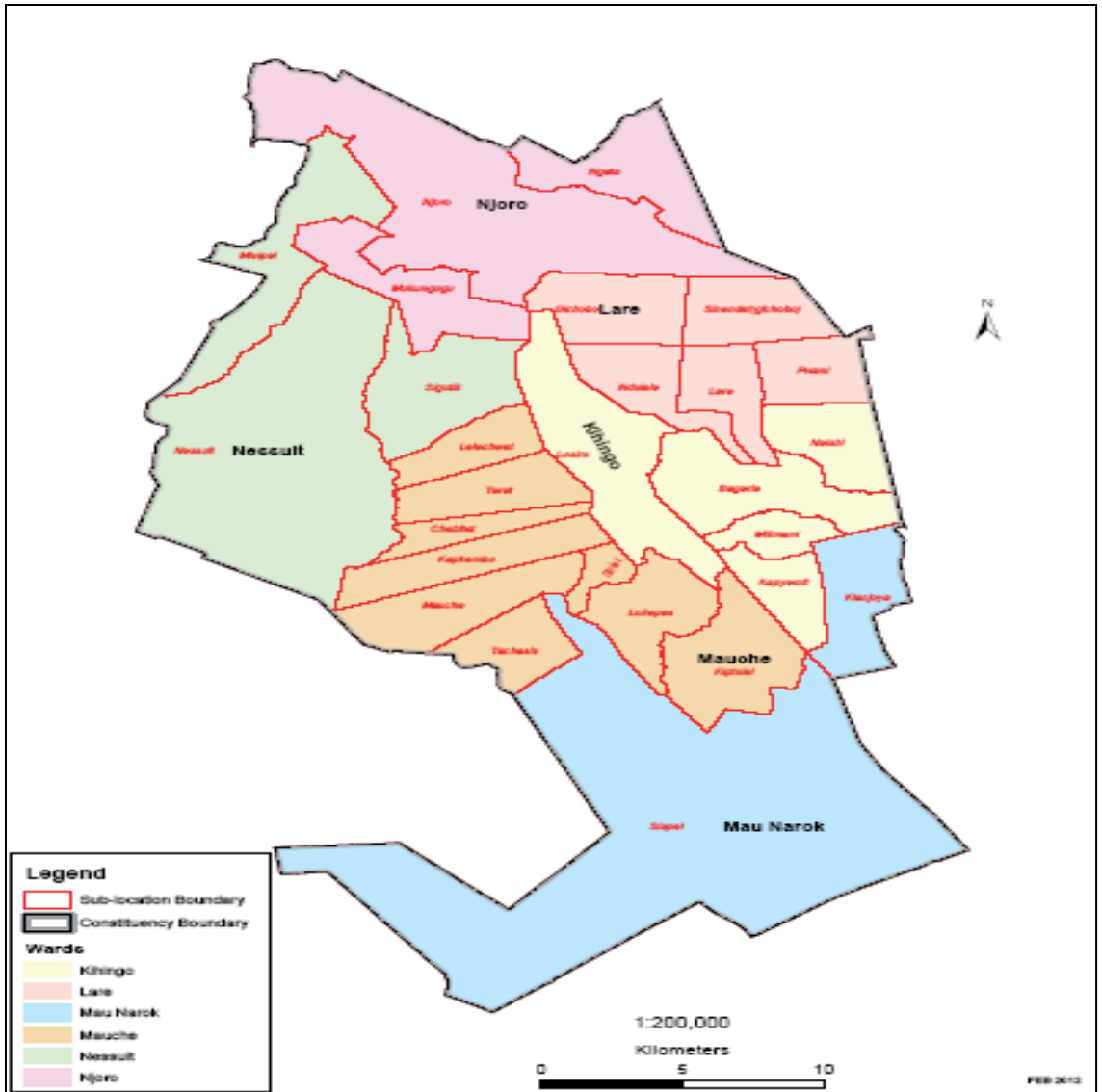
.....
.....
.....
.....
.....

Appendix VI: Map of the Study Area



Nakuru County Map



Source: Maphill



Njoro Sub-County Map

Source: DCC, Njoro Sub-County Office

Appendix VII: NACOSTI Permit

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 639850	Date of Issue: 16/January/2020
RESEARCH LICENSE	
	
This is to Certify that Mr.. Samwel Wamae of Kenyatta University, has been licensed to conduct research in Nakuru on the topic: PEACE BUILDING AND SOCIAL COHESION AMONG COMMUNITIES IN NAKURU COUNTY, KENYA (1992 – 2013) for the period ending : 16/January/2021.	
License No: NACOSTI/P/20/3438	
639850 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Verification QR Code	
	
NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.	

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is Guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014

CONDITIONS

1. The License is valid for the proposed research, location and specified period
2. The License any rights thereunder are non-transferable
3. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies
5. The License does not give authority to transfer research materials
6. NACOSTI may monitor and evaluate the licensed research project
7. The Licensee shall submit one hard copy and upload a soft copy of their final report (thesis) within one of completion of the research
8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice

National Commission for Science, Technology and Innovation
off Waiyaki Way, Upper Kabete,
P. O. Box 30623, 00100 Nairobi, KENYA
Land line: 020 4007000, 020 2241349, 020 3310571, 020 8001077
Mobile: 0713 788 787 / 0735 404 245
E-mail: dg@nacosti.go.ke / registry@nacosti.go.ke
Website: www.nacosti.go.ke

Appendix VIII: University Research Authorization Letters



**KENYATTA UNIVERSITY
GRADUATE SCHOOL**

E-mail: dean-graduate@ku.ac.ke

Website: www.ku.ac.ke

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

Internal Memo

FROM: Dean, Graduate School **DATE:** 13th December, 2019

TO: Mr. Samwel Macharia Wamae **REF:** C50/25971/2013
C/o Department of International Relations,
Conflict & Strategic Studies

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

This is to inform you that Graduate School Board, at its meeting on **11th September, 2019**, approved your Research Proposal for the M.A. Degree entitled, **"Peace Building and Social Cohesion among Communities in Nakuru County, Kenya (1992-2013)."**

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.


EDWIN OBUNGU
FOR: DEAN, GRADUATE SCHOOL

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

Supervisors:

Dr. Felistus Kinyanjui
C/o Department of International Relations, Conflict &
Strategic Studies
Kenyatta University



KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: dean-graduate@ku.ac.ke

Website: www.ku.ac.ke

P.O. Box 4 844, 00100
NAIROBI, KENYA
Tel. 020-8704150

Our Ref: C50/25971/2013

DATE: 13th December, 2019

Director General,
National Commission for Science, Technology
and Innovation
P.O. Box 30623-00100
NAIROBI

Dear Sir/Madam,

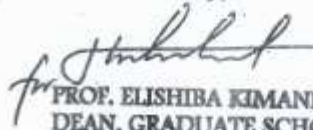
RE: RESEARCH AUTHORIZATION FOR MR. SAMWEL MACHARIA WAMAE
REG. NO. C50/25971/2013

I write to introduce Mr. Samwel Macharia Wamae who is a Postgraduate Student of this University. He is registered for M.A. degree programme in the **Department of International Relations, Conflict and Strategic Studies.**

Mr. Wamae intends to conduct research for a M.A. Project Proposal entitled, **"Peace Building and Social Cohesion among Communities in Nakuru County, Kenya (1992-2013)."**

Any assistance given will be highly appreciated.

Yours faithfully,


PROF. ELISHIBA KIMANI
DEAN, GRADUATE SCHOOL

Appendix IX: Research Budget

Item	Unit Price	Total Price
Personnel		
Research assistants	2 research assistants for 5 days @ ksh.1000	10,000
Supplies/Equipment		
Questionnaires printing	2 Pages @ ksh.10	20
Questionnaires photocopying	600 Pages @ ksh.5	3,000
Stationery		600
Pretesting of questionnaires		1,000
Services		
NACOSTI fee		1,000
Printing and binding		6,000
Data management		4,000
Travel and Accommodation		
Travel expenses	5days@ksh.1,000 per day	5,000
Accommodation expenses		5,000
Lunch	5 days @ ksh.1,500 per day	7,500
Total		44,120
Miscellaneous	15%*84,630	6,618
Net total		50,738