

**FACTORS INFLUENCING INTER-ETHNIC CONFLICT BETWEEN THE LUO
AND ABAGUSII COMMUNITIES IN ANGAGA VILLAGE,
MIGORI COUNTY, KENYA**

BY

JOHN KIPNG'ETICH KORIR

**A RESEARCH REPORT SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN SOCIAL
DEVELOPMENT AND MANAGEMENT**

SCHOOL OF ARTS AND SOCIAL SCIENCES

MASENO UNIVERSITY

© 2013

**MASENO UNIVERSITY
S.G. S. LIBRARY**

ABSTRACT

Conflict is a global phenomenon that afflicts all types of cultures. The presence of ethnic conflict in Kenya is as old as pre colonial rule in Africa. In spite of government and other institutions' desires for peace and tranquillity, inter-ethnic conflict in Kenya has continued to feature affecting many communities. Luo and Abagusii communities of Angaga Village have experienced sporadic inter-ethnic conflicts leading to occasional fights in the last two decades. The frequency and intensity of conflict in this village is amazingly worth examining. This study examined factors influencing inter-ethnic conflict between the communities living in Angaga. In particular, it examined the trend of inter-ethnic conflicts, analyzed socio-economic factors and examined the challenges facing conflict resolution efforts between the two larger communities of Luo and Abagusii. The study is based on the conflict theory advanced by Karl Max, which focuses on conflict where society is fragmented into groups that compete for social and economic resources. The study population were 2000 people living in Angaga village. Ninety five respondents were sampled using sample size table by Israel, G. (1992). Cross sectional survey design was employed. Multi-stage sampling was employed to categorize youths, women and men in equal homogenous groups. Snowballing method was used to identify people who may have lived in this area during times of conflict. Purposive sampling was used on key informers namely; elected ward representative, chief and his assistant. Triangulation of both qualitative and quantitative methods of data collection was employed. Qualitative methods employed included Focus Group Discussions and in-depth interviews while quantitative method incorporated questionnaires. Qualitative data was analyzed thematically and presented through text and direct quotation. Quantitative data was analyzed using quantitative statistics namely the averages and percentages through the aid of Statistical Package for Social Science. Findings showed that 53.7%of respondents have experienced conflict with the neighbouring tribes. The disputes have occurred four times or more by 17.9% as confirmed by the results lead to displacement, loss of livelihood, property and death. Economic disparities were major causes of conflict with 68%of respondents confirming this. Findings further showed conflict resolutions systems failed to involve traditional ways of resolving conflict. No much research has been conducted in this area on inter-ethnic conflict. Communities need to be enlightened on the serious effects that conflict brings upon development. This area is far from other security posts and government should establish one there.

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the Study

Conflict is inevitable to all cultures of the world. It has been experienced across nations of different economies and faiths. This is in spite of the desire for peace and tranquillity by United Nations and other International bodies.

Several ethnic communities all over the world have witnessed inter-ethnic conflicts as a consequence of several factors (Felgenblatt, 2001). Key among them may include socio-economic, political and socio-cultural factors (Woodward, (1997). The concept ethnic group is understood in anthropological literature to describe a population which is largely biologically and self-perpetuating. It also describes a population that shares fundamental cultural values, unity in cultural form, and has a membership which identifies itself and is identified by others. Ethnicity therefore is an important aspect of understanding communities' own cultural identities and social traits such as political, social, economic, cultural and environmental factors (Narrol, 1964).

Inter-ethnic struggles over existing territories; independence from ethnic group or equality is not a recent phenomenon. During the 1960s, an aftermath of decolonization within the successor states of Africa and Asia built ethnic conflict. During the Cold War, little attention was paid to inter-ethnic conflicts (Ismayilov, 2010). He suggests, for instance, stability among the world population was created by the Cold War between Soviet bloc and the United States-led Western alliance.

A cursory glance of events in the world today envisage that the range of disputes, violent or otherwise, supports the impression that ethnic conflicts have been multiplying at an exponential rate. In 1993, there were at least 48 potential violent conflicts across the globe (Carment and James, 2012).

India since 1947 has continued to be rocked by inter-ethnic conflicts like other parts of Asia (Singh, 2000). He suggests that, India should be considered as a form of ethnic democracy. This is because India's ethnic democracy, hegemonic and violent control is exercised over minorities, especially religious communities constituting majorities in the federating units.

The world's armed conflicts since 1988 have been over ethnic issues, apart from the Iraq's invasion of Kuwait. In fact since 1945, ethnic conflicts have claimed some 16 million lives, several times more than those dead in inter-state wars (Ibrahim, 1968). He comments that presently, ethnic conflicts span three old continents, Asia, Africa and Europe. Examples are in Burma and Sri Lanka in Asia; Somalia, Sudan and Rwanda in Africa. Others are former United Soviet Socialist Republic and Yugoslavia in Europe. The author states that 8% of the world's population Arab-Middle East has seen some 25% of all the world's armed ethnically based conflicts since 1945.

The African continent has witnessed severe ethnic conflicts than other parts of the world. This is due to many various explanations, including the fact that colonial incursions exploited and compounded inter-ethnic inimitable relations (Nnoli, 1998). He continues to suggest that, colonialists utilized the segmentation of ethnic groups to their advantage. They divided ethnic groups and pitted them against each other. In this way people could focus their energies on fighting one another rather than overthrowing colonial governments.

Before colonial times, differences between ethnic groups were less pronounced. People were sometimes unable to say which tribe they belonged to. Citing the example of Hutu and Tutsi communities of Rwanda, there were few impermeable lines and that there was no cultural ethnic differences between. Yet ethnic cleavages are a reality today (Ferguson, 2003).

The perception by some people that other communities are more economically secure is often anchored on ethnical sentiments. It happens more so if those who are economically better off belong to a different ethnic group (Nnoli, 1998). The author states that societies do fight not due to mere jealousy, but as a need for every person to be economically secured. This is exacerbated by the inability or refusal of those who possess wealth to equally distribute resources. Nnoli (1998) argues that, whether it is the peasants in rural Nigeria, the impoverished "indigenous" people of Liberia or blacks in Mauritania, societies have been pushed into conflict by socio-economic needs.

According to Barasa (1999), long term causes of ethnic clashes in Kenya are attributed to the colonial legacy, which is essentially historical but with ramifications in the post independence era. Kenya, like most other African countries, inherited from the colonialists' scarce national resources, inadequate infrastructure, and inadequate human resource capacity among others. The scramble for the scarce national resources and facilities intensified. Ethnicity became the main vehicle through which the dominance and preservation of power as well as resources could be achieved (Barasa, 1999).

Kenya has witnessed several inter-ethnic clashes since the colonial period. Most of these tribal conflicts are recurrent, persistent and frequent, for example, tribal violence in areas like Nandi-Luo zones (November, 1991–March, 1992). Others are those of Kisii-Kipsigis zones (March, 1992), and Kipsigis-Luo zones (November, 1992). All these zones have each had more than two

cases of violent eruptions since independence (Mwangi, 2005). Angaga village situated at the border of Rongo and Gucha south sub counties is an ethnic conflict hot spot where two major communities of Luo and Abagusii occasionally fight spreading tension to other areas along the border.

1.2 Statement of the Problem

Inter-ethnic conflicts have rocked many communities in Kenya resulting in deaths and loss of property. Consequently, communities have tended to fight each other along the perceived communal borders. As indicated in the background to the study, various communities along the borders tend to fight each other occasionally during electioneering period. This emerging trend therefore requires attention. It puzzles that peace and tranquillity exists between the communities until certain cause sparks animosity. The aftermath of these conflicts can be so disastrous affecting every aspect of socio economic, political and environmental setup of an area.

The fact that communities are able to restore order and resort to peaceful coexistence after terrible fights do not ignore the reality that same fights are likely to recur taking people to same losses. Communities cannot prosper if ethnic conflicts keep emerging.

The Luo and Abagusii communities who are the major inhabitants of Angaga village have been affected by sporadic inter-ethnic violence for longer period. The years 1992, 1997, 2002, and 2007 are major ethnic land marks in this border area. The worst took place in 2007 causing major insecurity that rocked the border culminating in loss of property and lives on both sides of the communities (National Council of Churches of Kenya, 2008).

Little has been done to address other underlying factors behind ethnic animosities. The youth who in most cases are jobless have not been sensitised well on the dangers of conflict but instead misused by politicians. This study therefore addresses the trends of ethnic conflicts, socio economic disparities and examines the challenges facing dispute resolution mechanisms.

1.3 Objectives

1.3.1 General Objectives

The general objective of this study was to examine the factors influencing inter-ethnic conflict between the Luo and Abagusii communities in Angaga village, Migori County.

1.3.2 Specific Objectives

The specific objectives of this study were:

- 1) To examine the trend of inter-ethnic conflicts between the Luo and the Abagusii communities in Angaga village, Migori County.
- 2) To analyze socio-economic factors contributing inter-ethnic conflict between the Luo the Abagusii communities in Angaga village, Migori County.
- 3) To examine the challenges facing conflict resolution efforts between the Luo and Abagusii communities in Angaga village, Migori County.

1.4 Research Questions

This study sought to answer the following questions:

- 1) What is the trend of inter-ethnic conflicts affecting the Luo and Abagusii communities in Angaga village, Migori County?
- 2) What are the socio-economic factors causing inter-ethnic conflicts of the Luo and Abagusii communities in Angaga village, Migori County?
- 3) What are the challenges facing conflict resolution efforts of conflict between Luo and Abagusii communities in Angaga village, Migori County?

1.5 Justification of the Study

African communities will never adequately address Millennium Development Goals without addressing the element of peace. The number one global pillar of United Nations development goals is eradication of extreme poverty and hunger (Government of Kenya, 2009). This reduction will help accelerate human development which can only be achieved in societies by urgently and adequately addressing conflict and seeking for lasting peace. This study aims to unearth information that may contribute to the reduction of conflict in Kenya.

To understand the dynamics surrounding conflicts, the underlying trends and socio economic factors influencing inter-ethnic conflict among communities living in Angaga village need be examined. Conflict prevention and peace-building processes must go beyond the political approach

This study may contribute valuable knowledge to the field of conflict management. It addresses socio-economic, cultural, religious, environmental and political causes of perennial ethnic conflict in this region between the two communities among others. It looks forward to inform policy makers like the current Peace Building and Reconciliation Management 2012 (GoK,

2012) and suggest ways of enhancing peaceful coexistence, reconciliation and harmonious living of the communities.

The field of conflict, peace and reconciliation is a new area of study that has not been dwelt on by many researchers more so at this study area. This study attempts to fill this lacuna by surveying and analyzing available data to examine inter-ethnic conflict in this border area with a view to recommending further in-depth look at other causes of conflict. The study further lays a foundation to more studies in the area of conflict resolution.

1.6 Scope and Limitation

This study examined trends of inter-ethnic conflict and factors that contribute to inter-ethnic conflict between the Luo and Abagusii communities. It focused on socio economic attributes which have brought conflict among these communities and examined the challenges facing dispute resolution methods. The study area was Angaga village within Rongo Sub County in Migori County and bordering Gucha South sub-county. Population under this study consisted of 2000 village members of Angaga at the border of Rongo and Gucha South sub counties.

This study may not be suitable for generalization due to its methodology; specifically small sample size. This is because the trend, socio-economic factors, the environmental conditions and the structure of the selected ethnic groups are different from those of other groups in Kenya and the world.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

This section discusses literature related to trend, socio economic factors of inter-ethnic conflict and challenges facing disputes resolution mechanisms as stated in study objectives. It anchors its work on conflict theory as illustrated by Karl Max (1818-1839) and Dahrendorf (1958).

2.1.1 General Overview on trend of the Inter-ethnic Conflicts

The study of ethnic conflict has a long history. According to Smith (2001), genuine interest in conflict goes beyond the comparative political science subfield dating from the collapse of the Soviet Union and Yugoslavia. Both of these nations were followed by ethnic conflicts that escalated to violence and civil war. All conflicts are different with their particular history and reasons. Shah, (2009) thinks that inequality within societies and between regions has become a key cause for conflict. This is exacerbated by rapid information dissemination, as people are more aware of inequalities. Economic, social and environmental trends together affect the trend of conflict.

Conflicts may arise from peoples' anxiety, prejudice, fear, and uncertainties, rather than from any phenomenon that is actually threatening. Los Angeles Times (2012) reported that conflict in Kenya today is tribal. However, Marcus (2008) believes that, the roots of conflict are neither tribal nor ethnic but are pseudo-ethnic. He further states that on the surface, many conflicts do seem to revolve around ethnic, cultural, or linguistic divisions. Yet to gain a better understanding

of the nature of these conflicts, this author argues that people need to look beyond customs and traditions to detect the underlying stress factors that help cause the dispute.

According to Hansen (2009), there are different causes of inter-ethnic conflicts. There are economically and socio-culturally driven inter-ethnic conflicts. He gives an example of cultural identity as stereotyping. Others are natural resource based and politically driven inter-ethnic conflicts. For instance, the cause of land clashes among the larger communities of Luo and Abagusii in Angaga village in 1997 was not inter-tribal but inter-personal. It was caused by a pig that had been killed by member of the opposite ethnic group. This single incident blew up into an inter-ethnic conflict. Similar conflict erupted when two individuals from different Luo- Abagusii sides fought in the market place over theft (Kenny, 2004).

The state is usually 'technically' represented through the police or some other form of security machinery or by a local administration system (Kimani, 2008). He argues that in most cases, due to absence of police patrol units, police stations or police post in most rural areas security is compromised. Where available these stations often lack basic resources like transport, fuel or motivated staff. The author states that perceived inaction by these security state structures contribute directly to conflict as people seek alternative ways of self defense.

The occurrence of conflict among communities living in Angaga village is sporadic and comes during electioneering period. This study intended to go beyond the occurrence and understand the underlying factors and how the simmering animosity can lead to full blown conflict.

2.1.2 Socio-economic Causes of Conflicts

A number of times in our history, the world are engaged in conflict. From the United Kingdom and United States of America societies engage at war. Civil strife in African and conflict between people in China, Iran and Israel show world is in a fragile landscape (Shah, 2009). The author examines the colonial era to modern capitalism. He states that western economic growth has often been at the detriment of other nations. These processes, while creating great wealth and development in Europe and the USA, have exacerbated poverty and economic inequality in many nations. This created a great deal of tension and potential for conflict, the author argues.

Participation in political violence is said to be furthered by a widespread sense of dissatisfaction in the distribution of wealth (Hansen, 2005). Distribution of wealth is extremely unequal in Kenya. According to Society for International Development (2004) report, Kenya is the 10th most unequal country in the world. The author states that, where the richest 10 % of the population controls 42 % of the country's wealth, the poorest 10 % own less than 1 %. Access to resources varies highly from region to region. With these lenses, political violence is a way of demonstrating dissatisfaction with the cruel conditions of life that stand in contrast to the elite's comfortable way of life which is perceived by the poor to result from political connections and corruption (Kim, S. 1998).

Examining the effects of economic conditions on violence more broadly, Gurr (1970) hypothesizes a direct relationship between poverty and violence. He argues that periods of short-term declines in economic conditions lead to more violence.

There is a correlation between poverty and conflict. Whilst violent conflict is a feature of poorer rather than richer societies, wealth can provide the means to conflict as much as take away the

reason for it - the balance of forces is delicate and country specific (Kanbur, 2007). The processes of economic growth can create group inequality which can engender conflict sufficient to negatively affect the growth process itself. In some specific contexts, there is evidence that extreme poverty has provided the motivation for effective recruitment and mobilization of the masses to conflict (Goodhand, 2001).

Demand for arable land for farming continues to be fertile ground for potential conflict in most communities. According to Population Reference Bureau (2010), Burundi has one of the highest population densities in the world, with 326.4 people per square kilometres by the year 2010. More than 90% of the population is dependent on subsistence agriculture, and overpopulation places increased pressure on land – a severely limited resource.

Land therefore is both a factor of production and a means of survival and if disputes over it are not addressed adequately can lead to conflict. Land acquisition in Angaga village has not been addressed keenly hence the need to examine it with a view to seeking lasting solutions.

Since agriculture is the only noteworthy form of economic activity and security, subsistence agriculture is critical to family security. Land is usually obtained through means of inheritance, purchase, gift, lease or individual and state expropriations. Competition for access to arable land is high. In the past, this has degenerated into social tensions, and has also been the cause of violence within families and among neighbours wishing to expand their land (Gahama, 1999).

According to Hansen (2005), land is a national cake, and everybody should have at least a small piece. The author observes that where some have plenty land, most have little. Shortage and unequal distribution of land can lead to dissatisfaction with governance and violence may be a means of expressing frustrations.

According to report by the Ministry of Justice, National Cohesion and Constitutional Affairs (2011), most conflicting communities', raiders are blessed by their elders before they embark on raids. They are said to possess powers to foresee the success or otherwise of a raid and advice the youth raiders accordingly. The youth therefore cannot engage in raids without their blessings. They engage in actual raids to especially acquire bride price.

According to Partnership for Peace (2009), most conflicts in Kenya are caused by cattle rustling. For example, among the Kipsigis and Luo, "cattle rustling" is the major cause of conflict which started way back before colonization. The report mentions the Kipsigis ethnic community which has believed that God created cattle for them and not for the Luo so the Luo should move to the lake and engage in fishing and not cattle raring.

Stock theft is related to dowry and bride price in many communities (Ndiku, 2013). The ability to marry many wives and establish a sizeable household is a compliment to ones standing in the community. However, the payment of dowry, mainly in the form of cattle and other types of livestock, as widely practiced among the pastoralist communities is an expensive undertaking. Dowries can attract upwards of 100 cows in addition to other gifts. Given that the number of livestock owned by individual families has continued to dwindle, it has meant that the livestock has to be obtained through raids from other pastoralist communities. This phenomenon has been a source of serious and violent conflicts which affects communities (Kimani, 2008).

There are no studies about communities living in Angaga village on whether they too raid others in order to raise livestock to pay as dowry. This study invaluablely ushered in new underlying causes of conflict that will be discussed in the findings.

2.1.3 Challenge to Conflict Resolution

Challenges have been encountered across the world in handling conflicts. For instance, the Islamists base the political bond of culture, society, and state on religion. This would automatically exclude non-Muslims from the respective policies of the Arab world, about 18 million people, mostly Christians together with a few hundred thousand Jews. This is because, their rationale is that holders of such offices perform not only temporal roles but also carry out religious duties (Ibrahim, 1968).

As it turns out in the Arab world, as elsewhere, the question of identity is one of the most vexing socio-political cleavages in conflict resolution. Identity taps cultural, symbolic, and existential notions of individual and collective self. Unlike other cleavages (class, occupational, educational, ideological, political), ethnic identity and the conflicts it generates are "intrinsically less amenable to compromise than those revolving around material issues" (Ibrahim, 1968).

According to the first draft of the National Policy on Peace-building and conflict management (2006), there are many challenges that hinder effective conflict resolution. These must be tackled. The main ones include weak reconciliation and healing initiatives. Many victims and survivors of politically ethnic clashes of 1991/92 are still living with trauma of losing loved ones, injuries, displacement, loss of property and livelihoods.

Several organizations are currently engaged in carrying out peace building, conflict management and development tasks with different communities across the nation. While many are undoubtedly doing commendable work, still there is often very little collaboration or networking

among them, which sometimes leads to duplication of efforts and less effective utilization of resources. The National Policy on Peace building and Conflict Management seek to establish linkage structure to promote networking and cooperation between different actors (GoK, 2008).

Where traditional mechanisms for conflict resolution and peace building have proved to have the potential to guarantee peace and security, they have been used to resolve disputes instead of formal judicial processes, and at times have been given *de facto* recognition by the state. Examples can be seen in Mount Elgon clashes between the Dorobo clans and that of Soi around the year 2008 over land issues that were not handled on time. There is need also to articulate mechanisms to foster linkages between formal and community dispute resolving structures and methodologies (Diop, 2010).

Conflict management and peace building should be inclusive and involve all the affected stakeholders in addressing the conflict issues in a given context. The role of women, youth, men and marginalized groups as key actors has been recognized for the effective implementation of conflict management initiatives. Mechanisms should be evolved to strengthen gender mainstreaming and the government must take the leadership role in order to bring about sustainability in the process (Barksh, 2002).

The study area has not had any study into ways of streamlining traditional methods of dispute resolutions. This could be as a result of its remoteness from other infrastructural facilities.

2.2 Theoretical Framework

Inter ethnic conflict between the Luo and Abagusii of Angaga village can be anchored on conflict theory advanced by Karl Marx (1818-1838). Conflict theory emphasizes the role of coercion and power in producing social order. Karl Marx saw the society as fragmented into groups that compete for social and economic resources. Social order is maintained by domination, with power in the hands of those with the greatest political, economic, and social resources. When consensus exists, it is attributable to people being united around common interests, often in opposition to other groups (Giddens, 1971).

According to conflict theory, inequality exists because those in control of a disproportionate share of society's resources actively defend their advantages. These resources could range from common grazing field for animals to watering points. These resources could be in the hands of influential community members.

The masses are not bound to society by their shared values, but by coercion at the hands of those in power. This perspective emphasizes social control, not consensus and conformity. Groups and individuals advance their own interests, struggling over control of societal resources. Those with the most resources exercise power over others with inequality and power struggles resulting. There is great attention paid to class, race, and gender in this perspective because they are seen as the grounds of the most pertinent and enduring struggles in society (Giddens, 1971).

Another author Dahrendorf (1958), in his article "*Out of Utopia*" criticised structural functionalist approach model proposing the 'conflict model of society' as an alternative sociological paradigm. According to him, social conflict was developed as a result of struggles

between social groups. He argues that the social conflict model has to embrace social change and the fact that every society rests on constraint of some of its members by others. Despite being influenced by Marx, he proclaims that “the sociological theory of conflict would do well to confine itself for the time being to an explanation of the frictions between the rulers and the ruled.”

Whereas most other sociological theories focus on the positive aspects of society, conflict perspective focuses on the negative, conflicted, and ever-changing nature of society. Unlike functionalists who defend the status quo, avoid social change, and believed people cooperate to effect social order, conflict theorists challenge the status quo, encourage social change (even when this means social revolution), and believe rich and powerful people force social order on the poor and the weak (Dahrendorf, 1958).

In this framework for example, social, economic and political factors may contribute to an escalation of social unrest which may translate into inter-ethnic conflict among communities in Kenya (studymode.com. 2012). This theory supports inter-ethnic conflicts between the Luo and Abagusii in the study area. As illustrated by Dahrendorf (1958), that conflict is brewed by struggles between social groups, it is imperative to conduct research among these communities basing on this theory to negate or confirm its relevance. This proponent of conflict model may give explanation of sources of conflict beyond Karl Marx’s (1818-1838) argument on class, thus, explaining how social change can build conflict, among other factors

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the procedural methodologies applied in the study. It deals with study area, design, population, sample size, and sampling technique. It further addresses methods used to collect data, data analysis, and ethical consideration of the study.

3.2 Study Area

The study area was Angaga village situated within Chamgiwadu Ward in Rongo sub County within Migori County. (See figures 1 and 2). Rongo is one of the seven sub counties of Migori County. Rongo Sub County where Angaga falls has a population of approximately 119,431 people and a total area of 846.1km² (Kenya National Bureau of Statistics, 2009). Population density of Rongo is 475 people per square kilometres (KNBS, 2009). This village borders Gucha South Sub County. Larger communities are the Luo and Abagusii. Others are Abalughya, Abakuria. It is located between latitude 0 degrees 40 ` and 0 ` south and longitude and 34 degrees 50 ` East. Angaga village borders Gucha south sub county to the East, Transmara to the South East, and Awendo to the South. With an altitude of between 1500-1800 metres above sea level, the village has undulating terrain (Rongo Development Plan, 2008).

Major economic activity in this village is farming. The population composition is basically Luo and Abagusii speaking communities rich in diversified cultural practices. This village has experienced sporadic conflicts over time and these puzzles. The two larger communities of Luo-

Abagusii have continued to experience sporadic inter-ethnic conflicts as a result of socio-economic practices.

3.3 Study Design

The study used cross-sectional survey design by blending both qualitative and quantitative approaches of data collection. This design is useful in obtaining information concerning the current status of a phenomenon, to describe “what exists” with respect to the variables or condition in a situation. Its basic principle is that it describes what, how or why something is happening (Mugenda, 2008).

3.4 Study Population (targets)

The study population were the inhabitants of Angaga village. This village has a population of 2000 people according to population statistics of 2009 population and housing census (Kenya National Bureau of Statistics, 2009). It comprised of the entire male and female, old and youthful inhabitants of this village.

3.5 Study Sample and Sampling Procedures

Using a scientific table of sample size determination by Israel (1992), 95 male, female and youthful respondents from Angaga village were selected to form the study sample size (See table 3.0 below). The study used purposive sampling to select 1 elected ward representative, 1 chief, and 1 assistant chief from their respective areas of representation where Angaga village falls. Further, 2 village elders each from the larger communities of Luo and Abagusii communities were also selected arriving at 5 respondents using this technique.

By use of a sample size formula of Israel (1992) with an error of (0.15), 90 respondents were categorized into homogeneous sub-groups of 30 youths, 30 old men and 30 old women selected as showed below

Thirty youths:	Thirty old men:	Thirty old women:
$n=N/1+N(e)^2$	$n=N/1+N(e)^2$	$n=N/1+N(e)^2$
$95/1+95(0.15)^2$	$95/1+95(0.15)^2$	$95/1+95(0.15)^2$
$n=30$	$n=30$	$n=30$

To select the youths, old men and old women multi-stage sampling involving stratified methods and snow balling were employed. Through snow balling, respondents who witnessed conflicts were identified and in turn they identified others who witnessed the same. This technique therefore ensured that each sub-group was administered a semi-structured questionnaires to give an equal representation of opinions regarding the research problem.

Table 1.0 Sample size for $\pm 3\%$, $\pm 5\%$, $\pm 7\%$ and $\pm 10\%$ PrecisionLevels Where Confidence Level is 95% and $P=.5$.

Size of Population	Sample Size (n) for Precision (e) of:			
	$\pm 3\%$	$\pm 5\%$	$\pm 7\%$	$\pm 10\%$
500	A	222	145	83
600	A	240	152	86
700	A	255	158	88
800	A	267	163	89
900	A	279	166	90
1000	A	286	169	91
2000	714	333	185	95
3000	811	353	191	97
4000	870	364	194	98
5000	909	370	196	98
6000	938	375	197	98
7000	959	378	198	99
8000	976	381	199	99
9000	989	383	200	99
10000	1000	385	200	99
15000	1034	390	201	99
20000	1053	392	204	100
25000	1054	394	204	100
50000	1087	397	204	100
100000	1099	398	204	100
>100000	1111	400	204	100

a = Assumption of normal population is poor (Israel, G 1967).

The entire population should be sampled.

Table 1.0 Determining Sample Size

Source: (Israel, 1967) Florida University)

3.6 Data Collection Methods

The research utilized quantitative and qualitative methods and later triangulated methods to ensure better results than using a single method. Data for this study was gathered in both formal and informal settings involving verbal, oral and written communication in the form of questionnaires. Data collection techniques employed encompassed quantitative and qualitative methods. Secondary data was unavailable since no study on that village had been conducted except for bio data on population statistics. Primary data was obtained from Focused Group Discussion, key informant interviews and questionnaires.

3.6.1 Semi-Structured Questionnaires

Semi-Structured questionnaires were administered to purposively select 95 respondents in categories of 30 youths, 30 old men and 30 old women to collect quantitative data. The questionnaires covered aspects of socio-demographic characteristics and information pertaining to all the three objectives this study focused on.

3.6.2 Key Informant Interviews

This is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, programme or situation. Interviews targeted opinion leaders, administrators and community leaders who were purposively sampled from administrative units where Angaga village falls. They included 1 elected ward rep, 1 chief, 1 assistant chief and 2 village elders each from the two communities of Luo and Abagusii.

3.6.3 Focus Group Discussions (FGDs)

The youths, old men and old women were sampled for FGDs using snowballing method. There were 9 FGDs, 3 for each category. Each category of youth old male and old female respondents formed cohorts. Each cohort comprised of 8-12 people. Groupings were done separately. Grouping on gender and age were meant to enhance free discussion of issues since homogeneity in gender could reduce intimidation among the categories of people. Focus group discussion was selected as a method of data collection because of its ability to explore beliefs, attitudes, and behaviors in a target group (Mugenda & Mugenda, 1999). Furthermore, people usually feel comfortable in focus group discussion because it is a form of communication found naturally in most communities. These discussions were used to extract group opinion capturing feelings, attitudes, perceptions and motives related to the inter-ethnic conflict.

3.7 Data Analysis and Presentation

Qualitative and Quantitative data were analyzed and interpreted. Descriptive statistics was used in analyzing quantitative data with the aid of Statistical Package for Social Sciences (SPSS). Data was then presented in frequency distribution tables, and percentages. This data was later presented in descriptive manner to provide meaning to the numbers obtained from frequency tables.

3.8 Ethical Consideration

In accordance with the laws governing research work in Kenya, the researcher secured a research permit from the University and National Council for Research and Technology. The researcher also ensured confidentiality by keeping personal information that is revealed confidentially. He

also ensured that no information that is publicly reported was identified to a particular respondent. Professional competence was adhered to by ensuring that the researcher does not act in any other capacity other than that of a researcher. Lastly, the principle of respect for other people's rights, dignity and diversity was upheld, that is, respect of others to hold values, attitudes and opinions that differ from those of the researcher.

CHAPTER FOUR

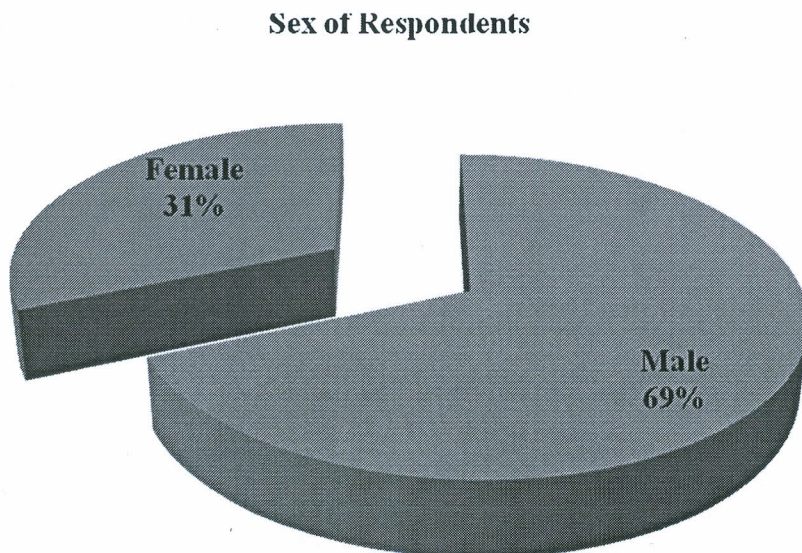
4.0 FINDINGS AND DISCUSSIONS

The chapter presents and discusses findings of the study as stipulated in the objectives. It gives a general overview of major issues captured in the study.

4.1 Socio-Demographic Factors of the Respondents

Socio-demographic factors of the respondents are very important. It helps to tell the structure or kind of respondents who participated in the study. The table below illustrates demographic factors of the interviewed people. Distribution of gender of the respondents was of importance to the study.

Figure 4.0: Sex of the Respondents



In the above chart out of the 95 respondents, 68.6% were male and 31.4% were female. This shows that more male participated than female. This was influenced by the willingness of the interviewed people to participate in the study. It is also a social role in the African society that only male persons were to be involved in wars during conflicts.

Figure 4.1 Age of the respondent

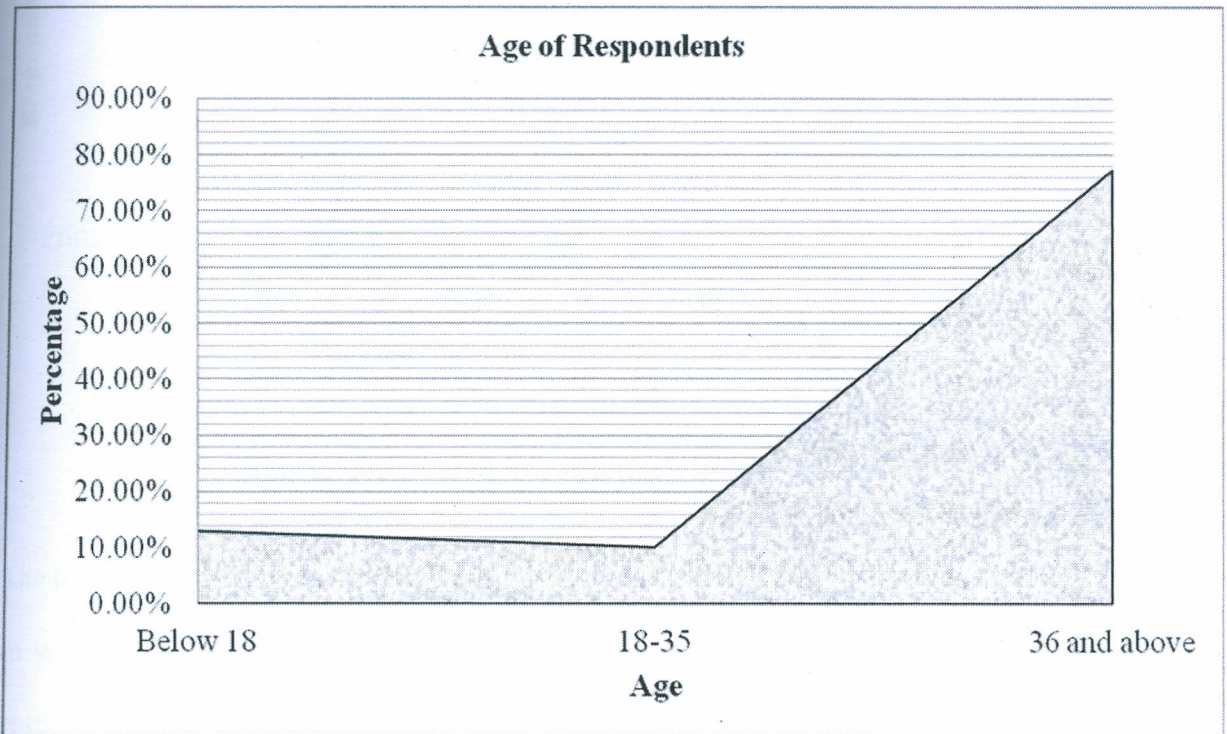
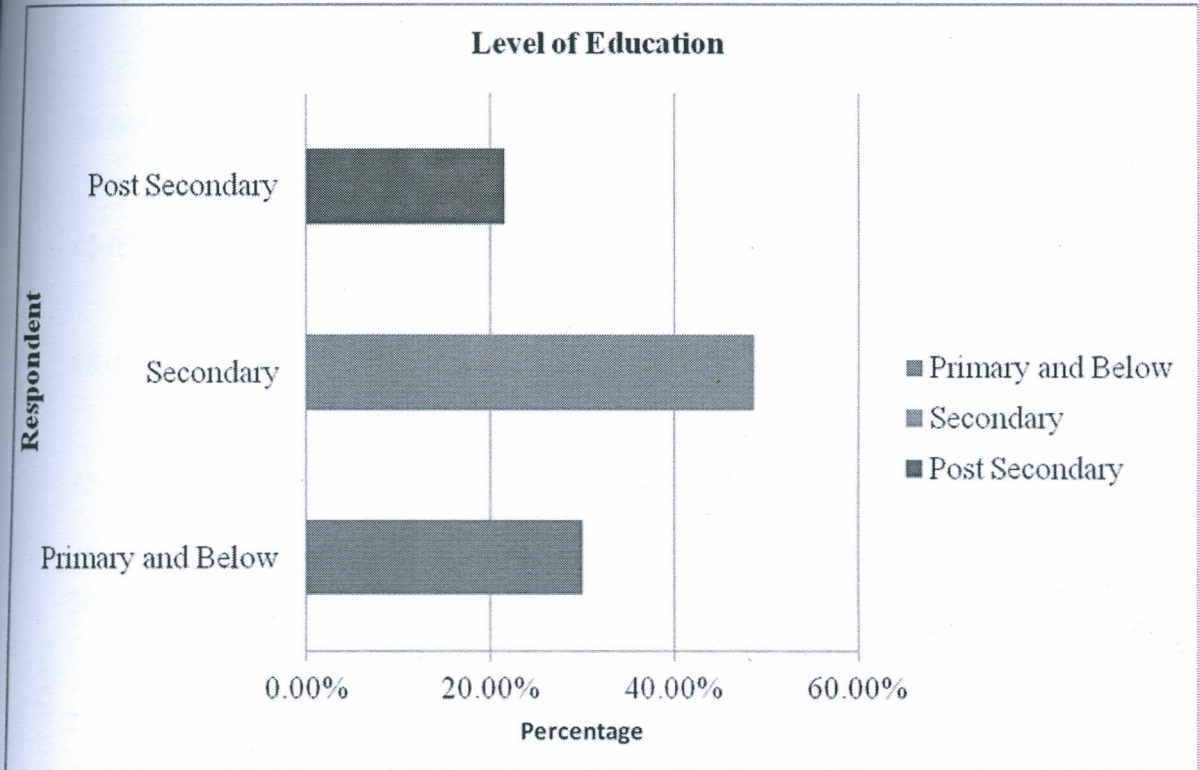


Figure 4.1 above shows the ages of respondents who participated in the study. It reveals that the majority (77.1%) fell in the age group of 36 years and above. 12.9% were in the age group of 18-35 and the remaining 10% were in the age group of below 18. The majority were old men and women. This category of population has lived in the community for a long period, thus having personal experience of ethnic conflict

Figure 4.2: Level of education of the Respondent



The level of education was very vital in this study. It is out of this that, one can tell the reasons as to why conflict resolution is facing challenges. Figure 4.2 above illustrates that 48.6% of the respondents attained secondary level, 30% attained primary and the remaining 21.4% attained post secondary school level. This result is in line with the reported challenge faced in the community that a low level of education and awareness has contributed to poor methods of resolutions. A male key informant argued that the chiefs have got no sufficient knowledge or skills on conflict resolution. A small percentage among the respondents has attained post secondary education thus, exposing the society to a large percentage of illiteracy.

Figure 4.3: Distribution of the respondents with respect to their tribes

Distribution of Respondents by Tribes

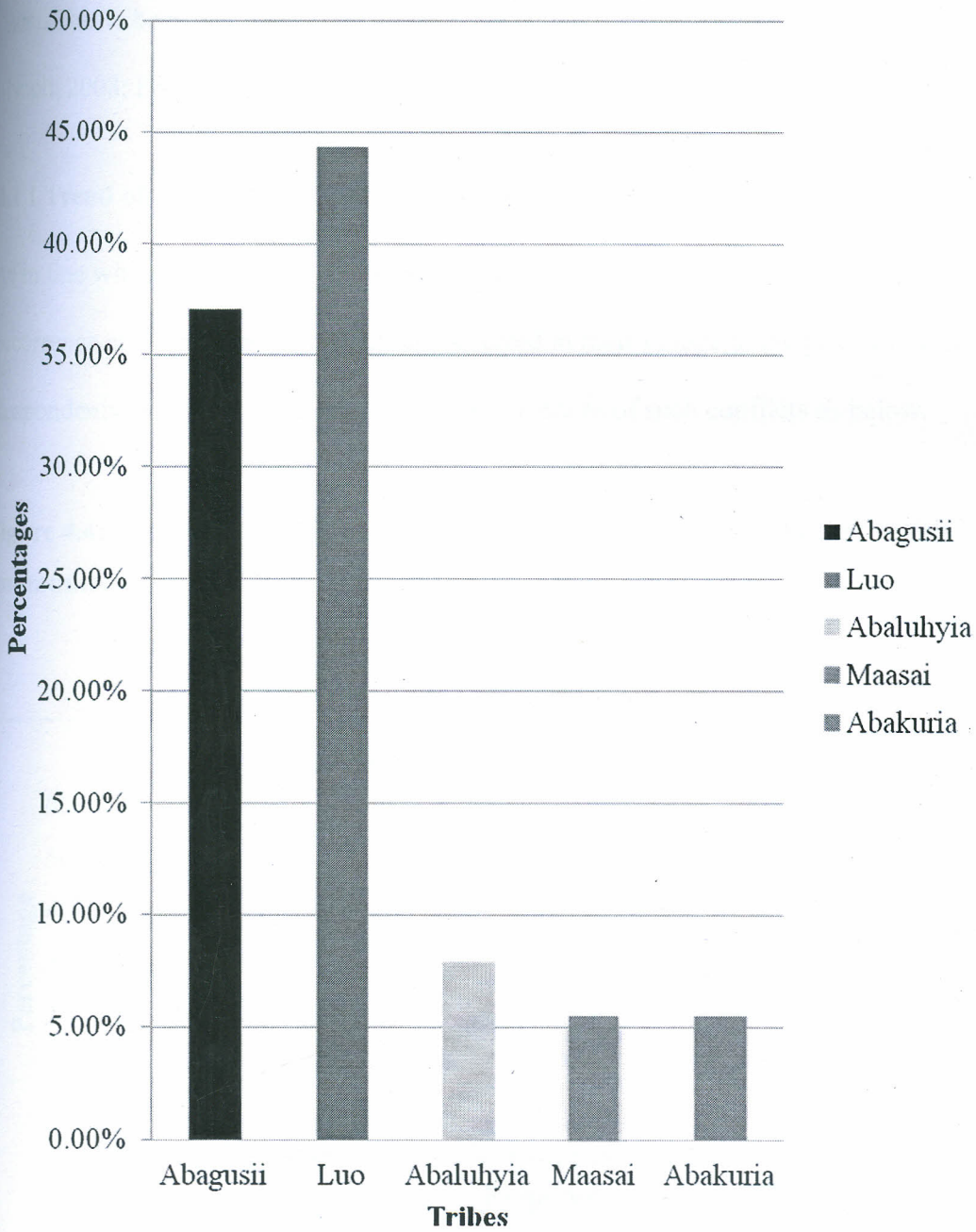


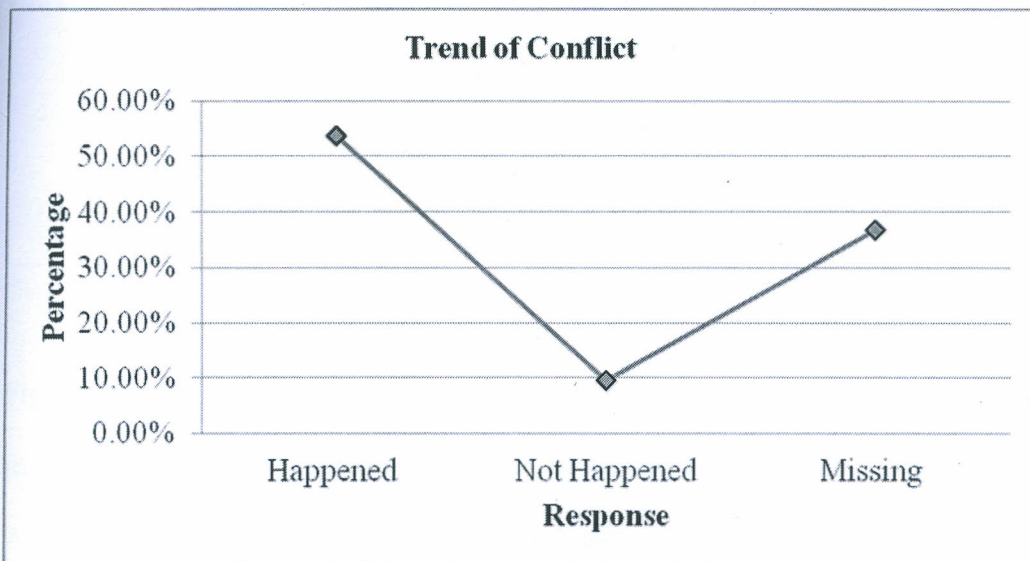
Figure 4.3 above the study revealed that, 44.3% of the respondents were Luos while 37.1% of the respondents were from the Abagusii community. Others were from Abaluhya, Maasai and Abakuria communities in less than 10% each. The tribe of the respondents in this study was of importance because it helped in the assessment of what influenced inter-ethnic conflicts among them. This is because it has been argued that, a number of conflicts in Kenya are tribal in nature (Nnoli, 2008; Ferguson, 2003; Hansen, 2009; Marcus, 2008).

4.1.1 Trend of inter-ethnic Conflicts between the communities of Angaga village

As in line with objective one of the project respondents were asked the trend and frequency of occurrence at which ethnic conflict has occurred in their village in the past two decades.

Respondents gave their opinions on the consequences of such conflicts as below.

Figure 4.4: Distribution of Respondents over trend of conflict with the neighbouring community



In the above figure conflicts have risen from what communities in Angaga perceive as anxiety, prejudice, fear, and uncertainties, rather than from any phenomenon that is actually threatening. Inter-ethnic conflicts are, politically, economically or culturally driven and conflicts of different kinds are experienced by individuals within time and space. This study shows that both Luo-Abagusii communities have experienced conflict at a given time. Estimates of 53.7% (16 Abagusii and 34 Luo) of the population have experienced disputes with the neighbouring communities.

Figure 4.5 Trends of conflicts experienced in the village

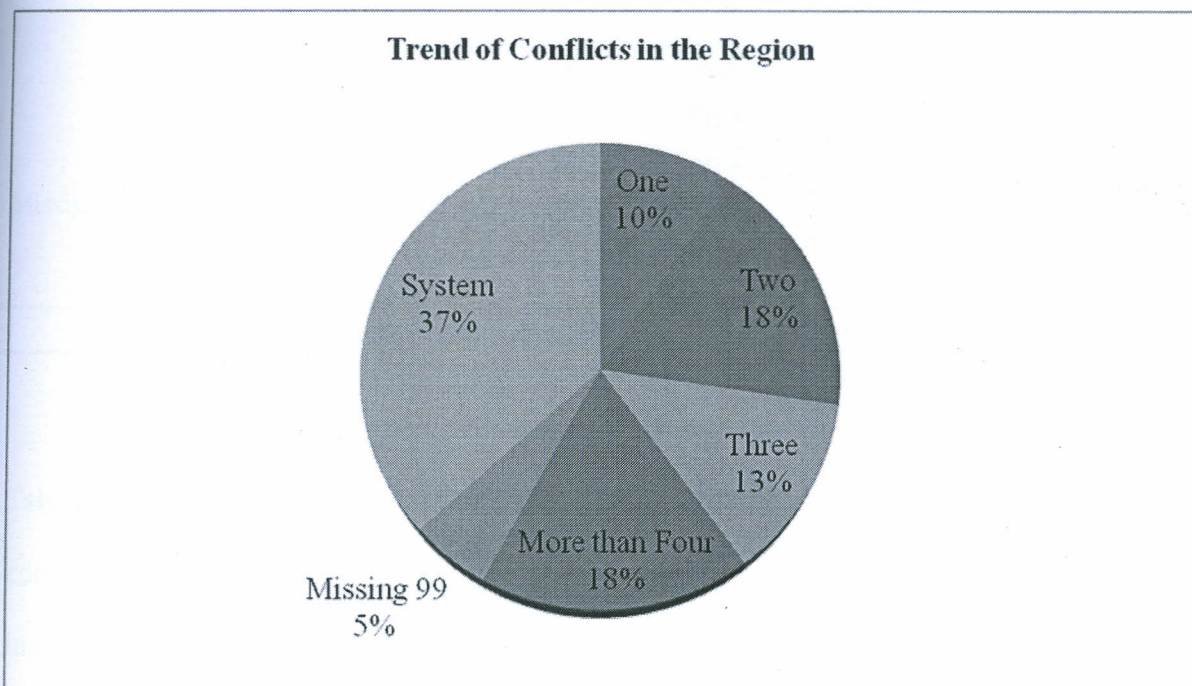


Figure 4.5 shows disputes among the Abagusii and the Luo have occurred severally. It indicates the trend at which conflict has been experienced between the two communities. Approximately 17.9% of the respondents pointed out that conflicts have occurred more than four times in Angaga village in the last decade. Community members who experienced conflict twice

approximated 17.9%. Estimate of 12.6% encountered conflicts three times while 9.5% stating that they experienced conflict once. However, 5.3% did not respond to this question. No responsiveness to this question can be attributed to the fear respondents might have had about being asked to account for it further. This means that disputes are present and are still likely to be experienced in the area if nothing is done about it.

Table 4.0: Consequences of inter-ethnic conflicts

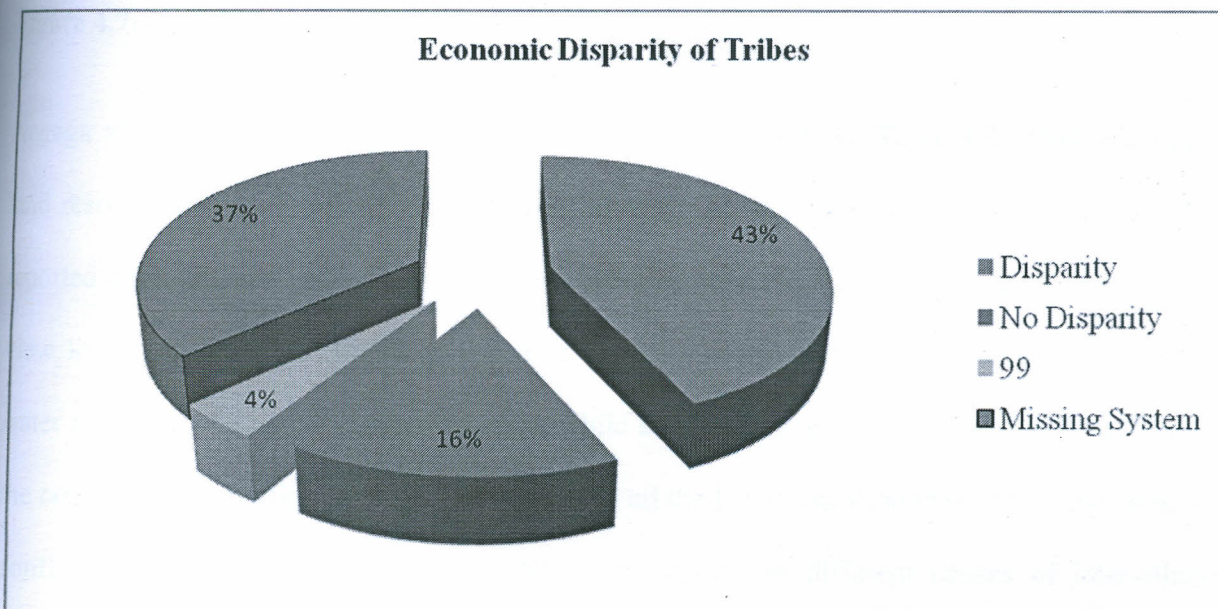
	Respondents	Frequency	Percent
Valid	Death	3	3.2
	Loss of property	3	3.2
	All	48	50.5
	Total	54	56.8
Missing	99	6	6.3
	System	35	36.8
	Total	41	43.2
	Total	95	100.0

Table 4.0 shows that conflicts have inflicted painful experiences amongst the members of these communities. Individuals have been displaced; others have lost property livelihood and life. It indicates that more than half of the respondents argue that the consequences are displacement, loss of livelihood, death and loss of property. Estimates of 5% reported that death is the key consequence of conflict while the other 5% indicate loss of property as the major consequence of conflict. Majority of the respondents reported that conflict has got several consequences; displacement, loss of livelihood inclusive of death and loss of property.

4.1.2. Socio-economic Factors Contributing to Inter-ethnic among communities of Angaga village

This section endeavoured to address the objective number two of the study which sought to find out from respondents the socio economic factors and differences that might have led to the conflict in their village

Figure 4.6 Distribution of the respondents towards existence of economic disparities with regards communities of Angaga village



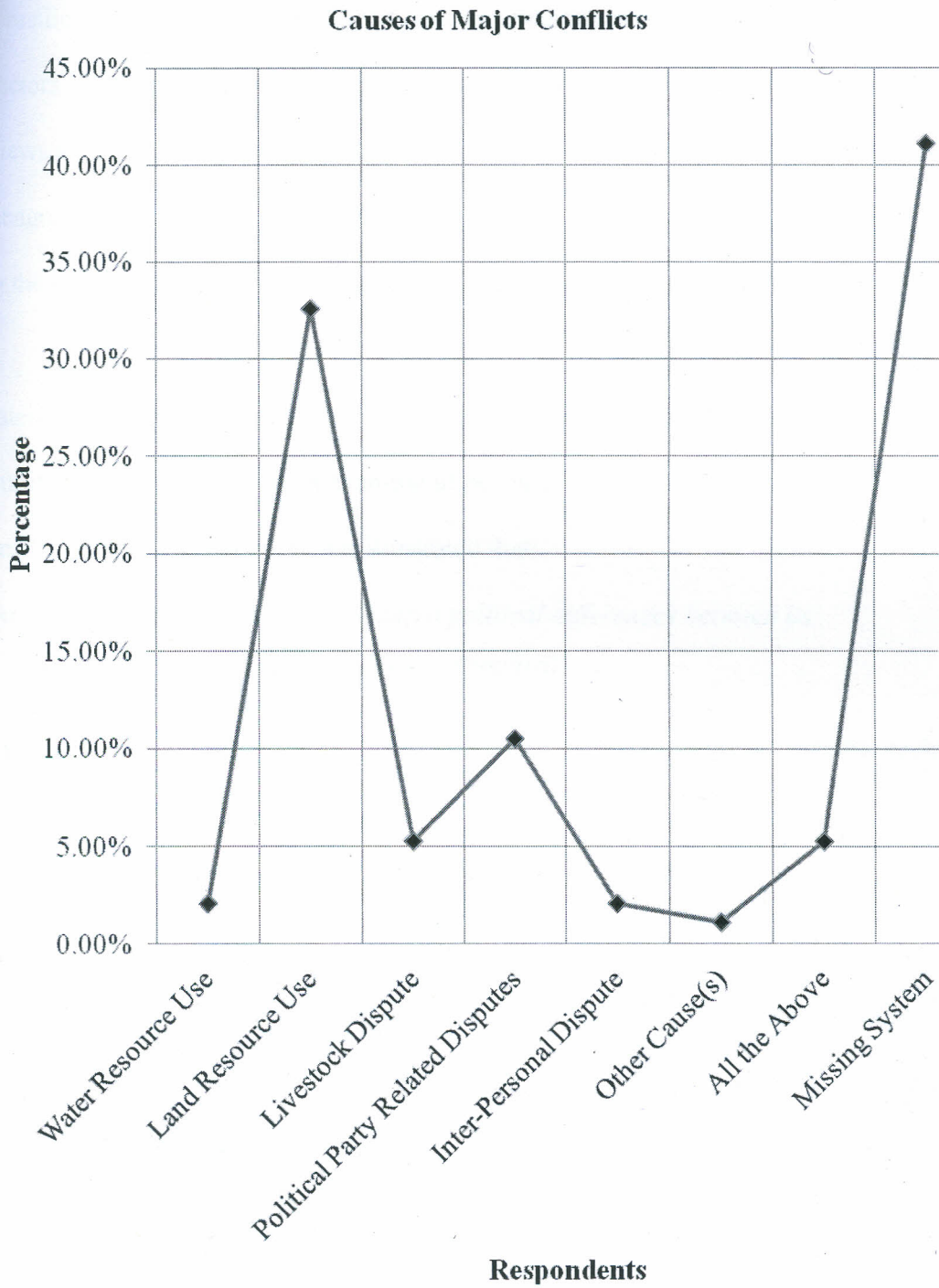
From Focused Group Discussions and in-depth interviews there is existence of economic disparities among the Abagusii and the Luo. A total of 43.2% agreed that economic disparities do exist between the two communities as shown in the figure 4.7 above. Out of the 41(68%) respondents who acknowledged existence of economic disparities, 13.7% (13) were Abagusii and 29.6% (26) were Luo. Luo community argued that the Abagusii are more economically

stable. Though this disparity is as a result of hard work this has not been seen positively by some Luo community members. They perceived disparity in economic stability is as a result of discrimination in resource distribution yet nobody favoured certain community. The Abagusii attributes this as aggressiveness in resource mobilization as opposed to the Luo. On the other hand, some respondents argued that the difference is as a result of the fact that Abagusii are more united. This, they see, as enhancing self motivation and empowerment towards development. This argument on economically driven inter-ethnic conflicts by Hansen (2009) has been proved to be true from the findings of this study.

Figure 4.7: Causes of major conflicts

Angaga villagers identified various causes of inter-ethnic conflicts. Table 4.8 below illustrates land resource use as the major cause of conflict with 55.4% respondents. An estimate of 17% reported political party related disputes as the cause of most conflicts. The other 8% respondents view livestock dispute as the main cause of conflicts in the area. Approximated 3% reported water source as the major cause of conflict while another 3% regard inter-personal conflicts as the core cause of conflict with 8% pointing out to all the listed causes in table 4.9 as the cause of conflict. This corroborates Hansen (2009) as he reports on different causes of inter-ethnic conflicts. In Angaga village socio economic and socio-culturally driven inter-ethnic conflicts have occurred in the past. Hansen gives an example of cultural identity as stereotyping. Others are natural resource based and politically driven inter-ethnic conflicts.

Figure 4.7: Causes of major conflicts



The old men and old women confirmed in their FGDs and in the Key Informant Interviews that cattle rustling, land disputes based on boundary changes and politically escalated disputes are key factors that have led to the experienced disputes. Ballpark 23.3% from Key Informant Interviews argued that, issues of cattle rustling and theft enhanced conflicts between the Luo and the Abagusii. Other respondents (36.7%) suggested that change of geographical boundaries during the reign of former President Moi has been the source of conflict.

Estimated 21.7% reported that political issues have been the source of conflict among the two communities. Majority pointed an example of political dispute that occurred in 1997 as source of dispute. The participants in the FGDs illustrated that:

*The one I saw was in 1997 as a result of political differences between us
And our neighbours (Abagusii).*

4.1.3. Challenges Facing Conflict Resolution Efforts among communities living in Angaga village

This section addresses the objective number three in this study whereby it examined the challenges conflict resolution mechanism are facing in bringing about lasting solution to peace. Respondents were asked to comment about the existing traditional and conventional methods of dispute resolution and the successes of each if any. The responses were captured qualitatively and below are the narratives.

Strategies employed by the local administration and local leaders in the area to curb the conflicts have been highly challenged. Findings obtained from the key informants acknowledged political intervention, lack of motivation and insufficient funds as some pointed out towards conflict.

Respondents argued that politicians have influenced conflict resolution processes by favouring wrong doers. This is based on the power vested on them as law makers leaving people with no option but to abide by politically influenced judgment.

Some village elder reported that communities do not have sufficient funds to sue in courts and open accusation files. This has been a challenge to proletariats since they have no money to sue the rich people. Participants from the FGDs pointed out lack of skilled manpower and poor communication systems as a big challenge. A female informant reported that:

In many situations the chiefs and assistant chiefs as well as the village members

Are not well knowledgeable to handle conflicts.

Results obtained from this study show that there is conflict of interest between conventional laws and customary/traditional laws. FGDs reported the difference between cultural beliefs that influence how conflict is to be resolved by the communities. In addition they contradict with the legal system thus leading to unsatisfactory solutions.

CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

This project has examined the trend of conflict among the communities living in Angaga. It came out from respondents that conflict among these communities has occurred more than one times.

The mere facts people belong to ethnic groups do not necessarily make them fight but certain underlying socio economic factors do contribute to inter ethnic conflicts amongst them.

From the findings socio-economic factors have direct link with ethnic conflict between the communities living in Angaga. The two communities of Luo and Abagusii have had conflict as a result the perception that the Abagusii are more economically stable than the Luo. The belief was envisaged to develop as a result of discrimination in resource distribution.

Challenges towards obtaining peaceful coexistence of communities ranges from resources to people's perception towards each other causing ethnic conflict as found out from the study. It has been argued that violent conflict is not a 'side issue' that can be ignored by development mentalists. It needs to be better understood, accounted for and tackled if development goals are to be achieved.

5.2 Conclusion

The trends of conflict in societies vary depending on circumstances behind the striking. However it has been pointed out by respondents in the study that inter-ethnic conflict is predominant. Several respondents concurred to have witnessed conflicts with their neighbouring communities at different times in the past.

Various socio-economic factors have been identified to influence inter-ethnic conflicts. Although these factors were well explained in the study by respondents, economic disparities between the two communities was majorly mentioned. The aspect of unequal distribution of resources between the Abagusii and the Luo highly enhanced conflict between the two communities.

The study showed that challenges facing conflict resolution cannot be overcome without the involvement of community leaders. The traditional methods of conflict resolution need be strengthened. Quite a number of respondents reported the role of community leaders in collaboration with government systems on grassroots levels to strategize together in preaching message of peaceful coexistence.

The study revealed that communities need to tolerate and appreciate each other by coexisting and shunning any temptation for violence. The Kenyan conflict resolution system fails to involve the stakeholder traditional systems for resolving disputes thus, increasing likelihood of conflict. The government should then develop mechanisms that foster linkages between formal and informal community dispute resolving structures and methodologies. The current draft of National Policy on Peace building and conflict management (August, 2006) by Kenya government is echoed by findings from Angaga study area by several respondents.

5.3 Recommendations

Conflicts have been experienced from time to time without understanding the true nature of it occurrences. There is need to study each conflict keenly whenever it occurs and mitigate against its recurrence. Upgrading of conflict resolution systems to catch up with the current ones like digitalizing the strategies is recommended.

The communities need to be enlightened on issues of security that conflict and fight development of everyone in the community. All gender in the community should be involved in addressing causes and effects of socio-economic causes and consequences of conflict. In an attempt to assess these perennial and sporadic problems along this border that have put the two communities in antagonistic fields for years there was need to keenly study their causes and seek long lasting amicable solutions to them in a more integrated manner. This calls for further research in this field to enable finding of solutions.

Politically free conflict resolution methods need to be enhanced among the communities. Role of elders and traditional historical methods of conflict resolutions should be appreciated and incorporated by Act of Parliament to allow them contribute to conflict resolution. Courts of Law are not the only panacea to conflict resolutions but inclusion of village elders in conflict resolution procedures will reduce community animosities. In addition there is need to introduce in school curriculum the subject of tolerance and peaceful coexistence of all communities.

5.4 Suggestion for Further Research

The trend of sporadic conflict in Angaga village puzzles. This calls for further research to understand the underlying factors (beyond economic disparities) that lead to ethnic conflicts.

There is a gap between the modern and traditional methods of conflict resolutions that result in miscarriage of justice. Further research needs be conducted in this field to determine better strategies to integrate the methods in conflict resolutions.

REFERENCES

- Barasa, K. N. (1999). The Impact of Past and Potential Ethnic Conflicts. In *A Handbook for the Beginning Researchers*. Kampala: Makerere University.
- Barksh, D. (2002) Role of women and youth in conflict management. Retrieved July 19, 2013 from <http://www.studymode.com/essays.html>
- Carment, D. & James, P. (2012). *Escalation of Conflict: A Survey and Assessment*. Toronto: Carleton University.
- Dahrendorf, R. (1958). *Class and Class Conflict in Industrial Society*. California: Stanford University Press.
- Diop, S. (2010). International Institute for Democracy and Electoral Assistance. Stromsborg: Stockholm Press.
- Ferguson, R. B. (2003). *Introduction: Violent Conflict and Control of the State*. In *The State, Identity, and Violence: Political Disintegration in the Post Cold War World*, Oxford: Routledge Press.
- Gahama, J. (1999). *The search for sustainable peace and good governance*. London: Zed Books.
- Giddens, A. (1971). *Capitalism and Modern Social Theory*. Cambridge: Cambridge University Press.
- Goodhand, J. (2001). *Violent Conflict, Poverty and Chronic Poverty*, Chronic Poverty Research Centre, Manchester: Manchester Publisher.
- Government of Kenya, 2008, *First draft policy on peace-building and conflict management*, Nairobi: Government Printers.
- Government of Kenya, (2008). *Rongo Development Plan*, Nairobi: Government printers.
- Government of Kenya, (2009). *Kenya National Bureau of Statistics*, Nairobi: Government printers.
- Government of Kenya, (2009). *Kenya Vision 2030*, Nairobi: Government printers
- Government of Kenya, (2012). *Report on national conflict mapping for the active citizen's program me March, 2012*. Nairobi: Government Printers.
- Hansen, T. O. (2009). *Political Violence in Kenya: a Study of Causes, Responses and a Framework for Discussing Preventive Action*, Retrieved June 16, 2013, from <http://www.usabilityfirst.com.html>.

- Ibrahim, S. E. (1968). *Management and Mismanagement of Diversity*, Egypt: Cairo University Press.
- Ismayilov, G. G. (2010). *Ethnic Conflicts and their Causes*, Tokyo: Jyochi University.
- Israel, G. D. (1992). *Sampling the Evidence of Extension Program Impact. Program Evaluation and Organizational Development*, Florida: University of Florida.
- Kanbur, R. (2007). '*Poverty and Conflict: The Inequality Link*', International Peace Academy. Retrieved January 12, 2012 from <http://www.ipacademy.org.html>
- Kenny, G. (2004). Minorities at Risk Project, Chronology for Kisii in Kenya. Retrieved May 3, 2012 from <http://www.org/docid.html>.
- Kim, S. (1998). Political violence in Kenya. Retrieved September 23, 2012 from <http://www.studymode.com/essays.html>.
- Kimani, M. J. (2008). *Natural Resources Conflicts in Africa: Is Water Really the New Oil?* Addis Ababa: Addis University Press
- Los Angeles Times, (2012). Conflicts in Kenya. retrieved December 10, 2012 from <http://www.studymode.com/essays.html>.
- Marcus, D. (2008). Inter ethnic conflict in Kenya. Retrieved October 4, 2012 from <http://www.studymode.com/essays.html>.
- Marx, K. (2009). The Conflict Theory. Retrieved August 27 2012 from <http://www.cliffsnotes.com/study guide/topicArticleId-26957,articleId-26837.html.1217006.html>.
- Mugenda, A. & Mugenda, O. (1999). *Research Methods: Quantitative and Approaches*, Nairobi: Africa Centre of Technology.
- Mwangi, K. (2005). Sporadic ethnic Violence: Why has Kenya not experienced a full blown civil war? Retrieved April 23, 2012 from <http://www.org/docid.html>.
- Ndiku, K. (2013). Active Non-violence Initiative. Kenya: Longman Printing Press.
- Nnoli, O. (1964). *Ethnic Conflicts in Africa*, Dakar: Codesria Publishers.
- Ochanda, K (2012). Migori county: Konrad Adenauer Foundation, Nairobi: Blueprint Grafix
On Kenyan's Stability and Development, Nairobi: Oxford Press.
- Partnership for Peace (2009). Cattle rustling in Kenya. Retrieved November 23, 2012 from <http://www.Partnershipforpeace.ed/.resources.html>.
- Shah, V. (2009). *Global Conflicts: Causes and Solutions*. Dakar: Codesria Publishers.

Singh, G. (2000). *Ethnic Conflict in India: A case study of Punjab, Punjab*: Palgrave Macmillan limited.

Smith, A. (2001). *Nationalism: Theory, Ideology, History*. Cambridge: Polity Press.

Society for International Development (2004) Facts and figures on inequality in Kenya.

Retrieved October 8, 2012 from <http://www.populationreferencebureau.atlanta.co.za/Population.html>

Woodward, S. L. (1997). "*Intervention in Civil Wars – Bosnia and Herzegovina,*" *Working Paper, Institute of War and Peace Studies*. Retrieved March 11, 2012 from <http://www.ciaonet.org.html>.