

The Luo-Nandi Ethnic Conflicts Peacebuilding: A Study of Circumstantial Rationale to Its Persistent Nature and Implications for Building Peace in Kenya

Fredrick O. Amolo¹, Philomena N. Mwaura², Michael T. Katola²

¹Africa Nazarene University, Kenya

²Kenyatta University, Kenya

Abstract: In Kenya, The Luo and Nandi ethnic communities have had increased ethnic conflicts for over a decade. Ethnic tensions and conflicts have prevailed in the bordering section of the Muhoroni and Tinderet sub-counties. These ethnic conflicts have negatively affected the socio-cultural and political-economic well-being of the communities in conflict. The causes of such conflicts are varied in societies. The study investigated the causes of ethnic conflict between the Luo and the Nandi communities. The study was qualitative research designed to explore the reasons behind the persistent nature of the Luo and Nandi ethnic conflicts. The data was collected from community elders, community members, civil society, and Non-Governmental Organizations (NGOs). The study employed several instruments, including surveys, an oral interview guide and a focused group discussions guide. The data from the questionnaires were coded and analysed using the Statistical Package of Social Sciences (SPSS) version 21. The study finds that there are social, religio-cultural, political, and economic determinants in hostile Luo-Nandi relations. The study recommends that (1) The amity actors need to involve a multi-faceted method in the ethnic conflict to deal with ethnic conflict causative dimensions; (2) Peacebuilding efforts must take societal issues seriously to prevent ethnic conflicts between Luo and Nandi communities; (3) peace actors must work on social rebuilding and conduct transformation; and (4) the stakeholders in building peace must address economic matters along the border of the Luo and Nandi people.

Keywords: Ethnic conflict, socio-cultural, politico-economic, causes of ethnic conflict

I. INTRODUCTION

Ethnic conflict is a global phenomenon. It is understood as a disagreement linked to social, cultural, political, and economic interests between cultural communities. The cultural dispute is linked to the struggle for security, common interest, and recognition. Often, ethnic conflicts generate staggering destruction, including significant loss of life, serious injustices, relational distance, and considerable material destruction. Indeed, cases of active prevalent ethnic conflict have been experienced in Kenya. Persistent tribal conflicts include the Pokot, Turkana, Luo, and Nandi borders (Herrera, 2013). In this regard, the explosion of violent ethnic conflicts between the Luo and Nandi of the Muhoroni and Tinderet regions have existed for over two decades (Osamba, 2001). Kasomo (2010) confirm that ethnic conflict in this region takes place consecutively since 1991.

Conflict in some African countries has become increasingly ethnic in nature (Zeude, 2008). These ethnic conflicts have negatively affected the socio-cultural and political-economic well-being of the communities in conflict. The causes of such conflicts are varied in societies. Scholars affirm that conflict has socio-cultural and politico-economic causes (Caseli & Coleman, 2006). These socio-cultural and politico-economic issues find their expressions in prejudices, resource mismanagements, insecurity, and feeling of inferiority, respectively (Yamano, Tanaka & Gitau, 2013). Scholars in peace studies strongly indicate that historical injustice, improper political governance, and resource rivalry are dominant energizers of ethnic conflict in Africa (Nasong'o, 2000).

In Kenya, the Luo and Nandi ethnic communities have had increased tribal conflicts for many years. Ethnic tensions and conflicts have prevailed in the bordering section of the Muhoroni and Tinderet sub-counties. These areas include Kopere, Songhor, Achego and Tamu. The effects of this conflict have been experienced in ethnic violent attacks, sporadic stock theft, loss of life and internal displacements (Shalo-SCRR, 2020). Other effects that worried the community and the state include unstable relations, hostilities, and negative socio-economic livelihood. Similarly, these conflicts have also brought about the stagnation of development in market closure, schools, and health facilities. The critical question regarding community disintegration, loss and suffering amid conflict is why these communities fight. What are the major causes of these conflicts? Ethnic conflicts are, therefore, because of critical major causes within and outside communities in conflicts. The paper is dealing with a study of circumstantial rationale for conflicts' persistent and destructive nature among the Luo and Nandi people and its implications for peacebuilding.

II. METHODOLOGY

The study investigated the causes of the ethnic struggle between the Luo and the Nandi people. The study was qualitative research intended to explore the reasons behind the persistent nature of the Luo and Nandi ethnic communities. The study was conducted among the Luo and the Nandi communities of the Muhoroni and Tinderet sub-counties. The method used was a descriptive examination to facilitate data

gathering and assessment in describing the conflict situation through individual responses. The two study sites were Muhoroni and Tinderet sub-counties.

The study used a non-probability sampling technique. Precisely, goal-directed and proportion sampling was used. The study used a full deviation in purposive sampling to achieve a broad array of viewpoints on the causes of tribal disputes. The data was collected from community elders, community members, civil society, and Non-Governmental Organizations. The study data was compiled as primary and secondary data through questionnaires and Library sources. The study employed several instruments, including questionnaires, an oral interview guide and a focused group discussions guide. The data from the questionnaires were coded and analysed using the Statistical Package of Social Sciences (SPSS) version 21. Other data from FGD(s) and the interviews were transcribed according to the study's objective. The resultant data were synthesised and examined corresponding to the objective classification of the study. The aggregate data were analyzed, reviewed, and explained consistently with the study's focus and the question.

III. STUDY FINDINGS ON THE LUO-NANDI ETHNIC CONFLICTS

The task of this study was to investigate the underlying causative factors that influence ethnic conflicts between the Luo and the Nandi communities. The respondents were to determine the factors in ethnic conflicts between the Luo and the Nandi communities. The resultant responses were social, religio-cultural, political, and economic factors. Many scholars on ethnic conflicts have also shown that politics, economy, and social relations have brought about ethnic conflicts in societies (Zeude, 2008).

A. Social Factors in the Luo-Nandi ethnic communities' conflicts

The study observed that one of the factors in the Luo-Nandi ethnic community conflicts is social factors. Social interfaces in communities have produced an environment of either bad or good relationships. Bad relations, however, have created incidents of disputes. Mwaura (2005) and Pkalya (2005) establish that certain communal elements destabilise, irritate, and create unstable community interactions. Social factors are the crime of cattle rustling, injustices and disputes, drug addiction, tribalism, and negative ethnicity. Figure 1.1 below shows the respondents' social factors and general feelings.

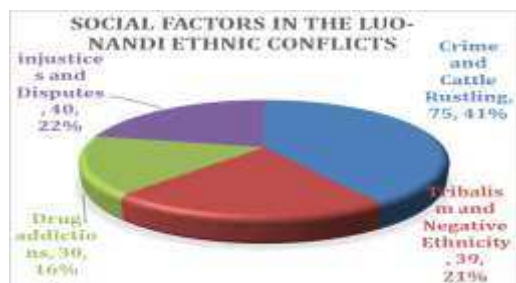


Figure 1.1 Social Factors in the Luo-Nandi ethnic conflicts

Figure 1.1 exposes several social factors, involving the crime of cattle rustling (41%), illiteracy and drug addiction (16%), tribalism and negative ethnicity (21%), and injustices and land disputes (22%). The study identified the factors and took an interest in themes of crime and misconduct, disputes and injustices, and ethnicity and tribalism.

Figure 1.1 determined that social difficulties impacting the bond between the Luo and the Nandi groups are the crime of cattle theft. Cattle rustling is a significant cause of ethnic conflict between the Luo and the Nandi neighbourhoods. Figure 1.2 shows the respondent's views on cattle rustling by looking at crime and misconduct responses by ethnicity.

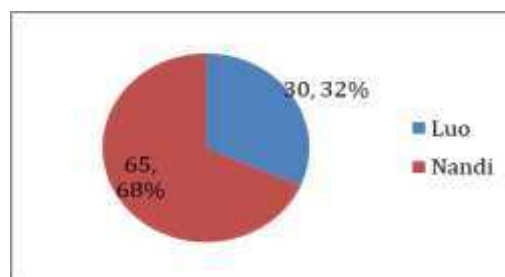


Figure 1.2 The views on the crime of Cattle Rustling

Of the Nandi people respondents, 68% argue that livestock theft is a significant element in cross-border line conflicts. Among the Luo society, 32% feel it is a substantial cause of ethnic conflicts. The majority opinion on the fraud of cattle rustling as a factor in disputes was the Nandi community. In the oral interview among the NGOs, most (60%) of the interviewees determine that cattle rustling is one of the primary triggers of ethnic conflicts among the Luo and the Nandi people. The study noted (Figure 1.2) that border disputes and injustices are other problems among the Luo and Nandi people. Respondents believed that border challenges have increasingly resulted in conflicts. Border disputes are motivated by the contested shifts in land contracts from the traditional customary control to state ownership rights, as shown in the Muhoroni-Tinderet settlement scheme system (Snell, 2005). This dilemma is asserted by the TJRC report, (2013) claiming that a historic unfairness on land has caused these ethnic conflicts. Figure 1.3 presents the community's feelings regarding the dispute about land injustice in the questionnaires.

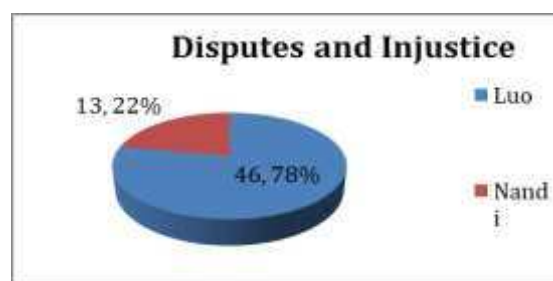


Figure 1.3 Responses on Injustice and Land Disputes between the Luo and Nandi

Figure 1.3 demonstrates the feeling of the Luo and the Nandi communities on land injustice and disputes. The communities show that conflicts arise from injustices regarding land distribution and border boundaries. The Luo community overwhelmingly (78%) contend that disputes and injustices were a trigger. Meanwhile, 22% of the Nandi people affirmed the issues of Disputes and injustices.

The notion of ethnicity and tribalism is a social experience linked with the distinctiveness of a shared affiliation in search of security and progress. Nnoli (2008) says that tribalism is insisting on a competition based on interests. Achebe (1997) on ethnicity, earlier determined that ethnicity is biased in contrast to fellow human beings centred on their origin, culture, or ethnic group disparity. Adeyanju (2015), from the Nigerian perspective, opines that ethnicity plays a significant part in prompting conflicts. Ethnicity and tribalism have generated problems of exploitation, weakness, suspicion, and politics of separation amongst societies. The respondents' overall views in Figure 1.1 argue for the role of ethnicity and tribalism in ethnic conflicts.

B. Religio-Cultural factors in Ethnic community Conflicts

The second factor in the Luo-Nandi ethnic community conflicts is the religio-cultural factors. Religious and cultural diversity founded on beliefs, myths, and practices is vital to human existence and relationships, especially along ethnic borders. The study has detected that the religion and culture of the two communities contribute to ethnic conflicts between them in some significant way. Figure 1.4 below illustrates the respondent's opinions on Religion and Cultural factors affecting peace between Luo and Nandi.

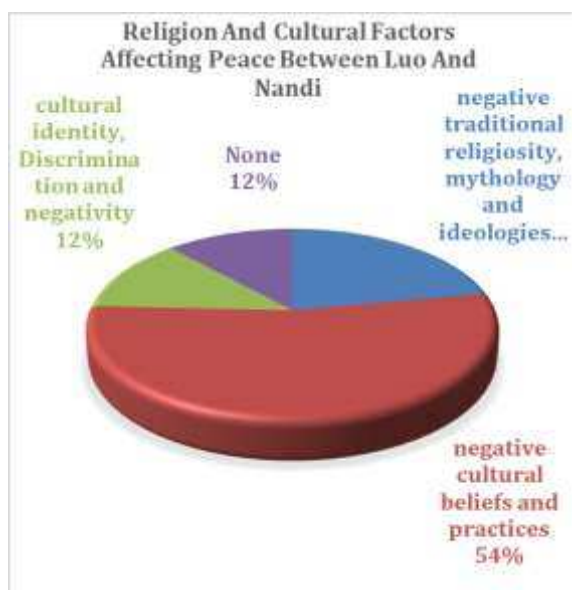


Figure 1.4 Religion and Cultural factors affecting peace between Luo and Nandi

The study determined that religious and cultural influences were part of ethnic conflicts in the Luo and the Nandi communities (Figure 1.4). The respondents agree that

religious conviction and societal beliefs and practices (54%), regarding human-hood, rituals and ceremonies negated sociable communities in Muhoroni and Tinderet sub-counties. Additionally, pious, social folklore and detrimental philosophies (22%) about relations and property are instrumental in ethnic conflicts. Discrimination and negativity (12%) also created a culture of competition between neighbouring communities.

The respondents (54%) believed negative religious and cultural beliefs and practices affect community relations (Figure 1.4). The aspects of faith described by the respondents include religious behaviour, directions, cultural identity and prejudice issues. These aspects are instrumental in ethnic community conflicts. The respondents (22%) in figure 1.4 agree that cultural myths of the communities can fuel conflicts. Myths are generally stories in communities believed to be accurate, having come from a distant community history. Cultural myths have played a role in ethnic conflicts between the Luo and the Nandi communities (Figure 1.4). Respondents (12%) indicated that the Luo and the Nandi communities have myths that account for the conflicts between Luo and Nandi communities. The respondents (22%) feel that discrimination and prejudice have contributed to the ethnic conflicts along the borders of the Muhoroni and Tinderet sub-counties (figure 4.6). Through the respondent's arguments, both communities have behaved in a manner that demonstrates segregation and negative judgment of each other.

C. Political factors in Ethnic community Conflicts

The third factor in the Luo-Nandi ethnic communities' conflicts is political factors. The study has noted that there are issues corresponding with political governance, political party competitive supremacy, incitement and hate speech. Figure 1.5 illustrates the political factors from the perspective of the respondents

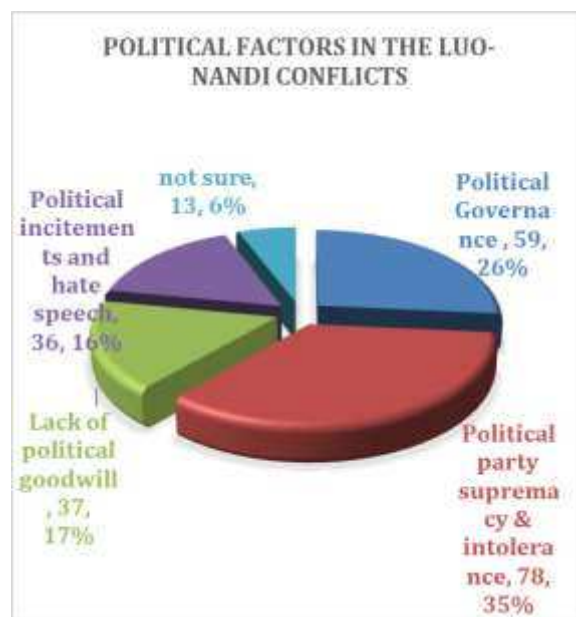


Figure 1.5 Political factors in the Luo-Nandi ethnic communities' conflicts

Figure 1.5 exemplifies the respondents' perceptions on political matters determining ethnic conflicts in the Luo and the Nandi cases. Political party supremacy and intolerance (35%) are political problems in these ethnic conflicts. Another 26% of the individuals reflected that qualities of political authority had added to ethnic strife. Similarly, respondents argued that the lack of political willingness in resolving commercial and border issues (17%) alongside the borders of the Luo and Nandi communities was a trigger. Also, Political incitement and hate speech (16%) contribute to this ethnic conflict. According to the respondents, politics play a part in ethnic conflicts between Luo and Nandi communities. The factors are, thus, under the following themes: Political leadership in ethnic community conflicts and political rivalry and intolerance.

D. Economic factors affecting peace

The study also depicted the fourth issue associated with economic problems occurring along the borders of the Luo and Nandi people. The reactions were grouped as economic sabotage; economic land disputes; unemployment and corruption, resource inequality; improper infrastructure and property destruction. Figure 1.6 explains the cluster of economic causes in ethnic conflicts

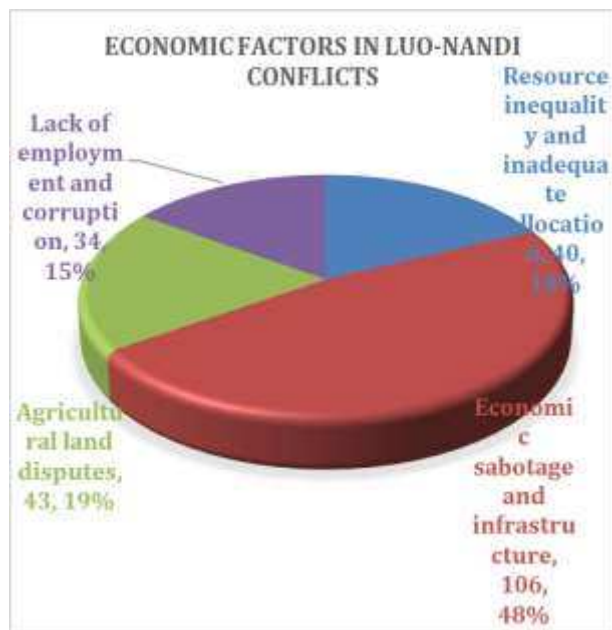


Figure 1.6 Economic factors in the Luo-Nandi ethnic communities' conflicts

Most respondents (92%) recognised the economic reasons for ethnic conflicts among the Luo and Nandi communities. The widely held opinion of the respondents argues for economic sabotage (48%) as a contributing economic factor to ethnic peace between the two communities. Many viewed land and border disputes (19%) between the two communities as crucial to these ethnic conflicts. Shortage of occupation and bribery (15%) also add to these ethnic conflicts. Consequently, resource inequality and improper infrastructure (18%) also promote ethnic conflicts between Luo and Nandi.

Notably, critical and compelling causes of ethnic conflicts exist between the Luo and Nandi communities. These factors are linked to social life, economic, political, and religio-cultural issues.

IV. FACTORS OF ETHNIC CONFLICTS FROM THE LUO-NANDI PERSPECTIVE AND ITS IMPLICATIONS FOR PEACEBUILDING

In ethnic conflicts, religio-cultural, economic, social, and political factors determine the causes and outcomes of hostile human relations. Mwaniki, Mbuchi, Leleruk & Mwei (2007) argue that community life engagements from social, cultural, environmental, political, and economic exchanges create contributing factors that trigger war. Consequently, the broader look at the issues, Herrera (2013) features dispute considerations to needs, ethnicism, inequality, and bad governance. That can be linked to several aspects of politics, economy and social lives of the people. Tarimo & Manwelo (2007) also relate community disintegrated value systems, deteriorated political institutional values, and inadequate resource allocation to community conflicts in Africa. Hence, the influence of social life, politics and economic issues in societies has proved to be a reality in ethnic conflicts.

A. Religio-social and cultural factors in ethnic conflicts

Scholars in peace studies and traditional religion argue that cultures are instrumental in perceptions, stereotyping of ethnicity, and discrimination of others in ethnic conflicts (Kona, 2004). Weinthal & Troell (2013) assert that communities' collective life and conduct comprise such problems as typecasting, ethnicism, and unfairness against bordering communities. LeBaron & Pillay (2006) state that societies have in many ways inspired individuals' opinions, judgments, and conduct regarding ethnic relations. Kona (2004) also argues that ethnic communities employ some of their social perceptions and practices to incite enmity and criminal acts of violence against one another. Such methods and incitements in traditional cultures, corresponding to Mburu (2013), include cattle rustling, social viewpoints, economic upgrades in standard apt to steal, and attitudes against others. Cultural social relations are, therefore, a determinant factor in fuelling ethnic conflict in communities.

The deep-rooted religious, social, and cultural practices and life experiences have immensely contributed to the conflicts among the global communities. Issues of crime, injustices, disputes, stereotyping, tribalism, discrimination, and prejudices have fuelled persistent ethnic communities' conflicts. To the study, the culture and belief in cattle rustling and discriminatory social relations have aggravated issues in the Luo-Nandi communities' relationships. The NGO(s) interviews noted that the Nandi morans, especially after circumcision, invaded the neighbouring Luo community and stole cows. Further, the elders among the Luo (FGD; 24:12:2016) and civil servants (FGD: 13:04:2017) showed that accepted experiences, of discrimination and beliefs, have been the major challenges influencing ethnic fighting along the border of Muhoroni and Tinderet sub-counties. These

behaviours and practices have generated hostility, resentment, and deep-rooted antagonism between the Luo and Nandi groups along the frontier of the Muhoroni and Tinderet citizenries (Adan & Pkalya, 2005).

The land question between the Luo and the Nandi is critically a triggering factor in their conflicts. The plot (56,736 Acres), involving Songhor, Tamu, Koru, God-Abuoro, and Fort-Ternan, was originally the Nandi inherited land (Odhiambo-Mbai, 1981). The land was sold through a scheme program for the buyers who happen to be the Luo community. According to Ogot (1967), the land border and the sale remained unresolved, hence persistent disagreements between the Luo and the Nandi communities. The study realized a predominant feeling in both communities of injustice.

The attention of the study has also been drawn to a display of biased interest in ethnicity and tribalism. Ethnicity is a hyperbolic viewpoint of a person's harmful image of a cultural alliance's domestic, economic, political, and religious existence. LeBaron & Pilley (2006) writes that bad ethnicity and tribalism centre on labelling and negative opinion of others. The TJRC Report (2003) observes that negativity in perception founded on ethnicity is a significant cause of ethnic tensions among many communities in Kenya. Such worldviews have greatly influenced the issues fostering conflicts between the Luo and the Nandi communities. Hence, communities must sensibly believe in the value of human beings.

The FGD(s) among the elders (FGD 03.02.2017) and civil servants (FGD 03.07.2018) demonstrate that the causes of disagreement between the Luo and Nandi people are founded on religious and cultural belief systems linked to their identity, wealth, and practices. The pastoralist and agricultural communities' belief systems about land as a vital commodity are essential. In research on the Pokot and Turkana conflict, Chebunet, Lopeyo, & Abonyo (2013) detected that connection to family land and ensuing interference by a stranger encourages ethnic tensions. Agreeing with most cultures, acquiring and using land is for the community's income. Thus, dispelling intrusion into community land in peace or war is noble. The study, therefore, affirmed from the elders in an FGD (FGD 08.06.2016) that border clashes are widespread because supposedly, the Luo took the Nandi and inherited the land after freedom.

Religion and culture are embedded in conflicts' perceptions, judgments, and actions (Herrera, 2013). Therefore, social, and sacred identities established on religious, traditions and philosophies determine behaviour. Mbiti, argues for the value of character and belonging in his renowned saying that "I am because we are and, since we are, therefore I am." (Mbiti 1969) According to Mbiti (1991), religion consists of beliefs, practices, ceremonies, festivals, religious items and locations, religious leaders, and ethics and ideals. These elements are formed through a network of methods culturally prescribed. The conditioning of individual

perception of religious thoughts and patterns and the human mind and emotions is by their identity and worldview. Regarding conflicts, LeBaron (2003) argues that the impact of faith can increase ethnic conflicts between neighbouring parties.

Malefi and Mazama (2009) noted relating to practice and Conflict, that several rites and observances have caused misapplied behaviour and opinion of people considered to be outsiders from a different cultural alliance. The acquisition of behaviours and perceptions is through the communities' education systems. Chemitei described the education structure of *Kamuratanet* that ends with *yattatet* (circumcision) and stated a learning system that shapes the conduct and personality of persons in society for life. The concept encourages and expands the societal culture and faith tradition (Chemitei, 2017). According to Chemitei (2017), the initiates are introduced to negative warriorhood and community rights by that education system. Such attitudes were propagated and cultivated into activities of the fighting force of the tribe, rationalizing attacks and battles opposed to other tribes.

The primary feelings of many in both communities are negativity and suspicion. An FGD among the civil servants (09.10.2017) revealed that both communities had demonstrated stereotypes and negative attitudes toward each other. Discrimination refers to acts targeted in opposition to another group believed to be from another community. It is about acts of segregation and negative judgment of the other community based on their difference. Discrimination is linked to unfair actions to harm individuals or communities to protect another community. According to Cormack, Stanley & Harris (2018), negative ethnicity and privileging an ethnic community against another is a form of discrimination. Such privileges and oppression proved to be the issues in Luo-Nandi community conflicts.

Prejudice is about unsubstantiated emotions and viewpoints taken about a different group. Prejudice is aggression toward a group on an erroneously estimated pessimism. Some disputes between the Luo and Nandi people are hatred and unfounded feelings and views. In an oral interview with the NGO(s) (OI 03.04.2017), both communities have negativity toward each other. Such projected negativity in the Luo-Nandi community relationship triggers these conflicts. Scholars have claimed that intolerance and unfairness have motivated stereotyping and negative attitudes towards others. It often comes as a predetermined certainty about another group or a cultural group of people. Such behaviour culminates in serial killings like the massacre in Rwanda and the Holocaust in Jewish history.

B. *Politico-Economic Factors in Ethnic Conflicts*

African political governance in the post-colonial era has been preoccupied with local community politics of regime, power-play, and supremacy battles (Ochieng', 2009). Nyong'o (1993) proclaims that the causes of ethnic conflicts are political incitements and political ideology competitions propagated by the political elite. Such political culture has

proved to be influential in the political ideology of competitions and incitements. Nasong'o (2000) contends that nearly all ethnic conflicts in Africa are political and originated from ethnicised politics. So, Rashid (2003) claims that politics of ethnicity instigated by power, opportunity, and ethnic reign are at the core of conflicts in African societies. Waki Commission Report (2018) detected those fierce armed conflicts, including post-election violence (PEV) in Kenya, were ethnically headed for a struggle for political power and control. Hence, ethnic politics demonstrated in incitement, supremacy, and discrimination propels ethnic conflict between communities.

In Africa, post-colonial state formation has grown gradually to a robust form of patron-client allegiances. According to Mogire, (2008) States have formed complicated systems that have ensued in ethnicity in terms of marginalization and enclosure associations. Matters of ethnicised political control have been causal to ethnic conflicts in Kenya. Mogire (2008) additionally argues that ethnic clashes in Kenya are profoundly political, where politics play a substantial task. Wanyama (2000), in the Luo and the Nandi ethnic conflict case, claims that political competition and patronage have negatively triggered these ethnic conflicts.

Over 20 countries, including Ethiopia, Kenya, Nigeria, Rwanda, and Sudan, have had political conflicts. Scholars in conflict studies contend that the power of politicised ethnic conflicts in Africa results from sidelining ethnic groups. In the historical analysis of Kenya's politics and ethnic conflicts, the root of disputes is political rivalry and intolerance, especially in Rift Valley. In a historical analysis of ethnic strife among the Luo and Nandi communities, scholars have linked political party leadership variations to these ethnic conflicts (Kasomo, 2010). The provocation and prejudice of ethnic battles are significant at the beginning of the ethnic clashes. The civil servants (FGD 14.06.2017) pointed out that the rise of the multi-party democratic system of 1992 prompted ethnic conflicts between the two communities when their political leaders became rivals.

As noted by the Luo community elders in an FGD (FGD 01.05.2017), marginalisation, negative ethnicity, and inequality in resource distribution are vital contributors to these ethnic conflicts. According to NGO(s) in an oral interview (O.I. 15/09/20), an indication of a lack of political will in settling land and boundary disputes was recorded. Hence, Leadership and governance are critical in sustaining peace in communities. Lack of the same is a recipe for conflicts among and between the people. Leadership is thus demonstrated through managing political dynamics, rivalry, and intolerance. A political leader takes democracy and equitable development seriously in all communities. These actions avert undue competition and the polarisation of societies.

Uslaner (2008) argues that dynamic economic forces in ethnic conflicts are about support for equity and development.

In Africa, poor economic environments convey economic obstruction, poverty, unequal development, land disputes, and poor infrastructure. Economic circumstances have led to excessive fear and life disturbances. Therefore, many growing countries are locked up in a brutal cycle of conditions of desperation and fear, leading to ethnic conflicts. In Kenya, for example, such conditions of strategic economic scarcity have been influential in ethnic conflicts along the borders of different communities, including Luo and Nandi.

Access and inequality in economic development have also been critical in fuelling ethnic conflicts among societies. Uslaner (2008) says that ethnic conflicts are a result of struggling to access insufficient and inadequate existing resources available among communities. Hererra (2013) remarks that resource scarcity and inadequacy are important triggers of ethnic conflicts, particularly between the pastoralist communities in Northern Kenya. Matthysen & Clarkson (2013) affirm that the deficiency and constraint of resources is a factor that forms competition and scarcity. As a result, conflicts arise among the bordering neighbourhoods.

According to Tarimo & Manwelo (2007), significant episodes of ethnic violence in Kenya are about economic sabotage factors. The Mau Mau rebellion, land clashes and shifta movements are examples of monetary fights over land or resources. The struggle for inadequate resources and insufficient resource allocation is an expression of ethnic conflicts. Nasongó (2000) posits that disputes are within the context and paradigm of competition over resource allocations. In an interview with the NGO(s) (O.I., 29:04:2017), the resources dishonestly allocated and joblessness at the sugar factories are causes for alarm in ethnic conflicts between Luo and Nandi communities.

Poor quality of life and conflict are extensively understood to be strongly interrelated. Hence, poverty makes countries more prone to ethnic conflicts and at risk of recurrence. Considering this, scholars agree that high levels of unemployment and inequality, merged with low levels of education and development, commonly give rise to fights. Respondents of this study have eluded that poverty enables experiences of rebellion at the individual and community level by facilitating violence. An NGO (O.I., 30.04.2017) confirms that poverty and unemployment along the border of Luo and Nandi have allowed young people to indulge in cattle theft and ethnic conflict.

The greatest significant consequences of the economic dynamics in ethnic conflicts comprise a deprived lifestyle, poverty, unemployment, insecurity, and poor infrastructure. Poor financial conditions and low value of life aid replica for African conflicts. With agricultural land and border disputes, the Luo and the Nandi communities have developed surviving systems, including cattle rustling, theft, and insecurity for economic gain. Community elders (FGD, 27:06:2017) agree that trade in theft and insecurity have increased poverty and insecurity along the borders of the Muhoroni and Tinderet constituencies.

V. IMPLICATIONS FOR PEACEBUILDING IN ETHNIC CONFLICTS

Peace as a concept speaks to the community's well-being. It is about the experience of tranquillity and good health for the people. Mageto (2013) envisages that peace includes community social, economic, spiritual, and political serenity. Such conceptual understanding of peace as harmony, community well-being, and spiritual health presumes harmonious living among the people in communities. Understanding community well-being establishes and inspires peacebuilding and enhances reconciliation between conflicting parties. Maiese (2003) concludes that peacebuilding involves the development of capacities, perceptions and attitudes that alter the situations which lead to violent conflicts. As a socio-religious and political concept, every society strives for the opportunity to be at peace, shunning violence, and conflicts between communities is a noble endeavour.

Ultimately peacebuilding safeguards safety, access to justice, inclusion in political decisions, and access to better economic opportunities (International Alert, 2001). In this understanding, peacebuilding is a long-term endeavour encompassing pre-to-post conflict scenarios. The achievement of peace in a divided society depends on the approach's comprehensive ability to facilitate sustainable harmony and coexistence between conflicting communities. Chukwu (2013) also says that peacebuilding necessitates effectively addressing major factors toward peace.

In dealing with ethnic conflicts, the actors require a clear examination of the causes and deliberate attention to mitigating the challenges triggering conflicts. For sustainable cohesion and coexistence, the following recommendations surface in dealing with ethnic conflicts between the Luo and the Nandi communities.

1. The peace actors need to engage in a multi-faceted approach to ethnic conflict to address all ethnic conflict causative dimensions. The efforts must carefully promote values of mediation and reconciliation, responsible leadership, good governance, and the promotion of accountability. It implies that in peacebuilding, inclusive teamwork in political arrangements, democratic governance and development must be considered carefully.
2. Peacebuilding efforts must take social factors seriously to avert ethnic conflicts between Luo and Nandi communities. According to Tarimo and Manwelo (2007), a transformation of value systems among the communities championed by the community elders and legislated by the government for enforcement are the solutions. This transformation plan constitutes a three-level actor approach advocated by Lederach (1997) in conflict transformation theory. Legal justice must be revamped to calm injustice and crime among the members of the communities. Such justice work

needs to consider restorative justice and the rule of law.

3. In dealing with peacebuilding and religio-cultural factors, cultural reconstruction and behaviour change must be critical. Communities must address rebuilding the communities' religious belief systems regarding negative cultural beliefs. The priority must be given to capacity development in dealing with negative cultural beliefs and practices. Lederach's conflict transformation requires actions to reduce prejudice by local and expert leaders. Establishing strategic culture transformation and the rule of law is essential in addressing negativity and discrimination founded on narrow identity and cultural mythologies.
4. For peacebuilding, the stakeholders must deal with economic issues along the border of the Luo and Nandi communities. Society and the state should consider monetary policy relevant to equity and adequate infrastructure development. Communities must develop a clear framework for transforming political leadership to dispel deprivation and marginalisation in economic growth. In disputes on land and wealth, a clear roadmap for mediation and reconciliation is necessary.

VI. CONCLUSIONS AND RECOMMENDATION

The diverse causes of conflict between the Luo and Nandi communities have included social, religio-cultural, political, and economic issues. The study observed that crime, tribalism, negative ethnicism, competition, incitement of disputes and economic deprivation deter community relationships. In addition, community harmony is minimal due to negative ethnic identity, unhelpful traditional spirituality, and negative cultural myths and practices along the borders. Further, proper governance was short-changed by political rivalry, intolerance, supremacy, and hate speech among the communities. Consequently, economic sabotage, land disputes, unemployment, economic inequality, and property destruction have discouraged community growth, cohesion, and development. These issues are prevalent along the border which has consistently brought about ethnic conflict between the Luo and Nandi communities for many years.

The outcomes of political challenges in peacebuilding include the political opposition of communities against other communities resulting in destruction and deaths. Regarding marginalisation and development, political causes bring about economic inequality in resource allocation. Therefore, improper management of politics is a trigger to conflicts and, subsequently, the upsurge of IDPs. Further, in economic struggles, the study has concluded that an economic breakdown is one of the dynamics in ethnic conflicts between the Luo and Nandi communities. Economic factors, therefore, include economic sabotage founded on wealth loss in cattle rustling, land & border disputes, and poor infrastructure; Poverty is linked to lack of employment and inadequate distribution of resources. The outcomes of these causes include land clashes and border disputes, poor quality of life

and unemployment, scarcity, poverty and crime among the communities and disruption of economic growth.

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