Factors Influencing Management of Conflict in Kenya: A Case of Turkana / West Pokot Boundary

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Abstract:
The conflict between Turkana and Pokot communities has been occurring frequently for since independence. This has mostly been prevalent along the border regions of the two areas. With the advent of new constitution, it was expected that the new county governance would help restore peace and cohesion among the two communities. It is one year down the line and it is not known whether devolution, religious groups' activities, civil societies, and culture have affected the management of cross-border conflict between the two regions. The purpose of this study was to investigate the factors influence the management of cross-border conflict between West Pokot and Turkana along the Turkwel power station and Akwulo water reservoir. The objectives of the study were to determine the influence of culture and traditions, religious groups, civil societies and devolution of management of cross-border conflict between Turkana and West Pokot. The study theoretical framework was underpinned from conflict transformation model of Kumar Rupesinghe. Descriptive survey research design was used and the mixed method design was chosen to carry out the study. The target population comprised of 1553 residents living on the two sides of the border, 20 county security committee members and 4 chief security officers from the two counties. The sample size for residents was derived from Kathuri and Pals table for sample size determination. The residents sampled will be selected through stratified random sampling technique while the key informants were selected through purposive sampling technique. The study used questionnaires, interview schedules and documentary evidence as instruments for data collection. The instruments were tested for validity and reliability. Data collected, was analyzed descriptively for quantitative data and thematically for qualitative data. Data analyzed was presented in tables, pie charts and graphs. The study findings showed that devolution, civil society, religious groups and cultural traditions and elders played a significant role in the management of cross-border conflict between Turkana and West Pokot. For instance, the members of the clergy were found to be at the forefront in advocating for peace, giving hope to victims, they were involved in disarmament exercises and some of them organized regular peace meetings. Moreover, 77.2% believed that devolution has tried to resolve cross-border cross border conflict since coming into force in 2013. The study recommends that dialogue should be initiated between the two county government, religious leaders should be impartial, civil society should implement projects benefiting the two communities and the traditional elders decisions made during mediation meetings should be followed to the later to avoid future conflict occurrence It is expected that the results of the study will be of beneficial to both the county governments, national governments, residents living across the border and future researchers.

Keywords: Conflict, cross-border conflict, devolution, management and civil society

1. Introduction

Studies have been conducted across the world to look at the factors facilitating management of cross border and armed conflict. At many cross border conflict management process, parallel hierarchies of traditional leadership, local government, line department-sponsored committees, religious groupings and civil societies exists (Shackleton, Campbell, Wollenberg & Edmunds, 2002). It is argued that Sub Saharan Africa has been plagued by conflicts for the past fifty years due to boundary disputes among ethnic communities and nations in particular (Murithi. 2006). For example, there is no homogenous ethnic country in Africa, but majority are consisting of heterogeneous communities. Since most boundaries between states were drawn by colonial powers with little or no regard for existing cultural boundaries, African states are more ethnically diverse than any other region of the world (Katharina, 2005).

According to Okrah (2003), traditional societies resolved conflicts through internal and external social controls. Osei-Hwedie and Rankopo (2012) opines that traditional conflict resolution processes are part of a well-structured, time-proven social system geared towards reconciliation, maintenance and improvement of social relationships. Boege (2011) identifies three main features of traditional approaches to conflict transformation: its aim, which is the restoration of order and relationships, its methods, which are holistic and consensus-based, and the context in which they can be pursued, which is generally restricted to local communal conflicts. Cultural approaches to resolving and managing disputes play a vital role in promoting peace and social order in communities (Murithi, 2006).

Individuals and faith-based organizations from a variety of religious traditions are increasingly active in attempts to end conflicts and to foster post-conflict reconciliation between warring parties in various parts of the world (Bouta *et al.,* 2005; Smock, 2006). This is a phenomenon gaining increased attention, although it is not a new one. Haynes, (2009) indicates that religious individuals and faith-based organizations, as carriers of religious ideas, can play important roles, not only as a source of conflict, but also as a tool for conflict resolution and peace-building, providing early warnings of conflict, good offices once conflict has erupted, and contributing to advocacy, mediation and reconciliation. Brief case studies (Harsch, 2003; Appleby, 2006; Bouta *et al.,* 2005) of religious peacemakers from Mozambique, Nigeria and Cambodia demonstrate attempts, characteristically partially successful, to reconcile previously warring communities, thereby helping to achieve greater social cohesion, and providing a crucial foundation for progress in enhancing human development.

Kidombo (2013) observed that civil society has the ability to contribute to conflict management, and facilitate the conditions necessary for building a sustainable peace. However, the relevance of civil society functions and hence the civil society's conflict management potentially vary according to the phases of conflict. Paffenholtz (2010) present a model with seven functions of the civil society in conflict management as: protection of citizens against violence; monitoring of human rights violations focusing on the implementation of peace agreements; advocacy for peace and human rights; socialization to values of peace and democracy as well as to develop the in-group identity of marginalized groups; inter-group social cohesion by bringing people together from adversarial groups; facilitation of dialogue on the local and national level between all sorts of actors; service delivery to create entry points for peace building (World Bank, 2006). Paolucci (2012) writing from Sudan indicates that since the mid-1990s, civil society has been increasingly recognized as a legitimate actor in peace building, able to contribute to high-level negotiations, as well as dealing with grassroots reconciliation initiatives.

Katharina (2005) postulates that devolution and conflict management have been on the agenda of development cooperation for a longer time. The author further indicates that devolution has been discussed as a way of enhancing economic development on the one side and participation, good governance and democratisation on the other side. Its contributions to these areas lead to the expectation that it would also contribute to management of conflict related to lack of economic development, participation, good governance or democratisation. Yet it has only recently received attention as a tool of conflict management. In Uganda, Katharina (2005) found out that contrary to the expectation, devolution and the increased participation have increased and created conflict rather than managing it. This has been attributed to the design of devolution policy. The electoral system in Uganda provide for the direct election of the chairman by plurality not of the majority of the population and in the position of district chairman, power is actually recentralised. Local government in that country is not sufficiently independent from central government, with constitutional clauses in case of a state of emergency allowing a high degree of control.

In Kenya, IEA (2010) argues that devolution has been advocated as a political response to the ills plaguing fragile and plural societies, such as, conflicts, inequalities, rent seeking, economic stagnation, corruption and inefficient use of public resources. The Institute of Economic Affairs [IEA] (2010) notes that since independence, Kenya has experienced episodes of political instability which have had adverse effect on the country's economic performance and social cohesion. For example, in 2007-2008, the country witnessed violence following the disputed national elections. The IEA (2010) further notes that the country is plagued with economic stagnation, corruption, inequalities and poverty. The instability and failures is directly linked to the governance structure(s) across the country (Kimenyi & Meagher, 2004 in IEA, 2010). From the foregoing discussions in the background information to the study, it is clear that cross border conflict management has not been achieved yet and is an interesting field for both theoretical and empirical analysis. It is therefore important for this study to look at how different factors; religious groupings, cultural traditions, civil society and devolutions play in the management of cross-border conflict between Turkana and Pokot.

2. Statement of the Problem

The border of west Pokot and Turkana has, in the recent times (2013-2015) experienced ethnic violence resulting to death, injury and displacement of people from their homes due to fear of attacks. The major issues are: on boundary and resources which include Turkwel power plant, Akwulo water resources, grazing fields and salt licks. Leaders from the two counties both at the gubernatorial level and ward level have been pointing fingers at each other. The sporadic violence experienced in the region indicates that enough has not been done to manage conflict which has claimed lives of thousands of people in the two counties. Various actors on conflict management have been on the ground for some time to try and persuade the feuding communities to quell violence and seek peace. This has been spearheaded by religious groupings (especially the Church), traditional elders and other cultural mechanisms, civil society and devolved governments. However, the gist of the matter is that despite all these players being involved in management of conflict, it is not understood which one fairs well in minimising cross-border conflict between Turkana and Pokot. Furthermore, literature from other developed countries (UK, Canada and Spain) have shown success of civil society, religious groupings, cultural traditions and devolution towards conflict management but inadequate studies have been conducted in Kenya and especially the

Turkana-Pokot border to determine the factors influencing management of cross-border conflict between Turkana and West Pokot counties, Kenya.

3. Research Objectives
The paper sought to achieve the following objectives
1. To establish the influence of culture and traditions on management of cross-border conflict between Turkana and Pokot
2. To investigate the influence of religious groups towards management of cross-border conflict between Turkana and Pokot
3. To identify influence of civil society on management of cross-border conflict between Turkana and Pokot.
4. To find out the influence of devolution on the management of cross border-conflict between Turkana and Pokot

4. Methodology
The present study was a descriptive survey research design. A descriptive research attempts to describe what was or what is in a social system such as a school. The mixed method design was chosen to carry out the factors influencing conflict management between Turkana and West Pokot border. Mixed method approaches are compatible and they can both be used in a single study. The study target population for the study involved residents living in the urban centres that are shared between Turkana and Pokot West Pokot counties. The sampling methods that used for this study were stratified random sampling and purposive sampling technique. The residents were selected based on two major areas using stratified sampling methods (Turkana and Pokot). The instruments for data collection in this study were the questionnaires, document analysis and interview. After the instruments were cleared as valid and reliable, data administration process will begin. All completed questionnaires from the field were examined thoroughly by the researcher. They were coded and organized for analysis with the help of statistical Package for Social Sciences (IBM SPSS Version 20.0) computer software. The data entered was analyzed using descriptive statistics; frequencies, percentages and measures of central tendency. Chi square test of independent was calculated to determine if there existed a significant difference on the respondents' opinion and perception on factors influencing management of cross border conflict between Turkana and West Pokot border.

5. Results

5.1. Demographic Data
Half 41 (51.9%) of respondents who participated in the survey were of Turkana tribe while 38 (48.1%) came from Pokot tribe. Findings reveal that most 59 (74.7%) of those who participated in the research were male while 20 (25.3%) were female. The reason for low participation of women in the research was due to the fact that most of them could not be able respond due to their commitments in looking after their families (children) and looking after their animals. Majority 34 (43%) was found to be aged between 26-35 years, 22 (27.8%) were between 36-45 years, 12 (15.2%) were between 46-55 years, 6 (7.6%) were under 25 years, 5 (6.3%) were above 56 years. It is observed that 26 (32.9%) of residents had no formal education, 20 (25.3%) had a primary level of education, 17 (21.5%) had secondary level of education while only 16 (20.3%) reported to have tertiary level of education. This implies that literacy among residents living in the border is low and this could be attributed with the fact that during raids, schools and households are usually destroyed and this could be the main reason that explains why majority of respondents have no formal education despite the government providing primary education for free. Furthermore, they were asked to indicate the period to which they had lived at West Pokot/Turkana Border.

5.2. Occurrence of Cross Border Conflict
Literature reviewed showed that cross-border conflict between Turkana and West Pokot counties are recurrent. Therefore, the study sought residents' opinion regarding the frequency of cross border conflict. The findings are presented in Table 1.

Frequency	Frequency	Percent
Regularly	67	84.8
Occasionally	12	15.2
Total	79	100.0

Table 1: Occurrence of cross border conflict

Findings shows that 67 (84.8%) said that the cross-border conflict occurs regularly while 12 (15.2%) said that conflict occurs on occasionally basis. Moreover, The results show that 79 (100%) cross border conflict feature cattle theft. This happens whereby raiders struck and move away to animals. It also shown that 76 (96.2%) of respondents indicated that people are killed during cross-border raids, 54 (68.4%) said that houses are usually burnt down during raids, 54 (68.4%) said that some people are displaced, 59 (74.7%) indicated that people are captured while 73 (92.4%) said that people are injured and wounded during cross-border conflict. Furthermore, the people involved in conflict are usually youth (*ngorokos*), 53 (67.1%) of respondents reported while 10 (12.7%) said that old men are involved in cattle raiding. The causes of the cross-border conflict are given in Table 2.

Cause	Frequency	Percent
Boundaries	3	3.8
Revenge	6	7.6
Prestige	23	29.1
Pasture for grazing	24	30.4
Incitement by political leaders	23	29.1
Total	79	100.0

Table 2: Causes of cross-border conflict

The result of the study shows that 24 (30.4%) of respondents said that cross-border conflicts occur because of fight for grazing land, 23 (29.4%) said that it is because leaders incite their kinsmen to attack other communities to settle political differences, 23 (29.1%) of respondents also said that raids occur because of cultural prestige in cases where young men have to go and steal livestock from the neighbouring community to settle marriage dowry, 6 (7.6%) said that conflicts occur as a result of revenge while 3 (3.8%) said that boundaries issues are sources of conflicts among the Turkana and Pokot.

5.3. Influence of Culture and Traditions on Management of Cross-border Conflict between Turkana and Pokot
Culture and traditions involve various practices that the society members use to manage conflict amongst households, clans and even tribes. This was the first objective of the research where the study wanted to establish whether certain culture and traditions practices by both communities were used to manage conflicts. At first, the respondents were asked whether they participated jointly in cultural activities along the border as a strategy of management of cross border conflict. The findings are illustrated in Figure 1.
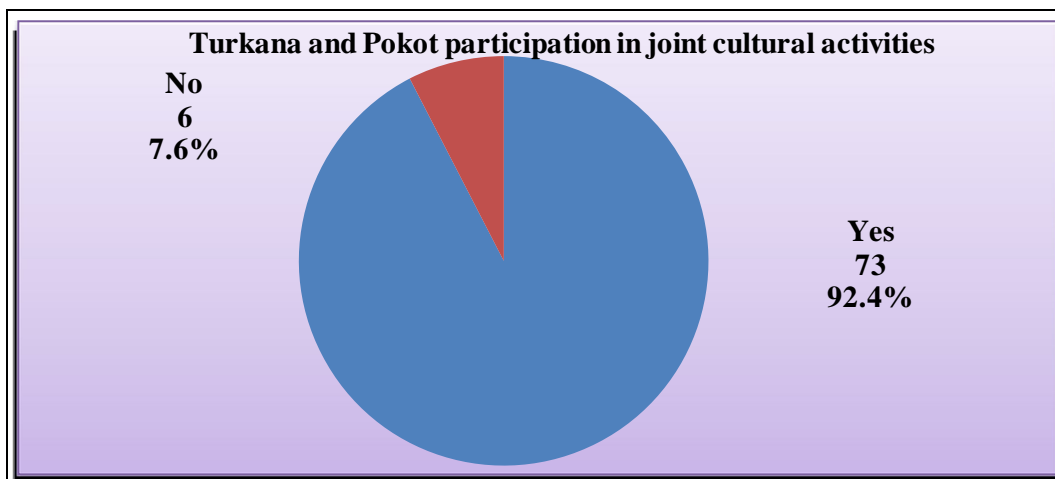

Figure 1: Participation in joint cultural activities

Almost all 73 (92.4%) of respondents agreed they participated in joint cultural events as part of promoting peace along the border while 6 (7.6%) said that they do not participate in those events. The result reveals the importance of holding joint cultural ceremonies as part of cementing peace between the two neighbouring warring communities. According to the results, 36 (45.6%) said that they do live together in the nomadic way as part of cultural exchange programme, 25 (31.6%) indicted that they do participate in cultural activities and dances while 18 (22.8%) noted that they do intermarry as a cultural method of management of conflict amongst them. Most 64 (81.0%) agreed that joint cultural dances and ceremonies somehow managed to calm the conflict at Turkana/West Pokot border. A significant 10 (12.7%) were sure that the events restored conflict, while 5 (6.3%) believed that the events do not help to restore peace among the two communities especially intermarriages helped to build relationship between families across the border. When asked whether the mentioned activities brought lasting solutions in managing conflicts, 37 (46.8%) said that it has somehow helped, 30 (38%) believed that it will not bring a lasting solution to the cross-border conflict, while 12 (15.2%) said that they were hopeful that those events would bring a lasting peace to the area that has bore the brunt of violence for the past 50 years.

5.4. Role of Traditional Leaders and Elders in Management of Conflict
The study was also interested in determining the specific roles that traditional leaders played in management of cross-border conflict between Turkana and West Pokot counties. Through a scale of five (1-Never – 5 – Always), the respondents were asked to rate their responses on several statements related to the specific role of elders in conflict management.

Role of elders in peace mission	N	Mean	Std. Deviation
They mediate in conflict	79	4.4684	.74825
They advise communities on the dangers of participating in conflict	79	4.0000	1.19829
They perform roles based on their potential, skills and feature of as well as conflict situation	79	3.4810	1.08440
They alleviate the conflict issues before sending them to court	79	3.3165	.98116
They stop problems and also change conflicts into positive ways through their authority	79	2.8101	.89265
Valid N (Listwise)	79		

Table 3: Role of traditional leaders and elders in management of conflict

The respondents indicated that the traditional elders always mediate conflict (M=4.46 and SD=0.74). The respondents also said that the elders occasionally (M=4 and SD=1.19) advise the communities on dangers of participating in conflict and they occasionally (M=3.48 and SD=1.08) perform roles based on their potential skills in conflict management. The results also show that the elders sometimes (M=3.31 and SD=0.98) alleviate the address the conflict issues amongst them before sending them to the court and they sometimes (M=2.81 and SD=0.89) stop problems and also change conflicts into positive ways through their authority. The result implies that the traditional elders in the two communities play an important role as they mediate and help in settling the disputes amongst them. This shows that culture is an important factor in management of cross-border conflict between Turkana and Pokot.

5.5. Influence of Religious Groups towards Management of Cross-Border Conflict between Turkana and Pokot
This is the second objective of the research which sought to investigate the influence of religious groups (churches, organizations and clergy) towards management of cross-border conflicts between Turkana and West Pokot.

Role of religious group	N	Mean	Std. Deviation	Level
Strengthen the ministry of reconciliation in churches through capacity building trainings	79	4.5570	.74673	Always
Engage church leadership through pastors' forums in healing, reconciliation and peace building in communities	79	4.3797	.95143	Occasionally
Give hope and offer material assistance to the victims of cross-border conflicts	79	4.3165	1.03210	
Organizing abundant prayers calling for peace in the areas and more so in the ethnic clashes zones	79	4.2911	.87928	
Use church services to reach out to wider groups to spread messages of peace	79	4.2278	1.02469	
Reach out to wider levels of society to influence the region a leadership and policy processes to be friendly to pastoralists	79	4.1266	.85285	
Facilitate dialogue between youth, women leaders and elders	79	3.9747	.93335	
Engage the youth, women leaders, elders and pastors in various social action projects aimed at building intercommunity trust and unity in peace building	79	3.8608	1.05896	
A conduit in pursuit of reconciliation, dialogue and disarmament and reintegration	79	3.5823	1.54926	
Valid N (Listwise)	79	4.1463	1.0032	

Table 4: Influence of religious groups towards management of cross-border conflict between Turkana and Pokot

The results show that the main role of religious groups especially that the church undertakes always (M=4.55 and D=0.74) is through strengthening the ministry of reconciliation in churches through capacity building trainings on the importance of living as brothers and sisters by reflecting Christ love that is evident in the Bible. Average scores (M=4.14 and SD=1.0) show that religious groups are fully and actively engaged in restoring peace between the two sides as they engage the Morans "*ngorokos*", women and elders actively in agitating for peace amongst them. It is also seen that the religious groups are focused towards pursuing reconciliation, dialogue, disarmament, demobilization and reintegration which are usually difficult, tiresome but effective measures that restores hope, peace, unity, and trust among the warring communities in the area.

5.6. Influence of Civil Society on Management of Cross-Border Conflict between Turkana and Pokot
Civil society involves local community based organizations which are sectoral based (economic, social and political) groupings that perform their activities at village and community level. As the third objective of the study, the study sought to find out the activities of the civil society (NGOs, CSO, and CBOs) in management of cross-border conflict between Turkana and West Pokot.

Role of civil society in management of cross-border conflict	N	Mean	Std. Deviation	Extent
Advocates for peace and human rights within the border	79	4.2785	1.04926	Occasionally
Monitor human rights violations focusing on the implementation of conflict management	79	3.8481	.84866	
Mediate between communities in conflict across the border	79	3.8101	.90690	
Promote education to assist transforming people across the borders	79	3.5823	.95552	
Organise peace races, singing, dancing competitions and recitation of poems	79	3.4684	1.17490	
Protects citizens on both sides of the border against violence	79	3.4177	1.11640	Sometimes
Organise social events like sports matches and restocking programmes	79	3.4051	1.09215	
Valid N (Listwise)	79	3.6872	1.0205	

Table 5: Influence of civil society on management of cross-border conflict between Turkana and Pokot

Results shows that civil society working within the Turkana and Pokot boundary occasionally advocates for peace and human rights within the border (M=4.27 and SD=1.04), monitor human rights violations focusing on the implementation of conflict management (M=3.84 and SD=0.84), mediate communities in conflict across the border (M=3.81 and SD=0.91), promote education to assist in transforming people across the border (M=3.58 and SD=0.95) and organise peace races, singing, dancing competitions and recitation of poems (M=3.46 and SD=1.17). For instance the annual Tegla Lorupe peace marathon (Kidombo, 2013) aims at quelling hostility among communities in Pokot, Turkana and Karamoja in Uganda.

The findings further revealed that civil societies sometimes; protects citizens on both sides of the border against violence (M=3.40 and SD=1.11) and organise social events like sports matches and restocking programmes (M=3.40 and SD=1.09). The result implies that civil societies have unique roles that they play towards management of conflict among Turkana/West Pokot boundary.

5.7. Influence of Devolution on the Management of Cross Border-Conflict between Turkana and Pokot
This is the last objective of the study that seeks to determine how devolution influences management of cross-border conflict between Turkana and West Pokot counties. Most 67 (84.8%) of respondents understand devolution while 12 (15.2%) said that they do not understand devolution. They were further asked whether there are factors that influence devolution on management of cross-border conflict between Turkana and West Pokot counties. The responses shows that 48 (60.8) of respondents believed that aspects of devolution (county government and resource redistribution) is one of the factor of devolution that could influence the management of cross-border conflict. Furthermore, 11 (13.9%) observed that when the government is closer to the people, issues could be solved speedily and well, 6 (7.6%) said that devolution would address historical injustices that usually spurs conflict, 6 (7.6%) said that devolution would address issues surrounding administrative boundaries and land acquisition problems, 5 (3.8%) said that devolution would help in management of resources along the borders while 3 (3.8%) said that devolution will help to improve allocation and re-allocation of resources across the two counties that have fought for long.

5.8. Whether Devolution Has Tried to Resolve Cross-Border Conflict since Its Initiation
It is one year down the line, since the people of both counties elected their county governments. Although a lot has not been done, the research was interested in getting the perspective of the residents living across the border of Turkana and West Pokot counties as to whether devolution has assisted in resolving cross-border conflict. The results are presented in Figure 2.

Figure 2: Whether devolution has tried to resolve cross-border conflict since its initiation

Results show that most 61 (77.2%) of respondents agreed that devolution has tried to manage cross-border conflict between Turkana and West Pokot while 18 (22.8%) indicated that devolution has not tried to resolve cross-border conflict. The ways in which devolution has assisted in solving the cross-border conflict is through organising of regular peace meetings, clarification of administrative boundary issues and initiating development projects along the border. However, for those who said that devolution has not helped in restoring peace across the border, they remarked that unit among the two warring communities should be fostered to find a lasting solution to the problem. This is explained by the results that 69 (87.3%) of respondents said that the measures introduced had somehow managed cross-border conflict with only 10 (12.7%) found to be sure that the devolution has tried to manage cross-border conflict.

6. Conclusion

The study has found out different mechanisms presented in the chapter influence the management of cross-border conflict between Turkana and West Pokot counties, Kenya. The initiatives made by religious leaders in mediating, disarmament, peace mission and reintegration were helpful in quelling the conflict between the two communities. Also, the introduction of county government has also reduced incidences of cattle rustling as leaders from both counties usually arrange for peace meeting through which issues surrounding them are discussed and mediated upon. It was found out that most 77.2% of respondents on both sides of the border believed that devolution could try and help in restoring peace within their areas. This is because the resources can now reach all locations and villages that were unreached before, the government is now closer to the people and historical injustices committed by the previous government regimes that neglected the area for long are now being addressed with the coming of the new constitution dispensation. Besides that, the results of the study showed that civil society members also played a significant role in management of conflict between Turkana and west Pokot counties. This was through promotion and advocacy of human rights, sponsoring peace meetings and seminars, building of schools to reform and educate the young children on the importance of peace, sponsoring games and dancing competition, while others were found to be engaged in the protection of citizens across the border from conflict. Likewise, cultural practices and community elders also performed momentous roles in mediating, resolving and promoting peace across the border. This was through participation in peace meetings, elders acting as mediators during crisis meetings, promoting intermarriages amongst the two warring communities and offered advice and warning to "Ngorokos" against participating in cattle raising.

7. Recommendations

1. There is a need for religious leaders from both communities to be bipartisan and avoid siding with any of their communities. The place that religious leaders and organisations hold in the society should be observed by ensuring that the members of clergy remain non-partisan for the sake offering spiritual and moral support to the victims of cross-border raids
2. The community elders need to assert their authority in ensuring that the commands and decisions they make to young men "ngorokos" against attacking or raiding the neighbouring community are strictly followed and those found to violate should face be punished
3. The county governments (Turkana and West Pokot) should bury their accusations and come for dialogue for the sake of peace and development. Everyone party is wounded and a lasting solution would be the remedy for their survival.
4. The civil society should initiate developmental projects that involve and target the two communities. This would be through initiating projects that benefit directly and indirectly the two communities other than focusing on individual ones

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