



REDUCING LONG-TERM COMMUNAL VIOLENCE IN ISIOLO COUNTY, NORTHERN KENYA

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DECLARATION

I declare that the thesis submitted for the Ph.D. in Public Administration - Peace Studies at Durban University of Technology (DUT) is my original work and has not been submitted for a degree at any other university.

Frederick Maelo

13 December 2024

ABSTRACT

Several variables have transformed the landscape of farmers-pastoralists' conflict in Kenya and many other East African countries into what is undoubtedly violent and linked to larger political, economic, and social forces. Integration and clan interactions among the various farmers-pastoralist communities of Northern Kenya and the broader Horn of Africa region have been characterized by violence in the recent past, which has been linked with cattle rustling, communal tensions, expulsions, and massacres. Isiolo South borders Meru County, Garissa Laikipia, and Tana River counties are no exception. However, most of the violence reported involves Meru and Borana, Borana and Somali of Garissa and Borana, and communities living in Tana River County. The majority of people living in this county are from Borana communities.

This study explored the nature, extent, trends, causes, and consequences of conflict and violence; the interventions were previously undertaken to reduce conflict and violence among farmer-herders' communities and followed an action research framework to plan and implement interventions to reduce conflict and violence among the communities and evaluated the short-term outcome of the intervention.

The study used dialogue to develop understanding and build good relationships among the communities in Isiolo County (Borana, Somali, and Meru) to reduce conflict and violence. Six (6) dialogue sessions were conducted involving the community members from the conflicting communities and the action team of 15 members, the district peace community, and civil societies.

Dialogue was demonstrated as a conflict transformation technique that brings communities together, removes misunderstandings, educates, and informs. Through discussion, the opposing communities of Isiolo County achieved mutual understanding, which led to an investigation of the fundamental problem of conflict and violence. The accord resulted in official negotiations aimed at reducing long-term conflict and violence. The research contributes valuable insights and practical strategies for addressing communal violence in Isiolo County. It highlights the importance of building resilient communities through dialogue, education, and empowerment while emphasizing the need for continuous and adaptive approaches. To achieve enduring peace, stakeholders must commit to addressing the root causes of conflict and creating an enabling environment where all communities can coexist harmoniously and thrive collectively.

DEDICATION

I wish to bestow this work to my family members, especially my wife, Loyce Simiyu; my children Diana, Daisy, Devina, and Davis Wanjala; my dad, Maelo Biketi, an elder who loves peace, friends, and colleagues for the support and concern they have demonstrated.

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ACRONYMS

ACLED	Armed Conflict Location and Event Data Project
AFP	Agence France-Presse
AIDS	Acquired Immunodeficiency Syndrome
CHD	Centre for Humanitarian Dialogue
DAC	Development Assistance Committee
DCAF	Geneva Centre for the Democratic Control of Armed Forces
DFID	Department for International Development
DIESA	Department of International Economic and Social Affairs
EU	European Union
GSD	Governance and Social Development
GSDRC	Governance and Social Development Resource Centre
HIV	Human Immunodeficiency Virus
IUCN	International Union for Conservation of Nature
NCVS	National Crime Victimization Survey
NGO	Non-government Organisation
NSDS	National Sustainable Development Strategy
OECD	Organization for Economic Cooperation and Development
PSGs	Peace-Building and State-Building Goals
PRSPs	Poverty Reduction Strategy Papers
SDP IWG	Sport for Development and Peace International Working Group
SPSS	Statistical Package for the Social Sciences
US	United States
UK	United Kingdom
UN	United Nations
UNCTOC	United Nations Convention against Transnational Organised Crime
UNDESA	United Nations Department of Economic and Social Affairs
UNDG	United Nations Development Group
UNDP	United Nations Development Programme
UNEP	United Nations Environment Programme
WCED	World Commission on Environment and Development
WDR	World Development Report
WWF	World Wide Fund for Nature

DEFINITION OF TERMS

Community-based approaches	The term “community-based” denotes a philosophical approach in which societies play an active role in identifying issues that are important to them. Community-based approaches encourage residents to identify problems and focus on solving them (Van Bibber, 1997).
Conflict prevention	Actions, policies, processes, or institutions are used in vulnerable regions and at dangerous moments to prevent states or organizations from threatening or deploying military force or coercion to settle conflicts. Actions made after a violent confrontation to avoid a recurrence are also included (Creative Associates International, 1998).
Conflict resolution	It aims to address fundamental human needs and foster sustainable relationships between diverse groups by establishing structural frameworks that promote social justice, multiculturalism, and federalism tailored to the specific context. It goes beyond resolving immediate disputes to focus on preventing underlying differences and building lasting harmony. ,(Fisher, 1997)
Peace-building	Taking steps to strengthen harmonious relations and create an environment that discourages establishing or deepening conflicts that could lead to violence. (International Alert, 1995; Schmid, 1998)
Society	Any collection of people who form an interconnected community as a whole. (The New York Times, 1999)
Small arms	Are arms easily handled and operated by individuals, such as Pistols, rifles, light machine guns, and grenades (Klare, 2019).
Violent conflict	The use of military force by two parties, with at least one of whom being a state authority, results in at least 25 conflict deaths every year (Pettersson and Wallensteen 2015: 549)

PART 1: INTRODUCTION

CHAPTER 1: INTRODUCTION

1.1. CONTEXT OF THE STUDY

Isiolo County is one of 47 counties in Kenya, located in Northern Kenya. It borders Marsabit County to the north, Wajir County to the east, Garissa and Tana River counties to the southeast, Meru County to the south, Laikipia County to the southwest, and Samburu County to the west. It has a population of 268,002 people. Isiolo South, with a population of 44,490 people (KNBS, 2019), is part of the county primarily prone to conflict and violence in the region. Isiolo South borders Meru County, Garissa Laikipia, and Tana River counties. However, most of the conflict and violence reported involves Meru and Borana, Borana and Somali of Garissa and Borana, and communities living in Tana River County. The majority of people living in this county are from Borana communities.

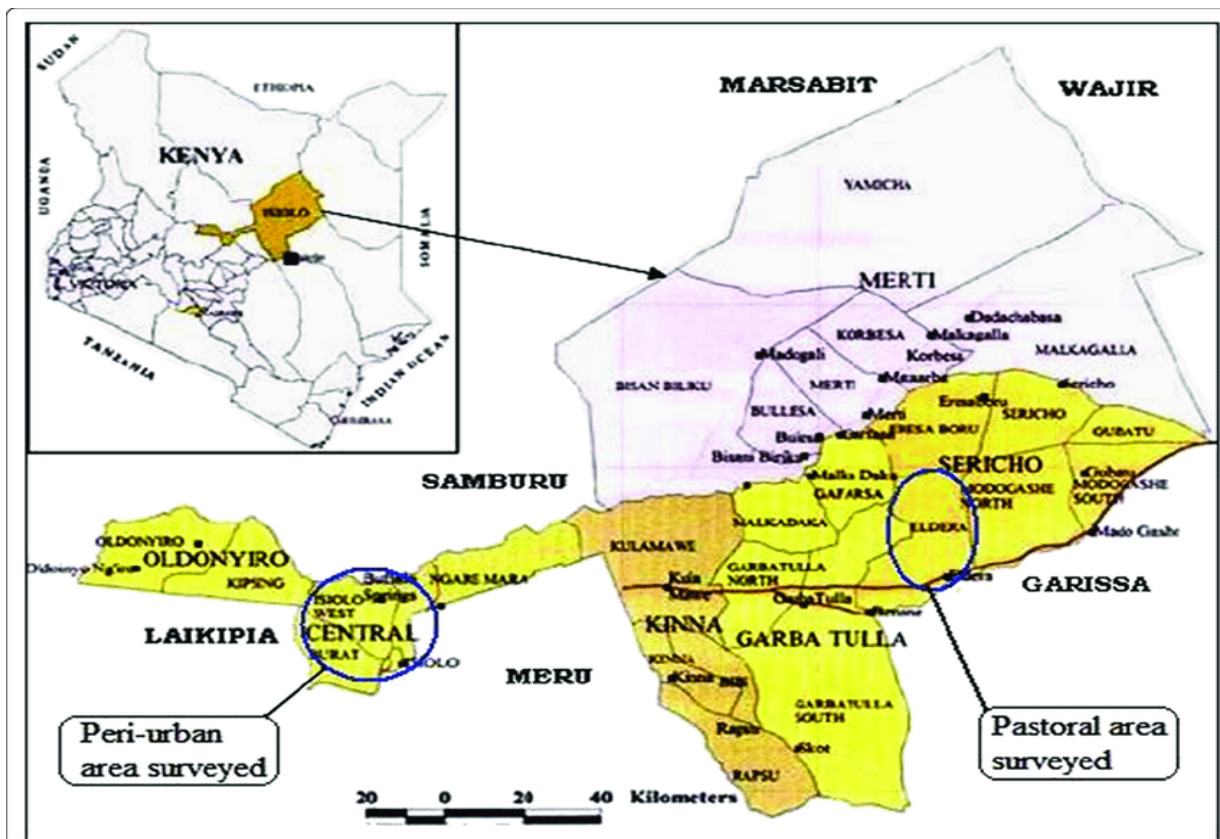


Figure 1.1: A map of Kenya showing the position of Isiolo County and the study sites

Source: Noor et al. Pastoralism: Research, Policy, and Practice 2013

Isiolo County is semi-arid land, and the Borana are the majority and own the most land. However, the Somali, Samburu, and Turkana people are also pastoralist cattle keepers, which befits the current

semi-arid climate. However, the Meru (who make up the majority of Meru County to the south) are settled farmers (Mkutu, 2019:9). These communities of farmers-pastoralists compete for scarce resources and differ to varying degrees in terms of perceived indigeneity, livelihood strategies, religion and customs and the favours shown to them by colonial and post-colonial governments, which frequently pitted them against one another. Pastoralists comprise most of the population and travel long distances searching for water and pasture for their animals (Quandt and Kimathi, 2017). Because of the scarcity of these commodities, pastoralist societies have frequently engaged in violent warfare in an opportunity to capture and control what little is available (Gakuria,2013; Schilling, Opiyo, and Scheffran,2012). Cattle rustling, interethnic violence, and displacement are the most common forms of conflict and violence. Due to the strain on available resources, the climate has changed dramatically, leading to increased drought, pasture failures, and other natural disasters. Farmers-pastoralists face many fresh land disputes, some over administrative and electoral borders. The presence of firearms, along with conflicts with farming communities, particularly those near the Meru County border, is said to have exacerbated recurring violent conflicts in Isiolo County (Lung'ung'u, 2021; Mkutu, 2020; Obwogi and Imano, 2022).

Additionally, human-wildlife conflicts have worsened due to competing land uses, driven by increased commercial ranching and wildlife management, among other factors (Yussuf, 2021). , The persistent violence in Isiolo County is associated with several factors ranging from resources and changes in climate to administrative boundaries. There has also been an increase in land use among its neighbours (Rohwerder, 2015). In 2012, a clash involving the Turkana and Isiolo communities led to the displacement of 5000 persons and the destruction of over 150 houses (UNHCR, 2012). In 2011, at least ten people were killed and over 2000 displaced in the Isiolo North, and roads were blocked, hindering the movement of people and animals (UNHCR, 2011).

According to the Office of the Controller of Budget, Isiolo County is marginalized and underdeveloped; the poverty prevalence index is 71.3 percent compared with a national average of 45.9 percent (Government of Kenya, 2016). The Global Multidimensional Poverty Index for Isiolo County is 0.25, compared with the national average of 0.23 (UNDP, 2014). Poverty levels are higher in the county's rural parts due to the lack of markets for livestock and drought (County Government of Isiolo 1023). Further, communal land ownership makes obtaining loans for business development difficult due to a lack of collateral. The road network is poor, and many areas are seasonally inaccessible. Electricity only reaches about 8 percent of homes. The Human Development Index is 0.45 compared with the national average of 0.52 (UNDP, 2014). Inequality is relatively low, as in most northern counties (KNBS and SID, 2013). Most inhabitants live where adequate medical

facilities are out of reach; the doctor-patient ratio is 12 to 100,000 (National Crime Research Centre (NCRC). (2020). There are two level-four hospitals: Isiolo and Garbatulla. The fertility rate is 4.9 compared with the national average of 3.9 (KNBS 2014); the infant mortality rate is an estimated 43 per 1,000 live births, eight and the under-five mortality rate is an estimated 56 per 1,000 live births. HIV prevalence is 3.8 percent compared with the national average of 5.2 percent (NACC, 2016).

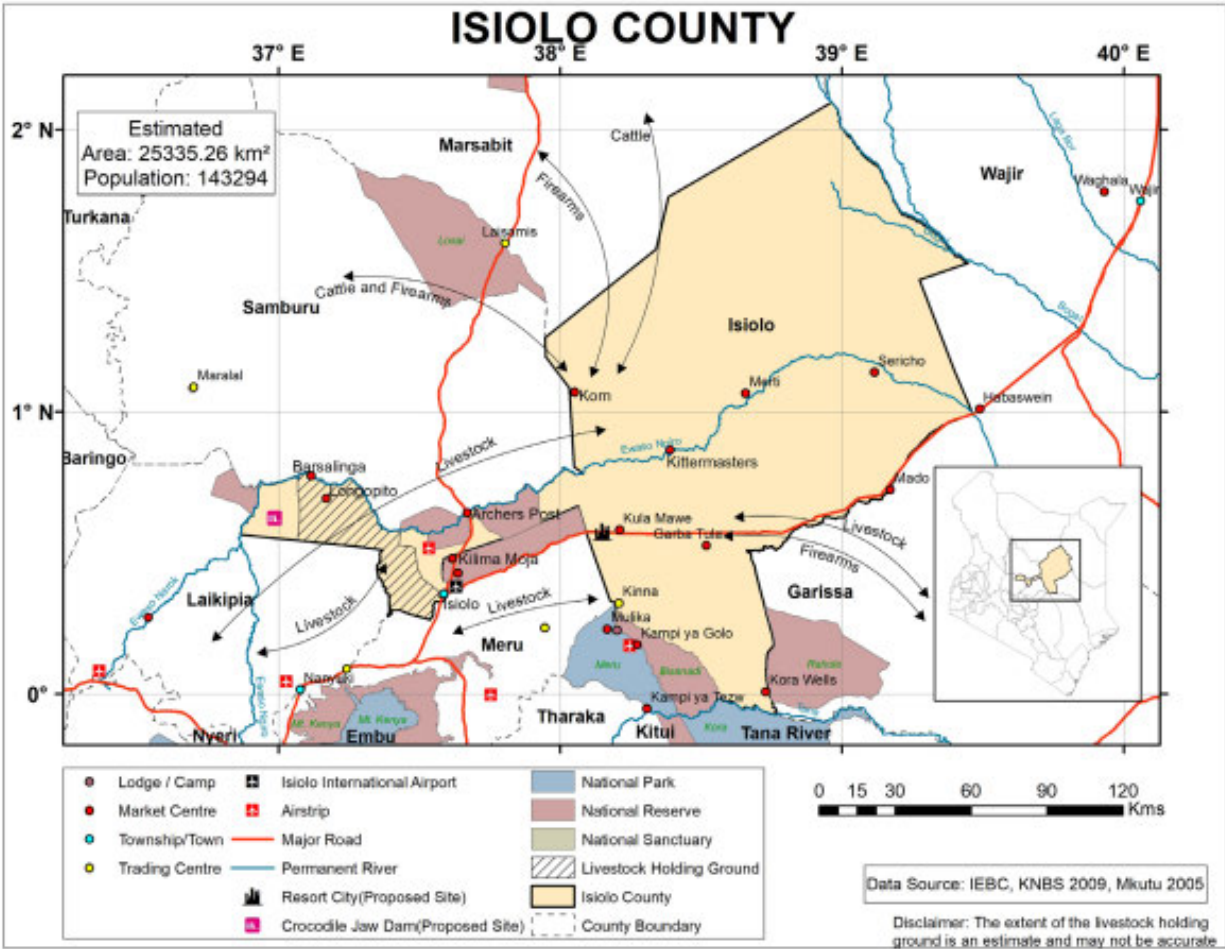


Figure 1.2: Map of Isiolo County

Source: IEBC, KNBS 2009

Political factors contribute significantly to the tensions and clashes among the Meru, Borana, and Somali communities in Isiolo County (Sharamo, 2014:5). Sharamo stresses that, is intentional disinformation and political interference have played a role in fostering mistrust and exacerbating conflicts. One of the political factors that have fuelled conflicts in Isiolo County is the issue of representation and power-sharing (Sharamo,2014:11). In the past, the communities in the region have accused the national government of neglect and marginalization, leading to disenfranchisement

(USAID, 2024:2). This negligence has resulted in tensions between the communities, as each group seeks to assert its interests and influence in the region. Another political factor, according to the USAID report, that has contributed to conflicts in the area is the issue of resource allocation. The statement highlights shared resources and land division as sources of community conflicts. The allocation of resources and the demarcation of boundaries often involve political decision-making, leading to perceptions of unfairness or bias, thus exacerbating tensions (Friedrich-Ebert-Stiftung, 2012; Hussein, Poplawsky, and Mohapatra, 2023: 4).

Additionally, demolishing the market in Isiolo town, as mentioned in the statement, could be a political move to marginalize one community (The Star, 2019). The belief that it was a mission to make one society poor could indicate a political motive behind the demolition, further fuelling community tensions. It is clear, therefore, that political factors play a significant role in the conflicts between the Meru, Borana, and Somali communities in Isiolo County. Addressing these political issues, such as equitable representation and fair resource allocation, could help to reduce tensions and promote peaceful coexistence in the region. There have also been allegations that politicians and other influential individuals are using the ethnic hatred that has existed between the communities to evict them from perceived prime lands through incitement to violence if they fail to leave the areas they have settled (Saferworld, 2015:4). Areas particularly affected by this include Isiolo Central, Tigania East, and regions disputed like Gambella, Ngaremara, Chumvi, and Kiwanja.

Dominant political agendas in Isiolo County have revolved around ethno-political competition to control and dominate the county government (Sharamo, 2014). Through such political dominance, groups seek to accumulate economic resources to generate wealth and better their positions concerning rival communities. According to Saferworld (2015:4), sections of communities dominated leadership and political decision-making in Isiolo. Safe world argument about Isiolo County, particularly in Kambi Garba in Burat Ward—one of the most underdeveloped areas—divide-and-rule tactics have prevented young people from uniting and forming a cohesive group to advocate for their interests to the county authorities. As a result, a small, influential minority (around 1 percent of the population) controls the political and economic future of the entire community. This trend, observed in several areas within the county, underscores the need for urgent intervention to address the imbalance in power and representation.

1.2 PROBLEM STATEMENT

Violence is a leading cause of death among young men in developing countries and one of the major obstacles to attaining development (Basedau, Pfeiffer and Vüllers, 2016). Poverty makes the country

more susceptible to civil wars and violent conflict, impeding efforts to achieve economic growth and increasing the chances of the reoccurrence of violence (Braithwaite, Dasandi and Hudson, 2016). According to the United Nations (2022), two billion people live in nations affected by violence. Approximately 84 million people were forced to leave their home areas the previous year because of conflicts, violence, and human rights violations, a number estimated to increase by 82% by 2025 (Alamir, Bozzoli, Brück and De Groot, 2018). The dominant communities in Isiolo are Borana, Gabra, Sakuye, and Turkana.

Several variables have changed the nature of the farmers-pastoralists conflict in Kenya and many other African nations into something arguably more violent and linked to larger political, economic, and social forces. Integration and clan interactions among the different farmers-pastoralists of Northern Kenya and the broader Horn of Africa regions have been characterized by conflict and violence in recent years, which has been related to cattle rustling, communal tensions, expulsions, and killings. Pastoralists faced complicated issues such as land-related conflicts involving farmers and stress issues such as resource depletion, drought, starvation, and other natural disasters. Clashes involving the Borana and Meru communities led to the death of seven people in 2015, 10 people in 2017, five people in 2019, and seven people in 2021, as reported by ACLED. Also, ACLED recorded 23 civilian fatalities in the year 2022 resulting from attacks staged by pastoralist militia. In 2023, ACLED records rising tensions linked to county borders. Among the disputes that turned violent that year were those reported in the border areas of Isiolo-Garissa and Isiolo-Meru. These conflicts typically involved different forms of violence, including armed ethnic clashes, riots, fighting over territorial claims, and cattle raiding. Most of these acts of violence are retaliatory attacks targeting families, especially women and children, leading to displacement and closure of schools. Herders from pastoral communities, especially from counties in the arid and semi-arid lands, migrating into neighbouring counties in search of water and pasture after a series of failed rainfalls have recently led to violent theft and banditry.

Isiolo promises more development as a treatment for the cancers of z, marginalization, violence, and war, thanks to its crucial position in Kenya's Vision 2030 programme. Isiolo hosted a key resort city, an international airport, and a railway line connecting Lamu to Lokichogio and Ethiopia, according to Vision 2030 plans (Golicha and Wanyonyi, 2018). Isiolo experienced tremendous development growth throughout the same period, with improvements to the road network, airport, and business developments, among other things. Conflict dynamics are poised to change again with decentralization and establishing Northern Kenya as a primary focus for the national economy's economic and social development. The policy question remained about ways to prevent persistent

violence while safeguarding farmers-pastoralists' interests in the region's economic transition. Despite the increased developments, Isiolo County has remained slightly unchanged.

Violence is predictable; community violence and political violence are the two primary forms of violence in Kenya (Raleigh and Linke, 2013). The Armed Conflict Location and Event Data Project [ACLED] (Carboni, Kishi, Pinaud, Batten-Carew and Wigmore-Shepherd, 2017) recorded a significant reduction in violence in Kenya from 2013 to 2017. Mbijiwe (2021) notes that dominant political and economic interests are the primary drivers of ethnic violence in Isiolo County. The conflict between pastoralists (nomadic or semi-nomadic herders) and agriculturalists (sedentary farmers) has deep historical roots. It often stems from competition for limited resources, primarily land and water, essential for agriculturalists' and pastoralists' livelihoods. Many scholars have documented instances of such conflicts dating back centuries, often in regions with a delicate balance between these two groups (Golicha and Wanyonyi, 2018; Mehta and Srivastava, 2019; Ture Golicha, 2018; Schmidt and Pearson, 2016). The literature review on the efficacy of dialogue in resolving conflicts between farmers and pastoralists limited. While there are anecdotal examples of successful dialogue initiatives, there is a lack of comprehensive studies that systematically assess the effectiveness of dialogue in mitigating these conflicts. Further, causes of conflict disparate and could be ideal for a specific group/community. Therefore, this study to assess the nature, extent, trends, causes, and consequences of violence to propose strategies to reduce violence and promote peace-building among the farmers and pastoralist communities living in Isiolo South in Isiolo County.

1.3 AIM AND SPECIFIC OBJECTIVES

This study aims to reduce levels of communal violence among the farmers and pastoralist communities in Isiolo County.

1.4 SPECIFIC OBJECTIVES

The specific objectives of the study are to:

- a) To explore the nature, causes, and extent of consequences of violence,
- b) To assess the interventions previously undertaken to reduce violence,
- c) To follow an action research approach to plan and implement interventions to reduce violence,
- d) To evaluate the short-term outcome of the intervention.

1.5 RESEARCH METHODOLOGY

1.5.1 Research Design

The study employed a qualitative research design. Qualitative data allows the researcher to delve into specific concerns related to transparency and information, allowing for a thorough analysis of phenomena under real-world conditions. This approach provided an insightful and comprehensive view of the social implications associated with the persistence of violence in the Isiolo South sub-county, including concepts presentation through pictures and dialogue. Qualitative analysis was deemed the most appropriate method for analyzing socially constructed phenomena, which involved scrutinizing daily skills and abilities related to the social construct. The researcher gathered data through images, semi-structured personal interviews, and focus group discussions, meticulously examined and analyzed to fulfill the study's objectives. The study investigated the causes of violence, measures for reducing violence, the peace-building process, and the consequences of peace-building procedures.

1.5.2 Target Population and Sampling Techniques

The research focused on the population of residents in Isiolo South Sub-County, which was determined to be 44,490 people (KNBS, 2019). The study specifically centered on Isiolo South due to ongoing violence between the Borana and Meru communities and the Borana and Somalis from Garissa and Tana River counties.

The purposive sampling technique was used to select participants for this study. It is often used to choose individuals most relevant to the research questions and objectives (Palinkas et al., 2015). This approach ensured that the data collected would provide rich, context-specific insights. The decision to conduct four focus group discussions in each of the three communities (Borana, Somali, and Meru) allowed for a comprehensive representation of these diverse groups. By categorizing participants by age and gender, male and female youths (18-34) and older men and women (35+), the research aimed to capture a broad spectrum of perspectives within each community. This division included youth and older members of communities to capture varying views on conflict and violence issues (Liamputtong, 2011).

In addition, the selection of key informants, including four police officers, six district administrators, and six NGO representatives, was intended to provide expert insights into the region's political, administrative, and humanitarian aspects of conflict dynamics. The participants were chosen based

on their prior experience and knowledge of community affairs and local governance, security, and peacebuilding efforts. Community leaders played a vital role in organizing the focus groups and identifying suitable venues, further ensuring that the groups were accessible and that the participants were genuinely representative of the community's views (Creswell, 2013). The study gathered diverse and reliable data to address the research objectives through this method.

The communities (Meru, Somali, and Borana) have their historical conflict, population size, geographic location, and level of engagement with local authorities and non-governmental organizations. Community leaders were actively involved in the sampling process to ensure representation of various players a role in designing and implementing community-based peacebuilding and conflict-resolution programs.

1.5.3 Data Collection Methods

1.5.3.1 Qualitative methods

Qualitative methods, including key informant interviews and focus group discussions (FGDs), were employed for data collection to generate evaluation hypotheses, refine survey questions, and enhance quantitative research outcomes. According to Huyler and McGill (2019), qualitative methods are particularly effective in exploring complex issues and generating rich, context-specific data that can inform the development of survey tools and hypotheses. In this study, the researcher conducted face-to-face key informant interviews with community leaders, government administrators, and NGO representatives to gather in-depth qualitative insights into the issues of violence and peacebuilding (Akhter, 2022). Fourteen key informants, including policemen, district administrators, and NGO representatives, were interviewed. Each interview, lasting approximately 20 minutes, was conducted at various locations, such as police stations and administrative offices. These interviews aimed to explore key concepts related to the research, providing a deeper understanding of the factors contributing to regional conflict and peace.

The personal interview format was precious for facilitating a focused exchange of knowledge and interpretations, allowing the researcher to explore the informants' experiences and perceptions in depth. As noted by Akhter (2022), one-on-one interviews offer the opportunity to develop rapport and obtain detailed, personalized responses that can uncover diverse experiences. This method provided extensive and rich data, offering valuable perspectives. In addition to the interviews, FGDs were conducted to capture group-level dynamics and perceptions. These discussions were recorded using voice recording devices with participants' consent, and the recordings were transcribed for

further analysis. Using key informant interviews and FGDs ensured a comprehensive approach to data collection, enabling the researcher to gather diverse viewpoints and gain a more nuanced understanding of the research topic (Krueger and Casey, 2015).

1.5.3.2 Documentary Analysis

The documentary analysis involved retrieving Quantitative data on communal and other violence in Isiolo South, which was collected from 1997 to the present using the ACLED Project. As Bowen (2009) emphasized, documentary analysis is a critical method in qualitative research, enabling researchers to explore historical records, official reports, and other written materials that contribute to a deeper understanding of a specific phenomenon. ACLED, a non-profit organization established in 2014, is a widely used source for data on political violence and protest events worldwide. Their data is publicly accessible on their website, covering various events, including armed conflicts, riots, and protests. ACLED's unique feature and detailed event location data provide information on geographic coordinates, involved parties, and event outcomes. This data aided in understanding patterns of conflict and violence.

1.5.4 Validity and Reliability

In this research, measures were taken to enhance the validity and reliability of the data to be collected. A triangulation approach was employed, incorporating multiple data sources and member checking to ensure the reliability of the study findings. Triangulation encompassed method and data source triangulation, enhancing the credibility and accuracy of conclusions. Member checking, involving participants' verification of collected data, further bolstered validity. Pre-testing and statistical analysis were used to assess response consistency and reliability. The study's commitment to validity and reliability ensured that the data was accurate, significant, and consistently dependable, providing a robust foundation for the findings.

1.5.5 Data Analysis

The researcher conducted a qualitative data analysis. Quantitative data from the ACLED database was collated, while qualitative data from audio recordings was transcribed and subjected to thematic qualitative analysis. This thematic analysis involved coding, theme generation, and careful examination of recurring themes within the data. The researcher also identified codes that represent the essence of the data and grouped them into themes based on relationships and patterns that emerge. To ensure data security, the researcher underwent digital security training and took precautions to

protect data during and after the study. Despite expected challenges such as language barriers, geographic dispersion of communities, extreme conditions, and suspicions of outsiders, the researcher adopted strategies to overcome these obstacles, including using Swahili for data collection and organizing meetings for FGDs during security meetings. The researcher expressed confidence in the data's quality, emphasizing its expected accuracy, representativeness, completeness, reliability, and validity. These factors collectively contributed to the research's overall high-quality findings.

1.5.6 Ethics

Before data collection began, the researcher and participants established a clear contract through a consent form to outline their respective rights and obligations, following ethical principles in line with the study's nature. Participants were informed about their rights and the significance of their involvement. They provided written consent, understanding that pseudonyms would be used for anonymity, and they could request the study results. Permission to conduct the research was sought from the University Research Ethics Board (Appendix A) and the National Council of Science, Technology, and Innovation. Participation was voluntary, and a gatekeeper letter was obtained from the administrative county office (Appendix B).

1.6 OVERVIEW OF THE THESIS

This outlines the document's content, organized into various sections. Chapter 1 provides an overview of the study, including the context, problem statement aims, and specific objectives. It introduces the research methodology, detailing the research design, target population and sampling techniques, data collection methods, validity and reliability considerations, data analysis, and ethical considerations. The chapter concludes by giving an outline of what the thesis covered. Chapter 2 delves into theoretical foundations, exploring social learning theory and conflict transformation theory by John Paul Lederach. Chapter 3 explores empirical studies on violence, discussing the concept, causes, and peace-building approaches. It also zooms in on violence in Kenya, examining its causes, nature, and intervention efforts. Part 3 introduces the research methodology in Chapter 4, covering the research approach, design, target population, sampling techniques, data collection methods, analysis, validity, reliability and trustworthiness, and ethical considerations. Part 4, Chapter 5 presents the exploration phase, providing quantitative and qualitative findings related to conflict nature, consequences, and past interventions. Chapter 6 details the planning and implementation of dialogue as an intervention tool. Chapter 7 discusses the evaluation of the intervention, including short-term outcomes and sustainability. Part 5 concludes the document with Chapter 8, featuring personal reflections,

challenges, recommendations, and final thoughts. This overview of the thesis is presented diagrammatically in Figure 1.3 below.

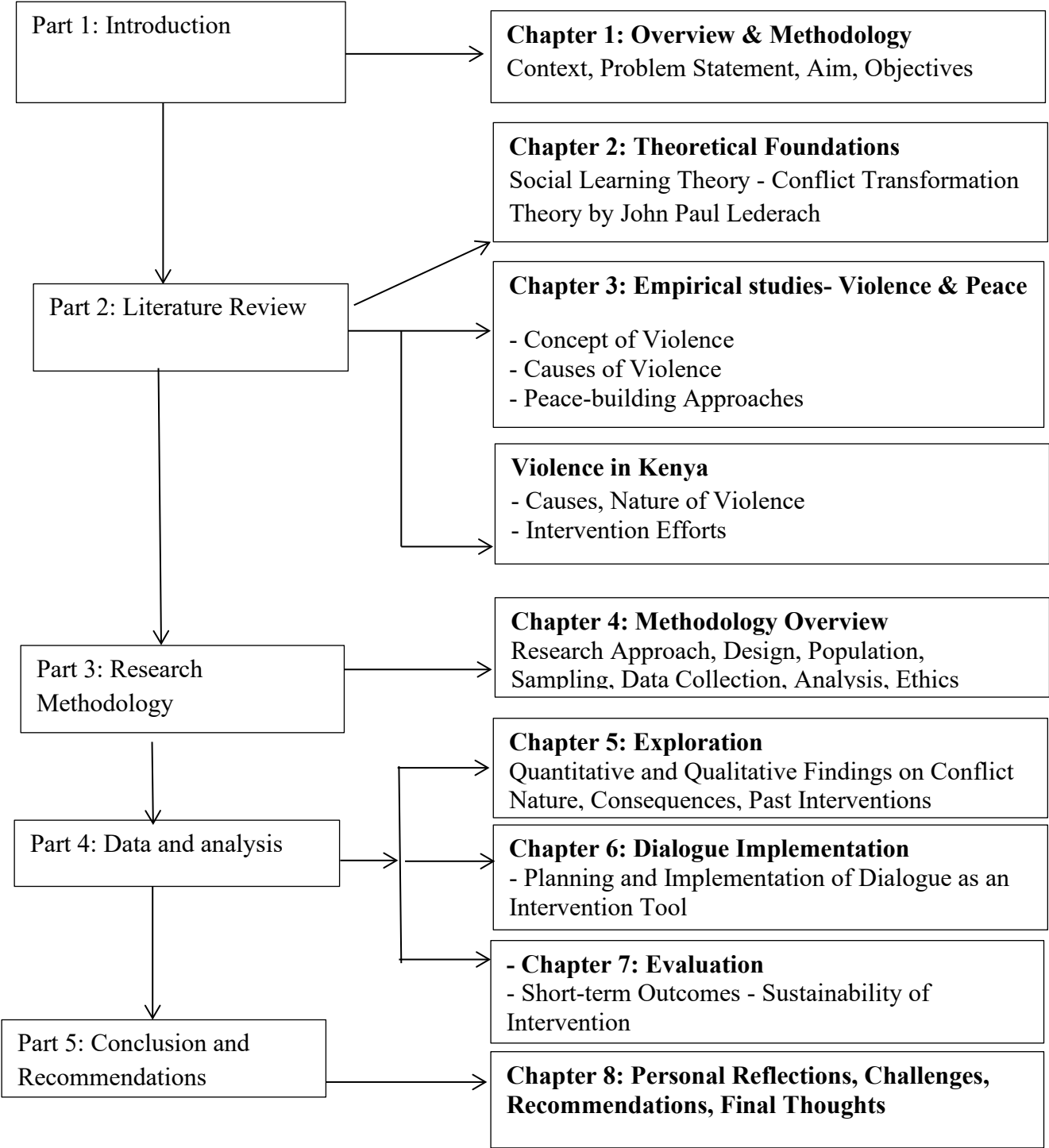


Figure 1.3: Flow chart or overview of the entire thesis

PART 2: LITERATURE REVIEW

CHAPTER 2: THEORETICAL FOUNDATIONS

2.1 INTRODUCTION

In this chapter, two theories – Lederach’s conflict transformational theory (CTT) and Bandura’s Social Learning Theory (SCT) – are presented as the theoretical foundations for the study. The aim of incorporating these theories is to enable a comprehensive exploration of various aspects of the study and to establish its roots in the field of peace research. The study seeks to apply these theories to examine the different types of violence in Isiolo South Sub-County and develop an appropriate intervention program. Specifically, Lederach’s conflict-resolution framework informed the study, particularly concerning the design of a violence reduction intervention program.

2.2 KEY PEACE CONCEPTS

2.2.1 Violence as a Response to Conflict

The Conflict Transformation Theory, developed by John Paul Lederach, offers a comprehensive framework for addressing and understanding the deep-rooted causes of conflict. Unlike traditional conflict resolution, which focuses on stopping immediate violence, conflict transformation aims to create long-term change in relationships, structures, and systems within societies affected by conflict. Lederach’s theory posits that peacebuilding is not just about halting violence but also transforming the relationships between conflicting parties and addressing underlying issues such as power imbalances, social inequalities, and historical grievances. This perspective, detailed in Lederach’s seminal works (Lederach, 1996), underscores the importance of creating sustainable peace through a holistic, multi-dimensional approach.

At the core of the Conflict Transformation Theory is the idea that peacebuilding must be a long-term, continuous process. Lederach emphasizes that peace does not emerge overnight; it requires time and sustained effort to change the underlying structures and relationships that fuel conflict. This long-term approach contrasts with short-term conflict resolution strategies focusing solely on ending violence (Buchanan, 2016). Moreover, Lederach’s framework promotes a multi-layered strategy for peacebuilding, which addresses not only the immediate conflict but also the deeper societal, structural, and cultural issues that contribute to the conflict’s perpetuation. By focusing on personal, relational, and societal dimensions of conflict, the theory offers a comprehensive and holistic approach to peace (Paffenholz, 2014).

Another critical aspect of the theory is the emphasis on inclusion. Lederach stresses the importance of engaging multiple levels of society in peace building, from local communities to national and international stakeholders. His approach recognizes that sustainable peace must be built from the ground up, with local communities taking an active role. This grassroots approach ensures that peacebuilding efforts are more culturally relevant and practical because they reflect the values and needs of the affected populations. Taylor and Lederach (2014) further explore the psychological aspects of conflict, acknowledging that emotional and cognitive elements are to make conflict transformation effective.

While the Conflict Transformation Theory offers significant strengths, it also has limitations. One of the primary challenges is that it is a time-consuming and resource-intensive process. Focusing on long-term engagement means that peacebuilding efforts take years, or even decades, to show tangible results, especially in settings where sustained funding and commitment are difficult to maintain (Lederach, 2014). Additionally, the theory's focus on profound structural changes can make it challenging to measure success in the short term. Unlike more traditional peacebuilding methods that focus on tangible outcomes such as ceasefire agreements or treaties, the success of conflict transformation is often more difficult to quantify (Buchanan, 2016).

Another weakness of the theory is that, despite its widespread adoption, there is no single, universally accepted interpretation of conflict transformation. Different practitioners and peacebuilders emphasize different aspects of the theory, leading to inconsistencies in its application. This variability can affect the effectiveness of conflict transformation interventions, especially in complex or highly politicized environments (Paffenholz, 2014).

The notion that conflicts are an intrinsic facet of human interaction, almost sure to arise when individuals congregate, holds profound significance in sociology, psychology, and conflict resolution. As Galtung (1990) asserted, conflict tends to materialize as a by-product of incongruities in belief systems, value orientations, fundamental needs, or interests among individuals or groups. Kriesberg (2011) underscores the inevitability of conflict, positing that disparities in human experiences and perspectives are the seeds from which conflicts germinate. These disparities manifest across diverse domains encompassing cultural, social, political, and economic dimensions. A pertinent example is the interplay of interests and ideologies among nation-states, often leading to international conflicts (Waltz, 1979). It is paramount to underscore that the perception of conflict as uniformly negative is a fallacious standpoint that is challenged through academic discourse on conflict dynamics. As Burton (1990) advocates, conflict should not be reflexively stigmatized; instead, it can serve as a dynamic

force for constructive metamorphosis and personal or collective advancement. As conceptualized by Deutsch (1973), constructive conflict can be promising by stimulating innovation and transformative change.

When assessing the impact of conflict, one must attend to the response and management strategies employed. Lederach (2003) cogently posits that how we approach, engage with, and navigate conflicts is paramount. In adopting a more constructive and solution-oriented approach, conflicts are catalysts for positive change, personal and communal growth, and durable solutions. In essence, recognizing that conflict is an inevitable outcome of human interaction while acknowledging the potential for positive outcomes underscores the vital role of constructive conflict management and resolution in academic scholarship and practical conflict resolution efforts. This perspective invites scholars and practitioners to delve into the complexities of conflict and its myriad manifestations while embracing the potential for transformation and growth.

One of the pivotal frameworks that sheds light on the multifaceted nature of human conflicts is Johan Galtung's conceptualization of violence as a response to these conflicts. Galtung's framework delineates the idea that conflicts often elicit various forms of violence, extending beyond the conventional understanding of violence as merely physical aggression. This framework categorizes violence into three distinct forms: direct, structural, and cultural. Each of these forms uniquely responds to conflicts, affecting not only the immediate outcomes of conflicts but also their deeper causes and psychological and societal responses. This exploration provides valuable insights into the dynamics of conflicts, the impact of inequalities, and the role of cultural constructs in shaping how individuals and societies react to the challenges posed by conflicts. This discussion offers a detailed analysis of these three forms of violence as responses to conflict, providing a comprehensive view of their characteristics and implications for conflict resolution and peace-building (Galtung, 1990).

2.2.2 Conflict Management

Conflict management, as a critical component of conflict studies, entails a set of strategies designed to regulate and mitigate conflicts, often without delving deeply into their fundamental origins. The primary objective of conflict management is to contain and de-escalate conflicts, thereby preventing their escalation into more serious or violent forms of hostilities. Mediation, negotiation, and arbitration represent conventional modalities employed in the pursuit of conflict management. This approach acknowledges that conflicts are inherent in human interactions and that their peaceful resolution is imperative. The following discussion elucidates the concept of conflict management, emphasizing its methods and significance. Conflict management encompasses various techniques

aimed at curtailing the adverse effects of conflicts without necessarily addressing their underlying causes. One of the most prevalent strategies within this framework is mediation. Mediation is a structured process where a neutral third party, the mediator, assists the conflicting parties in reaching a mutually agreeable solution. The mediator facilitates communication, identifies common ground, and encourages compromise. The mediator's neutrality ensures fairness and impartiality throughout the process (Folger and Bush, 1996). Negotiation, another fundamental aspect of conflict management, is a process in which conflicting parties directly discuss their differences. This technique acknowledges that parties have opposing interests and aims to find common ground or concessions that satisfy all parties involved. Negotiations are conducted informally through direct dialogue or more structured processes, such as peace negotiations between nations or labour negotiations in the workplace (Lewicki, Barry and Saunders, 2015). Arbitration, the third essential element in conflict management, involves submitting the dispute to a neutral third party, the arbitrator, who reviews the evidence, hears the arguments of both parties and renders a binding decision. This approach is often used in legal contexts or when the conflicting parties agree to delegate authority for resolution to an outside arbitrator (Lewicki et al., 2015). The significance of conflict management lies in its capacity to prevent conflicts from spiralling into violence or causing further harm. By providing structured processes for negotiation and resolution, conflict management helps maintain a degree of control over the dispute. It also promotes communication and dialogue between the parties, improving understanding and discovering mutually beneficial solutions. Using a neutral third party, whether in mediation or arbitration, can reduce the emotional intensity of conflicts and facilitate a more rational and equitable resolution (Folger and Bush, 1996).

2.2.3 Conflict Transformation

Conflict transformation represents an advanced and comprehensive framework beyond conventional conflict management and resolution paradigms. It is underpinned by a conscientious focus on mitigating the surface manifestations of conflict and, more importantly, excavating and addressing the fundamental causes and dynamics underlying these conflicts. This approach serves a dual purpose: cultivating enduring and positive changes and nurturing robust, equitable relationships among the conflicting parties.

At the core of the concept of conflict transformation lies the recognition that conflicts, when observed in their overt form, are typically symptomatic of deeper, ingrained issues that permeate the social fabric. These underlying issues can encompass a spectrum of factors, such as structural inequalities, historical grievances, disparities in access to resources, or differences in cultural norms and values.

Thus, addressing conflicts at the superficial level through management or resolution often proves to be a palliative measure, akin to treating the symptoms of an ailment without addressing the root cause.

Several scholars and peace practitioners have expounded on the critical nature of conflict transformation. For instance, John Paul Lederach, a renowned figure in peace and conflict studies, emphasizes the imperative of understanding conflicts as windows into deeper societal problems. In his work, he underscores that these conflicts can serve as an entry point to unravel the intricate web of interrelated issues that fuel and perpetuate violence and discord (Lederach, 1995). The conflict transformation process entails a multifaceted approach that seeks to unearth the historical, structural, and cultural factors contributing to the conflict. Through careful analysis and engagement, conflict transformation endeavours to reconfigure these dynamics, thereby dismantling the entrenched sources of tension. This process often necessitates a prolonged and intricate engagement with all parties involved and external actors who have a stake in the conflict or influence over its outcomes.

Notably, the goal of conflict transformation is not merely the cessation of hostilities but rather the reformation of the relationships between conflicting parties. The endgame is to foster mutual understanding, empathy, and cooperation, thereby replacing enmity and mistrust with sustainable peace. This approach aligns closely with the broader objectives of peace-building, which envision constructing societies based on justice, equality, and harmony (Lederach, 2003).

2.3 SOCIAL LEARNING THEORY

One of the most well-known notions in human development is the SLT, proposed by Albert Bandura, a Canadian psychologist (Bandura, 2007). It claims humans can learn new behaviours by perceiving and copying others (Bandura, 1971). It asserts that learning is a social cognitive procedure performed through observing or instruction (Bandura and Walters, 1963). Learning occurs in terms of morality and rewards and penalties, a method known as vicarious reinforcement. Traditional notions of ethics governed by reinforcement and the significance of the learner's internal systems are all part of the concept (Bandura, 1971).

The persons being observed are called models, and the learning process is called modelling. This assertion is backed up by facts (Newman, 2007). According to Bandura, when a person sees pleasant, desirable results in the first phase, the second and third phases of social learning, emulation, and reproduction ensue. If an educator sees a class in-world and is pleased, knowledgeable, and supportive of how the learner behaves they can then mimic and emulate the teaching approaches of other teachers in the real world based on the conduct they watched (Bandura, 1986).

According to previous studies, modelling can be used to learn some aspects of behaviour. Children can observe their parents, people can learn problem-solving methods, or they can witness someone acting courageously in a frightening situation, to mention a few examples (Bandura, 2006a). Based on this concept, violence is learned through modelling. According to numerous studies, when children observe violent or aggressive figures, they become more aggressive themselves. According to this approach, observation and modelling develop moral thought and action. As a result, learning entails moral reasoning about right and wrong, which can be cultivated partly through models.

The concept of public learning encompasses three key ideas. As previously stated, it is the belief that people can learn visually, that attitude is an essential component of the process, and that whatever is studied does not always lead to changes in behaviour (Nabavi, 2012). The internal drive was not thought to play a part in shaping an individual's attitude, just as natural stimuli were not considered to be the primary influence on learning and behaviour (Bandhu et al., 2024). In this location, conflict is taught through observation, with teenagers observing, retaining, and engaging in conflict (Likaka, L. and Muia, M., 2015). The primary cause of conflict in this area is cattle rustling, and the elders promote it by sanctioning and glorifying it (Chebunet, Lopeyok, and Abonyo, 2013). The glorification of crime practiced through traditional dances that celebrate achievements exacerbates conflicts in the Northern Kenya region. Morans (warrior youth) who take part in successful raids are feted with heroic praise, which motivates them to take part in further cattle theft and killings (Interpeace, 2022). According to the Interpeace report, girls celebrate the morans with songs and dance. Young girls cheer and praise successful morans who return home with livestock raided from other communities, whereas young men who fail are mocked or ignored at best. This significantly impacts men's expectations of what it means to be a man.

Drawing on the theory's premise that individuals learn through observing and imitating others, the research could investigate how community members acquire behaviours, particularly violence, to respond to inevitable conflicts. By identifying influential social models and the mechanisms through which violent behaviours diffuse, interventions informed by Social Learning Theory could target these pathways to break the cycle of violence. Moreover, the study explores the potential for individuals to re-learn non-violent conflict-resolution strategies, emphasizing the importance of positive role models, community engagement, and educational initiatives to foster behavioural change and reduce the prevalence of long-term communal violence in Isiolo County.

2.4 CONFLICT TRANSFORMATION THEORY BY JOHN PAUL LEDERACH

CT peace-building theories assume that conflict is a natural social phenomenon and, thus, concentrate on transforming violent behaviour/events into a peaceful one. This assumption is a fundamental distinction between conflict resolution (Bercovitch, 2019) and reconciliation theories (Kelman, 1992) and justifies consideration of ‘conflict transformation.’ As a result, it employs a multi-actor, multi-track strategy comprising short-, medium- and long-term objectives. Although many authors explore transforming strategies to peace-building (Galtung, 1969), John Paul Lederach established the most complete and widely recognized technique. While his idea is expanded in a series of papers (Lederach, 1996), his book¹ is his most significant and extensively utilized work (1997). His thesis was influenced by previous analyses, recent historical trends, his religious perspective (Lederach, 2005), and observations from many conflict situations, especially in Colombia and Somalia.

Lederach generally sees reconciliation as a complex process of systemic change from violence to peace. Changes in conflict's personal, organizational, relational, and cultural components, ushered through time differences and influenced by a diverse system or tracks, are critical attributes of processes (Diamond and McDonald, 1996). In Lederach's theory, long-term structures (Lederach, 2012) are developed for societal mediation. According to Lederach, truth, justice, mercy, and peace are the foundations of reconciliation. As a result, he emphasizes the importance of repairing shattered connections, focusing on societal reconciliation and boosting its peace-building capacity.

For a conflict transformation proponent such as Lederach (1995b), frameworks require a long-term transformative process in which hostile relations are modified by education, advocacy (non-violent activism), and mediation. Even though his description of conflict transformation contains many elements similar to Lederach's model, Clements (1997: 8) somewhat interprets the essential ingredients of peace-building and conflict transformation differently. He provides a systemic approach, maintaining that transformation occurs when “violence ceases and is expressed in non-violent ways and when the original structural sources (economic, social, political, military, and cultural) of the conflict have been changed....”.

Noticeable, however, is that much of what is claimed about conflict transformation has, until recently, been attributed to the fundamentals of conflict resolution. For example, just as Clements (1997) argues that conflict can be transformed by the parties working it out themselves, by the work of third-party intervenors, or by political intervention, advocates of conflict-resolution theory have been

¹ *Building Peace: Sustainable Reconciliation in Divided Societies*

making similar claims regarding how conflicts get worked out or resolved. Even the argument about the need for systemic change to obtain conflict transformation – namely, for the conflict to be truly resolved and not to return in another form – is made by conflict-resolution theorists (Scimecca, 1987). The social, political, and economic changes that Clements refers to are similar to what conflict-resolution theorists describe as the underlying causes and sources of conflict. There are numerous examples of social conflict that was supposedly “resolved” only to return in another form because systemic, underlying sources were never removed.

Conflict transformation is not necessarily innovation, depending on one’s conception of the term. Mitchell (2002: 2) reminds us that “in the early days of conflict-resolution practice, there was a clear understanding that many ‘resolutions’ certainly implied the need to bring about major structural changes in social systems, countries, and communities, as well as changes in fundamental relationships...” In other words, without such structural changes claims about genuinely acceptable, self-supporting and durable “resolutions” were not sustainable. This similarity between the aims of conflict resolution and conflict transformation weakens transformationalists' argument that systemic change to end conflicts distinguishes transformation from resolution.

There is no doubt, however, as Mitchell (2002:1) has observed, that “it has become increasingly popular in the field of conflict studies to contrast processes leading to *conflict transformation* and those that are said to result in *conflict resolution*, with the strong implication that there are major differences between both processes and their respective outcomes...” More importantly, as Mitchell (2002:1) correctly suggests, is the clear implication (and often direct statement) “that transformation is a process that will make up for the inadequacies of mere resolution.” The literature on conflict transformation has a solid underlying inference that this line of conceptual thinking rectifies the significant deficiencies of conflict-resolution theory and practices.

An underlying premise of conflict-resolution theory and practice is that it deals more with the conflict itself than the system (political, social, and economic) within which it was embedded, but not exclusively so. Referring to the works of Burton and Dukes in the early 1990s, Mitchell (2002) reasons that conflict-resolution processes examine the parties’ needs and options and seek to reach agreements that can bring about change in social systems and patterns of relationships. Furthermore, transformationalists have a strong bias to work towards systemic change. Moreover, in their writing, they frequently imply that conflict resolution does not provide the necessary end-state to create peaceful societies:

Conflict transformation refers to moving from conflict-habituated systems to peace systems. This process is distinguished from the more common term of conflict resolution because of its focus on systems change. Social conflicts that are deep-rooted or intractable get these names because the conflict has created patterns that have become part of the social system. With the social system as the unit of analysis, the term “resolution” becomes less appropriate. Transforming deep-rooted conflicts is only partly about “resolving” the issues of the conflict – the central issue is systemic change or transformation. Systems cannot be “resolved” but can be transformed; thus, we use conflict transformation (Notter and Diamond, 1996).

When and How Does Conflict Transformation Occur?

The most excellent value of the conflict-resolution paradigm, according to Paffenholz (2000), is the move from global to local players. According to Miall (2004), the strength of Lederach's paradigm lies in its broader understanding of conflict management, which draws peace-building capabilities from a large community. According to Lederach, Transnational peacebuilders are confined to assisting internal actors, integrating external peace initiatives, cooperating in context-sensitive activities, appreciating local culture, and taking a long-term strategy. Lederach’s later writings on strategic peace-building elaborate on these ideas (Lederach and Appleby, 2010). These three elements are presented in Figure 2.1.

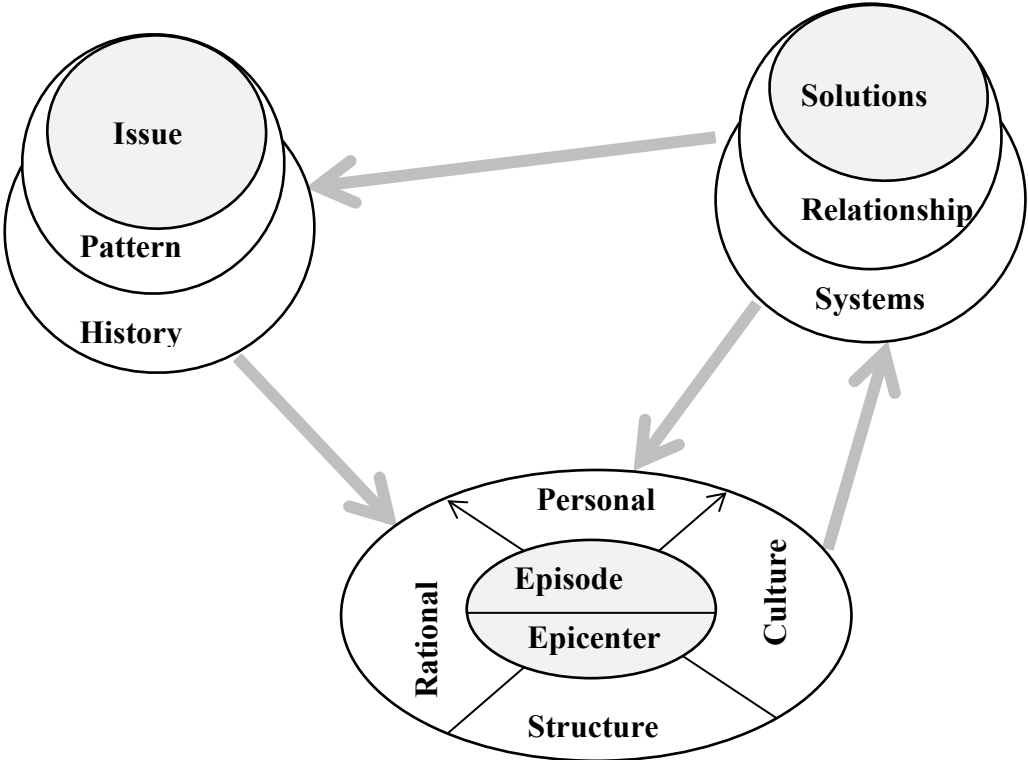


Figure 2.1: The big picture of conflict transformation

Each of the three elements of the transformative framework describes a point of investigation in creating a conflict response: 1) The current state, 2) The desirable future perspective, and 3) The evolution of the change procedure that connects the two. Such a concept underlines the difficulty of putting an end to undesired output and beginning to construct desired outcomes (Paffenholz et al., 2009). The conflict-resolution theory would be considered significant in this study since there are persistent inter-clan disputes in Isiolo County because of border conflict and controversial state intervention tactics.

In referring to both micro and macro transformations, Väyrynen (1991) charts four ways in which transformations happen:

- Actor Transformation refers to the internal changes in major parties resulting from conflict or new actors' appearance.
- Issue Transformation alters the political agenda of the conflict, in essence, altering what the conflict is about.
- Rule Transformation redefines the norms that the actors follow in their interactions and demarcates the boundaries of their relationship.
- Structural Transformation alludes to changes that transpire in the system or structure within which the conflict occurs, which is more than just the limited changes among actors, issues, and roles.

Väyrynen adds that while conflict transformation happens intentionally, it can also occur unintentionally. This unintended transformation process is usually a byproduct of the broader social and economic changes that the actors within a conflict neither planned nor could avoid but to which they have to adjust.

Lederach (2000a) answers the 'what' question of conflict transformation slightly differently and links it to 'how' and 'where' it gets done. He echoes some of the points in Väyrynen's list, albeit with new terminology. The four dimensions that should be taken into consideration to transform systems can be summarised as follows:

- Personal or individual changes in the emotional, perceptual, and spiritual aspects of conflict;
- Relational, or changes in communication, interaction, and interdependence of parties in conflict;

- Structural, or changes in the underlying structural patterns and decision-making in conflict; and
- Cultural or group/societal changes in the cultural patterns in understanding and responding to conflict (Väyrynen (1991)).

In yet another version of the circumstances under which conflict transformation transpires, Augsburg (1992) claims that conflict transformation, as opposed to conflict management or conflict resolution, occurs when there is a metamorphosis, or at least considerable change, in one of three different elements. The process of transformation first transforms attitudes by changing and redirecting negative perceptions. Secondly, it transforms behaviour and conflict by seeking to discover, define, and remove incompatibilities between the parties. Northrup (1989), in turn, contends that the contrast between settlement and transformation is best explained through the proximity of change to core identity constructs. The transformation has a better prognosis when there are specific modifications in the identities of the parties, the nature of their relationship is redefined, and changes in their core sense of self are possible. As Northrup points out, such changes take considerable time because of the rigid attitudes and behaviours among parties that set-in over time in intractable conflicts.

In describing transformative approaches to conflict on their website, Burgess and Burgess (n.d.) mention a different term – “transformative conflict resolution” – which supports the notion that transformation is essentially an extension of conflict resolution. In practice, this term echoes Northrup’s work on the changes needed for transformation in that long-term transformation is related to fundamental changes in the attitude and behaviour of the parties and their relationship. Again, Burgess and Burgess’s definitions indicate the wide range of definitions and semantic interpretations of the term transformation. They note, for example, that transformational conflict resolution takes many forms and is related to several other concepts –transformative mediation, analytical problem-solving, dialogue, and collaborative learning. For purists, in terms of what conflict transformation is supposed to convey in theory and practice, these terms and processes would fall outside their understanding of the term. Again, for others, all collaborative processes can ultimately contribute to their conception of how transformation is attained. This again begs the question: does this term have a clear meaning if it can be narrowly and very broadly defined?

Inherent in the above descriptions of conflict transformation lies the notion that personal, relational, and structural transformation is essential to deal effectively with conflicts. What is less clear from these descriptions is precisely how this process transforms conflicts, who is involved, and how long it would take. Based on the encompassing objectives outlined thus far, time factors seem to be an

issue in obtaining successful conflict transformations. Most people are willing to enter into conflict intervention processes such as mediation because such processes are focused or limited in their scope (Mayer, 2000). Yet, personal and large-scale social, political, or economic transformation requires much time and effort. When changing people or societies becomes part of an ulterior purpose, rather than primarily focusing on the conflict at hand, neither objective, in the end achieved. As Väyrynen (1999: 151) warns, “a normative approach to conflict transformation runs a risk of becoming a movement for the general improvement of society rather than just mitigating and redefining the conflict.”

Among the growing number of theorists writing about conflict transformation and “how to achieve it,” Lederach (1995a: 202-213) provides a central, comprehensive framework that guides conceptual elements. This framework includes an integrated perspective for short- and long-term transformation (for instance, getting the parties to the table or achieving a ceasefire versus the longer-term challenges of land, electoral, constitutional, or military reform). Secondly, this comprehensive framework builds on the view that infrastructure for establishing peace is needed. Creating an infrastructure or method of approaching conflict transformation legitimizes the process. It integrates multiple levels of the affected population in terms of input in the peace process and its implementation. Lederach (1998) identifies three levels that need to be impacted within his ‘holistic’ approach to conflict transformation within the affected population:

- the top leadership or the level at which negotiations to end conflict usually take place;
- national leaders such as professionals and intellectuals from sectors where problem-solving workshops or training in conflict resolution would be appropriate;
- and finally, local leaders in indigenous non-government organizations (NGOs) and grassroots organizations, where the impact would be on local peace commissions and grassroots training.

The challenges of building a peace constituency in and among all of these population levels lead Lederach (1995: 211) to the short-term question of who should broker a peace process and to the “long-term issue of who is involved at what level in sustaining the transformation across the affected population over time.” Referring to the work of Nader and Todd (1978), Gulliver (1979), Avruch, Black and Scimecca (1991), and Augsburg (1992), he also addresses the need for “cultural relevance” in transforming conflict, suggesting that these “cultural modalities and resources for handling conflict in a given setting are not only important to identify but should be seen as foundational for building a comprehensive transformative framework” (Lederach, 1995a: 213).

Lederach has since significantly augmented his framework for transformation processes. In one of these works, Lederach (1998: 242–243) advocates for a post-conflict phase where a hierarchical (top-down) focus does not drive the peace-building system but by an organic political process, which “envisions peace-building as a web of interdependent activities and people.” In this vision of transformational peace-building, the inter-party or inter-group politics of the post-conflict phase occur within an open system that encourages participation from a broad base of participants from all levels of the affected societies and not only from a narrow group of leaders at the official bargaining table. To this end, Lederach (1998:243) expounds on a nested paradigm of peace-building activities. This paradigm includes immediate actions such as “defining the agenda” of tasks addressed. These tasks range from demobilization and disarmament to governance and employment activities and affect various people, structures, and processes. The “transition” activity as part of this nested paradigm identifies taking agenda tasks to implementation, for example, providing transport and relocation facilities for repatriating refugees. This transition phase is embedded in “transformative processes” that have to deal with more pertinent issues, such as the military's role in the newly formed structure of governments. These peace-building activities are nested within a “search for relational reconciliation” in which issues are not merely resolved, but relationships must be restored.

To this paradigm, he adds four distinctions in post-conflict peace-building: the social-psychological (issues regarding identity, self-esteem, emotion, trauma, and grief); the socioeconomic (providing financial aid, retraining, employment, and development); the social-political (matters of demobilization, disarmament, troop integration, and professionalization); and the spiritual (concerns about healing, forgiveness, and mutual acknowledgment). With these overarching aims, Lederach creates a framework that addresses transformative and relational problems. In sum, this multi-dimensional approach advocates for a broad set of dimensions and, more importantly, provides several different and complementary ways of operationalizing or implementing transformative change. In other words, it furnishes the ‘how’ of transformation. It assists conflict theorists and practitioners in coming to terms with the need to address peace-making more holistically by using many tasks at various stages of a conflict.

For third-party interveners, moving violence towards a durable peace – to transform the conflict – also requires they devise many negotiation forums within which transformations must occur at nearly every level of society. Lund’s (2001:16) “toolbox” for responding to conflict and building peace ranges from official and unofficial conflict management methodologies to political, economic, judicial, and military measures and communications and educational peace-building measures. At the same time, Lund’s classification and sub-categorization of these tasks are too numerous to list in

detail. For example, official diplomacy tasks range from negotiation, conciliation, and mediation to several other formal (government to government) activities, such as providing good offices, sending special envoys, diplomatic sanctions, and coercive diplomacy. The scope of nonofficial conflict management is equally significant, ranging from nonofficial facilitation, mediation, and problem-solving workshops to civilian peace monitors, non-violent campaigns, and cultural exchanges. This expansive catalogue of procedures to prevent or mitigate a conflict and build peace also gives special attention to political and governance measures (such as building political parties and civil society), as well as judicial and legal measures (which include constitutional, judicial, legal, and police reforms). Finally, the holistic nature of this toolbox of intervention activities is underscored by communications and educational measures, which encompass journalists' training, media systems' professionalization, peace education, and formal education projects. All this underscores the multiple levels of activities that can be part of a conflict transformation process.

Building on Curle's (1990) original model of conflict transformation, Miall, Ramsbotham, and Woodhouse (1999: 17) provide a different version of how to achieve conflict transformation in asymmetric conflicts. In this model, "the asymmetry inherent in unbalanced power and unsatisfied needs is reduced by increased awareness, mobilization and empowerment leading to open confrontation where necessary before moving on to the negotiation of a new relationship and changed attitudes." The authors note that the elements within this conception are traditionally seen as conflict resolution. Situations of unbalanced power (oppression, injustice, and latent conflict) go through a process of awareness and "conscientization," which eventually leads to the mobilization of the weaker party, a confrontation with the stronger party, and ultimately the empowerment of the weaker party via negotiation and mediation.

In this power-balancing design, a more extensive process of transforming asymmetric relationships is envisioned, similar to what was anticipated would eventually occur in South Africa. A year before President De Klerk announced the end of apartheid in South Africa, Hendrik W. van der Merwe (1989: 116), a pioneer in facilitating negotiations between the African National Congress and the apartheid government, observed that "the term 'conflict resolution' does not apply to fundamental social problems in South Africa." He argued that without radical change, the underlying causes of conflict could not be removed entirely in South Africa. Because apartheid caused gross inequalities and injustices that were built into the social and political institutions of South Africa, he concluded that "fundamental structural change [was] essential for constructive accommodation of conflict" (ibid.). Since then, the conflict transformation process that van der Merwe was, in essence, advocating

has culminated in new political institutions at all levels of government in which all South Africa's population groups participate, regardless of their race and ethnicity.

One other model of conflict transformation that warrants mentioning is dialogue as a form of conflict transformation, as is evidenced by the work of Rothman (1998), Saunders (1999), and Yankelovich (1999). Negotiations between disputing parties often take the form of polarised debates where neither side tries very hard to gain insight or understanding into the beliefs and concerns of the other side. Facilitated dialogues – where third parties encourage the parties to deal with the concerns of the opposing party – can create moments of transition or become vehicles for transformative insights and actions by the participants. Such endeavours have the potential to be catalysts for change by furnishing transitional moments that unlock or dissolve polarised positions. By their very nature, they are forums that encourage parties to move beyond the status quo, and, as such, dialogues are transformational processes. Whether they occur in private or in public, the primary goal of dialogue processes is to change conflictual relationships. This process is what the transformative movement describes as one of its primary tasks. But, is it also how the conflict-resolution literature has always framed one of the fundamental goals of that process, which again raises the issue of whether we are dealing here with different methods or terminology describing the same process?

Although considerable research is developing strategies for transforming conflicts, it is often only in retrospect that a transformational action, moment, or shift in the relationship between the parties can be recognized. The precise point at which intractable, never-ending conflicts often linked to ethnic and other identity-based issues become tractable or can be transformed is usually only visible years after the process has been concluded (Kriesberg, 1998).

In reducing long-term communal violence in Isiolo County, Northern Kenya, the application of John Paul Lederach's Conflict Transformation Theory (CTT) is instrumental. CTT emphasizes addressing the root causes of conflict by transforming relationships, structures, and the underlying societal conditions that fuel violence. In Isiolo County, where historical tensions between ethnic communities have led to sustained violence, CTT could guide interventions that foster inclusive dialogue, community engagement, and collaboration. Strategies might include facilitating multi-stakeholder forums, promoting shared identities, and empowering local communities in conflict resolution. By focusing on transforming the deep-seated sources of tension and building sustainable peace, CTT aligns with the complex dynamics of communal violence in Isiolo County. The theory's relevance lies in its capacity to provide a comprehensive framework for creating lasting transformation, thereby contributing to the long-term reduction of violence in the region.

2.5 DIALOGUE AS AN INTERVENTION TOOL

Drawing parallels from case studies in Rwanda, Zimbabwe, the Republic of Congo, and South Africa, the researcher explores the transformative impact of dialogue-based interventions. These studies have demonstrated that actively involving communities in the dialogue can lead to a shared understanding of historical grievances, fostering healing and reconciliation. By reflecting on the successes and challenges of these interventions, the researcher aims to deduce lessons applicable to Isiolo County. Further, the emphasis on community ownership, a recurring theme in the explored case studies, aligns seamlessly with the principles of action research. Dialogue-based interventions empower communities to actively shape the narrative, voice their concerns, and collaboratively seek solutions. This participatory approach not only enhances the relevance of interventions but also fosters a sense of shared responsibility for long-term conflict resolution.

The Berghof Foundation and Swiss Peace have been approached multiple times by conflict parties and international actors to offer tailor-made support for dialogues. Yemen, Lebanon, and Sudan are cases in which the Berghof Foundation has been engaged for several years in supporting the design, conduct, and implementation of dialogue processes with the support of the Federal Foreign Office, Germany. The Berghof Foundation and Swiss Peace have also served the diplomatic community through in-depth discussions on lessons learned about how to calibrate political support for dialogues. The increasingly wide array of needs expressed by an equally broad range of actors in search of adequate and effective process support prompted the development of this comprehensive guidance grounded in the most in-depth collection of case studies.

Key stakeholders and insider mediators have distinct but complementary roles in political crisis and change processes. Key stakeholders include conflict parties and political actors, who determine the direction of political processes. Insider mediators assume an enabling function, setting the stage and establishing a platform for seeking common ground for constructive engagement. The Berghof Foundation and Swiss Peace Handbook cater to the needs of both in a manner that fosters an understanding of complementarity. In line with this approach, key stakeholders and local influential/insider mediators were primary stakeholders in the research methodology and the development of case studies.

Practitioners, international organizations, and the diplomatic community are involved in dialogues through various functions explored in more depth in the following chapters. These functions include helping to create a conducive environment and providing expertise, political support, and logistical or financial support. The key challenge was calibrating external engagement in a practical,

sustainable, and conflict-sensitive manner that does not compromise ownership. The handbook distinguishes between political and development actors, each of whom comes with their means of support and challenges. The quality of the relationship between development actors and dialogues is still fairly under-explored in the literature. The handbook is thus a starting point for supporting and elaborating on such actors' engagement in dialogues.

There are common elements in all these processes. First, they use dialogue as a tool to manage complex change processes. Second, they include a broader range of stakeholders and address a more comprehensive range of issues compared to the joint elite agreements at that time. Although each process responded to a unique set of challenges, they all offered the promise of a transition from elite deal-making to more inclusive and participatory politics. However, as Planta et al. (2015) demonstrate, this shift cannot be assumed a priori. They argued that for a dialogue to be inclusive, this premise or objective must be actively woven into every process step. In practice, "the instruments of change are vulnerable, just as the conflict is" (Siebert cited in Turtonen and Linnainmäki, 2015), making it all the more important to navigate this reality constructively. Moreover, no blueprints, templates or toolboxes are available to design the dialogue process. Each conflict transformation tool's premise and objectives must be deeply rooted in the context in which it seeks to support change.

Dialogues are set up in response to different situations. They take place to address crises of national importance that have repercussions for society. These can be severe political deadlocks or blocked political institutions. In these situations, they seek to ease tensions, reach a political agreement, or even (re-)establish a (new) institutional framework, fulfilling a crisis management function. Dialogues also occur as part of transitioning away from civil war and after political transitions when old political institutions are delegitimized and more comprehensive mechanisms are needed. In this function, dialogues generate ownership within a new (political, economic, social) system, seeking to establish new institutions and negotiate a (revised) social contract between the state and its citizens. Developing socio-political processes that can serve as 'containers' to resolve these disputes peacefully is crucial in these contexts. It becomes the experiential basis for more profound institutional reform and nation-building (Barnes, 2017).

Crisis prevention/management and fundamental change represent ideal types of dialogue, although, in reality, processes exhibit features of both. Also, the distinction should be understood as a fluid one, as the function of a process change throughout its life cycle. A process might start as a temporary crisis management mechanism and result in far-reaching change. Notwithstanding, the value of

distinguishing between two main types is to delineate contextual appropriateness and functional advantages to guide effective design.

Whether a process serves primarily as a mechanism for conflict management or as a mechanism for fundamental change also depends on the initial mandate negotiated between the main stakeholders. As is often the case in asymmetrical conflicts, the ruling elites prefer to engage in dialogue with a reduced objective, corresponding to the first type of dialogue (crisis prevention/ management). In contrast, opposition groups opt for the second type (fundamental change) as they seek a more profound transformation of the institutional order and system of governance.

The Dialogue Framework comprises preparation, process, and implementation. Within each phase, different functions must be developed into an institutional set-up. Once the dialogue objectives have been agreed upon, the next task is to translate these into corresponding institutions and procedures. A range will inform each decision of technical, managerial, and power/political demands and considerations. There is no such thing as the one-size-fits-all or 'correct' format. Instead, multiple options help address challenges and dilemmas. Like a cog in a wheel, each decision on process design will inform how the overall system runs. Thus, each aspect demands thorough attention, strategic consideration, and honest assessment to make informed decisions considering the risks and opportunities involved based on sound conflict analyses.

Each process starts with a preparation phase. Sometimes, the distinction is made between an exploratory and preparatory phase, though this distinction is often negligible in practice. Beginning a dialogue will inevitably entail thorough conflict analysis, fact-finding, establishing political will and positions, and gathering support. Once sufficient political will and momentum have been generated, formal public announcements will initiate official preparations, often conducted within bodies set up specifically for that purpose. The preparation phase can be as long as or even longer than the official process, and it usually constitutes a mini-negotiation process in itself. Once all parameters have been negotiated – and, ideally, a consensus on the proceedings has been established – the process phase begins. Once an outcome has been reached, the implementation phase commences. Each dialogue will have its unique structure corresponding to each process's highly context-specific needs and aims. However, similarities can be detected. This structure tends to respond to a core set of functions: preparing the process, overseeing the process, providing technical support, facilitating broad-based/representative decision-making, and generating substantial thematic input, often organized around working groups and subcommittees. Usually, deadlock-breaking mechanisms or safety nets

are also built into the overall structure and fact-finding that can be initiated early in the preparation phase.

2.5.1. Structure of the Process

The structure of the process is as follows:

- The objective and agenda are drawn up (*promote peaceful coexistence between communities, prevent future clashes, and promote negotiation structures that can be adopted to alleviate future clashes*).
- The criteria for composition and selection procedures for participants. The dialogue will be held based on the ranks of community leaders. This will include top-rank leaders such as political groups, *security committee members and other community leaders such as religious leaders*.
- The selection of a chair (*the selection of a chair for the dialogue was maintained by the investigator during the dialogue*).
- The decision-making procedures (*A representative of each community agreed upon the decision-making procedure*).
- The support structures (engaging rules such as substantiating facts and intentions of dialogue will be communicated, and the selection criteria will be communicated).

2.5.2. The Logistics, Funding and Security

Dialogues are only one way to address political crises and violence. Change processes, whether peace processes, political transitions or processes to prevent or manage a political crisis, tend to incorporate various methods and mechanisms, including mediation and negotiation. While the distinction is already fluid in theory, in practice, many overlaps exist. Notwithstanding, each has defining characteristics and nuances that allow distinctions between mechanisms. What do we mean when we talk about negotiation, mediation and dialogue? The ability of internal and external actors to respond effectively to conflict situations is too often seen as “hampered by a lack of knowledge about the relative merits of different methods” (Bercovitch and Jackson, 2001: 17). Therefore, getting a clear picture of the benefits and shortcomings of each – negotiation, mediation or dialogue – allows conflict stakeholders and practitioners to select the most appropriate mechanism for a particular conflict context.

In practice, any sustainable solution will likely require a combination of methods and processes. It is not uncommon that one process sets the stage for others. For example, a dialogue can occur before or after a negotiated or mediated peace process. Dialogue also takes place in parallel to a mediation process. Such a parallel process allows for consultations with broad sectors of society while a mediation process is ongoing. Even within a single dialogue, the *modus operandi* can fluctuate substantially between different methods: due to low levels of trust, external mediation can be crucial during the preparation phase. Likewise, when critical political decisions have to be taken, key stakeholders revert to negotiations behind closed doors. Thus, a single dialogue will likely use different mechanisms to navigate specific contexts. Different mechanisms target and include various layers of society, generally called ‘Tracks.’ Track 1 refers to engagements that occur at a country's top political/military leadership, including leaders of main (armed) opposition groups. Less public or visible participation in high-level discussions by influential interlocutors (or official leaders in unofficial spaces and capacities) is called Track 1.5. The latter often play a distinct role in change processes: able to engage in lower-profile conversations, they tend to be more accessible to explore ideas, prepare the ground, generate options and keep communication channels open if or when these break down at the official Track 1 level.

Track 2 involves discussions among important societal actors who have channels of communication ‘upwards’ to Track 1 actors while also having influence ‘downwards’ to the grassroots level. Track 2 actors include religious leaders, intellectuals and middle-range leadership. Grassroots actors, such as local leaders, indigenous NGO leaders or community developers, constitute a third layer called Track 3.

Negotiation, dialogue, and mediation processes can occur on a single track or across different ones. A practical challenge is how to link different tracks. Their inclusion is important because when critical decisions are taken at Track 1, they need to be anchored in society. Similarly, official processes must respond to demands made by social movements and other change actors. A key strength of dialogues is that they include leaders from all three tracks in one process. Dialogues thus enable interaction and relationship-building between elites and other social strata.

As mentioned, external third parties' role in dialogue differs from that in mediation. Negotiations, by definition, take place without direct third-party involvement. Mediation usually involves international or national actors acting as third parties. Dialogues, however, are organized and facilitated by internal third parties (often ‘insider mediators’) or other actors, often with an elaborate structure to help chair and oversee the process. Dialogues are particularly apt in an environment with high skepticism about

external actors. In practice, externals have often supported dialogues in various functions and phases. However, the principle of self-organization means that stakeholders are in the driving seat when it comes to designing, conducting and leading dialogues.

Negotiation and mediation often prioritize outcomes and agreement; negotiation mainly focuses on “goods or rights that can be divided, shared or defined in tangible ways” (Saunders, 2001: 85). While tangible outcomes are also crucial in dialogues, the processes by which these results constitute its defining characteristic. Dialogues are consensual decision-making arenas that put dialogue and trust-building at the centre of the process. However, using consensus can be a powerful experience for conflicting parties. Consensus orientation helps prepare the ground for changing relationships, more collaborative engagement and mutual respect.

Dialogues include a broader spectrum of actors from society as a whole. Inclusivity is also essential in mediation, but dialogues can generally accommodate a broader range and a more significant number of actors. While there is no standard or ideal size, dialogue groups can be small, such as the 12–55 participants in the Eastern and Central European roundtables, medium-sized, as with the 565 participants in Yemen, or large, as was the case with the 1 600 or more participants in Afghanistan’s Emergency Loya Jirga. In the context of this study, dialogue involved small groups that did not exceed 25 people.

2.5.3. Empirical Studies Using Dialogue

2.5.3.1 Africa, generally

With a focus on dialogue as a crucial tactic, Price (2020) sought to investigate and record perspectives on resolving disputes resulting from managing and using natural resources in Africa. The study employs a multifaceted methodology, including an extensive literature review to establish context, in-depth case studies and fieldwork to examine real-life conflict scenarios, surveys and interviews with stakeholders to gather perspectives, and rigorous data analysis to identify common patterns and effective strategies. The central theme of dialogue as a conflict resolution mechanism is prominent throughout the findings, highlighting the importance of constructive engagement among government agencies, civil society and international organizations in resolving resource-based conflicts in Africa. The study offers valuable recommendations and successful case studies, emphasizing the pivotal role of dialogue in promoting accountability and sustainable solutions for natural resource-related disputes on the continent.

2.5.3.2 Nigeria

Interfaith contact is crucial in reducing the severe effects of the Boko Haram conflict in Kano, Nigeria (Iweze, 2021). Iweze critically examines the ongoing insurgency, emphasizing its consequences on the region while highlighting the potential of interfaith dialogue as a transformative tool for fostering peace and understanding among religiously diverse communities. It focuses on Kano as a case study, where the Kano Covenant, a notable peace-building initiative, is evaluated for its effectiveness in promoting interfaith cooperation and reducing conflict. The methodology combined qualitative and quantitative research methods, encompassing literature review, data collection through interviews and surveys, and case study analysis. The findings revealed insights into the significant impact of interfaith dialogue initiatives, such as the Kano Covenant, in alleviating religious tensions, thereby offering valuable recommendations for peacebuilders and policymakers engaged in conflict-resolution efforts in Nigeria.

Dimel et al. (2016) explored the underlying causes of conflict in farming communities and evaluated the efficacy of various conflict-resolution tactics in Kogi State, Nigeria. Their study collected data from 135 randomly selected crop producers and 72 pastoralists, revealing overall perceptions of the strategy's success. Notably, most farmers expressed confidence in the efficacy of these approaches, with 88% of them considering the strategy effective, while all herdsmen unanimously reported a 100% effectiveness rate. These strategies encompassed social and institutional tactics, including village committees, facilitation of dialogues, engagement of traditional leaders, provision of compensation and collaboration with law enforcement agencies. The study underscored the pivotal role of informal institutions, particularly traditional leaders and local village conflict management committees, which adeptly employed dialogue, cooperation and education to mitigate conflicts effectively. However, respondents also highlighted persistent challenges, including inadequate funding, limited government support and the imperative need for disputing parties to collaborate. Dimelu et al. (2016) argued persuasively that substantial financial and institutional backing from the government for rural conflict management institutions is indispensable for fostering commitment and accountability. Additionally, the paper illuminated the researchers' formidable struggles in accessing and securing cooperation from herders, juxtaposed with the more cooperative disposition of farmers. These formidable challenges illuminated the intricate nature of data collection in conflict-related studies and the inherent limitations of researching such multifaceted subjects (Dimelu et al., 2016: 150).

2.5.3.3 Mali and Cameroon

With an emphasis on Mali and Cameroon in particular, Mehler (2021) aimed to examine the critical role of dialogue as a potential solution for resolving entrenched political crises in Africa. The essential issues explored encompassed the protracted political turmoil afflicting these nations, the central role accorded to dialogue as a crisis response mechanism, the efficacy of this dialogue-centred approach, and a comparative analysis of the two case studies to discern contextual variations. Methodologically, the research employed a case study framework, integrating document analysis, expert interviews and a comprehensive literature review. Mehler's study sought to uncover the underlying motivations shaping the organization and dynamics of such events. Through a comparative analysis of Mali and Cameroon, the study examined dialogue from four perspectives: co-optation strategies, institutional legacies, and peacebuilding. By scrutinizing the constellation of actors involved, their interests and expectations, the negotiation processes, and the eventual outcomes and impacts, Mehler aimed to provide a comprehensive understanding of these dialogue forums' potential success and political implications.

2.5.3.4 Northern Uganda

Corbin and Omona (2020) investigated a community-based intervention that addresses the social, economic and cultural issues in Northern Uganda following violence. The intervention, Dialogue Groups to Strengthen Family and Community Relationships (referred to as Dialogue Groups), was based on findings from a qualitative study conducted by the first author, which identified a need for strengthening relationships within families and communities to achieve community sustainability and improved livelihoods, following a social development approach. This article discussed the intervention, the collaborative approach among parties, and the initial community reactions.

2.5.3.5 Kenya

Students in Kenyan public institutions have long employed a combative problem-solving method (Wosyanju and Ayieko, 2014). This approach has turned out to be expensive, divisive and less humane. To change society, it is important to emphasize the value of dialogue as a superior problem-solving method. The study examines various strategies used to promote peace. The goal was to identify variables that impede communication between students and university administration. According to the findings, some causes of the aggressive approach to dispute resolution were delayed reaction, fear of dialogue and administration insensitivity. The conclusion was that the lack of

dialogue resulted from the evolved mindset regarding student administration. Students have not been sufficiently educated to see the benefits of dialogue as a dispute resolution technique.

2.5.3.6 Burundi

The Burundian government-initiated A transitional justice process to bring about peace and address the fallout from past wrongdoings (Mbazumutima, 2021). Restitution of land and other property has been part of the country's transitional justice work, which has sparked additional bloodshed and, to some extent, undermined national unity. The land restoration process has been subverted by political elites, which has influenced both local land disputes and global politics. This article examines return-related land conflicts and dialogue to resolve such disputes based on action research conducted in Nyanza-lac Commune, Makamba Province, between May and December 2017. The research concluded that dialogue is critical when the law has failed to resolve complex issues, especially in community conflicts.

2.5.3.7 Social media

Using a critical lens, Afolaranmi and Amodu (2022) sought to understand how social media, mediating discourse and sustainable peace interact. Employing a multifaceted research approach, the authors engaged in an extensive literature review to gather insights from existing academic sources. They collected primary data through surveys, interviews or social media content analysis and employed qualitative and quantitative data analysis techniques. The study's findings the use of social media platforms within dialogue and conflict resolution, along with an evaluation of the challenges and opportunities posed by social media in achieving sustainable peace. Additionally, the research included a critical assessment of the effectiveness of dialogue and its intersection with social media, shedding light on the nuanced dynamics shaping peace-building efforts in a digitally connected world.

Table 2 1: Empirical review of dialogue

Location	Nigeria
Year	2021
Research problem	The research problem is the impact of the Boko Haram insurgency in Kano, Nigeria and the potential of interfaith dialogue as a tool for mitigating this impact.
Aim and objectives	To investigate the pivotal role of interfaith dialogue in mitigating the profound impact of the Boko Haram insurgency in Kano, Nigeria. To critically examine the ongoing insurgency in Kano and emphasize its consequences on the region. To highlight the potential of interfaith dialogue as a transformative tool for fostering peace and understanding among religiously diverse communities in Kano. To focus on the Kano Covenant as a case study and evaluate its effectiveness in promoting interfaith cooperation and reducing conflict. To employ qualitative and quantitative research methods, including literature review, data collection through interviews and surveys, and case study analysis
Research methods	The study used a mixed-methods approach and qualitative and quantitative research methods.
Interventions	The primary intervention discussed is promoting interfaith dialogue, particularly the Kano Covenant, to mitigate the impact of the Boko Haram insurgency in Kano, Nigeria.
Findings	Findings reveal insights into the significant impact of interfaith dialogue initiatives, i.e., alleviating religious tensions in Kano, Nigeria.

Reference	Iweze, D.O., 2021. Boko Haram Insurgency, Interfaith Dialogue, and Peace-building in Kano: Examining the Kano Covenant. <i>African Conflict & Peace-building Review</i> , 11(1), pp.32-54
Location	Mali and Cameroon
Year	2021
Research problem	Addressing entrenched political crises in Mali and Cameroon through dialogue.
Aim and objectives	<ul style="list-style-type: none"> • The aim was to explore the role of dialogue, assess its efficacy and compare the two case studies. • To scrutinize the pivotal role of dialogue as a potential remedy for addressing entrenched political crises in Africa. • To explore critical issues such as political turmoil, the role of dialogue as a crisis response mechanism, the efficacy of dialogue-centred approaches, and contextual variations in the two case studies. • To employ a case study framework and specific research methods (document analysis, expert interviews and literature review)
Research methods	Case study framework, document analysis, expert interviews and literature review
Interventions	Explore the role of dialogue, assess its efficacy and compare the two case studies.
Findings	The study offers nuanced insights into the effectiveness of dialogue in resolving political crises.
Reference	Mehler, A., 2021. Dialogue as the new mantra in responding to political crisis in Africa? The cases of Mali and Cameroon. <i>ABI Working Paper No. 17</i> . [Online]. Available at: https://www.arnold-bergstraesser.de/sites/default/files/field/pub-download/abi_working_paper_17_mehler_tull_glund_0.pdf
Location	Nigeria
Year	2016

Research problem	The research problem addressed in this study is the fundamental causes of conflicts within rural communities in Kogi State, Nigeria and the effectiveness of diverse conflict management strategies in mitigating these conflicts.
Aim and objectives	<p>The aim was to understand the causes of conflicts and evaluate the effectiveness of conflict management strategies in agricultural communities. The objectives included:</p> <ul style="list-style-type: none"> • To identify the fundamental causes of conflicts within agricultural communities. • To evaluate the effectiveness of various conflict management strategies. • To assess the role of informal institutions, traditional leaders and village committees in conflict resolution. • To highlight challenges in rural conflict management and suggest potential solutions.
Research methods	The passage mentions that data was collected from 135 randomly selected crop farmers and 72 herders. The methods used for data collection are not explicitly detailed in the passage. Still, it can be inferred that surveys or interviews conducted to gather information from these participants.
Interventions	The passage mentions several conflict management strategies employed, including utilizing village committees. Facilitation of dialogues. Engagement of traditional leaders. Provision of compensation. Collaboration with law enforcement agencies
Findings	The pivotal role of informal institutions, particularly traditional leaders and local village conflict management committees.
Reference	Dimelu, M.U., Salifu, E.D. and Igbokwe, E.M., 2016. Resource use conflict in agricultural communities, management and challenges: A case of farmer-herdsmen conflict in Kogi State, Nigeria. <i>Journal of Rural Studies</i> , 46, pp.147-154
Location	Nigeria
Year	2022

Research problem	The research problem is to critically review the interplay between social media, sustainable peace and mediative dialogue in the context of achieving Goal 16 of the United Nations Sustainable Development Goals.
Aim and objectives	The research examines the relationship between social media, sustainable peace and mediative dialogue. The study aimed to promote peaceful and inclusive societies for sustainable development, in alignment with Goal 16 of the UN Sustainable Development Goals. The paper also traced the history of the Sustainable Development Goals and their connection to the United Nations' earlier initiatives.
Research methods	The paper involved philosophical reflections and qualitative analysis.
Interventions	Analysis and examination of how social media is used in mediative dialogue and conflict-resolution efforts
Findings	The findings of the research suggest that harnessing the philosophies of social media, sustainable peace, and mediative dialogue is a valuable tool for conflict resolution and for realizing the aspirations for global peace as inspired by Goal 16 of the Sustainable Development Goals of the United Nations.
Reference	Afolaranmi, A. O. and Amodu, A.A., 2022. Critical review of sustainable peace, mediative dialogue and social media. <i>Critical Review</i> , 5(3), 28-43
Location	Africa
Year	2020
Research problem	Addressing conflicts arising from the management and exploitation of natural resources in Africa.
Aim and objectives	<p>The aim is to explore and document insights into addressing natural resource-based conflicts in Africa, focusing on promoting dialogue as a critical strategy. The specific objectives could include:</p> <ul style="list-style-type: none"> • To conduct a literature review to establish context. • To conduct in-depth case studies and fieldwork to examine real-life conflict scenarios. • Surveys and interviews with stakeholders will be conducted to gather perspectives.

	<ul style="list-style-type: none"> • To perform rigorous data analysis to identify common patterns and effective strategies.
Research methods	In-depth case studies and fieldwork to examine real-life conflict scenarios
Interventions	The study emphasized the importance of dialogue as a conflict-resolution mechanism and suggests interventions that promote constructive engagement among government agencies, civil society and international organizations in resolving resource-based conflicts in Africa.
Findings	The central theme of dialogue as a conflict-resolution mechanism is prominent throughout the findings. Constructive engagement among government agencies, civil society, and international organizations is crucial to resolving resource-based conflicts in Africa. The study offers valuable recommendations and successful case studies.
Reference	Price, R., 2020. Lessons learned in promoting accountability and resolution of natural resource-based conflicts in Africa. <i>K4D Helpdesk Report, 921</i> .
Location	Uganda
Year	2020
Research problem	This article described this intervention, the collaborative process among stakeholders, and the initial responses from the community.
Aim and objectives	<ul style="list-style-type: none"> • To improve relationships between men and women, among women and all community members. • To increase male involvement within families • To strengthen families by improving the health and well-being of group participants and their household members through the provision of information
Research methods	Based on findings from a qualitative study

Interventions	A community-based intervention in post-conflict Northern Uganda, focusing on social disruptions such as men's decreased involvement in the family, women's increased responsibilities at home and in the family and increased violent behaviour in homes
Findings	Increased connection among community members and within homes, decreased gender-based violence, and increased livelihood opportunities.
Reference	Corbin J. N. and Omona J., 2020. <i>Community-based intervention to strengthen family and community relationships in post-conflict Nwoya and Gulu Districts in Northern Uganda</i> . International Consortium for Social Development
Location	Kenya
Year	2014
Research problem	A combative approach to solving issues in Kenyan public universities has been a method that students have used for decades. This method is costly, cruel and less humane. The need to embrace dialogue as a better approach to resolving conflicts should be encouraged towards a transformed society.
Aim and objectives	This study investigates ways of promoting peace and conflict resolution in the university. The objective was to determine factors that hinder dialogue between students and the university administration.
Research methods	Qualitative and quantitative approaches were adapted using questionnaires, interviews and FGDs
Interventions	The use of dialogue between the student and the university administration to solve conflict
Findings	The causes of the combative approach to resolving conflicts were delayed response, fear of dialogue and insensitivity of the administration, among others.
Reference	Wosyanju, M.G., and Ayieko, J.S., 2014 Education and dialogue in Kenya: A means of resolving conflicts within higher educational institutions. <i>International Journal of Humanities and Social Science</i> , 4, 14.
Location	Burundi

Year	2021
Research problem	With the end of the civil war in Burundi, the government initiated a transitional justice process to solidify peace and address the legacy of past violations. Restitution of land and other property has been part of the country's transitional justice work, which has sparked additional bloodshed and, to some extent, undermined national unity.
Aim and objectives	This article discussed return-related land conflicts and dialogue as a means of settling such disputes.
Research methods	Based on action research carried out in Nyanza-lac Commune, Makamba Province, between May and December 2017.
Interventions	The use of dialogue to solve land disputes
Findings	The research findings indicate that dialogue can help affected communities resolve and transform complex conflicts that the law has failed to address.
Reference	Mbazumutima, T., 2021. Land restitution in post-conflict Burundi, <i>International Journal of Transitional Justice</i> , 15, 66–8.

2.5.4 Benefits of Dialogue

According to Maiese (2003), dialogues are widely used to promote mutual understanding and trust between members of opposing groups in public-policy conflicts, international conflicts and ethnic conflicts.

Although conversations cannot directly lead to resolution and are not their immediate purpose, they can assist parties in developing new understanding that leads to formal negotiations. This opens the way for effective problem-solving and raises the likelihood of eventual resolution. Constructive public debate about divisive issues reduces the costs and risks associated with deep-seated conflict.

Dialogue has a variety of transforming impacts on relationships. Like transformative mediation, it prioritizes disputants' relational development over resolution. When people are involved in a long-term disagreement, they frequently regard each other as lesser beings with insufficient moral or cognitive capacities. Individuals learn to articulate their voices clearly and to understand the validity of each other's points of view through dialogue. Dissidents openly express concerns regarding their point of view and investigate the nuances of the topics being discussed, which might assist people in letting go of preconceptions and distrust and reversing polarisation trends. Thoughts and sentiments that are frequently suppressed are thus disclosed. Dissidents can begin to merge their subjective points of view into a shared description of their different needs, motives and values. Parties may grow to trust and feel closer to each other as they become more aware of the other participants' concerns, hopes and firmly held values. People begin to recognize that they have vital things in common, allowing for collective learning, creativity and a greater camaraderie. This can contribute to developing a community-based culture of cooperation, collaboration, partnership and inclusiveness.

Dialogue can also transform parties at an individual level. Because participants do not know beforehand what they will say, they must listen to one another and themselves. Parties must inquire into what conflict means to them and how their processes and behaviour have negatively shaped the course of the conflict. They better understand their motives and needs as they begin to express themselves in new ways. This sort of interaction makes growth and real learning possible and allows parties to fully realize the potential within them. In one sense, the self comes into existence through dialogue. Dialogue can also transform parties on an interpersonal level. Because participants do not know what they will say ahead of time, they must listen not just to one another but also to themselves. Parties must consider what conflict means to them and how their processes and conduct have influenced the path of the conflict. As children begin to express themselves in different ways, they gain a greater understanding of their motivations and desires. This type of contact allows for actual

learning and progress, allowing both sides to attain their full potential. In some ways, communication creates the self.

2.5.5. The Limits of the Dialogue Approach

Participants must first be willing and able to participate in the procedure. Dialogue is not appropriate when either party refuses to speak, or significant power inequalities exist. Because dialogue demands participants to open themselves to one another, it may be unacceptable when parties hold to their hatred and anger and refuse to listen. De-escalation efforts may be required before conversation becomes a realistic option. Genuine interaction between victims and oppressors is also challenging. For healthy and honest communication, there must be a power balance. Otherwise, those in positions of authority may take over the conversation (Maiese, 2003).

Furthermore, dialogue participants sometimes experience frustration. They invest time and attention in work with no clear purpose and frequently do not lead in any evident manner. This might cause stress and discomfort. Furthermore, because dialogue exposes the participants' deep preconceptions, it can elicit strong emotions and emotional outbursts. In some situations, these displays of rage, displeasure and frustration can provide fertile ground for investigation. In other cases, people attempt to break up the group, dominate it and steer it in a specific direction. If they believe they are not progressing, they stop listening and begin to interrupt or aggressively attack one another. While communication ground rules help prevent this from happening, it is unavoidable in some circumstances.

Finally, Cissna and Anderson (1994) contend that certain cultural variables limit the ability of parties to engage in discourse. For example, in the United States, the emphasis on competitive individualism has left many people unprepared to develop the respect for others required for meaningful discourse. Instead, Americans frequently believe that communication consists of independent persons just conveying messages in an attempt to affect others. Rather than listening to what others have to say, many people seek to shift the conversation to themselves and their interests. This behaviour stifles collective thought, detracts from actual listening and makes long-term connections improbable. When a party is unresponsive to an issue, dialogue cannot occur if others have raised you and are not interested in learning about other people's opinions. Thus, American-style individualism breeds "conversational narcissism" and self-absorption, the opposites of discussion. These cultural traits, however, are not universal and can be unlearned. Indeed, many fruitful talks with Americans on various problems have occurred in the United States.

2.6. CONCLUSION

In the pursuit of understanding and addressing the complex issue of reducing long-term communal violence of farmers-pastoralists in Isiolo County, Northern Kenya, two fundamental theoretical frameworks, the SLT and the CTT by John Paul Lederach, have played pivotal roles in illuminating the underlying dynamics of conflict and violence. This reflection underscores the profound relevance of these theories in the context of the study's primary objective – to mitigate the levels of communal conflict and violence that have historically plagued agriculturalist and pastoralist communities in the region.

Social Learning Theory, as postulated by Bandura (1977), asserts that human behaviour, including violent conduct, is learned through observation, modelling and reinforcement. Applying this theory to the study helps elucidate how generations of communal violence have become deeply ingrained within these societies. The implications of this theory reveal that violence is not an inherent trait but a learned response to conflict. Therefore, the study recognizes the imperative of dismantling these learned behaviours and attitudes perpetuating communal violence, which is foundational to its overarching goal.

In tandem, the CTT, as advanced by Lederach (1995), delineates a framework for addressing conflict through management or resolution and transformation. This theory is grounded in the belief that lasting peace can be achieved by probing the root causes of conflict, altering relational dynamics and catalyzing sustainable, positive change. For Isiolo County, which has witnessed protracted conflict between agriculturalists and pastoralists, this theory offers a roadmap for breaking the cycle of violence by shifting from surface-level conflict containment to a comprehensive transformation of the underlying structural, cultural and direct violence.

The relevance of these theories is borne out in the multifaceted approach taken by the study to reduce communal violence in Isiolo County. Applying the SLT, the study acknowledges the need for a concerted effort to unlearn violence as a normative response to conflict. It recognizes the importance of community-based initiatives that emphasize non-violent alternatives while dismantling the entrenched cultural norms perpetuating violence.

Moreover, the CTT underscores the need for a deeper engagement with the structural injustices and inequalities that underpin the farmers-pastoralists conflict. The study, per Lederach's theory, endeavours to address the overt manifestations of conflict and transform the very fabric of relations between these communities. By advocating for initiatives that alleviate poverty, discrimination and

unequal resource distribution, the study seeks to redress the structural violence that sustains the cycle of communal violence.

CHAPTER 3: EMPIRICAL STUDIES ON FARMERS-PASTORALISTS CONFLICT AND VIOLENCE

3.1 INTRODUCTION

Conflict and violence between farmers and pastoralists constitute a complex and crucial subject of investigation within the scholarly discourse on inter-community disputes. This chapter is dedicated to a meticulous examination of empirical studies, aiming to comprehensively elucidate the intricacies surrounding the nature, extent, trends, causes, consequences and responses associated with farmers-pastoralists conflict and violence. The review comprehensively analyzes farmers-pastoralist conflict and violence across the African continent providing insights into the broader continental context. Also, the focus converges on the specific dynamics of farmers-pastoralist conflict and violence in Kenya, offering a localized perspective on these phenomena within the confines of the Kenyan context.

3.2 FARMERS-PASTORALISTS CONFLICTS IN AFRICA

3.2.1. Kenya

Mkutu (2019) study examines the intricate layers of conflict in Isiolo County, Kenya, where the government's ambitious infrastructural development agenda intersects with entrenched violence among pastoralist communities and ethno-political rivalries. Resource competition, driven by pastoral mobility, access to water, and accumulation of livestock wealth, is compounded by political contests along ethnic lines, particularly since the 2013 devolution of power, which increased stakes for political influence and personal wealth. Tensions have increased due to speculative property grabs, uncompensated governmental acquisitions, and growing fears of inclusivity. The National Police Reserve, which is untrained and unofficial, provides insufficient security, and the availability of illegal small guns, Isiolo's function as a center for the arms trade, and political involvement in arms supply all contribute to increased violence. Specialized police units exist, but their responses are frequently inadequate and reactive, which strains bonds with local communities. While cautioning that leadership motivated by self-interest may jeopardize such efforts, the study emphasizes the vital need for a conflict-sensitive and inclusive approach to development that comprehensively addresses resource competition, political power conflicts, and insecurity.

Mwikali and Wafula (2019) study investigates the effects of recurrent farmer-herder conflicts on the socio-economic development of communities in Mutitu Sub County, Kitui County, Kenya, between 1963 and 2013. The disputes involving Akamba farmers and Somali or Orma herders have escalated

since the post-independence period, causing displacement, poverty, and death, thereby undermining food production, community livelihoods, and national stability. The study, informed by John Galtung's theory of structural violence, emphasizes how institutional injustices and the denial of fundamental human needs fuel conflict and lower the standard of living for locals. The study gathered primary and secondary data from 200 respondents and key informants, such as community elders, peace committees, security agents, non-governmental organizations, and religious leaders, using a mixed-methods methodology that included questionnaires, interviews, focus group discussions (FGDs), and archival research. Results show that the conflicts have seriously hampered socio-economic progress by upsetting livelihoods. The report urges cooperation between communities, the government, and other stakeholders to encourage peaceful cohabitation and undo the adverse effects. Its conclusions add to the historiography of wars in Kenya and elsewhere and provide helpful information for academics and decision-makers.

3.2.2 Tanzania

To find a solution to farmers-pastoralists conflicts in Tanzania, Massay (2022) undertook a study delving into the persistent farmers-pastoralists conflicts in Tanzania to understand their historical origins, scrutinizing the interventions and initiatives undertaken by various stakeholders, particularly civil society organizations, in an attempt to mitigate these conflicts; evaluating the efficacy of the existing conflict-resolution mechanisms within Tanzania; finally, proposing an alternative resolution mechanism, drawing on the experiences of the Tanzania Natural Resource Forum, a local non-governmental organization, which was engaged in addressing natural resource governance issues. by Massay -did a comprehensive literature review, data collection through interviews, surveys and fieldwork, a case study analysis of the Tanzania Natural Resource Forum's farmers-pastoralists platform, qualitative analysis of historical and social factors contributing to conflicts, and a comparative analysis with other sub-Saharan African regions. The research findings highlighted the deep-seated nature of the disputes, tracing them back to historical evictions during the colonial and post-colonial periods, which generated mutual hostility between farmers and pastoralists. The paper also underscored the inadequacies of Tanzania's formal land dispute resolution mechanisms and suggested an alternative approach that prioritized the involvement of conflict victims for more community-based and inclusive solutions.

In the Tanzanian district of Kilosa, Ntumva (2020) concentrated on comprehending the dynamics of confrontations between farmers and pastoralists. The study aimed to achieve three primary objectives: to uncover the root causes of these conflicts within the broader context of domestic and external socio-

political influences, to explore the impacts of these conflicts on both the immediate stakeholders and the efficacy of conflict management mechanisms, and to evaluate the relevance of the existing conflict management strategies in place. A qualitative research approach was employed, using a case study design centred on Kilosa. The primary data collection method involved conducting semi-structured interviews with various stakeholders. Thematic analysis is used to discern recurring patterns and themes from stakeholders' perspectives. The study's findings revealed that farmers-pastoralists conflicts in Kilosa were tied to socio-political forces, and their escalation into violence was predominantly triggered by resource scarcity linked to climate change, notably drought. This finding challenged the conventional environmental scarcity-conflict nexus, highlighting the substantial influence of political ecology. Moreover, the study advocated using multi-stakeholder bricolage institutions as a more suitable approach for addressing these conflicts, recognizing the complexity of their underlying factors and dynamics.

Mwasha investigated the extent and underlying causes of disputes between farmers and pastoralists in the Kilosa District (2016). The study used a simple random sampling procedure to pick a sample of 120 respondents from wards and villages inhabited by both groups. It was a cross-sectional research design study. Data were primarily collected through questionnaire surveys and analysed using statistical software. The findings revealed that climate change, land scarcity and water resources were the primary sources of conflicts between farmers and pastoralists in the region. The study identified prolonged drought, a lack of grazing land, and cattle theft as significant reasons for these conflicts. In conclusion, it highlighted the role of resource scarcity, particularly water, land and pasture, in driving these conflicts and recommended that various stakeholders, including government, NGOs, and local communities, should collaborate to develop and enhance strategies for the conservation and sustainable management of natural resources to mitigate farmers-pastoralists conflicts effectively.

Garba, Simon and Abdullahi (2015) inquired about the socioeconomic consequences of farmers-pastoralist conflicts in a specific region. The study had four main objectives: 1) to understand the demographic characteristics of the affected population; 2) to gauge the prevalence of farmers-pastoralists conflicts in the area; 3) to identify the economic and social impacts of these conflicts on the local community; and 4) to determine the spill over effects of such conflicts in the study zone. The researchers employed a combination of random and purposive sampling methods to achieve these objectives, selecting 75 arable farmers and 75 pastoralists. Data collection relied on questionnaires, and the gathered information was analysed using simple descriptive statistics, including percentages and frequency distributions. The findings of the study shed light on various aspects of the issue. It was revealed that a significant proportion of respondents fell within the age range of 30-49 years,

with the majority being men with some level of education. The research also highlighted that over half of the respondents had been directly involved in farmers-pastoralist conflicts, with more than half of them reporting financial losses resulting from these conflicts. The primary socioeconomic effects included increased poverty, trust breakdown, and food insecurity. Additionally, the study uncovered spillover effects, including a rise in commodity prices, an upsurge in social vices, and a scarcity of food items within the study area. These findings underscored the urgent need for conflict resolution and mitigation strategies to address the significant negative impacts on the affected population and the broader community.

In Kilosa and Mvomero Districts, Tanzania, Falanta and Bengesi (2018) probed the ongoing disputes between farmers and pastoralists. The study aimed to determine the root causes of these conflicts, investigate the effects of these conflicts on farmers and pastoralists, evaluate the efficacy of countermeasures implemented by the government and other relevant parties, and offer suggestions for resolution. The study involved 203 respondents and used various data collection methods, including interviews, documentary reviews and focus group discussions. Data analysis encompassed both qualitative and quantitative approaches. The study's findings revealed that the main drivers of recurrent conflicts were weak governance structures marked by unethical behaviour, regulatory deficiencies, and socioeconomic and environmental factors. These conflicts had significant socioeconomic impacts, including losing lives and properties for farmers and pastoralists. Despite efforts to mitigate the conflicts, the effectiveness of these measures was limited.

3.2.3 Nigeria

Higazi (2016) delved into conflicts between farmers and pastoralists in central Nigeria's ethnolinguistically and religiously diverse Jos Plateau. The study aimed to understand the responses of local vigilante groups and the Nigerian state to these conflicts. To achieve this, the author adopted a mixed-method research approach. The methodology encompassed a comprehensive literature review, fieldwork involving interviews, surveys, participant observation and content analysis of relevant documents and media sources. Findings from the research shed light on the multifaceted nature of these conflicts, their varying impact in urban and rural areas, the differing perceptions of insecurity among Muslim and Christian communities, and the implications of these divergent views on government responses and local reactions. Additionally, the study explored the role of local vigilantes in maintaining security and identified the intricate interplay of cultural, social and material factors in shaping conflict narratives.

The disputes between farmers and pastoralists in Nigeria were evaluated by Muhammad, Ismaila, and Bibi (2015), who closely examined how land use dynamics come into play. The study wanted to find out how these conflicts were affected by the loss of traditional routes, the reduction of grazing fields and blocked cattle passageways. The study also aimed to explore the impact of population growth, changes in climate patterns and land tenure issues on the farmers-pastoralists conflicts. The researchers employed Geographic Information System (GIS) technology and data, including the Nigerian Forestry Management Evaluation and Coordinating Unit land use and land cover dataset and information from previous conflict-related articles. They conducted GIS analyses, particularly spatial mapping and data overlays, to visualize changes in land use and their correlation with conflict points from 1976 to 1995. The study revealed a significant increase in land use and population, suggesting growing competition for limited resources, primarily land. It also found that intensive crop farming encroached upon grazing lands, closely aligning with recorded conflict areas.

Furthermore, the research highlighted the exacerbating role of climate change in these conflicts and the poor management of grazing reserves. The study proposed revisiting cooperative approaches between farmers and pastoralists and suggested the active involvement of communities, NGOs, alternative dispute resolution mechanisms, and government oversight as potential solutions to mitigate farmers-pastoralists conflicts and promote sustainable coexistence. The conflicts that arise in family farming in Oyo State, Nigeria, between farmers and pastoralists and their socioeconomic consequences (Adelakun, Adurogbanga and Akinbile, 2015). The study's objectives were to ascertain the socioeconomic losses that the two groups experienced differently, to understand the demographics of the farmers and pastoralists involved, to pinpoint the reasons behind these conflicts, to evaluate the financial losses that farmers suffered, to examine the coping mechanisms they used; and to offer suggestions for managing conflicts. Using a multi-stage sampling technique, the researchers conducted structured questionnaire interviews with 60 farmers and 60 pastoralists. Their findings revealed that the most prevalent causes of conflict were crop damage and indiscriminate bush burning. Most farmers experienced economic losses due to these conflicts, whereas pastoralists resorted to more emotion-oriented coping strategies. The study also unveiled a significant difference in socioeconomic losses between the two groups, with farmers being more severely affected. In response to their findings, the study recommended the establishment of a three-tier farmer-herdsmen conflict management committee as a potential solution to mitigate the adverse impact of these conflicts on family farming in the region.

Conflicts between farmers and pastoralists in the designated region have deeper roots (Esomchi Oluwagbetomi, Isyaku, Letswa and Kolawole, 2018). The study aimed to assess the consequences of

these conflicts for rural development, examining their impact on various aspects, including agriculture, infrastructure and community well-being. The researchers employed a triangulation approach combining qualitative and quantitative research methods to achieve these objectives. They conducted FGDs to gather in-depth insights from local community members and used structured and unstructured questionnaires to collect data for quantitative analysis. The study's findings revealed a range of significant causes for these conflicts, including land encroachment, inadequate grazing reserves, socioeconomic and cultural differences, and the political economy of cattle herders. These conflicts were pervasive, leading to various negative consequences such as crop damage, loss of lives and properties and the destruction of infrastructural facilities. The study recommended actions such as boundary and strict enforcement of cattle routes, regulation of pastoralist influx from neighbouring countries, rehabilitation of grazing reserves and the establishment of cattle colonies.

Environmental changes, systemic violence, and financial transfers were identified as the leading causes of the on-going conflicts in Nigeria between sedentary farmers and nomadic herders (Eke, 2020). To comprehend the larger ecological variables at work, the research also explored the environmental aspects of these conflicts, moving beyond the conventional focus on access to land and water. Additionally, the study looked into the subjective element of the conflict, examining how perceptions of nomadic peoples from the past are reflected in popular depictions of Fulani herders in Nigeria and how these perceptions affect connections across communities and the settlement of conflicts. The study's conclusion emphasizes how important confronting and reducing prejudice is to support conflict resolution properly. The methodology employed in this research qualitative approaches, such as ethnographic research, content analysis, and interviews, including fieldwork to gather data from affected communities and case studies to support arguments. The survey findings likely include identifying the core conflict drivers, recognizing the ecological complexity in these conflicts, emphasizing the significance of subjective beliefs and stereotypes in shaping the disputes and addressing these prejudices for effective conflict resolution.

The pastoralist-farmer disputes in Jigawa State, Nigeria, were examined by Babagana, Yakubu, Harris and Hussaini (2019). The study set out to determine the underlying causes of these conflicts, evaluate the effects these conflicts have on the communities involved, and then suggest potential strategies or solutions for reducing the intensity and ending the conflicts. The methodology involved data collection through surveys, interviews and field observations, combined with an in-depth case study approach specific to Jigawa State. Additionally, a thorough literature review provided the theoretical framework for understanding the dynamics of these conflicts. The findings of the research, although not detailed in the provided text an exploration of the identified causes of the conflicts, the social,

economic, and environmental impacts they generate, and recommendations for policy measures and conflict resolution techniques to foster peaceful coexistence and enhance resource management in the region. Furthermore, the study underscores the intricate interdependence between farmers and pastoralists in the West African sub-region, emphasizing the necessity of cooperative solutions that sustainably benefit both groups.

Agyemang (2017) delved into the root causes of the ongoing conflict between sedentary farmers and Fulani herders in the Agogo region. Secondly, the study aimed to assess the multifaceted effects of this conflict, including its social, economic and environmental repercussions on the local community. Additionally, it explored the responses, particularly the study employed at both the regional and national levels to mitigate the farmer-herder conflict. Methodologically, the study embraced a qualitative research strategy, incorporating semi-structured interviews, FGDs, observational notes and document analysis. This approach was chosen to provide an in-depth understanding of the conflict's complex social issues. The case study method focused on the Agogo region for a detailed investigation within a specific context. The study also used three theoretical frameworks – resource scarcity, eco-survivalism and social capital theories – to inform its analysis. The research findings highlighted several causal factors for the Fulani herder's presence in Agogo, including pasture availability, land access and support networks.

Moreover, the study revealed many factors contributing to the conflict, such as crop destruction, violence, intimidation and environmental issues. It emphasized the involvement of various stakeholders with diverse interests in the conflict, leading to humanitarian, economic, social, security, and ecological effects on the local community's socioeconomic development. The study underscored its limitations, including the influence of influential individuals, corruption issues and challenges posed by the ECOWAS protocol. Finally, the study recommended a range of short-term and long-term solutions to address the farmer-herder conflict, including dialogue committees, buffer zones, social integration efforts, distribution and relocation measures, ranching systems and revised land arrangements.

The ongoing disputes between farmers and herders and their profound socioeconomic ramifications were discussed by Adisa and Adekunle (2010), with particular attention to arable crop producers, who make up a sizeable share of Nigeria's agricultural population. The study's primary objectives were to identify and analyze the factors contributing to these conflicts, assess their impact on the resources of arable crop farmers, determine the relative importance of various conflict factors, particularly socioeconomic, production, institutional, and situational variables, and highlight crucial elements

related to awareness and compliance with designated stock routes. The researchers employed a four-stage random sampling technique to achieve these objectives by selecting 300 farmers in areas adjacent to herders' stock routes in Kwara State, Nigeria. Data was collected through structured questionnaires and analyzed using factor analysis and descriptive statistics. The findings revealed that respondents experienced significant losses in both material and non-material resources due to conflicts. Four main categories of conflict variables were identified: socioeconomic, production, institutional and situational factors. Among these, socioeconomic factors were the most influential, with awareness of and compliance with designated stock routes playing a crucial role in the conflicts. The study recommended regular reviews of stock route educational campaigns to increase awareness and compliance and consider all conflict factors from the perspective of the involved parties in conflict-resolution initiatives.

Nzeh (2015) explored the effects of migration by nomadic farmers on the livelihoods of rural crop farmers in Enugu State, Nigeria. The research had four specific objectives: 1) to determine the socioeconomic attributes of both rural crop farmers and nomadic farmers; 2) to identify the sources of conflicts arising from nomadic farmers' activities in rural crop farmers' fields; 3) to assess the socioeconomic effects of nomadic farmers' migration on rural development; and 4), to describe the various methods employed in resolving conflicts between nomadic and rural crop farmers in the region. The study employed a combination of purposive and random sampling techniques, using a purposive multi-stage approach to select a sample comprising 60 nomadic farmers and 80 rural crop farmers. Data was collected through structured questionnaires. The findings of the study the socioeconomic attributes of both farming groups, the sources of conflicts that lead to tensions between them, the socioeconomic consequences of nomadic farming on the region's development, and the strategies and mechanisms used to effectively resolve conflicts between nomadic and rural crop farmers in Enugu State, Nigeria.

3.2.4 Cameroon

Manu, Bime, Fon and Nji (2014) investigated the effects of farmer-grazer conflicts on rural development in the North-West Region of Cameroon. The research had four specific objectives: 1) to determine the socioeconomic attributes of both farmers and grazers; 2) to identify the sources of conflicts between these two groups; 3) to assess the socioeconomic repercussions of such conflicts on rural development; and 4) to describe the methods employed to resolve these conflicts in the region. The researchers employed a purposive multi-stage sampling technique to achieve these objectives, selecting 360 grazers and 360 farmers for their study. Information was collected through

questionnaires, and the data was subsequently analyzed using SPSS and Microsoft Excel. The study's significant findings indicated that issues such as competition over land, cattle trespass, farmer encroachment, and cultural clashes primarily drove farmer-grazer conflicts. The demographic profile of farmers and grazers showed that a significant proportion fell within the age range of 31 to 50, with a higher concentration of men aged 31 to 40. The study also highlighted differences in education levels, with a more significant percentage of crop farmers having formal education than grazers.

Additionally, the research confirmed earlier work by Haman (2002). Regarding recommendations, the study suggested that farmers adopt sustainable cultivation techniques like using organic manure, implementing night paddocks and ranching for livestock rearing, and practising crop rotation. Grazers were encouraged to produce hay and silage as strategies to reduce conflicts and alleviate land pressure in the region.

The effect of livestock theft on the socioeconomic advancement of the pastoralists in the area was evaluated by Manu, Andu, Tarla and Agharh (2014). It also attempted to calculate the additional expenses required in retrieving stolen cattle and the animals' direct value in terms of meat equivalent. In addition, the study looked into the coping mechanisms pastoralists used to deal with cattle theft and offered suggestions for government action. To achieve these objectives, a sample of 294 pastoralists, including Fulani, non-Fulani and others, were interviewed using structured questionnaires. Data collected from 2008 to 2012 was analyzed using descriptive and inferential statistical methods with the assistance of SPSS software. The study's findings revealed that cattle theft had a significant negative impact on the socioeconomic development of pastoralists, resulting in substantial direct and supplementary costs. The study also highlighted the coping strategies employed by pastoralists. It recommended government support in the form of alternative income sources and formalization of the cattle herding industry to alleviate the socioeconomic effects of cattle theft.

3.3 FARMERS-PASTORALISTS CONFLICT MANAGEMENT

3.3.1 Ghana

Opoku's (2014) study used the traditional Agogo area in the Ashanti region as a focal point to explore farmer-pastoralist conflict. The study's primary objectives were to identify the underlying causes of these conflicts and examine the strategies employed to settle them. The study used a mixed-method approach, collecting qualitative data through in-depth interviews with 90 affected farmers, using semi-structured questionnaires for open-ended responses, and, presumably, quantitative data collection through structured surveys. Content analysis and descriptive statistics were used. Findings

revealed that conflicts in the study area were predominantly triggered by the destruction of food crops by cattle, the loss of innocent lives, and a significant number of fatalities, with at least 12 documented cases since the 1990s. Among the conflict management strategies, coercion and adjudication are highlighted as particularly effective methods in addressing these conflicts. These findings offer valuable insights for policymakers and stakeholders seeking to understand and mitigate regional pastoralist-farmer disputes.

To provide valuable insights for effective conflict prevention and resolution in a region where farmer-herder conflicts have escalated and become more violent, Dary, James, and Mohammed (2017) examined the causes of farmer-herder conflicts in the Upper West Region of Ghana and measured stakeholder consensus on these triggers. The study's objectives encompassed the identification and documentation of the triggers responsible for these conflicts, assessment of the level of agreement among various stakeholder groups regarding these triggers, understanding the relative ranking of these triggers by different stakeholders, and ultimately offering valuable information for the development of integrated approaches to address and mitigate farmer-herder conflicts. The study employed a qualitative research approach and conducted focus group discussions involving five key stakeholder groups: traditional rulers, Fulani herdsman-cattle owners, crop farmers, civic society-media and government agencies. Fourteen triggers of conflicts were identified, with the destruction of crops by cattle emerging as the most salient trigger. Notably, significant agreement on the triggers was observed among crop farmers, traditional rulers, and government agencies, and when considering the collective ranking of triggers by all stakeholder groups, a moderate level of concordance was found. The study underscored the complexity of farmer-herder conflicts and emphasised the necessity of holistic, multi-stakeholder approaches to prevent and resolve these conflicts effectively.

The dynamics of collaboration and cohabitation between Fulani herders and farmers in the face of violent confrontations in different parts of Ghana by Bukari, Sow, and Scheffran (2018). Their goals included studying the processes and elements that promote peace and conflict, looking at how close cultural ties and everyday interactions foster collaboration, and offering case studies from Ghana's north and south to demonstrate how cooperation is used in farmer-herder disputes. The researchers used a mixed-method approach, combining in-depth interviews, participant observation, surveys and case studies to collect qualitative and quantitative data. Their findings revealed that despite recurrent violence, these groups maintained robust cooperative relationships due to their status as "cultural neighbours." This cooperation manifests through diverse activities such as everyday interactions, cattle entrustment, resource-sharing, trade, friendship, intermarriages, visitations, exchanges,

communal labour and social solidarity, illustrating how shared culture and interpersonal interactions can be instrumental in promoting coexistence even during challenging conflicts.

Appiah-Boateng and Kendie (2022) conducted a study to investigate the many stages at which conflict framing changes and how this affects the conflict's evolution and handling. The study had three specific objectives: 1) to examine the role of various frames, such as identity-relational, affective-intellectual, and negotiation-win frames, in shaping the farmer-herder conflict in this specific region; 2) to analyze the perspectives and roles of different conflict actors, notably indigenous farmers and transnational migrant pastoralists, in shaping the conflict's dynamics; and 3) to uncover the implications of these constructed frames on conflict management and resolution strategies in the area. To achieve these objectives, the researchers used a qualitative approach rooted in interpretivism and a case study design involving in-depth interviews, focus group discussions and observation guides. Data was analyzed using thematic analysis, with ethical considerations, such as informed consent and anonymity, rigorously adhered to. The research findings underscored the pivotal role of these frames in driving the conflict, particularly in highlighting power dynamics between indigenous farmers and migrant pastoralists, which has significant implications for conflict management and resolution strategies in the Asante Akyem North District. Understanding these frames is crucial for developing effective conflict-resolution initiatives that consider the perspectives and interests of all stakeholders.

In the Ghanaian region of Issifu, Darko and Paolo (2022) investigated the complex interaction between migration, climate change, and disputes between farmers and herders. They aimed to comprehend the effects of climate change on migration patterns, how local and regional climate and environmental factors affect the beginning and continuation of conflicts, how scarcity theory affects migration and conflict dynamics, and how ecological and non-climatic conditions affect conflicts caused by climate change. The researchers employed a mixed-methods approach to achieve these objectives, combining semi-structured interviews and FGDs to gather qualitative data. The study's findings underscored the significant influence of climate change on migration in Agogo, which is driven by changing environmental conditions. They highlighted the prominence of climate-induced farmer-herder conflicts exacerbated by competition for limited resources. While the scarcity theory helped explain aspects of the conflicts, the study revealed its limitations in comprehensively addressing the complexities of climate-induced disputes, emphasizing the role of non-climatic and ecological conditions. Furthermore, the study stresses the importance of considering Agogo's local context and dynamics to better understand the interplay between climate change and farmer-herder conflicts, contributing valuable insights to national, regional and continental discussions on this critical topic.

3.3.2 Cameroon

In Northwest Cameroon, farmer-herder conflicts have historically and politically-economically shaped the region. Mbih (2020) also improved our theoretical understanding of the relationship between agro-pastoralism and these conflicts by identifying their main drivers, which include irrational land-use policies, political-ecological factors, environmental changes and the economic interests of colonial and post-colonial administrations. The study employed a comprehensive research methodology involving field surveys, a literature review, expert and indigenous knowledge and data analysis to uncover these findings. The main factors driving farmer-herder conflicts in Northwest Cameroon include irrational land-use policies, political-ecological dynamics, and environmental changes, economic interests of colonial and post-colonial administrations, population growth, resource scarcity, cultural differences, and inadequate conflict resolution mechanisms. The study proposed conflict management strategies rooted in agro-ecological knowledge and local dynamics, including inclusive land-use policies, resource-sharing frameworks, community dialogues, integrated environmental management, and economic incentives to reduce pressure on resources. These strategies provide a sustainable foundation for mitigating farmer-herder conflicts and fostering harmonious agro-pastoral development in the region.

In particular, the competition between pastoral cattle breeders and crop farmers in northwest Cameroon as a result of changing land use was the focus of Feldt, Karg, Kadaouré, Bessert and Schlecht's (2020) investigation of the effects of population growth and urbanization in West and Central Africa on the demand for agricultural products. To achieve these objectives, the researchers utilized a multi-temporal land-use classification, conducted map-based interviews with pastoralists to gather information on grazing practices and constraints, equipped cattle herds with GPS collars, and gathered perspectives from crop farmers. The findings revealed that farmer-grazier conflicts were a substantial constraint, affecting both groups during the rainy and dry seasons. Land tenure issues were also noted, with few having official land titles, and pastoralists appeared less prepared for land disputes. The study concluded by emphasizing the need for alliance farming strategies that promote dialogue between interest groups to prevent further escalation of conflicts in a region already plagued by political instability.

The current mechanisms for managing conflicts between farmers and pastoralists were examined by Ntumva (2022). Research trends in this area were also reviewed, and a synthesis framework was developed to evaluate the mechanisms' strengths and weaknesses in light of changing conflict dynamics. Finally, discussion points for future research in farmers-pastoralists conflict management

were clarified. To achieve these objectives, the author used a comprehensive approach, including a literature review to understand the theoretical foundations of existing conflict management mechanisms, theoretical analysis to assess the dynamics of these mechanisms in changing contexts and times, and case study analysis to gain practical insights into their real-world application. The findings of the study revealed the diversity of conflict management mechanisms available, the evolving nature of farmers-pastoralist conflicts influenced by various factors, and the recognition that no single mechanism can effectively address the diverse causes and contexts of these conflicts, suggesting the importance of a complementary approach involving multiple mechanisms for more effective conflict management in Sub-Saharan Africa.

3.3.3 Nigeria

Nwankwo (2021) analysed the factors contributing to the aggravation of conflict and the subsequent rise in fatalities. The paper aimed to understand the role of newspapers as influential agents in shaping the discourse around the conflict and to explore the dichotomous and conflictive nature of this discourse, with a particular focus on the interplay between ecological reasoning and ethnic-regional and religious narratives. To achieve these objectives, the author used a methodology involving data collection from newspapers' editorials, regular columnists' stories and reports from government and independent bodies. Content analysis allowed for the identification of key themes and narratives within the media's representation of the farmers-pastoralists conflict. The comparative analysis provided insights into the diversity of perspectives, while the qualitative analysis delved into the underlying reasons for the conflicting nature of the discourse. The findings of the study revealed an escalation of the conflict during the specified period and underscored the influential role of the media in shaping the public's perception and understanding of the conflict. Additionally, the research highlighted the complex and contradictory nature of the discourse, characterised by a tension between ecological reasoning and ethnic-regional and religious imaginations, illuminating the multifaceted dynamics at play within the conflict's discourse.

The media's part in the continuing battle between Nigerian farmers and herders was highlighted by Nwankwo, Ayadiuno, Ali and Madu (2020). In addition, they offered a thorough analysis of the conflict's portrayal in the media, looking into the connection between media discourse and political discourse, examining the influence of political and ideological biases on media representations, and, lastly, suggesting potential solutions to the conflict, like promoting a national dialogue. The methodology used in this study consisted of a comprehensive literature review; content analysis of newspaper articles; thematic coding to categorise recurring themes in media discourse; a political and

ideological analysis of newspapers; and a comparative analysis of media representations and government policies. The study's findings suggest that media significantly shape public perceptions of the conflict, indicating potential biases influenced by political and ideological factors within newspapers. Furthermore, the study highlights the relatively weak connection between media representations and government policies, underscoring the importance of a national dialogue as a possible approach to conflict resolution.

In his analysis of the herder-farmer conflict in Nigeria, Chukwuma (2020) delved into the fundamental security issues of who or what has to be protected, from what threats and how. In the instance of Nigeria, the study also aims to closely examine how this struggle is portrayed and constructed as (in) security. To do this, it used a critical constructivist approach, as developed by Jutta Weldes. The methodology involved a comprehensive literature review, content analysis of various sources, and qualitative analysis to identify key framing strategies used to explain the conflict. The findings of the study highlighted that the conflict is portrayed in specific ways by different stakeholders, with framing strategies including securitisation and sedentarisation. These findings offer a valuable contribution to understanding the complex narratives and representations surrounding the herder-farmer conflict in Nigeria, shedding light on the multifaceted nature of this ongoing issue.

The nature causes, and manifestations of Nigeria's long-running farmers-pastoralists conflict were examined by Sambo and Sule (2020), with a focus on the conflict's escalation from 2001 to 2018. Employing a descriptive qualitative research approach, they used secondary sources like books, journals, reports and internet materials for data collection and content analysis. Their research unveiled the conflict's multifaceted impacts on nation-building, ranging from heightened insecurity, food security concerns, ethnic divisions, politicisation of national interests, disunity and economic sabotage, to mutual suspicion. Notably, the study identified a direct link between the farmers-pastoralists conflict and the exacerbation of banditry in other parts of Nigeria. Their recommendations emphasised the necessity of implementing sound agricultural, economic and social policies that address the suffering of both farmers and herders, with a particular focus on modernising farming and livestock-rearing practices for a comprehensive solution to the conflict.

The causes, financial consequences, and potential solutions of conflicts between Nigerian farmers and pastoralists were examined by Ja'afar-Furo, Gabdo and Madu (2018). The research used a narrative-cum-status-quo review approach, which evaluates previous studies on these conflicts qualitatively to produce a synthetic summary based on accepted ideas. The study identified significant causes, including heightened pressure on land-based resources, inadequate government intervention

in pastoralist issues, the influx of firearms, potential political influences and imbalanced reporting. It also assessed the economic costs, encompassing loss of lives, livestock and crops, thereby contributing to economic losses in affected communities. The findings proposed potential resolutions such as addressing land resource utilization pressures, enhancing government involvement in pastoralist affairs, controlling the influx of firearms, mitigating political influences, promoting balanced reporting and clarifying conceptual terms. The study offered valuable insights into the multifaceted aspects of farmers-pastoralists conflicts, aiming to inform policies and interventions for fostering peaceful coexistence and mitigating economic losses in Nigeria.

Focusing mainly on the potential significance of climate and resource knowledge, Mertz, Rasmussen and Rasmussen (2016) assessed the causes of disputes between farmers-pastoralists in the Sahel. Its goals were to determine the context-dependent effects of such information upgrades and evaluate whether better weather and resource data, combined with improved communication tactics, could avert or reduce disputes. The methodology encompassed surveys and interviews with key stakeholders in the conflicts, including pastoralists, farmers and local authorities, to gather their perspectives and information needs. Additionally, the researchers conducted studies to examine pastoral access to and utilization of climate and resource information. The findings revealed that conflicts were primarily driven by competition over land and water resources and livestock damage to crops, with governance issues and unequal power dynamics among stakeholders playing a significant role. The study demonstrated that while improved information could contribute to conflict prevention or mitigation, its impact varied across contexts and emphasized the importance of broadening information communication beyond weather and resource data to include multiple herd movement options and insights into herd crowding and potential conflict areas, providing a comprehensive approach to address farmers-pastoralists conflicts in the Sahel.

In Ogbomoso and Oyo Agricultural Zones of Oyo State, Kuponiyi, Ayoade, Hammed, and Adewole (2021) assessed the efficacy of conflict-resolution strategies among farmers and herdsman while characterizing the individual traits of the participants, looking into the underlying causes of conflicts, and evaluating the various strategies used. Using a multi-stage sampling technique, 220 respondents, consisting of 180 farmers and 40 herdsman, were selected, and data were collected through interviews. The findings revealed that most farmers experienced crop losses, while herdsman faced a reduction in cattle numbers as a significant socioeconomic consequence of the conflicts. The primary conflict-resolution strategy used by farmers was the intervention of community and traditional leaders, while herdsman primarily relied on tightening herd security. Most respondents used these strategies at a moderate level. Additionally, demographic factors such as age, sex, religion, marital

status, educational level and primary and secondary occupations were significantly related to the effectiveness of conflict-resolution strategies. This research shed light on the challenges faced in mitigating conflicts between farmers and herdsman, emphasizing the importance of understanding the demographics and effectiveness of these strategies for future intervention and improvement efforts.

The influence of farmers-pastoralists disputes on economic development was evaluated by Ogbuleke (2019), who also suggested ways to resolve the conflicts by looking into their immediate and distant sources in southwest Nigeria. To understand the dynamics of relationships between farmers and herders, the study team used a combination of a thorough literature analysis, qualitative investigation, descriptive questionnaires and data gathering from secondary sources. The findings revealed that critical factors contributing to these conflicts included increased herd sizes, improved cattle conditions, climate change, conflicts of interest, resource degradation, cultural differences, discrimination, marginalization, neglect, poverty, unemployment, identity issues and elite manipulation. The disputes were found to have detrimental implications for economic development, and the study recommended measures such as demarcating grazing reserves for Fulani herders, involving all stakeholders in conflict resolution, and advocating for fair government intervention and implementation of decisions to mitigate these challenges.

To determine the effectiveness of different conflict-resolution techniques, identify the leading causes of conflicts, evaluate the role of various stakeholders in resolution, and assess the frequency and root causes of land use conflicts between farmers and herdsman in particular regions of Nigeria, Adeoye (2017) conducted a study on the subject. Questionnaires were distributed 120 questionnaires among pastoralists in randomly selected communities within six local government areas. The research findings revealed that farmers and herders were responsible for the conflicts, with farmers encroaching on grazing reserves and waterholes. In contrast, herders engaged in actions like grazing on crops and indiscriminate bush burning. Notably, the study highlighted that the intervention of local chiefs and religious leaders proved more effective than that of law enforcement agents in resolving these conflicts, emphasizing the value of dialogue and community-based approaches over coercion in conflict resolution.

The conflicts that arose between farmers and pastoralists in the Nigerian savanna were examined from a variety of angles by Fasona et al. (2016), with an emphasis on how these conflicts affected food security and the means of subsistence for the local peasant farming communities as well as the livelihood vulnerability of the Fulani farmers-pastoralists who lived in settled areas. The study's

objectives included assessing the impact of these conflicts, identifying their root causes, exploring the awareness of both farming and farmers-pastoralist communities about the threat posed by these conflicts, and examining the measures communities took to address these tensions. The researchers used a mixed-methods methodology, which involved household interviews, FGDs, and key informant interviews with farming and agro-pastoralist communities in Ogun, Oyo, and Kwara. The findings indicated that poor resource governance was a key factor contributing to these conflicts, with both groups recognizing the threat these clashes posed to human security. Some communities took localized initiatives to improve relations, and the Fulani agro-pastoralists had their conflict-resolution measures. At the same time, the government's role was found to be limited, emphasizing the need for more concrete and proactive measures to enhance resource governance and de-escalate the ongoing conflicts in the Nigerian savanna.

In Kogi State, Nigeria, a study was carried out by Dimelu, Salifu and Igbokwe (2016) to examine the reasons behind conflict and assess the efficacy of management techniques in rural communities, emphasizing the conflict between farmers and herdsman. Their objectives included identifying the primary causes of conflict, assessing the efficiency of conflict management strategies, understanding the perspectives of crop farmers and herdsman, and identifying challenges in effectively managing these conflicts. Using a mixed-methods approach, the researchers selected 135 crop farmers and 72 herdsman as participants, employing structured interview schedules, FGDs and personal observation for data collection. Descriptive statistics and standard deviations were used for data analysis. The findings revealed that crop farmers attributed conflicts to damage to harvested crops, destruction of farmland, uncontrolled grazing and pollution of community water sources by herdsman, among other factors. Herdsman, on the other hand, pointed to issues such as animal rustling, blocking of water points, and commercialization of crop residue as causes of conflict. Both groups believed in conflict management strategies. Using village committees, dialogue, traditional rulers, and other social and institutional measures was effective. However, challenges such as poor funding, lack of government institutional support, and cooperation issues among disputants hindered their full potential. The study recommended enhanced financial and institutional support from the government for rural conflict management institutions and policy reforms addressing structural issues affecting these communities.

The effects of farmer-herder disputes on rural households' food security in Gombe State, Nigeria, were examined by Yakubu et al. (2021). The study set out to probe a number of particular goals, such as figuring out what causes these conflicts, their different consequences, how impacted farmers and herders feel about their food security, and what obstacles need to be overcome to resolve the conflicts. The researchers employed a structured methodology, using structured questionnaires and focus group

discussions to collect primary data from 230 participants, including 118 farmers and 112 herders. They employed statistical models, such as percentage, Tobit and logit regression, to analyze the data. The findings indicated that household size, education, farm size and cattle route encroachment were significant causes of the conflicts, which resulted in outcomes like the killing of stray cattle, population growth, rape and sexual harassment. Furthermore, a considerable portion of farmers and herders experienced varying degrees of food insecurity, with 59.3% of farmers and 31.3% of herders facing moderate food insecurity and 43.7% of farmers and 66.1% of herders experiencing severe food insecurity with severe hunger. Additionally, constraints such as the selling of grazing areas and corrupt practices by traditional rulers added complexity to resolving these conflicts, underscoring the multifaceted challenges in addressing these issues in the study area.

3.3.4 West Africa

The relationship between climatic change and conflicts between sedentary farming groups in West Africa and nomadic and semi-nomadic herders, such as the FulBe, was examined by Cabot and Cabot (2017). The study's goals included exploring the historical dynamics between these two groups, examining how they have interacted, evaluating the effects of climate change in the area, examining how farmers and herders are vulnerable to changes in common-pool resources (CPRs) brought about by climate change, and examining the possibility that conflicts brought on by climate change could turn violent and jeopardize the security of both communities. To achieve these objectives, the researchers used a multidisciplinary methodology involving historical research, qualitative interviews and surveys, climate data analysis and conflict analysis. The findings revealed that herders and farmers in West Africa have a long history of complex interactions and that climate change was affecting the region with projected worsening conditions, making herders and farmers highly vulnerable to changes in the availability of CPRs and the potential for these conflicts to escalate into violence. Notably, the study emphasized the importance of a conflict reduction framework to address and mitigate the impacts of these climate-induced conflicts, particularly in West Africa.

The difficulties brought on by this population growth are examined by Oyama (2014), including food shortages, cropland development, and disputes between farmers and herders over territory and natural resources. Its goals include figuring out what causes these conflicts, researching the dynamics of land use and competition between these groups, looking at Hausa farmers' traditional knowledge and methods for preventing conflict and restoring their land, assessing the efficiency of a trash-based approach to land rehabilitation in minimizing conflicts and crop damage caused by livestock, and investigating local negotiation and dispute resolution techniques. The methodology encompassed

qualitative and participatory research methods, including fieldwork, interviews, surveys, participatory action research with the local community, and data analysis. The findings revealed that conflicts intensified during harvest due to livestock-induced crop damage, often resulting in disputes over intent. Negotiations are crucial in conflict resolution, with compensation rates like “ramuko” and “bana.” The study presents an innovative approach to land rehabilitation involving trash, aiming to prevent conflicts and crop damage by collaborating with the community. In essence, it underscored the potential of indigenous practices for effective conflict prevention and land restoration in the Sahel region.

3.3.5 Tanzania

In Tanzania, agro-ecological farmers-pastoralists cooperative structures have the power to promote just and sustainable food systems (Martin, Mapunda and Johansson, 2023). The study used participatory approaches, which involved focus group discussions with agro-ecological farmers and pastoralists and a multi-stakeholder workshop with farmer and pastoralist representatives, innovative food system actors and researchers. The study’s objectives included envisioning how these collaborative systems would function, identifying the necessary political actions, and assessing the potential positive impacts on income, autonomy, long-term planning and health for producers and consumers. The findings indicated that transforming the food system to align with these visions could yield positive effects. It underscored the need for new policies and financial support systems to expand agroecological farming and food systems, including increasing the availability of organic markets, supporting domestic botanicals production and creating more inclusive and equitable food value chains in Tanzania.

The causes and persistence of farmer-herder conflicts in Tanzania were examined by Mwamfupe (2015), focusing on Kilombero, Kiteto, Rufiji and Kilosa. The goal of the study was to look into several factors that contributed to the persistence of conflict, including ineffective policies, the effects of unstable land tenure, the capability of local institutions, unethical behaviour, the coordination of migrant resettlement, the ability of villages to plan land use and conflict-resolution strategies. The study employed a mixed-method approach, utilizing FGDs, key informant interviews and discussions with various stakeholders. The findings revealed that the main factors contributing to conflict persistence encompassed policy deficiencies, land tenure insecurity, inadequate local institution capacity, corrupt practices, poor coordination in resettlement, and heavy-handed conflict-resolution approaches. The root cause was the lack of secure land tenure for smallholder farmers and herders,

which, unless addressed through revised land policies, would continue to escalate land grabbing and corrupt practices, leading to further conflicts.

In semi-arid regions of Sub-Saharan Africa, farmer-herder conflicts are becoming more frequent. This was the focus of Krätli and Toulmin's (2020) study. Providing insights and suggestions for efficient conflict resolution and management is secondary to gaining a thorough understanding of the dynamics, underlying causes and effects of these conflicts. The report's objectives were to assess conflict dynamics, identify solutions and mitigation strategies and engage stakeholders. The methodology comprised two phases: the first phase involved desk-based research until March 2018, entailing a thorough examination of existing literature and data, while the second phase, initiated in 2019, included field-level engagement with local organizations and actors in the affected regions. While the study did not provide specific findings, they were assumed to encompass a detailed analysis of the conflicts, their underlying causes, potential mitigation strategies and insights gathered through stakeholder interactions. The report was intended to offer valuable guidance for policymakers, development agencies and communities grappling with farmer-herder conflicts in Sub-Saharan Africa. The report itself or related publications by Krätli and Toulmin would need to be consulted for specific findings.

3.3.6 Mali

Mali's farmers-pastoralists disputes were examined by Jones-Casey and Knox (2019). In light of Mali's evolving conditions – such as population pressures, soil degradation, more frequent and severe drought cycles, and changes in agricultural practices – their research aimed to provide a thorough understanding of the intricate dynamics behind these conflicts. In addition to evaluating how inadequate these systems are to handle the growing competition for land and water resources, their goals included investigating how these factors affected land use, resource availability and traditional cooperation mechanisms. The study used qualitative and quantitative research methods such as surveys, interviews, data analysis, field observations and literature review. While the text does not provide specific findings, the research would have generated insights into how these factors contributed to conflicts over natural resources between farmers and herders in Mali, ultimately highlighting the need for new approaches or policies to address these conflicts and ensure sustainable resource use in the region. To access the study's complete findings and detailed results, one would need to refer to the entire research article.

The insights from studies from several African countries provide essential lessons for reflection and application in addressing long-term communal violence in Isiolo County, Northern Kenya. Collectively, these research endeavours underscore the multifaceted nature of communal conflict and provide a roadmap for developing effective strategies tailored to the unique socio-political context of Isiolo County. One salient lesson emanates from the consistent recommendation for adopting a qualitative method. This method allows the researcher to appreciate the complex social dynamics contributing to communal violence.

Community ownership emerged as a recurrent theme, emphasizing the importance of involving local communities in the research process and intervention design. Actively engaging community members fosters a sense of ownership, trust, and long-term commitment to the proposed solutions. This collaborative approach ensures that interventions resonate with the lived experiences and aspirations of the community, contributing to the sustainability of peace-building efforts. Tailoring interventions to the specific needs of the affected population is another pivotal lesson drawn from the reviewed studies. The challenges contributing to communal violence are often complex and interconnected, necessitating targeted and multifaceted approaches. This lesson highlights the importance of conducting a thorough needs assessment in Isiolo County to identify the region's root causes and unique dynamics of communal conflict.

Political-will and resource allocation stand out as crucial determinants of the success of interventions, echoing a recurring theme across the reviewed studies. Local authorities' commitment and adequate resource allocation are paramount for the sustained implementation of peace-building initiatives. Recognizing this lesson, the study in Isiolo County should strive to build partnerships with local authorities and secure the necessary resources for effective and enduring interventions.

Furthermore, the emphasis on targeted interventions, including education and poverty alleviation programmes, suggests that the study in Isiolo County should explore multifaceted solutions addressing the immediate causes and the underlying socioeconomic factors contributing to communal violence. These targeted interventions align with the broader goal of creating sustainable and positive societal changes. Lastly, the transformative power of collaborative action research in challenging and reshaping beliefs and practices stands out as a lesson for the Isiolo County study. By fostering a supportive environment for reflection and change, this approach can contribute to a shift in attitudes, ultimately promoting a culture of peace and inclusivity within the community.

3.4 FARMERS-PASTORALISTS CONFLICT AND VIOLENCE IN KENYA

3.4.1 Causes of Violence and Conflict

Conflicts and violence have always been part and parcel of the farmers-pastoralists' lives due to the scarcity and competition of available resources. Northern Kenya is a marginalized economically, socially and underdeveloped region in Kenya. It is isolated by its topography and poor infrastructure, compounded by ineffective security provisions. Most of the area comprises arid lands with little rainfall and high yearly temperatures. Furthermore, people have poor access to control over critical livelihood natural resources such as water and land. The dominant system of subsistence in the region is pastoralism. The pastoralists' production system is characterized by livestock mobility and public management of resources. Similarly, it is synonymous with the area once known as the Northern Frontier District and the concept of 'Northern Kenya.' Pastoralist communities have been marginalized mainly from political and economic resources in recent decades.

3.4.1.1 Drought as a cause of violence

Several studies have focused on drought and violence among pastoralist communities living in the ASALs of Kenya (Mkutu,2008; Moru,2010). The findings explain the link between drought and conflict prompted by the depletion of natural resources and competition over access and control. While several factors fuel social unrest in pastoral areas, extreme weather compounds the existing scenario. Drought, therefore, is a factor in resource-based conflicts as a result of increased rainfall unreliability associated with climate change (Opiyo et al., 2012)

Outbreaks of conflict and violence in Northern Kenya are related to natural resource scarcity. Grazing reserves and water points are abandoned in insecure areas and degraded if not used over an extended period. The shrinkage of these resources is due to insecurity, which causes an overconcentration in safer areas, leading to ecological degradation and increasing the threat of new conflicts. Further, the loss of traditional livelihoods due to resource conflicts has led to communities resorting to cutting down the meagre vegetation to produce charcoal for sale, escalating desertification and ecological degradation.

The ASALs of Northern Kenya are among the poorest regions in the country and are primarily inhabited by pastoralist communities of various ethnic groups. Recently, conflict over access to water and land in the area has escalated. The battles occur among pastoralist clans and involve pastoralists and sedentary farmers. The conflicts involve armed attacks and cattle raids among pastoralist groups

(Mkutu,2010). These violent confrontations have escalated due to the rising number of small arms that flow in from neighbouring countries, including Ethiopia, Somalia, and South Sudan.

Further, urban-based actors with commercial livestock interests contribute to conflict by paying people to raid livestock. This has escalated the conflicts and produced broader effects, including loss of life and property, degradation of natural resources, disruption of socioeconomic activities, and cross-border clashes between pastoralist groups (Omolo, Mafongoya, Ngesa and Voi, 2017). Berger (2003) highlights some drivers of potential pastoral conflict, such as natural resource scarcity, competition, and ethnic polarization.

3.4.1.2 Pastoralist lifestyle and raid culture

In general, Northern Kenya, specifically the pastoralist lifestyle, is often associated with conflict and violence. Disputes over access to water and pasture by pastoralists and farmers have led to increasing conflict and violence. In the same breath, cattle raiding between different pastoralist groups has devastated communities that have been trapped in the cycles of violence. These natural resource disputes are linked to scarcity (Meier, Bond and Bond, 2007).

The prevalent form of conflict and violence among the pastoralists is cattle raiding. Cattle raiding is linked to natural resources since it means restocking herds after periods of drought and is closely tied to pastoralist identity and cultural practices. Cattle raiding has been made more violent by the proliferation of small arms and light weapons (SALWs) brought in through porous borders with countries that have experienced violent conflict. The easy availability of SALWs among the pastoralists has led to an intensification of the violence. Once a group acquires more arms, the other scales its armaments to match them to protect its livestock and community (Meier et al., 2007). The Conflict Early Warning Network (CEWARN) estimates that between 1996 and 2002, around 300,000 cattle were rustled on the Kenya side of the Sudan-Kenya-Somalia triangle, killing an estimated 1,200 people (CEWARN, 2008).

According to the World Bank (2004), pastoralism and agriculture are Africa's dominant sources of food production and generation. In the ASALs of Kenya, pastoralism is suited for livelihood, and the production system is efficient because of the limited water and pasture resources (Levine, 2010). However, across Africa, pastoralism is viewed as backward and primitive. Such views have resulted in the pastoral communities' political, economic, and social marginalization (GoK, 2007). The limitation of pastoral mobility by the government of Kenya and that of the neighbouring governments,

mainly Ethiopia, Uganda and South Sudan, has decreased the adaptive capability of pastoralists (Schilling et al., 2014).

The limitation is critical as increased rainfall variability and higher drought frequency associated with global climate change pose severe challenges to pastoral communities. However, the most detrimental to the resilience of Kenyan pastoralists and their livelihood are the violent conflicts executed to acquire livestock or to gain control of the water points and pasture resources (Schilling et al., 2012). Within Turkana, the conflicts are violent in the south, where the Pokot raids the Turkana, and vice versa (Mkutu,2008). Significant oil reserves have been found in this conflict-prone, underdeveloped and water-scarce area (Watson, 2010).

The underlying cause of conflict in pastoral areas of Kenya is weak governance. Ineffective and deficit management in the peripheries of Northern Kenya means that the state cannot develop security, control armed groups or promote development (Mkutu,2008). With the absence of strong local institutions, pastoral groups often compete to maximize their share of limited grazing resources, especially during droughts. This struggle inevitably leads to conflict (Edossa et al., 2005). By triggering scarcity and deprivation, drought cause conflict and compromise livelihoods (AU, 2010). Thus, resource scarcity can potentially drive society into a self-reinforcing spiral of violence, institutional dysfunction and social fragmentation.

3.4.1.3 Natural resources scarcity and competition

An incident in Isiolo County in July 2009 illustrates the dynamics of natural resource scarcity and conflict. Conflict and violence broke out between the Turkana, Samburu, Borana and Somali groups when competition over access to water and pasture was not peacefully resolved. This resulted in the killing of 32 people, displacement of many others and massive livestock theft. The original problem of natural resource scarcity and competition between the different communities, which sparked the violence, was exacerbated as displacement increased pressure on the limited natural resources, resulting in a dire humanitarian crisis (IRIN, 2010).

Cattle raiding in Northern Kenya can be attributed to a case where the actors allocated their natural resources to appropriation instead of production. Adano (2009) observes that the high correlation between raids and drought challenges the generally accepted assumption that pasture and water are shared equally during severe droughts. Two types of cattle raiding explain the relationship between climatic conditions and conflict. First is raiding to acquire livestock for restocking or commercial purposes. This kind of attack is conducted during the short and long rains in anticipation of favourable

conditions for cattle rebuilding (Schilling et al., 2011). The compensatory cattle's raiding, sanctioned by elders and governed by customary values, is an integral part of the pastoral culture in Africa and is mainly used to acquire animals for restocking after loss due to drought and raids (Kumssa et al., 2009). However, the current attacks are a departure from the traditional ones, as farming has been commercialized due to improved access to markets and infrastructure close to pastoral areas (UNDP, 2007).

Environmental concerns are also a leading cause of conflicts over land in Kenya. Ecological narratives about land conflicts are mostly found in the conservation literature (Agrawal and Chen, 2005; Brown, Hammill and McLeman, 2007). Increased water and food security struggles due to uncertain climatic conditions form the basis for environmental explanations of land conflicts. In Tana River County, for instance, the mobile livelihoods of pastoralist communities such as the Orma are seen as clashing with the livelihood practices of agro-pastoralist groups such as Pokomo, particularly during drought and famine (Bond 2014).

Accordingly, climate-induced people mobility and wildlife migration have contributed to enhanced conflict between transhuman, sedentary and nomadic livelihood practices. Recent studies on the interconnections between climate change and land-use conflict in Kenya show that rural areas with significant rainfall shortages are more prone to violence (Linke et al., 2018). Studies linking land conflict with the demands of agriculture and resource shortages have argued that “while environmental change and shortages of rainfall represent a stress for many households' livelihoods, certain regulations may ameliorate these difficulties” (Ibid: 1573). These studies demonstrate that struggles over limited resources, particularly land, are exacerbated by environmental factors and the unequal structure of property rights.

Furthermore, land conflicts in Kenya have also been attributed to migratory and mobility patterns, whether rural-rural or rural-urban, which alter the dynamics of existing struggles over limited resources such as land (Mwita Kalenzi and Flintan, 2017). While it is true that climate change is not the only reason behind migrations, it is also true that as populations migrate to other territories, overcrowding becomes a reality with the potential to heighten existing socioeconomic tensions within and among populations (Abuodha, 2005). In writing about migrations and the changing patterns of pastoral mobility in East Africa, van Baalen and Mobjörk (2018: 559) write: “confronted by increasing resource scarcity, resource-dependent populations often respond by migrating to areas where resources are available or where there are alternative livelihoods, such as urban areas... [where]

environmental change also affects the livelihoods and movements of permanent migrants, such as livestock herders, by upsetting the sustainability of their traditional mobility patterns”.

Research on the link between competition over natural resources and conflict and violence (Rustad and Lujala, 2012) focuses mainly on high-value extractive, finite resources such as oil, gas and diamonds. Conflict over non-renewable natural resources is, in many respects, a zero-sum game. By contrast, renewable natural resources offer more direct opportunities for collective gains through cooperation and collective action. The relationship between resource scarcity, degradation, and conflict has been considered directly and indirectly in research on the conflict between environmental and natural resources. Several studies inspired by neo-Malthusian thinking argue that resource scarcity and degradation have contributed to insecurity in the form of violence (Schnurr and Swatuk, 2011).

Access to natural resources is vital to achieving livelihood security, especially among the poor and marginalized communities that often rely directly on natural assets to ensure daily survival. However, livelihood activities destroy the natural resource base through overuse and degradation, contributing to deforestation, desertification, soil erosion, and declining water tables, affecting livelihoods. Often, where resources are limited, a lack of alternatives results in increased environmental degradation, leading to higher poverty levels. The resultant impacts are increased household and community conflicts as individuals compete for the declining natural resources.

Several authors (Almeida, Costa and Da Silva, 2017; Omenge et al., 2020; Yasmi et al., 2006;) argue that conflict emerges when stakeholders have irreconcilable differences and incompatible interests, values and goals. Moreover, if unresolved, conflicts escalate and intensify. Competition for finite environmental natural resources, divergent attitudes and beliefs, and institutional factors trigger and exacerbate ecological conflicts. Generally, scarcity conflicts characterize most environmental contestations and disputes.

Homer-Dixon (1994) asserts that poor states start at a disadvantage as many are underendowed with social institutions necessary for an ample supply of social and technical solutions to scarcity. Therefore, violence that results from competition over scarce resources is triggered by governance deficits and failures such as unequal access to resources, social exclusion and misuse and overuse of resources. In the scarcity causes violence paradigm, lack of effective governance is responsible for the increasing tension and violence in developing states (Wario et al., 2012).

Demand-induced scarcity occurs due to population growth and increasing per capita resource consumption. This arises when the available supply cannot meet the demand for natural resources increases and it. The population of Africa, for instance, is increasing at a high rate and therefore shrinking the number of resources available to the average person. This concept was first described in the 1800s by Thomas Malthus, who observed that throughout history, societies have experienced epidemics that reflect the fundamental problem of populations overstressing their resource limits (Maphosa, 2012).

Supply-induced scarcity describes the environmental change resulting from the depletion and degradation of a natural resource that occurs faster than natural processes renew it. In some situations, this process causes a resource to become irreversibly and permanently degraded even if human activities that led to the degradation are controlled. As the supply of natural resources decreases, options for pursuing productive livelihood strategies are undermined, thus creating competition between livelihoods. Examples include desertification in the pastoral regions and the over-populated, over-grazed and over-cultivated interiors. Violence has occurred among local communities in competition for such diminishing resources (Maphosa, 2012).

Structural scarcity indicates the unequal distribution and access to natural resources in which less powerful groups in society, relative to other groups, are marginalized from equal access to particular resources. Natural resources are concentrated in the hands of a few elites while the rest of the population is subjected to greater scarcity. In many countries in Africa, the colonial governments segregated local citizens with a divide-and-rule strategy. This was one of the major causes of violent nationalist movements. Regrettably, many of the post-colonial regimes in Africa have perpetuated some of these structural cleavages, leading to the churning out of discontent and violent protests against corrupt officials (Maphosa, 2012). The possible consequences of the scarcity of natural resources include insecurity as livelihoods become less resilient and poverty, economic decline and civil unrest become more entrenched. When these tensions interact with stress factors, they can contribute to violence.

Natural resource scarcity, more so water and land, constitutes a powerful source of stress on local institutions in Northern Kenya, whose plight is made worse by the effects of climate change (World Bank, 2011). Ethnic-based competition over access to natural resources in an environment amounts to resource scarcity in the region. Community competition over access to water sources and rangeland is endemic, resulting in a history of armed conflict. Access to wells and pasture is a matter of existential importance to the pastoral population. Competition and contested claims on specific

natural resources, such as grazing lands, create tensions that increase conflict vulnerability. Growing resource scarcity in pastoral regions is attributed to population growth, environmental degradation, restricted access to water and pasture, and intensified communal tensions (World Bank, 2011). Competition for scarce natural resources aggravated by frequent droughts is central to violence in the pastoral region (Opiyo et al., 2012). The violence includes fighting over access and control of water, grazing pastures, and cattle raids.

Closely related to climatic and environmental explanations of land conflict in Kenya, there is growing literature focusing on resource extraction and unbalanced rent sharing (Abuodha and Hayombe, 2006; Abuya, 2017). At the core of these arguments is the delicate balance between who controls, uses or benefits from the resources extracted from certain territories, often seen as belonging to particular groups as Abuya's (2017:593) study suggests that the primary source of conflict is usually over who owns the land on which mining activity is taking place.

Recently, however, “the intensification of irregular allocations of public land to well-connected individuals and land-buying companies in Kenya’s ‘land grabbing mania’ is a particularly revealing and under a scrutinized case of deepening corruption” (Klopp, 2000:9). Land grabbing in Kenya has also been associated with the rise of urbanization and porous land ownership regulations (Lombard and Rakodi, 2016). Location, affordability and quick legal transaction are three essential components of successful urban growth; however, these are all impeded by the current land rules system, particularly in Nairobi (Lombard and Rakodi, 2016). Further, large-scale land buying or leasing by foreign governments such as “Qatar has begun acquiring 40,000 hectares in Kenya’s Tana River delta to grow fruit and vegetables, despite a drought that sees the UN feeding four million Kenyans” (Williams, 2009:1).

3.4.2 Nature of Conflicts in Kenya

Ethnic group affiliation is the primary identity of many Kenyans, especially during periods of turmoil (Cox, Orsborn and Sisk, 2014). This is a result of ethnic identity being the social sphere in which citizens tend to feel most secure and because ethnicity shapes people’s perceptions of fear and power. Levels of trust erode among ethnic groups in economic and/or political instability, especially when they are in opposing political camps, as determined by elite coalitions (Cox et al., 2014).

The roots of some of the violence in Kenya lie in the struggles to influence the balance of power and the distribution of economic resources in Kenya (Scott-Villers, Ondicho, Lubaale, Ndung’u, Kabala and Oosterom, 2014). The levels of violence vary from place to place and year to year but remain

persistent and combined with politics. Partisan politics appears to be the “most prominent trigger of conflict” (Mbugua, 2013: 8). The different political settlements in Kenya’s history have been marked by widespread political violence along ethnic and class lines. In the period in-between, the violence is more criminal violence and low-level disputes, although these are often euthanized (Scott-Villiers et al., 2014)

Political entrepreneurs use ethnic affiliation and manipulate ethnic grievances as the basis for political mobilization (Botha, 2014; Cox et al., 2014). Studies have found four dynamics of persistent violence in Kenya including i) a struggle for the fruits of devolution, even to the extent of sabotaging it (see also Sharamo, 2014); ii) the use of violence to shift voter constituencies en masse (Halakhe, 2013; Mwakimako and Willis, 2014; Okumu, 2013); iii) violent attempts to prevent the other group or groups from gaining a share of the economy; and iv) the production of ethnic identity through a system of economic preference and clientelism (Scott-Villiers et al., 2014). Violence has been used to drive away potential opposition voters on the coast, in the Rift Valley, and in pastoralist drylands (Mwakimako and Willis, 2014; Okumu, 2013). Most of the displaced were never resettled or compensated, and most perpetrators of intercommunal conflicts were never prosecuted, which suggests that violence is a tool for determining electoral outcomes (Mbugua, 2016:39-40). Often, the incentives for violence in terms of political gains are more substantial than those for peace. The violence operates in a way that constantly undermines any positive institutional initiative to amend the system (Scott-Villiers et al., 2014).

Recent attempts to mitigate the use of ‘negative ethnicity’ by political elites through robust state and electoral institutions and trying to foster the emergence of cross-cutting, issue-based political coalitions have not succeeded in changing the status quo of ethnic politics (Cox et al., 2014; Halakhe, 2013). One reason that violence persists is suggested to be the very nature of [Kenya’s] kleptocratic politics, in which informal power extends outwards from elites at the centre through a [multiple, interconnected] networks of administrators, police and security officials, criminal bosses and other business interests at lower levels” (Lind et al., 2015). If injustices remain unaddressed, historical narratives and grievances continue to prevent social cohesion (Cox et al., 2014).

3.5 PEACE BUILDING

Peace-building, as defined by the United Nations, entails “a combination of initiatives targeted at decreasing the danger of decreasing or reverting to war by developing national support systems of conflict resolution and establishing the basis for sustainable environment and reconciliation” (UN, 2010, 4). The structure of the state, on the other hand, is defined by the OECD as a “perpetual process

of expanding the powers, institutions, and legitimacy of state-run public relations,” with a strong emphasis on duplicate relationships and building these intergovernmental relations (Interpeace, 2010: 4). Examination of these definitions clearly shows that these processes are inseparable but should be performed in a reinforcing manner. However, even though “state-building has become a major focus on peaceful cooperation in war-torn communities” over the years, the continued operation of good links between the two institutions has shown that it is a ground challenge (Paris and Sisk, 2007:1).

The connection between the security and peace agendas once more can be difficult to be concerned about growth, particularly given the current circumstances (Suhrke, 2012). Following on from military intervention, there is controversy over the concept of “fighting the war and at the same time pursuing peace” in Afghanistan. However, though the war ceases to rage, the threat of post-war violence returns to universal violence, leading to pleas for reconciliation to back the right to peace initiative – in particular, the transformation of the social security sector (SSR) and the reduction of weapons, the reduction of power and the repatriation of non-citizens. Increasingly, these activities are carried out under the (temporary) label of ‘consolidation,’

Various imbalances in areas such as economic, political, cultural, and gender, as well as those connected to security, justice, and community programmes, can raise party complaints and result in violence (Laplante, 2008). Furthermore, it underlines the significant link between aggression and inequalities, with the horizontal disparity increasing the likelihood of violence that can aggravate inequality. As a result of this dynamism, the 2015 National Security strategy should incorporate a guiding philosophy of a secure world and the PBSO promoting equity (United States, 2015). The essential suggestion is that equality should be acknowledged and preserved and consistent with the government’s credible policy intervention to resolve direct and indirect non-achievable inequities. T(United States, 2015).

Paris (2010) states that short-term requirements frequently collide with long-term aspirations. For example, negotiating or signing into a peace accord with a higher party or another party to a conflict obstruct the creation of independent public bodies and broad political influence (Paris and Sisk, 2007). Such findings highlight one of the OECD’s primary goals: fragile state formation is “a very profound political process “and” knowing the backdrop – notably what is regarded legitimate in a particular setting” is “important if foreign support is to be effective” (OECD, 2011: 11).

According to Killick (2005), the role of enterprises, irrespective of size, ownership, management or number of staff in reconciliation differs from that of foreign directors (local companies are prone to “conflict-based” relations with political leaders as well as other stakeholders, who produce a range of

links across social borders. Furthermore, they have a stronger connection to culture, ethnicity and religion, emphasizing and enhancing their responsibility as stakeholders (Killick, 2005). Despite recent initiatives to construct binding ethical standards that encourage corporate responsibility in crises, it is vital to recognize that a one-size-fits-all strategy for company involvement restricts positive contributions. The company's diversification in size, area of operation, or ownership of enterprises permit it to exert its capabilities as a critical player and participant in conflict resolution.

The question of whether Sub-Saharan Africa and, specifically, South Africa share a strong relationship with economic inequality associated with high-income countries was investigated by Harris and Vermaak (2015). There was no evidence of this type of group in a cross-sectional survey conducted throughout Sub-Saharan Africa. The use of violent crime and multiple metrics of disparity in all 52 South African areas, on the other hand, show that homicide rates and cost disparities are linked. Inequality rises by 2.3% to 2.5% cent for every 1% increase in unemployment.

Community-based reconciliation initiatives have successfully brought about long-lasting peace in conflict-torn areas, as described by Akande, Kaye and Rukuni (2021). Participatory action research (PAR) is a valuable technique when creating long-term conflict-resolution strategies. Akande, Kaye and Rukuni (2021) explored peace concepts and used local expertise to advance initiatives. The knowledge collected may be lost if it is not appreciated from a national or regional perspective, mainly if there is a conflict among the peacemakers damaging social goals. Comprehensive approaches create long-term peace and encourage young people to apply what they have learned in different settings. Nigeria and Zimbabwe, for example, have identified general concepts that might be applied to develop policies and practices. In Nigeria, for example, social groups have been at odds for years. The collaborative discourse was used in the PAR. The political crisis in Zimbabwe was addressed by establishing a peaceful country for the betterment of everybody.

After concentrating on Rwanda's genocide, Kabera (2009) studied the problems of forging peace in conflict regions. The Rwandan community suffered the most catastrophic genocide in recent history in 1994, following a four-year civil war. More than 800,000 individuals lost their lives, resulting in a significant increase in the number of orphaned children and widowed spouses. Additionally, over three million people were forcibly displaced, and numerous perpetrators entered and exited the region, contributing to economic and social destabilization. This situation deeply affected the political system, society's emotional well-being, and the pursuit of justice, resulting in a tragic outcome. The study's goal was to look into the steps made by Rwanda's state and citizens to resolve historic disagreements and concerns impeding the country's ongoing peace efforts. Peace-building is a

multifaceted approach to addressing the social, political, and economic issues that contribute to systematic violence, and unity can be achieved via long-term conflict management. In this way, a study has shown that Rwanda has implemented an organized and systematic strategy for dealing with historical and physical abuse, significantly influencing long-term peace. Other than that, there are still obstacles to long-term peace. The sustained pledge to peace that goes hand-in-hand with international support in all respects, especially support for eradicating the culture of retribution, should bring lasting peace to Rwanda.

Mohammed (2011) examined the impact of reports in two leading newspapers, *The Nation* and *The Standard*, on the role of the conflict in promoting the war. The extent to which newspapers played a role in peace-building as they reported the conflict as it emerged on 13 August 1997 was addressed by this study. All articles published over five months were collected for content analysis. The data collected was edited, and a coding sheet was used and analyzed based on papers, the employment of controversial journalism, and the state of the press during the reading. Meaningful, informative discussions were conducted to provide a solid basis for the content analysis findings. The findings revealed that the newspapers published 436 articles and gave these articles prominence based on placement; the editors accepted about 8% of controversial content. The newspapers indeed used controversial journalism to cover the conflict in Lyon. However, critical journalism training needs to be integrated by curriculum developers to ensure that journalist trainees are actors who build better peace as they mediate conflicts. Media houses should come together and promote a better media environment where political power can disrupt reporting. Newspapers should be regarded as critical players in peace-building and when they are most active in peace-building efforts. The role of newspapers in peace-building should be appreciated and documented as they cover conflicts worldwide.

Media have been used in many societies to promote peace, according to Leboo (2014). Comparing Kenya and Rwanda was the focus of the study. The research was directed by the following hypotheses: Different communities can achieve peace through the restoration and administration of justice and community engagement. The study focused on Burton's view of resolving conflict, which holds that the fundamental premise for resolving conflict is that basic human needs must be satisfied, as well as Lederach's views on transformation, which define the relationships between two social reform movements and experts in resolving conflicts, as well as apparent conflicts between the two. According to the study, justice and reconciliation are critical to ensuring a prosperous existence in Kenya and Rwanda and hindering the use of historical injustices due to revived clashes. Appreciation

is also identified as a critical component of reconciliation. It also demonstrates that civil society groups can improve peace-building and promote the circumstances for peace.

To evaluate the financial sustainability of many social welfare programmes, including drug misuse treatment and community policing, McCollister, French and Fang (2010) conducted research to approximate the economic effects of particular crimes. A review of publications focused on reporting criminal activities turned up several sources, such as research papers and official statistics, representing different approaches to the financial damage related to criminal occurrence. The most current data available is used to estimate visible and unquantifiable losses. The chosen method comprised patient costs, judged compensation methods and provided estimated costs. Revised crime cost estimates can assist state agencies and other institutions in making sound policy decisions, particularly when analyzing the costs of substance abuse or other opportunities to minimize crime.

Development organizations either bolster or weaken the institutional capacity to address the most pressing climate change issues (Abrahams, 2020). They also examine how anti-climate ideologies shape development policy. The study focused on how development experts want to address climate change and use an interdisciplinary strategy and data collection that included nine months of observation, interviews, local authority officials' research, and document review. The data collection focused on various programs implemented by Mercy Corps, an independent economic and social development organization in Karamoja, Uganda. This region has a history of violence, particularly evident in conflicts among its diverse ethnic groups. In assessing how comprehensive climate conflict discourses inform these systems, the study has shown why there are significant differences between the need for a development plan that addresses the risk of climate change disputes and an apparent lack of clarity as to what the system might require. Comprehending the individual size, health, and work styles of worldwide peacekeepers can make the current explorative debate worthwhile in knowledge management and the ongoing peace process. This suggests that other strategies require improvement and have the potential to help clarify ongoing and prospective discussions regarding peace-building evaluations. In addition to recognizing these barriers, research has also shown that the most apparent means of development interventions arise when small notions of climate conflict are extended beyond the role of climate change as a driver of conflict or 'threat of recurrence.

Organizations ought to use the most cutting-edge techniques. Denskus (2012) suggested using ethnographic papers as one example to highlight the complexities of post-war conditions. Understanding international peacekeepers' unique size, health, and cultural backgrounds can be highly relevant to the current exploratory debate on knowledge management and the ongoing peace

negotiations on the ground. This document concluded by outlining additional approaches that require improvement and have the potential to help clarify ongoing and prospective conversations about peace-building evaluations.

In contributing to a slow and complex process to ensure a peaceful world and a sustainable global civilization for succeeding generations, Tibi (2008) prepared a detailed list of acceptable methods and techniques associated with modern intellectuals and peace activists that can reinforce the work required to build practical peace over the long term. In our rapidly changing world, there is an urgent need for peace.

Studying countering violent extremism in Kenya in October and November of 2019, Sharamo and Mohamed (2020) used a descriptive study approach to recount the actors' experiences. The study credited greater community involvement and multi-agency interventions with reducing terror attacks. Focusing on security issues to counter violent extremism is not a step in the right direction. The study also found a decrease in reporting family members who were radicalized for the fear of being intimate. The effort to offer interventions to society was hampered by the low funding by both national and county governments.

Many ethnic groups living in East Africa are nomads. Conflicts and insecurity frequently arise between the nomadic herders in this geographical area. Conflicts among pastoralists are common when natural resources such as water and pastures are in short supply. Several factors contribute to this rivalry, including changes in demographic characteristics, such as industrialization, movement of people and population growth; economic forces, such as privatization of communal land and enhanced monetization; and environmental changes, such as periodic and sustained drought conditions, floods and starvation, which force users to look for alternatives to improve their living standards.

The nomadic communities' primary worry is having access to resources like pastures and water, particularly when such resources are limited. In dry or semi-arid climates, the scarcity of grazing pastures and the availability of water supplies are two key factors. Because meadows and fresh water are essential for human and livestock existence and cannot be farmed or by humans, disagreements and conflicts over access to these natural resources may arise (Jeremy, 1968).

Pastoralist societies have been involved in violence in various parts of East Africa over a long period. Pastoralists live in arid and semi-arid environments and rely on cattle as their primary source of income. They have a proclivity to travel in pursuit of better pastures (Schlee, 1989). In East Africa,

for example, we have several pastoralist groups. Turkana, Pokot, Samburu, Karamojoong, Maasai, Borana and Rendille are just a few of them. Cattle, sheep, goats, camels and donkeys are the most common livestock raised by these nomads. These animals are managed in different ways depending on the presence of natural resources such as habitat, climatic factors, water and grassland.

The Borana and Gabra, for example, are two major nomadic groups in Marsabit County, Kenya's north-western region, and they have a rich history of frequently violent struggles for limited resources such as pastures and watering points. For years, the two nomadic groups have been at odds over resources, and the most recent violent battle between the ethnic societies occurred in 2013, with over a hundred deaths recorded across the region as a result of excessive violence. Water and grazing community lands are the primary causes of these and many other problems between the two tribes, although political factors also play a part in these conflicts. The majority of the confrontations in the region began at various water sites and pastures where the two nomadic groups share resources. The worst of the confrontations and tensions between the ethnic societies happened in 2005 in Turbi, when the Turbi Massacre was staged, resulting in the deaths of over 500 people, primarily women and children. Houses are burned, people and animals are killed randomly, and women and children are displaced during such wars and instability. They are mutilated, raped and mistreated (George, 2008).

The Maasai, Turkana, Poko, and Karamajong people live near Kenya's and Uganda's shared borderlands. Disputes over grazing pastures and water have been believed to trigger tension among these groups (Müller, 1989). All these tribes and others have troops who invade neighbouring settlements to restore cattle lost to extreme weather events or seized by other tribes (Ehrhart and Ayoo, 2000).

Pastoralists frequently contribute to violence by forcibly entering another tribe's land in search of good pasture sites and watering points for their herds. Nomads often relocate from one location to another in quest of critical natural resources such as watering points and pasture sites. Invasions and counter-raids are expected as a result of this migration, resulting in violence between two or more ethnic groups. The livestock trade was crucial for preserving social interactions between different groups. These alliances sprang from mutual commercial advantages among neighbouring tribes (Leff, 2009).

The land is, without a doubt, the most essential natural resource on the planet. It has religious, cultural, political and economic significance. The land contains all our natural resources, making it the most valuable. Because it is home to the world's most valuable natural resources, land invites greater

violence. Land disputes have been increasingly common in Africa in recent years, making it vital to investigate and comprehend these issues regarding security and growth (Richards, 2005).

Conflicts and violence over land are frequently linked to land limitations, both natural and manufactured. Natural resource constraints occur when a particular area gets overcrowded where land for many other uses, such as farming, is insufficient. Artificial inflation, on the other hand, occurs when people are pushed to migrate and relocate within a particular area, resulting in a lack of land accessible for usage. The struggle that led to the Rwandan genocide in 1994 is a good illustration of a country in Africa with both natural and manufactured land resource scarcity. Land scarcity affects several nations, particularly in Africa.

A variety of factors cause land conflicts and insecurities. The most frequent causes are forced relocation by opposing groups and expulsion by state organs. The state or corporate investors evict the less privileged members of society from ancestral land to make way for large-scale agricultural or private, rental or commercial building development. The less privileged members of society are forced to relocate to already congested locations. The disputes regarding how to approach the state's redevelopment in Cotonou, Benin, in 2001 led to scuffles among the affected communities; the acquisition resulted in scuffles among the affected communities (Jeremy, 2004). The second scenario of land shortage conflict occurred in Nigeria when local groups and political elites clashed in 2001. Land purchases by the state in Ajah, Lagos, Nigeria, led to confrontations owing to the benefits package offered to each property owner (Reinner, 2002).

Murithi (2006) investigated the Ubuntu cultural worldview, which stresses the necessity of concentrating on the ideals of empathy, generosity, and collaboration to address a common challenge. The emphasis was based on Archbishop Desmond Tutu's application of the Ubuntu ideologies while heading the South African TRC. Murithi outlines the five steps of the Ubuntu peace process: confession, admitting guilt and remorse, seeking forgiveness, and providing compensation as a prerequisite to reconciliation. The concept that the Ubuntu approach of creating interpersonal interactions set an excellent example in the world has potential benefits for peace-building initiatives.

According to Leboo (2014), media have been used to foster peace in various societies. The research was a comparison of Kenya and Rwanda. The following hypotheses guided the research: justice and reconstruction help to build peace in various communities, and community involvement helps to make peace in multiple communities. The study focused on Burton's view (Burton, 1997) of resolving conflict, which holds that the fundamental premise for resolving conflict is that basic human needs must be satisfied, as well as Lederach's views on transformation (Lederach, 1996), which define the

relationships between two social reform movements and resolving conflicts experts, as well as apparent conflicts between the two. According to the study, justice and reconciliation are critical to ensuring a prosperous existence in Kenya and Rwanda and hindering the use of historical injustices due to revived clashes. Appreciation is also identified as a critical component of reconciliation. It also demonstrates that civil society groups can improve peace-building and promote the circumstances for peace.

Mathenge (2009) examined the impact of armed conflict on children, explored various ways in which the effect of conflict on children is reduced and made recommendations for policy reduction in an area where children are involved in peace building. As reported by Hans Morgenthau's reality (Morgenthau, 2014) school of thought, the study considers the role of government in Southern Sudan to be very important. Still, in itself, it is not enough to achieve lasting peace. State authority cannot act alone in society because it is society that creates the state. As a result, government officials alone cannot ensure peace, no matter how strong. There is a need to include all community groups, including children, who are often viewed as insignificant. Research has also shown that hostile social groups use any means to achieve their goals. Anyone who knows how to use violence may use it if the people seem to allow their use. Opposition groups have demonstrated this in the use of child soldiers in South Sudan and the indiscriminate killings and abuse of children.

3.5.1 Use of Media as an Intervention against Violent Crime

Equally, Tully (2014) investigated whether a Kenyan TV discussion show promote interracial interactions and collaboration, proposing (not conclusively) that the programme, when supplemented with research interviews, could have good social benefits. A study of radio shows in Chad and Niger (Finkel, Slotter, Luchies, Walton and Gross, 2013) aiming at evaluating the influence of USAID-sponsored programmes on psychosocial measures on violent revealed varying interventions that failed. In comparison to Chad, the findings on Niger's health and treatment conditions emphasized the value of the programme and presentation, as well as the contextual factors which such programmes seek to affect. Similarly, Jacob (2014) demonstrated the unintended impacts of a radio show run by the UN MONUC peacekeepers in South Kivu, Democratic Republic of Congo (DRC). Although the programme was meant to improve peace by motivating Hutu Rwandans to return home, it also underscored a negative perception of something else that was controversial for Rwandan Hutu living in the DRC and halted the movement of all FDLR troops serving in Kivu.

3.5.2 ICT-Enabled Peace Messages

ICT and cooperative media initiatives have been effectively used in post-war Liberia (Best 2011) and in averting further election violence in Kenya (Trujillo 2014). They both thought the media approach was ‘promising,’ meaning it had the potential to influence the desired results, particularly when paired with other strategies. Research evaluating the influence of mobile phones on conduct, beliefs and armed conflict could be added to the research area. Martin-Shields (2013) suggested that a United States mobile phone app available in Kenya (an app that allows a limitless ‘crowd’ to map out violent episodes) had a crucial role in reducing electoral violence but was contingent on particular conditions, especially non-violent preferences. However, the generalisability of the paper was small, and it was unclear whether it was based on any significant research; it did not seem to be evidence-based and relied on confirmation rather than on creating a robust case. The functions and consequences of peacekeeping worldwide have been studied in several high-quality studies, although the results are mixed. These studies, which each look at various aspects of reconciliation and use different techniques, demonstrate the challenge of assessing and evaluating success.

3.5.3 Civil Society, Government and the International Community

Local civil society organizations and interreligious groups have long been working to limit violence, although their work is negatively affected by divisive politics at the local level and a lack of donor support (Cox et al., 2014; Scott-Villers et al., 2014). Since the 1990s, a mix of local leaders, ordinary citizens, NGOs and executive members has generated formal peace declarations. These local political settlements draw on long-established customary and civilian governance (Scott-Villers et al., 2014). Despite being flawed and limited, these agreements have often created peace and a sense of justice more than modern state law (Scott-Villers et al., 2014). One example is the 2008 Maikona–Walda Declaration that “effectively ended active hostilities between the Borana and Gabra” (Scott-Villers et al., 2014: 19; Okumu, 2013). Another local NGO initiative is the Laikipia Peace Caravan, which promotes inter-community peace-building among the Pokot, Samburu and Turkana communities. It emerged as a response to the failure of government agencies to address insecurity and violence in the area (Okumu, 2013). There are concerns that the “withdrawal of international assistance further increases the risk of future violence, particularly when civil society is increasingly under threat and operating within a shrinking space” (Elder et al., 2014: 3).

The international community initiated a multifaceted peace-building² effort in the lead-up to the 2013 elections (Elder et al., 2014). This included promoting peace messaging and providing media and basic mediation training, among other activities (Elder et al., 2014). In addition, they applied considerable pressure to ensure the implementation of constitutional reforms to mitigate the risk of a recurrence of violence (Cox et al., 2014; Halakhe, 2013). The international and local peace movements “eased tensions in the lead-up to the election and empowered groups to feel less threatened by each other” (Elder et al., 2014: 13). However, they were also criticized for suppressing dissenting opinions and ignoring lingering grievances in favour of the short-term prevention of mass violence (Elder et al., 2014).

This international support has enabled the Kenyan government to put in place multiple bureaucracies, such as the Provincial Peace Forum, District Peace Committees (DPC), Divisional Peace Committees (DvPCs), and Local Peace Committees (LPCs), to better manage conflict-inducing social cleavages (Cox et al., 2014; Elder et al., 2014; Halakhe, 2013). The conflict prevention efforts are coordinated by the National Steering Committee on Peace-Building and Conflict Management and involve significant investments in new technology, early warning systems, and capacity-building programmes for the country’s peace infrastructure (Elder et al., 2014). The National Cohesion and Integration Commission has also ‘emerged as the principal formal bureaucratic institution at the helm of nationwide efforts to change inter-ethnic group attitudes in Kenya and construct a more cohesive, peaceful national identity’ (Cox et al., 2014)

One report suggests that a ‘strong case can be made that the UN has been very successful in promoting human rights and political rights norms, as well as helping to construct new formal institutions and bureaucracies that have the potential to help reduce the propensity for violent inter-group conflict (Cox et al., 2014). However, the formalization of peace architecture at the state level has been problematic, and the traditional, ethnocentric social order remains the dominant form of socio-political organization (Cox et al., 2014).

3.6 CHAPTER SUMMARY

The chapter provided a comprehensive exploration of farmers-pastoralists conflict and violence, delving into empirical studies to dissect their nature, causes, and consequences across the African continent, focusing on Kenya. The discourse highlights these conflicts' intricate dynamics, including historical origins, socio-political influences and environmental factors. Researchers analyzed

² Beyond their provision of support for Kenya’s security sector, there is little discussion in the literature reviewed for this report of the international community’s security response to the conflicts in Kenya.

interventions from Tanzania to Nigeria and Cameroon, proposed alternative resolution mechanisms, and advocated for cooperative approaches to foster peaceful coexistence amidst resource competition and ecological degradation.

The discussion focused on the context of farmers-pastoralists conflicts in Kenya, particularly in the marginalized and underdeveloped northern region characterized by arid lands and scarce resources. Drought is a significant exacerbating factor, intensifying competition over grazing reserves and water points, leading to ecological degradation and armed violence. Structural issues such as weak governance, unequal resource distribution and historical marginalization further compound the conflict. At the same time, ethnic affiliations and partisan politics serve as catalysts for violence, hindering social cohesion and impeding conflict-resolution efforts. This in-depth analysis provides a localized perspective on the intricate interplay of environmental, socio-political and historical factors that fuel farmers-pastoralist conflicts in Kenya.

Finally, the discussion delved into conflict resolution and peace-building strategies, drawing from various interventions and research findings relevant to East Africa. Examples such as the South African Truth and Reconciliation Commission and media interventions in Kenya and Rwanda underscore the importance of justice, community involvement and cultural empathy in fostering peace. Moreover, conflicts among pastoralist societies and the roles of civil society, government and the international community were examined, emphasizing the necessity for collaborative approaches and institutional frameworks to mitigate conflicts and promote sustainable peace in the region. This exploration bridged the gap between theoretical insights and practical applications, offering valuable lessons and recommendations for addressing farmers-pastoralists conflicts and advancing peace-building efforts in Kenya and beyond. Through a comprehensive understanding of the multifaceted nature of farmers-pastoralists conflicts and the implementation of context-specific solutions, there is a potential to alleviate tensions, foster reconciliation, and build resilient communities capable of coexisting harmoniously amidst diverse resource needs and ecological challenges. The following section deals with the research methodology used in the current research.

PART 3: RESEARCH METHODOLOGY

CHAPTER 4: RESEARCH METHODOLOGY

4.1 INTRODUCTION

This chapter discusses the research design, target population, description of sample and sampling procedures, and description of data collection methods. The study used a transformative research paradigm, the research approach was action research, and the research design used qualitative research methods.

4.2 THE TRANSFORMATIVE PARADIGM

A paradigm is a particular philosophical stance that researchers use as a pattern to examine, analyze, and interpret phenomena and processes (Hurtado, 2015). This study aimed to collect data on numbers, such as the number of classes and groups, occurrences and words, such as recordings from focus group discussions, descriptions of circumstances and photographs of conflict damage, among other things. This allowed for a better understanding of the occurrence and a more thorough definition of violence, as well as a better framework for dealing with the region's recurrent violence. A transformative research paradigm approaches research that seeks to challenge and change the underlying assumptions, beliefs and values that shape a particular field of inquiry. Rather than simply seeking to answer specific research questions or test hypotheses, a transformative research paradigm aims to bring about deep and lasting change in how people think about and approach a particular topic. Using a transformative research paradigm can be beneficial in areas where entrenched assumptions, biases or power imbalances have been difficult to address through traditional research approaches. By challenging these underlying structures and beliefs, transformative research can help create new ways of thinking and solutions to complex problems.

4.3 RESEARCH APPROACH

Action research is a research method that seeks to both study and solve a problem. In other words, as the name implies, action research combines research and action. Kurt Lewin, an MIT professor, initially coined the term in 1944. Action research, a highly interactive method, is widely employed in the social sciences, especially in educational contexts. It is prevalent among educators as a method of systematic inquiry because it emphasizes contemplation and bridges the gap between theory and practice. Because of the nature of the research, it is often called a cycle of action or inquiry. Practical and participatory action research (PAR) is the two main categories of action research. PAR

emphasizes the importance of participants being members of the community being investigated, empowering those directly affected by the research results. Participants act as co-researchers in this method, with their lived experiences considered crucial to the research process. Practical action research is more concerned with conducting research and is intended to address and resolve specific difficulties. Both types of action research are more concerned with enhancing the capacity and ability of future practitioners than with adding to the theoretical body of knowledge.

Action research varies from other types of research in that it aims to develop actionable processes throughout the study process rather than adding to existing information or drawing conclusions from datasets. In this way, action research is formative rather than summative and is carried out in an ongoing, iterative manner. Action research is an approach to solving society's problems and issues. This is comparable to applied research. Action research is essentially a form of experiential learning. First, an issue is found, then certain activities are done to address it. The effectiveness of the efforts is evaluated, and if the results are unsatisfactory, the processes are repeated.

This study adopted a PAR approach. According to Williams (2007), the discussion of the study approach is a valuable strategy for increasing the validity of social research. The action research process is a systematic and cyclical approach to problem-solving that involves a continuous feedback loop of identifying a problem, planning interventions, implementing those interventions and evaluating their effectiveness. This approach is beneficial when dealing with complex and multi-faceted issues that require collaboration with multiple stakeholders and perspectives, such as reducing long-term communal violence in Isiolo County, Northern Kenya.

This research used a PAR approach, which involves the researcher and participants working together to understand a problematic situation and change it for the better. PAR focuses on social change that promotes democracy and challenges inequality; is context-specific, targets the needs of a particular group; is an iterative cycle of research, action, and reflection; and often seeks to 'liberate' participants to have a greater awareness of their situation to take action. It takes the cycle of exploring the problem, planning, implementing an intervention, and evaluating short-term outcomes. The PAR starts by identifying the issues that affect a particular society. In the case of this research, the problems are communal conflict and violence. Then, the researcher explores the causes, extent, trends and consequences of the problem. The problem is investigated by digging deeper into the problem, collecting data and analyzing it. This study involved conducting a needs assessment to determine the underlying causes of communal violence in Isiolo County. Once the problem was identified, the next step was to plan interventions addressing the violence's root causes. This involved developing a

comprehensive strategy that includes conflict resolution workshops, community dialogues and economic development programmes.

To reduce long-term communal violence in Isiolo County, Northern Kenya, the action research process involved working closely with community leaders, youth groups and other stakeholders to identify the underlying causes of the violence. This involved conducting surveys and focus group discussions to gather information on the sources of conflict, such as land disputes, political tensions or resource scarcity.

Second, planning and implementing the intervention required taking action on the problem, deciding what to do and carrying out it. The planning phase in the action research process for reducing long-term communal violence in Isiolo County, Northern Kenya, involved developing a comprehensive strategy to address the violence's root causes. This phase required close collaboration with local organizations, community leaders, and other stakeholders to ensure that the interventions were culturally appropriate and addressed the community's specific needs. The first step in the planning phase was to analyze the data collected during the problem identification phase to identify the critical drivers of communal violence in Isiolo County. This analysis helped to develop a comprehensive strategy that includes multiple interventions.

Sustainability is crucial to any intervention to reduce communal violence in Isiolo County, Northern Kenya. The action research process involves working with local organizations to develop programmes to promote local ownership of the interventions. Additionally, the action research process involved advocacy and policy engagement to address the structural and systemic issues contributing to communal violence. This was enhanced by working with government officials to advocate for policies and practices that support peace and non-violence, such as improved access to education, healthcare, and economic opportunities. It also involved working with civil society organizations to promote human rights and address discrimination, exclusion and marginalization issues.

Once the interventions were developed, the planning phase also involved creating a timeline and budget for implementation and identifying the resources and personnel needed to carry out the interventions. This usually involves working with local organizations and other stakeholders to secure funding and other resources and recruiting and training personnel to implement the interventions. However, for this study, the researcher implemented the intervention process without leveraging local NGOs' financing.

Lastly, whatever the outcome, the participants or the group must reflect on or evaluate the summative process and the outcome to determine the impact of the completed activity in the previous step. It is urged that listening and judging the interference be completed as an activity. (Adebayo, 2015; Townsend, 2013). Thus, evaluation in the action research process is a repetitive process. It assists in plotting the next step of re-designing the process. Mertler (2013) declares that the researcher uniformly repeats the exercise and evaluation aspects. Parsons and Brown (2002:8) agree with Mertler (2013) and interpret the action research process as “all at once of observant -achievement-observant-regulating, therefore, achievement it repeated.” Generally, experts design, implement, gather, and analyze data to monitor and evaluate the project. Alterations are created to upgrade the project and apply the findings in similar settings (McNiff, 2016). Then, the cycle begins again.

4.3.1 The Cycle of Action Research

The design of action research is described as cyclical. Johnson (2008) describes action research as a recursive and non-linear process with an unknown answer. Trying to understand an unknown answer to a problem promotes the cyclical learning method, which consists of repeated steps or stages as new knowledge is gained through practice. The plan includes taking stock of what is happening, identifying a concern, imagining a possible path forward, and identifying a problem. The cycle is shown in Figure 4.1

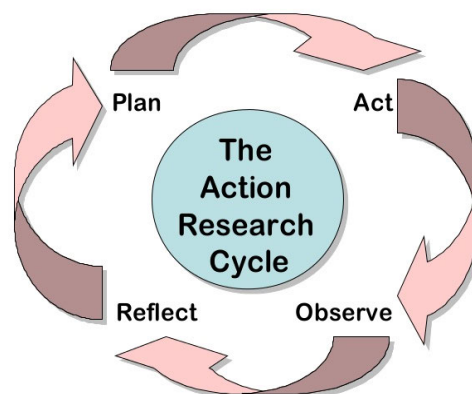


Figure 4.1: Action research cycle

Source: Nelson (2014)

The cycle involves:

- Planning
- Acting: Put the plan into action;

- Observing: Keep track of what is going on by gathering data and
- Reflecting: evaluate progress by establishing procedures for making judgements about what is happening; test the validity of claims to knowledge.

Once a cycle has been completed, it is repeated with modifications in light of the evaluation.

4.3.2 Challenges of PAR

It is challenging to develop a research plan for action research projects because the precise direction of the research is not known at the start. Participation is central to action research, and participants, therefore, need to understand and actively engage at all levels of the consultative process, including planning, implementation, monitoring, and evaluation. It is a complex and thoughtful process requiring continual critique and evaluation.

Action research is time-consuming as it incorporates principles of participation, collaboration, and democracy, requiring active involvement and consensus-building among stakeholders. As a result, it encounters more complex and multifaceted challenges than those typically faced by traditional field researchers, including managing diverse perspectives, maintaining stakeholder engagement, and addressing evolving dynamics within the research context. study so it faces more than the usual problems confronting is also very demanding since action research projects involve exploration, planning, implementation and evaluation processes and, very importantly, the researcher's reflections on each. Nonetheless, the multiple tasks involved ensure that good-quality data is collected while maintaining participation and collaboration principles.

The research is also limited to a specific time frame of completion of the degree, thus making it challenging to balance degree requirements with the quality of an action research project.

4.3.3 Empirical Studies Using an Action Research Approach

Kaye and Harris (2017) provide an overview of action research and its relevance to peace-building, drawing on examples from African case studies. The research began by defining action research as a collaborative, participatory approach to research that aims to address practical problems and improve social and organizational processes. The authors explained that action research involves a cyclical process of planning, action, observation, and reflection and emphasizes active engagement and participation from all stakeholders in the research process. The authors then explored the relevance of action research to peace-building, arguing that it provides a powerful tool for promoting social change, empowering marginalized groups and building sustainable peace. They highlight the

potential of action research to address complex, entrenched conflicts by facilitating dialogue and collaboration among diverse stakeholders and promoting a culture of trust and mutual respect. Kaye and Harris (2017) provide examples of action research projects in African contexts, including a project aimed at reducing violence in Zimbabwe's Premier Soccer League and a project focused on addressing gender-based violence in Uganda. The authors describe how these projects used action research to engage stakeholders, identify root causes of violence, and develop strategies for promoting non-violence and peaceful conflict resolution.

4.3.3.1 Research in Tanzania

Through participatory methodologies, Johansson, Martin and Mapunda (2023) painted a picture of Tanzania's agroecological futures within the context of expanded farmers-pastoralists collaborations, including how those futures would function and what political action would be required to support them. The concepts resulted from discussions with these groups and multi-stakeholder workshops involving creative actors in the food system, researchers and representatives of agroecological farmers and pastoralists. The ideas were developed through multi-stakeholder seminars, which included representatives from innovative food systems, researchers, agroecological farmers, pastoralists, and focus groups. According to the findings, changes in the food system would improve the income, autonomy, long-term planning and health of producers and consumers for farmers and pastoralists. The study concluded that new financial support mechanisms and policies are required to facilitate the growth of agroecological farming and food systems. These would help to create more equitable and inclusive food value chains, boost the availability of organic markets, and sustain domestic botanical production.

4.3.3.2 Research in South Africa

In Durban, South Africa, Umubyeyi and Harris (2012) sought to encourage non-violent parenting among mothers who had fled their home countries. A group of refugee mothers who had witnessed violence in their families participated in the study, which was carried out using a PAR methodology. The study found that the mothers frequently viewed violence as a legitimate and appropriate form of discipline and that they knew very little about alternative parenting techniques. However, through the PAR approach, the mothers were able to learn about non-violent parenting strategies and share their experiences. The study found that the participatory approach effectively promoted non-violent parenting among refugee mothers. The mothers reported feeling more confident and competent in their parenting skills and were able to implement non-violent parenting strategies in their homes. The study also highlighted the importance of addressing cultural norms and beliefs about parenting in

promoting non-violent parenting among refugee communities. The mothers were able to challenge traditional beliefs about parenting and violence and develop new skills and knowledge about non-violent parenting.

4.3.3.3 Research in Zimbabwe

The Ndebele-Shona conflict began in Zimbabwe during the colonial era and persisted throughout the post-colonial era (Muchemwa, 2016). Tensions were raised during the Gukurahundi killings in the 1980s when the Zimbabwean government slaughtered hundreds of Ndebele people. Muchemwa (2016) focused on the action research approach used by community members from the Ndebele and Shona communities to promote reconciliation between the two groups. The study discussed how the action research approach facilitated dialogue between the Ndebele and Shona communities, created a shared understanding of their histories and experiences, and developed joint solutions for their everyday problems. The study emphasized the importance of using a participatory approach in conflict-resolution processes and the need for community-led initiatives.

To heal the scars left by the Gukurahundi killings in Zimbabwe, Ngwenya (2017) focused on using PAR. Approximately 20,000 individuals, mainly from the Ndebele ethnic group, are thought to have died as a result of ethnic violence in Zimbabwe during the 1980s, known as the Gukurahundi killings. The study describes the PAR project implemented in the Midlands province of Zimbabwe. The project involved collaboration between the Midlands State University and local communities affected by the Gukurahundi massacres. The project aimed to promote healing and reconciliation among the affected communities through a participatory approach. The PAR project involved a series of workshops and focus group discussions with the affected communities, where they could share their experiences and perspectives. The PAR approach allowed for a bottom-up approach, where the communities identified their needs and priorities for healing and reconciliation. The study found that the PAR approach effectively promoted healing and reconciliation among the affected communities. The participatory approach gave the communities a sense of ownership over the project and its outcomes. The PAR approach also allowed for identifying community-led solutions for healing and reconciliation.

Restoring justice with ex-offenders and their families, Moyo (2017) investigated the use of restorative justice with ex-offenders and their families in Zimbabwe as an action research project to address the issues that these groups confront. The study was based on an action research project in collaboration with a local organization, the Zimbabwe Association for Crime Prevention and Rehabilitation of the Offender (ZACRO). The study revealed that ex-prisoners and their families in Zimbabwe faced numerous challenges, including social stigma, limited employment opportunities and difficulties in

reintegrating into their communities. The study argued that these challenges could be addressed through restorative justice approaches, which prioritize healing, accountability and reconciliation. The action research project involved a series of workshops and dialogues with ex-prisoners and their families, as well as with community members and representatives from government agencies. The project aimed to promote understanding and dialogue between these different groups and identify concrete strategies for addressing the challenges ex-prisoners and their families face. The study found that the use of restorative justice approaches was effective in promoting healing and reconciliation among ex-prisoners and their families and in building bridges between them and their communities. The study also found that the use of restorative justice approaches could be an effective tool for promoting accountability and reducing recidivism rates among ex-prisoners.

Using an action research methodology, Dube and Harris (2021) investigated ways to lessen spectator violence in Zimbabwe's Premier Soccer League. The study proposed an action research strategy intended to alleviate this kind of violence and concentrated on the problem of spectator violence in Zimbabwe's Premier Soccer League (PSL). Dube and Harris began by providing an overview of the problem of spectator violence in Zimbabwe's PSL, highlighting its negative impact on the sport, players and fans. Dube and Harris argued that addressing this issue was crucial for the sustainability of the PSL and for promoting a culture of non-violence in Zimbabwean society. The authors then described their action research approach, which involved working with stakeholders such as PSL officials, security personnel and fans to identify the root causes of spectator violence and develop strategies to address them. The approach involved a series of workshops, focus groups, and consultations, which resulted in the developing of a comprehensive action plan. The study described the various strategies implemented as part of the action plan, including the use of trained stewards, increased police presence and the promotion of a culture of respect and tolerance among fans. The authors provided data showing a significant reduction in spectator violence incidents following the implementation of these strategies.

In the Seke district of Zimbabwe, Chivasa (2019) conducted research using a participatory approach to peace-building evaluation. The thesis centres on assessing a participatory peace-building initiative that was put into action. The author began by explaining the context of the peace-building programme, highlighting the history of violence in Zimbabwe, particularly in the rural areas. The author then described the participatory approach used in evaluating the programme, which involved working closely with community members and stakeholders in the Seke district. He detailed the methods used in the assessment, including focus group discussions, individual interviews and community meetings. He emphasized the importance of involving community members in the evaluation process, as this

allowed for a more comprehensive understanding of the peace-building programme's impact and helped identify areas for improvement. He then presented the evaluation findings, which indicated that the peace-building programme positively impacted the community in the Seke district. The programme successfully promoted social cohesion, reduced violence levels and increased community participation in decision-making processes. Chivasa (2019) also highlighted some areas for improvement, such as the need to address issues of gender inequality and improve the programme's sustainability.

4.3.3.4 Research in Kenya

Wanjala (2022) conducted a study on reducing intertribal conflict and violence between the Bukusu and Nandi micro-nations in Kenya through a mediation project. The study's objective was to develop and implement interventions to foster peaceful coexistence and reduce tensions between these communities. The study used purposive sampling to select participants, organized dialogue sessions and employed qualitative data collection techniques such as participant observation and interviews. Thematic analysis was then conducted to identify patterns and insights regarding intertribal conflict, mediation efforts, and the project's impact. Findings suggested improvements in understanding, empathy and friendships between the Bukusu and Nandi communities, alongside reductions in prejudices and stereotypes, all contributing to enhanced commitment to peace-building efforts. These findings offer valuable insights into practical strategies for mitigating intertribal conflict in Kenya and beyond, informing future research and peace-building endeavours.

4.3.3.5 General studies using PAR.

Forbes-Genade and Van Niekerk (2019) examined the idea of girl-led community resilience using an action research methodology. This project explores how empowering girls and including them in decision-making can increase community resilience. The findings indicate that PAR fosters girls' self-esteem, leadership skills, and agency and strengthens community relationships and collective problem-solving abilities. The study demonstrated the potential of empowering girls as catalysts for positive change, emphasizing the importance of inclusive and participatory approaches in building resilient communities.

To explore and address the problem of prolonged patient wait times in public clinics, Sastry et al. (2015) used the action research method. The researchers collaborated with healthcare professionals and stakeholders to implement and evaluate interventions to reduce wait times. The findings revealed that patient wait times were significantly reduced by implementing strategies such as streamlining

triage processes, optimizing appointment scheduling, and improving clinic workflow. The study also highlighted the importance of engaging healthcare staff and patients in the research process, as their input and involvement were crucial for successful intervention implementation. Overall, the study demonstrated the effectiveness of action research in identifying practical solutions and improving healthcare delivery by actively involving stakeholders in the research process.

Table 4. 1: Summary of studies using an action research approach

Location	Tanzania
Year	2023
Research problem	The issue of farmers-pastoralists’ conflict in Tanzania, to promote agroecology as a tool for creating equitable and sustainable agriculture and food systems and its negative impact on the country’s development and stability
Aim and objectives	This study provided light on how agro-ecological initiatives in Tanzania are expected to challenge and expand Tanzania’s dominant conventional food systems while also fostering improved interactions between farmers and pastoralists. The research focused on the possible appearance and functionality of such agro-ecological futures, as well as the kind of financial and political assistance that would be required to bring them about.
Research methods	The study used a qualitative methodology that made use of techniques including multi-stakeholder workshops, field observations and focus groups. Accordingly, six focus group discussions were scheduled for March and April 2022 in the Morogoro region’s Mvomero district with farmers and pastoralists (of the Maasai ethnic group) who were involved in agroecology and farmers-pastoralist collaboration through the “Morogoro farming-livestock integration” programme led by Sustainable Agriculture Tanzania.
Interventions	The intervention involved focus group discussions with agro-ecological farmers and pastoralists, as well as a multi-stakeholder workshop involving

	farmer and pastoralist representatives, innovative food system actors and researchers.
Findings	The findings envisioned that a change to the food system would lead to good effects on farmers' and pastoralists' income, autonomy, long-term planning, and producers' and consumers' health.
Reference	Johansson, E., Martin, R., & Mapunda, K. M. (2023). Participatory future visions of collaborative agro-ecological farmers-pastoralist systems in Tanzania. <i>Agroecology and Sustainable Food Systems</i>

Location	Zimbabwe
Year	2019
Research problem	Need to contribute to the development of more effective and sustainable peace-building interventions by involving local stakeholders in the evaluation process.
Aim and objectives	<p>Aimed to evaluate a participatory peace-building approach in Seke district, Zimbabwe.</p> <p>To identify the key stakeholders involved in peace-building initiatives in Seke district and their roles in the process.</p> <p>To assess the effectiveness of the peace-building initiatives in Seke district from the perspective of the key stakeholders.</p> <p>To explore the challenges faced by the stakeholders in implementing and sustaining peace-building initiatives in the Seke district.</p> <p>To develop a participatory approach to evaluating peace-building initiatives that can be used by stakeholders in the Seke district and other similar contexts.</p>

Research methods	A participatory approach to evaluate peace-building efforts in Seke district, Zimbabwe. The author employed a mixed-methods approach, combining both qualitative and quantitative data collection methods.
Interventions	A peace committee was formed comprising 15 males and females
Findings	The study suggests that participatory approaches to peace-building evaluation can be an effective way to promote community ownership of peace-building programmes and to identify areas for improvement. The study also highlights the importance of building trust between the community and peace-building organisations in promoting sustainable peace-building efforts.
Reference	Chivasa, N. (2019). A participatory approach to peace-building evaluation in Seke district, Zimbabwe. <i>IJAR–International Journal of action research</i> , 15(3), 7-8.

Location	Zimbabwe
Year	2017
Research problem	Trauma and psychological distress, social and political division, lack of accountability, reconciliation and healing
Aim and objectives	Aimed to address the wounds of Gukurahundi in Zimbabwe, which was a period of state-sponsored violence that occurred in the country during the 1980s.
Research methods	Ngwenya's study used a combination of participatory methods and qualitative data analysis to explore the impact of the Gukurahundi massacres

	on individuals and communities in Zimbabwe and to identify strategies for healing and reconciliation.
Interventions	The study focuses on the PAR process, healing activities, community dialogue and advocacy efforts, but it does not provide a quantitative measure of the number of individuals trained.
Findings	The study found that the healing process in Zimbabwe has been slow due to various factors, including the lack of political will, inadequate resources and limited community participation.
Reference	Ngwenya, D. (2017). <i>Healing the wounds of Gukurahundi in Zimbabwe: A participatory action research project</i> (Vol. 19). Springer.

Location	Republic of Congo
Year	2016
Research problem	Addressed the problem of reintegrating former child soldiers in the Eastern Democratic Republic of Congo (DRC).
Aim and objectives	<p>Identify the challenges faced by former child soldiers during the reintegration process, including social, economic and psychological challenges.</p> <p>Identify best practices and interventions that could facilitate the reintegration of former child soldiers into their communities.</p> <p>Understand the impact of reintegration programmes on former child soldiers and their communities.</p>
Research methods	The study used qualitative research methods to gain insights into the reintegration process of former child soldiers in the Eastern DRC, and to understand the challenges and opportunities that exist in this context.
Interventions	The intervention involved former children's soldiers, authorities and communities

Findings	The findings of the study indicated that former child soldiers in the DRC faced a range of challenges during their reintegration process, including stigmatisation, lack of education and poverty.
Reference	Kiyala, J. C. K. (2016). Reintegrating former child soldiers in the eastern Democratic Republic of Congo. <i>Journal of Aggression, Maltreatment & Trauma</i> , 25(4), 389-402.

Location	South Africa
Year	2012
Research problem	Violent parenting among refugee mothers in Durban
Aim and objectives	<p>Assessing the prevalence and nature of violence within refugee families in Durban.</p> <p>Identifying the factors contributing to violence in refugee households.</p> <p>Exploring the cultural and contextual factors that influence parenting practices among refugee mothers.</p> <p>Developing and implementing interventions aimed at promoting non-violent parenting techniques.</p> <p>Evaluating the effectiveness of the interventions in reducing violence and promoting positive parenting behaviours among refugee mothers.</p> <p>Investigating the challenges and barriers faced in implementing non-violent parenting interventions in the refugee context.</p> <p>Providing recommendations for policymakers and practitioners to enhance support for refugee families and promote non-violent parenting practices.</p>
Research methods	PAR

Interventions	A programme on non-violent parenting was developed and delivered to a group of 16 mothers. An initial assessment indicates notable positive changes in the participants' attitudes toward adopting non-violent parenting practices.
Findings	The participatory approach was effective in promoting non-violent parenting among the refugee mothers.
Reference	Umubyeyi, B., & Harris, G. (2012). Promoting non-violent parenting among refugee mothers in Durban. <i>Social Work/Maatskaplike Werk</i> , 48(4).

Location	South Africa
Year	2019
Research problem	The lack of girl-led community resilience in South Africa
Aim and objectives	Exploring the concept of girl-led community resilience Examining the effectiveness of PAR Investigating the impact of girl-led initiatives
Research methods	PAR
Interventions	The individuals engaged in enhancing abilities like active problem-solving and decision-making during the sessions. These skills formed the foundation for evaluating local experiences and creating effective solutions to address factors that heightened their vulnerability
Findings	The researchers found that through the active participation of girls in the research process, they were able to identify and address issues such as gender-based violence, education disparities and community development.
Reference	Forbes-Genade, K., & Van Niekerk, D. (2019). GIRRL power! Participatory action research for building girl-led community resilience in South Africa. <i>Action Research</i> , 17(2), 237-257.

Location	South Africa
Year	2015
Research problem	Persistently long patient waiting times in two public clinics located in the Western Cape region of South Africa.
Aim and objectives	<p>Investigate the factors contributing to persistently long patient wait times in public clinics in Western Cape, South Africa.</p> <p>To implement interventions and strategies aimed at reducing patient wait times.</p> <p>To assess the effectiveness of these interventions in reducing patient wait times and improving clinic workflow.</p> <p>To engage healthcare professionals, stakeholders and patients in the research process and encourage collaboration and shared decision-making.</p> <p>To generate practical recommendations and insights that can be applied in other healthcare settings to address the issue of long patient wait times.</p>
Research methods	Collaborative action research.
Interventions	The collaboration participants engaged in discussions and conducted site visits to delineate clinic procedures, comprehend the patterns of patient visits, and pinpoint obstacles based on initial waiting time data and observations. Students and researchers collaborated with clinic staff to create practical operational enhancements aimed at resolving identified bottlenecks.
Findings	The promise of short-term, inclusive collaboration involving frontline health workers, facility leadership and targeted external support to bring about beneficial change.
Reference	Sastry, A., Long, K. N., de Sa, A., Salie, H., Topp, S., Sanghvi, S., & van Niekerk, L. (2015). Collaborative action research to reduce persistently long

	patient wait times in two public clinics in Western Cape, South Africa. <i>The Lancet Global Health</i> , 3, S18.
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Location	Zimbabwe
Year	2017
Research problem	challenges faced by ex-prisoners and their families in Zimbabwe
Aim and objectives	The project aimed to promote understanding and dialogue between these different groups, and to identify concrete strategies for addressing the challenges faced by ex-prisoners and their families.
Research methods	action research
Interventions	Alternatives to Violence Project basic and advanced workshops, Conversations in Families and a Family Conference were adopted
Findings	The study found that the use of restorative justice approaches was effective in promoting healing and reconciliation among ex-prisoners and their families, and in building bridges between them and their communities.
Reference	Moyo, N. (2017). Using restorative justice approaches with ex-prisoners and their families: an action research project in Zimbabwe. <i>Building peace via action research: African case studies</i> , 207-222.

Location	South Africa
Year	2014
Research problem	Teacher beliefs and attitudes towards inclusion in South Africa
Aim and objectives	The study aimed to identify the factors that influence teachers' perspectives on inclusion and to implement interventions through collaborative action research that would lead to a shift in teachers' attitudes and beliefs, ultimately promoting inclusive practices in the classroom

Research methods	Action research
Interventions	The practices in the class were adopted to develop teachers' skills in using them to enhance full inclusion
Findings	The collaborative action research approach was found to be instrumental in creating a supportive environment for teachers to challenge their beliefs and engage in transformative practices, ultimately promoting inclusive education in South Africa.
Reference	Makoelle, T. M. (2014). Changing teacher beliefs and attitudes towards inclusion in South Africa: Lessons from collaborative action research. <i>Journal of Social Sciences</i> , 38(2), 125-134.

The PAR approach emerged as a powerful tool for promoting positive social change and community engagement. This approach, characterized by the active involvement of community members in the research process, facilitates a deeper understanding of local perspectives and challenges. By empowering communities to actively contribute to the design and implementation of interventions, the study in Isiolo County can harness the transformative potential inherent in PAR.

The effectiveness of restorative justice approaches, including workshops and dialogue, emerged as a valuable lesson applicable to Isiolo County. As highlighted in the studies, these approaches can play a pivotal role in promoting healing and reconciliation among conflicting parties. Incorporating restorative justice practices into the study's framework could catalyze building bridges between communities and fostering lasting peace. Inclusive collaboration, involving multiple stakeholders such as community members, practitioners and researchers, is a crucial lesson for promoting the efficacy of interventions. By creating a platform for diverse voices and expertise, the study in Isiolo County can benefit from a holistic understanding of the dynamics of communal violence and garner support for proposed solutions.

4.4 RESEARCH DESIGN

The research employed a qualitative study design. Apart from interviews and FGDs, document analysis data was sourced from the ACLED project, which provided essential information on the number and types of armed conflict events and the parties involved. Additionally, qualitative data was gathered through interviews with key informants and focus group discussions with community members, offering in-depth insights into the context and dynamics of the conflict. ,.

Qualitative data allows people to investigate specific concerns in greater depth, with transparency and information, and to “examine phenomena as they occur in real-world circumstances” (Blanche, Blanche, Durrheim and Painter, 2006, p.47). The researcher obtained richly detailed information on the social manifestations associated with the persistence of violence in the Isiolo South sub-county, and it was also possible to investigate how concepts implied are constantly represented in the form of pictures and dialogue. A qualitative approach to analyzing social construction was the most appropriate because it entails analyzing daily skills and abilities concerning the social construct (Flick, Foster and Caillaud, 2015). The information was gathered through images, semi-structured personal interviews, and focus group discussions. This data was carefully examined and analyzed, which aided the researcher in meeting the study’s objectives. The study explored the causes of violence, measures for reducing farmers-pastoralists conflict and violence, the peace-building process, and the consequences of peace-building procedures. In addition, the descriptive sampling technique was used to create a framework to improve the community and reduce violence in Isiolo County.

4.5 TARGET POPULATION AND SAMPLING TECHNIQUES

The entire number of people or cases that meet a specific set of criteria is called the population (Bird and Schjoedt, 2009). Mutz and Pemantle (2015) define the target population as the complete group of people, events or things that the researcher intends to observe. The residents of Isiolo South Sub-County were the focus of this research. According to the Kenya National Bureau of Statistics, 44,490 persons live in Isiolo South (KNBS Census, 2019). The Isiolo South has a population of 44,490. Isiolo County has Borana, Samburu, Gabra, Sakuye, Turkana, Meru and Somali communities. KNBS has a precise mapping of household and community distribution in the region. People in this region live in clusters, especially in Borana and Somali communities, and therefore, the KNBS mapping helps understand the targeted population. In this study, we focus on the Isiolo South, where the violence involves Borana and Meru communities and Borana and Somalis from Garissa and Tana River counties.

The research used the purposive sampling technique. In this method, the researcher ensures that the participants best suited for the study are recruited to take place in the study. It is often used to choose individuals most relevant to the research questions and objectives (Palinkas et al., 2015). This approach ensured that the data collected would provide rich, context-specific insights. The decision to conduct four focus group discussions in each of the three communities (Borana, Somali, and Meru) allowed for a comprehensive representation of these diverse groups. By categorizing participants by age and gender, male and female youths (18-34) and older men and women (35+), the research aimed to capture a broad spectrum of perspectives within each community. The research used purposive sampling to choose four policemen, six district administrators and six NGO representatives as key informants in this study. In each community, four FGDs were constituted, taking age and gender into consideration. That is, in each community, there was an FGD for male youths (18-34), female youths (18-34), older males (35+), and older females (35+). These are the official ages of youth and older people. Members of focus groups were constituted with the help of community leaders (this is how such groups are formed in rural communities). They also helped to identify appropriate private venues to conduct the meeting. The community leaders also helped to identify an appropriate venue to conduct the meeting. During the sessions, snacks were provided. The meetings were conducted in the Swahili language. Swahili is a national language that is used and understood in every community. After that, the researcher interpreted the discussions since he is conversant in English and Swahili.

Meru, Somali and Borana are three communities in Isiolo County, Northern Kenya that have been affected by long-term communal violence. The choice of these communities was based on several factors, such as their history of conflict, population size, geographic location and level of engagement with local authorities and NGOs. To reduce long-term communal violence in Isiolo County, an approach that involves community leaders and their involvement in the sampling process was effective.

The community leaders were identified through various methods, such as consulting with local authorities, NGOs and community members. The involvement of community leaders in the sampling process was helpful to ensure that the selected individuals were representative of the community's views and opinions. In approaching the community leaders, it was essential to establish trust and build a rapport with them. This was done through face-to-face meetings, phone calls, and email communication. The approach was respectful and culturally sensitive, considering the community's customs and traditions. The involvement of community leaders in the sampling process helped gather information about the root causes of communal violence and identify strategies to address them. The

community leaders design and implement community-based programmes that promote peace-building and conflict resolution.

4.6 DATA COLLECTION METHODS

The researcher used Qualitative data collection methods (key informant interviews and FGDs). Personal interviews are an excellent way to get information since they allow for an interchange of knowledge and interpretations and the exploration and development of various experiences and perceptions (Gaskell, 2000, p. 45). As a result, the interview is a collaborative effort in which the existence of the ‘other’ influences interpretation (Gaskell, 2000). Furthermore, a one-on-one interview helped the authors to focus entirely on the subject and to examine any of the subject’s interests (Gaskell, 2000). Interviewing was, therefore, beneficial since it enabled the collection of extensive data and possible data to examine the images taken. The table below presents the summary of data collection or source of data.

Table 4. 2: Summary of data collection activities

Data collection approaches	Respondents’ composition	Objectives addressed	Location	Date of the study	Study tool
ACLED		To meet objective one on the extent and trend of conflict and violence	Isiolo South	1997-2022	ACLED website
Focus group Discussion	12 FGDs, 4 from each community in three communities	To meet objectives 1, 2 and 3 in this study since these are critical members of the community	Kinna, Garbatula and Kambi Samaki	1 st -13 th August, 2022	Appendix F
Interviews with key informants from the administrations	6 administrative officers and four police officers	In-depth perception of conflict and violence affecting the community	Kinna, Garbatula and Kambi Samaki	15 th -20 th August, 2022	Appendix E
Interviews with key informants from the NGOs	6 representatives of NGOs	In-depth perceptions about conflict and	Isiolo Town,	23 rd -31 st August, 2022	Appendix E

Data collection approaches	Respondents' composition	Objectives addressed	Location	Date of the study	Study tool
		violence affecting the community	Kinna, Garbatula		
Short-term evaluation FGD	3 focus group discussions	Short-term evaluation	Kambi Samaki, Kinna and Garbatula	September 2023	Appendix F

The FGD proceedings were recorded using voice recording devices and field notes. The audio recording was done with the permission of the participants. The recordings were transcribed and analyzed.

4.6.1 Documentary analysis

4.6.1.1-Armed conflict and event location data project

The research obtained quantitative data on the nature, extent, and trends of communal and other violence in Isiolo South from 1997 to date in the ACLED databases (<https://acleddata.com/>). The ACLED Project, established in 2014, is a non-profit organization widely recognized as a leading source of data on global political violence and protest events. Through daily collection from diverse sources such as news reports, social media, and direct communication, ACLED provides publicly available data through interactive maps, charts, and reports. Additionally, ACLED offers custom data requests and analysis services to researchers, policymakers and other stakeholders. Verified and analyzed by a team of experts, the data covers various events, including armed conflict, riots, protests and other forms of political violence, sourced from media reports, government documents, NGO reports and other publicly available sources to ensure accuracy and consistency.

The main goal of ACLED is to provide accurate and timely information on armed conflict and political violence to governments, NGOs and other stakeholders working to prevent and mitigate violence. ACLED's data can be used to identify trends and patterns in violence, track the activities of armed groups, and inform policy decisions related to conflict prevention and resolution.

One of the unique features of the ACLED Project is its focus on event location data. The project collects detailed information on the location of each event, including latitude and longitude

coordinates, as well as information on the actors involved, the nature of the event and the outcomes. This information is then used to create interactive maps and other visualizations that help researchers and policymakers better understand conflict and political violence patterns.

The ACLED Project covers more than 100 countries worldwide, focusing on Sub-Saharan Africa, the Middle East and South Asia. The project also provides access to its data through a public API, which allows researchers, journalists and policymakers to access and analyze the data in their research and analysis.

4.6.2 Key Informant Interviews

Face-to-face interviews were conducted targeting community leaders, government administrators and NGO representatives. Face-to-face interviews focus on individual settings in which the researcher asks interviewees questions to elicit reactions relevant to the study, which is known as interviews (Kerlinger and Lee, 2000). The interviews included the county security coordinator, sub-county security coordinator, ward administrators and chiefs. The researcher relied on them to determine the participants' knowledge levels and comprehend their additional insight. The researcher created an interview schedule (Appendix E) that included a framework of concepts to be explored and specific topics to be discussed during the interview. The structured questions included basic questions centred on violence and peace-building. The study interviewed 16 key informants, four policemen, six district administrators and six NGO representatives, per Table 4.2 above. Each interview lasted for a minimum of 20 minutes and was conducted at various police stations, posts, administrative offices, and NGO offices.

4.6.3 Focus Groups

The head of community security committees helped select members to participate in the FGDs. Using focus groups was to save time and money while gaining a comprehensive understanding of the study problem. The interaction in a group promotes memory, conversation, debate and revelation, which is an advantage of focus group interviews over personal interviews (Babbie and Mouton, 2007). With the help of district administrators, I identified the three communities involved in communal violence. In each community, that is, there was an FGD for male youths (18-34), female youths (18-34), older males (35+), and older females (35+). I purposively selected eight security committee members to participate with community leaders' help. Therefore, four FGDs from each of the three communities (Borana, Meru, and Somalis), each FGD comprising eight members, ensured that at least 96 participants took part in this study during the exploration stage. Three FGD sessions were conducted

during the short-term evaluation in September 2023, one in each community. To ensure that the opinions of youths and women were represented in this study, at least two respondents in each focus group were women, and two were youths. If the committee did not include women and youth, they were drawn from the general community. This is because each brought unique insight into the causes and consequences of communal violence. The researcher provided snacks for the participants. During the discussion, COVID-19 measures were observed. The FGDs session lasted at least 45 minutes, and the questions used are provided in Appendices F and G. A pilot study was conducted to evaluate the effectiveness of the study tools.

4.6.4 Intervention by Dialogue Session

Franco (2006: 814) defined dialogue as a process that uses discussion to “jointly create meaning and shared understanding.” It appears that not every discourse calls for a “method.” Especially when two or a small group of individuals are involved, dialogue can happen through the typical give-and-take procedure of talking and listening. Conversations involving two or more parties are referred to as dialogue because they entail sharing experiences, ideas and opinions. Two-way or multi-way communication is engaged in dialogue. It assumes the ability to respond on various occasions to advance a line of reasoning. The idea of dialogue includes a simultaneity and direct interaction component, whether achieved physically or through technology. There must be some sort of communication between the public and those in positions of authority to establish genuine civic involvement (De Laval, 2006: 5). During the intervention, six dialogue sessions were conducted, two in each of the Borana, Somali and Meru communities from the month March to May 2023. The team for the peace dialogue consisted of diverse members from the Meru, Borana and Somali communities, carefully selected to represent various age groups, genders and positions within their respective communities. The rationale behind this selection was to ensure inclusivity and representation. The groups consisted of the following:

- **Community Elders:** Elders, often the most respected figures from the three (Meru, Borana and Somali) communities, were chosen for their wisdom and influence. They included older men and women aged 35+ years who had lived through past conflicts and could provide historical perspectives.
- **Youth Representatives:** Young members of the communities, both male and female (18-34 years), were included to ensure that the aspirations and concerns of the younger generation were considered. They held positions in youth groups and student associations.

- **Women Leaders:** Women who play a crucial role in community life were represented in the dialogue. Their inclusion addressed gender-specific issues and promoted women's involvement in conflict resolution. These women were community leaders or activists known for their advocacy for peace and women's rights.
- **Religious and Traditional Leaders:** Spiritual leaders, including imams and pastors and traditional leaders, such as village chiefs, were included to bring a moral and ethical dimension to the dialogue.
- **Third-Party Facilitators:** To ensure trust during dialogue, impartial mediators or facilitators, such as peace-building organisations or respected individuals not directly involved in the conflict, helped build trust. Participants usually trust neutral parties to somewhat guide the dialogue process without bias. These are selected representative NGOs and administrative officers used in peace-building, especially those from other countries in the Far West.

4.6.5 Pilot Test

Before the actual survey, a pilot survey was done to test the instruments and survey processes. This was done to ensure the study tools' credibility, confirmability, transferability and dependability. According to Radhakrishna (2007), completing a pre-test using the interview schedule is an excellent way to avoid difficulties before starting the actual collection of data. It is proposed that a sample of people similar to those in the survey sample be picked for the pilot test. In most cases, ten respondents are used in a pre-test (Radhakrishna, 2007).

The pilot survey aids in detecting flaws in the study tools that could lead to biased responses or questions that do not make sense to respondents; it also aids in improving the research instrument's internal validity. A pilot survey might also assist in the development of a more extensive study. It can also indicate where the primary study might fail, the likelihood of not adhering to research protocols, and the suitability of proposed methodologies. It also shows what works and what does not, such as ambiguous queries and instructions (Frankfort-Nachmias and Nachmias, 1996). The pilot also allows researchers to see how the instrument can help them create coding structures for open-ended queries (Orodho, 2009). The pilot study was conducted by targeting one administrative officer, one policeman, two focus group discussions, and one representative from NGOs in Isiolo North to assess the ability of the tool to collect consistent data. The participants recruited for the pilot study were not included in the main study.

4.6.6 Evaluation of Short-Term Outcomes

Three months following the interventions (dialogues) that were part of the evaluation process, FGDs were held in September 2023. People-centered outcomes are measured by outcome evaluation, and these results can be classified as short-term (alterations in knowledge, abilities, or attitudes), intermediate (alterations in behaviour), or long-term (alterations in behaviour; alterations in condition or status). The three FGDs (one in each community of Borana, Somali and Meru) were conducted in September 2023, three months after the intervention in Isiolo County.

4.7 DATA ANALYSIS

The researcher used the data analysis tool in the ACLED database to collate quantitative data. The qualitative data collected was transcribed from audio recordings. Audio clips were kept on a secure flash drive. The researcher ensured data protection during and after the study had been completed. I underwent digital security training and acquired the relevant skills to safeguard data during and at the end of the study. Transcribed scripts were analyzed using a thematic qualitative approach. Thematic analysis is a method of analyzing qualitative data. It is generally applied to a set of text messages, such as transcribed audio records from interviews and FGDs, and the researcher evaluates the responses carefully to uncover recurring themes such as subjects, ideas, and structures of interpretation. The thematic analysis involves familiarisation, coding, theme generation, examining themes, theme definition, naming, and creating a report.

I identified codes, labels or tags that captured the essence of the data. These codes were derived from the text or informed by existing literature or theories. Once I had identified the codes, I organized them into themes based on the relationships and patterns that emerged from the data. This process involved grouping related codes and labelling them with a descriptive theme name. After identifying the themes, I analyzed and interpreted the data, looking for patterns and relationships between the themes. I also examined the context in which the themes emerged, including the participants' experiences and perspectives. Finally, I wrote a report summarising the findings, including quotes and examples from the data to support the themes identified. In conclusion, the thematic approach was a valuable method for analyzing FGDs and interview data because it allowed for a systematic and organized analysis of the data, providing insights and understanding of the experiences and perspectives of the participants.

One of the primary difficulties experienced was the language barrier, as people in these areas spoke different languages or dialects than the researcher. Data was collected using Swahili, which most

participants could understand. Additionally, communities were spread out over a large area, making it difficult to bring them together in one place for data collection. With the help of authorities, the researcher organized FGDs before the security meetings planned for those days.

In addition, the study was affected by extreme temperatures, rugged terrain or hazardous conditions. The researcher took extra precautions to ensure their safety while collecting data in these areas. Furthermore, communities in these areas were suspicious of outsiders due to a history of neglect, violence and discrimination. As a result, the researcher worked to build trust and establish rapport with the community before collecting data. Finally, there was limited access to infrastructure and means of transport. As a result, local motorcycles were transported from one point to another.

In my opinion, the data obtained from the study based on its accuracy, representativeness, completeness, reliability and validity is considered good quality.

4.8 VALIDITY AND RELIABILITY

4.8.1 Validity

The study used triangulation and member checking to increase the validity and reliability of the data to be collected. According to Kothari (2004), validity relates to the accuracy and significance of inferences drawn from study findings. They are valid if the data measure what they are designed to measure. The degree of precision in obtaining the intended information is defined as validity (Bhattacharyya, 2006).

Triangulation is one way to improve the validity, reliability and legitimacy of research findings, which includes credibility, dependability, confirmability and transferability. Triangulation involves using several data sources, researchers, theories, or research methods to ensure that a research study's data, analysis and findings are as thorough and accurate as feasible.

4.8.2. Credibility

Member checking enhanced credibility by inviting participants to evaluate and validate the accuracy of the findings, ensuring they mirrored their own experiences and viewpoints. Triangulation was used to validate the consistency of the information by collecting data from numerous sources and applying various methodologies, such as interviews, focus groups, and observations. Prolonged participation with the community helped create trust and expand the researchers' awareness of the situation, further enhancing credibility.

4.8.3. Transferability

The study included in-depth descriptions of the research background, including extensive details of the communities' cultural, socioeconomic, and environmental circumstances. Transferability allows other academics and practitioners to evaluate the findings' relevance and applicability to other circumstances. By defining the participants' characteristics and the specific dynamics of the conflict, the study provides a clear basis for comparisons.

4.8.4. Dependability

Dependability was handled by keeping a detailed audit trail of all research methods, choices, and modifications made during the study. Dependability included extensive documentation of the methodology employed, data-gathering procedures, and analysis phases to ensure transparency and reproducibility. Peer debriefing with peers added an extra layer of evaluation to ensure the consistency of findings and interpretations over time.

4.8.5. Confirmability

Confirmability was achieved using reflexive techniques such as keeping a notebook to record the researchers' ideas, assumptions, and potential biases during the investigation. This helped to discern between participants' voices and researchers' opinions. External audits were done to verify that the results were based on the data rather than affected by human biases, ensuring that the findings reflected participants' actual experiences.

4.9 ETHICS

Before beginning a data collection exercise, the investigator and the participant must enter into a contract that clearly explains the investigator and the participant's rights and obligations through a consent form (Kerlinger and Lee, 2000). As a result, all ethical principles appropriate to the nature of this study were followed throughout this research. Permission to carry out the study was acquired from the University Research Ethics Board and the National Council of Science, Technology and Innovation (Appendix A) as a crucial element of honouring the ethical requirements. The study ensured the anonymity of the participants by using pseudonyms. Participation in this study was voluntary. A gatekeeper letter was sought from the administrative county office (Appendix B).

The second level of ethics pertained to the respondents as groups who must be aware of their rights and freedoms that must be secured during the research process. The researcher explained the importance of participating in the study, and upon agreeing to participate, they were required to give written consent (Appendix C and D). The researcher explained to the participants that pseudonyms

would be used and that they could request the study results, which would be provided to them. Once the participants agreed to participate, the researcher gave them a consent form to sign before participating in the study.

The study carefully followed ethical guidelines to assure participant safety, dignity, and confidence. Confidentiality was preserved by utilizing pseudonyms, safeguarding data, and ensuring no unauthorized individuals had access to it. Interviews and focus group discussions were held in secure and neutral settings to ensure privacy. Participants were promised that they could withdraw from the study without penalty. The study prevented injury by avoiding difficult topics, providing emotional support, and ensuring participant safety. A commitment to no misconduct was ensured by avoiding bias and objectively disclosing findings to encourage peace-building. In this study, informed consent, cultural sensitivity, and ethical oversight were all upheld to ensure accurate results.

4.10 CHAPTER SUMMARY

In this chapter, the research explored the complexities of communal conflict, focusing on the farmers-pastoralist violence in Isiolo County, and revealing the intricate social, political, and economic factors that contribute to its ongoing nature. The participatory nature of the research ensured that community members became active agents in the process, shaping the research questions, contributing local knowledge and co-creating interventions. The methodology manifested the commitment to community ownership, echoing the lessons from successful initiatives in Rwanda, Zimbabwe, the Republic of Congo and South Africa.

The study used document analysis and qualitative methods to gather comprehensive insights across various dates and locations. From 1997 to 2022, document analysis was conducted using the ACLED method, focusing on Isiolo South participants from Somali, Borana, and Meru communities in Isiolo South. Between 1st and 13th August 2022, 12 focus group discussions (FGDs)—four from each community—were conducted in Kina, Garbatula, and Kambi Samaki. From 15th to 20th August 2022, interviews were held with six administrative and four police officers in Kinna, Garbatula, and Kambi Samaki. Subsequently, between 23rd and 31st August 2022, interviews were conducted with six NGO representatives in Isiolo Town, Kinna, and Garbatula. Lastly, in September 2023, a short-term evaluation involved three FGDs—one each with Somali, Borana, and Meru communities—held in Kambi Samaki, Kinna, and Garbatula.

PART 4: DATA AND ANALYSIS

CHAPTER 5: EXPLORATION

5.1 INTRODUCTION

This chapter presents the data analyzed using descriptive statistics. The study findings are presented based on the study objectives. The study sought to explore the nature, causes, and extent of consequences of conflict and violence, interventions previously undertaken to reduce conflict and violence, and the creation of a framework to plan interventions to reduce conflict and violence. The quantitative data used in this study was obtained from the ACLED data website, which covers 1997 to 2022. According to ACLED, the sources of data comprise the AFP, Aid Worker Security Database, All Africa, Daily Nation (Kenya), IRIN, ISI Emerging Markets Africawire, Kenya, standard, Local Source, Reuters, Shabelle Media Network; Nairobi News, the Star (Kenya) and Xinhua.

In the context of reducing long-term communal violence of farmers-pastoralists in Isiolo County, Northern Kenya, qualitative data was collected from 16 key informants and 12 FGDs in three communities - Meru, Somali and Borana. The data collection involved in-depth interviews with key informants, including community leaders, elders, women, youth, and other stakeholders, and group discussions with community members in the three communities. Thematic analysis was used to analyze the qualitative data, identifying key themes and patterns. The study's findings were used to inform the development of strategies and interventions to reduce communal violence and promote peaceful coexistence between the different communities in Isiolo County.

The findings are presented using thematic approach. The researcher identified 3 themes and several sub themes as shown in table 5.1.

Table 5. 1: Identified themes and sub themes

Themes	Sub themes
Nature of farmers-pastoralists conflict	Cattle Raid/Rustling
	Natural-Resource-Based Conflicts
	Land Disputes
Consequences of farmers-pastoralists	Fatalities
	Destruction of Property and Displacement of Communities

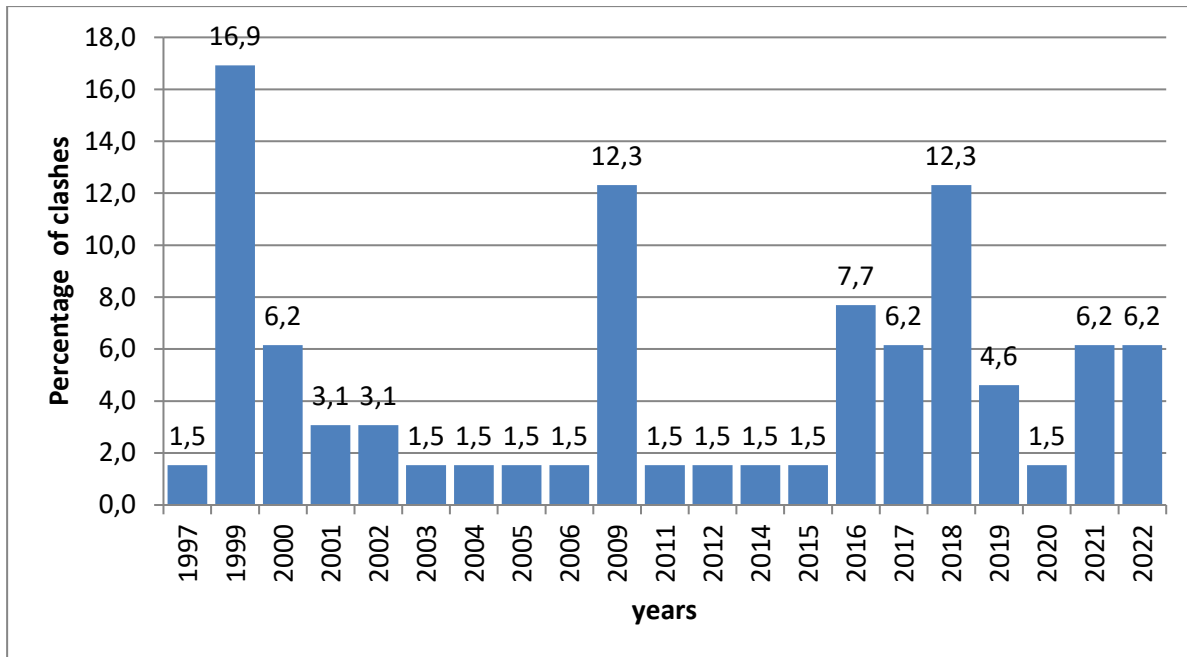
	Ethnic and Political Rivalry
	Psychosocial Challenges
	Proliferation of Small Arms and Light Weapons
	Unemployment and Youth Bulge
Responses to farmers-pastoralists	Access to Justice, Legal and Policy Framework
	Art and Culture
	Education, Training and Capacity-Building
	Media and Online Platforms
	Political Factors

The fieldwork data was serialized, cleaned and analysed in SPSS for the documentary analysis data and thematic content analysis for the qualitative data.

5.2 EXTENT OF FARMERS-PASTORALISTS CONFLICT AND VIOLENCE

It was observed that the data from ACLED provided information on the event date, the year when the event happened, the type of clashes, clashing groups, the location where the clashes occurred, the source of the information and additional information. The focus group discussion and the interview schedule focused on the nature of violence experienced in this region, the usual causes of this violence in this region, and the consequences of violence in your area, and efforts have been made to address violence in this region, strategies that can be adopted to end violence and promote permanent peace in this region.

Figure 5.1 Presents the findings on the number of clashes between communities or involved communities living in Isiolo County. A clash or clashes mean a violent confrontation between rival communities or groups.



Source: ACLED data (1997-2022)

Figure 5.1: Patterns of clashes between 1997-2022

The ACLED Project defines a “clash” as an event where two or more organized groups, such as military or rebel groups, engage in a violent exchange. These exchanges can involve the use of weapons, such as guns, explosives, or knives and can result in casualties on one or both sides. Clashes are often part of larger conflicts, such as civil wars, insurgencies, or inter-state conflicts, and can occur in various settings, including urban, rural and border areas. ACLED identifies clashes based on various sources, including media reports, NGO reports, and field research and tracks them in real-time to provide up-to-date information on conflict trends and patterns. ACLED’s definition of a clash is focused on the use of organised violence by armed groups and excludes other forms of violence, such as criminal activity or interpersonal violence. This definition allows ACLED to provide a consistent and standardized measure of conflict events across different regions and contexts and to track the intensity and dynamics of conflict over time.

The study found that the year 1999 was the year that had the highest number of clashes in the region (16.9%). This was followed by 2009 (12.3%); the third highest recorded incidence happened in 2018(12.3%). It is worth noting that there was a notable increase in clashes between 2016 and 2018, accounting for almost half of recorded incidences of violence in the region. This implies that the causes of violence in this region are critical in providing insight into developing an intervention for persistent clashes.

From these findings, the disparities in clashes among farmer-pastoralists in Isiolo County could be attributed to several factors. These may include resource scarcity, political factors, cultural factors and weak law enforcement (Limiri, 2022; Maelo and Harris, 2021). Farmers-pastoralists in the region depend on natural resources such as water and grazing lands for their livelihood (Fasona et al., 2016). However, the scarcity of these resources due to climate change, land degradation and overgrazing has led to competition and conflicts over resources, which may result in violence (Ikhuoso et al., 2020). Also, political rivalries and tensions between different regional groups could contribute to clashes (Aljebori, 2024). For instance, political competition for resources and power among pastoralist leaders may exacerbate tensions and lead to violence (Mkutu, 2019). In addition, the region has a history of clan-based conflicts that have been passed down from generation to generation (Riziki, 2020). Past grievances, perceptions of historical injustices and an entrenched culture of violence may fuel these conflicts. Also, some cultural practices among pastoralist communities, such as cattle rustling and raiding, may lead to clashes (Said, 2020). For instance, young men may engage in these activities as a rite of passage, which can result in intercommunal violence. The lack of effective law enforcement mechanisms in the region and the proliferation of small arms (Kipkoech Koskei, 2019; Mkutu, 2019) make it easy for conflicts to escalate and result in violence.

The analysis of documentary data from ACLED based on the four climatic seasons experienced in Kenya’s climatic cycle was done to assess the distribution of conflict within the study period. These findings are presented in Table 5.2.

Table 5.2: Distribution of clashes based on climatic seasons

Seasons	Frequency	Per cent
Fall	10	15.4
Spring	15	23.1
Summer	17	26.2
Winter	23	35.4
Total	65	100.0

Source: ACLED data (1997-2022)

The findings show that at least one-third of clashes occurred in winter, followed by one quarter in summer and another quarter in spring. This implies there is a likelihood of an association between climatic conditions and chances of clashes among the farmer-herders communities living in Isiolo

County. The data suggests that the frequency of clashes varies by season, with more incidents occurring during the winter and summer seasons. This could be due to several factors, including the availability of resources, such as grazing lands and water, which may be scarce during certain seasons. Additionally, seasonal changes may also affect different groups' movements and migration patterns, leading to conflicts over territory and resources. Understanding the seasonal patterns of clashes can help develop strategies and interventions to prevent and mitigate conflicts. For instance, during seasons with a higher frequency of clashes, efforts can be made to improve resource management, promote dialogue and peaceful conflict resolution, and strengthen law enforcement mechanisms to deter violent behaviour.

Table 5.3 presents information on the first actor in clashes from documentary analysis using ACLED data sources; in other words, this tells us who provoked the other group to violence.

Table 5.3: Frequency of clashes by communities

	Frequency	Per cent
Ajuran Ethnic Militia (Kenya)	1	1.5
Auliyian Ethnic Militia (Kenya)	2	3.1
Banana Political Militia	1	1.5
Borana Ethnic Militia (Kenya)	18	27.7
Degodia Ethnic Militia (Kenya)	2	3.1
Isiolo Communal Militia (Kenya)	2	3.1
Lagdera Communal Militia (Kenya)	2	3.1
Pokot Ethnic Militia (Kenya)	1	1.5
Police Forces of Kenya	17	26.2
Samburu Ethnic Militia (Kenya)	4	6.2
Somali Ethnic Militia (Kenya)	2	3.1
Toposa Ethnic Militia (Sudan)	1	1.5
Turkana Ethnic Militia (Kenya)	1	1.5
Unidentified Armed Group (Kenya)	4	6.2
Unidentified Communal Militia (Kenya)	5	7.7
Unidentified Ethnic Militia (Kenya)	1	1.5
Unidentified Tribal Militia (Kenya)	1	1.5
Total	65	100.0

Source: ACLED data (1997-2022)

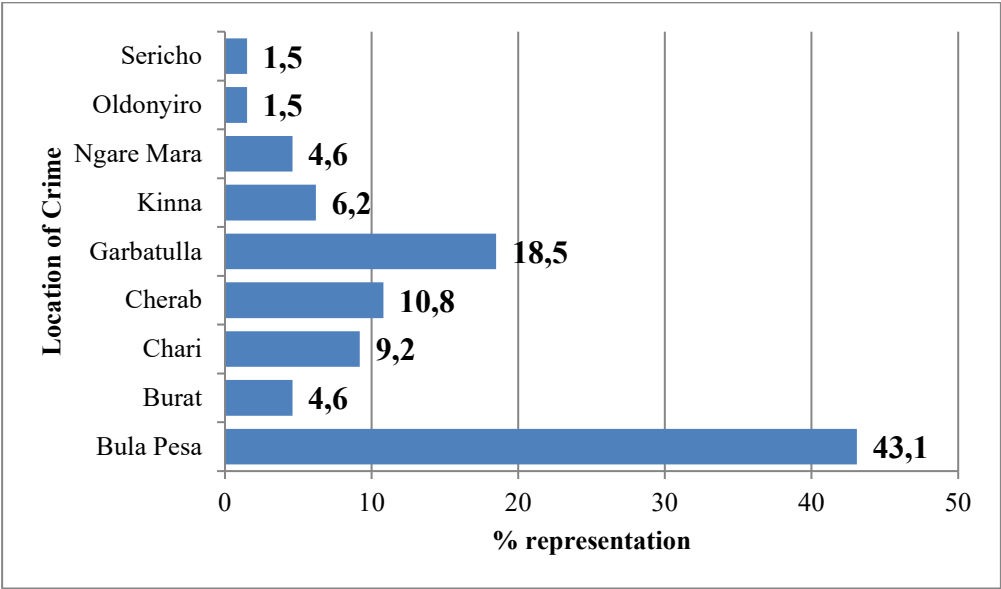
The study observed that 17 unique community groups were responsible for clashes in the region. Borana Ethnic Militia accounted for 27.2% of all clashes between the year 1997 and the year 2022.

The raid by the Police Forces of Kenya accounted for 26.2% of all the clashes. Generally, the clashes were concentrated among the pastoral communities, especially Borana and Somalia. The Borana are the largest ethnic group in the sub-county, comprising about 70% of the population. They are predominantly pastoralists, and their livelihoods are based on livestock rearing; this could be why this group occasioned most clashes.

Also, there may be certain situations where the police may become involved in a clash with a militia group in pastoralist communities. For example, suppose the militia group is engaged in criminal activities such as cattle rustling, robbery or kidnapping. In that case, the police may intervene to apprehend the suspects and prevent further criminal acts. Similarly, if the militia group is engaged in violence with other groups or communities, the police may be called upon to restore peace and protect the safety of all citizens.

The interaction between clashing communities between actors one (attacker) and actors two (attacked), as shown in most conflicts, has occurred between the Borana grouping and Somalia (pastoralist) grouping as opposed to other communities like Meru (farmers). There is little documentation concerning the Meru and Borana communities' clashes.

Also, the study presents findings on the location of the clashes from documentary analysis from ACLED data sources. The findings are presented in Figure 5.2.



Source: ACLED data (1997-2022)

Figure 5.1: Location of where clashes took place

The study found that Bula Pesa is a common area where most clashes have occurred over the years, accounting for 43.1% of all cases. It was closely followed by Garbatulla, which accounted for 18.5% of the total. In Bula Pesa and Garbatulla, the high incidence of clashes may be due to the competition for resources and the prevalence of cattle rustling in these areas. Bula Pesa, in particular, maybe a common location for clashes due to its strategic location at the border between Isiolo and neighbouring counties, which makes it a target for raiders. The area is also a transit point for stolen cattle, which could attract both rustlers and security forces.

5.3 THE NATURE OF FARMERS-PASTORALISTS CONFLICT AND VIOLENCE

Isiolo County, located in Northern Kenya, has experienced various forms of violence, which have had significant negative impacts on the local communities.

5.3.1 Cattle Raid/Rustling

The study observed that pastoralists have engaged in cattle raiding for a considerable amount of time, with the practice being governed by cultural authorities and sanctioned by elders through rituals. The pastoralists raid and steal cattle from the farmers and other communities. observed to be historical; these raids aimed to acquire cattle for various purposes, including paying bride prices, restocking after droughts, and being a symbol of warrior status. The elders would bless the warriors before the raid.

“.....there are people in the pastoralist communities who perceive raiding as a means of establishing dominance and power within and between pastoralist communities. The people engage or sponsor raids where successful raids are often seen as a sign of bravery and strength and could help enhance the raiders' social status within their community.” ~ Police officer

Another police officer reiterated that raiding was a means of obtaining wealth, as shown in the response below.

“In some pastoralist societies, raiding is sometimes used to amass wealth. This is particularly common in societies where livestock, such as cattle, camels or sheep, was the primary wealth form.” ~ Police officer

However, the report indicates that the current state of cattle raiding has taken a different turn, with the practice being commercialized. As a result, stolen animals are sold in urban abattoirs to benefit influential individuals in the country. The report further suggests that urban dwellers are the primary financiers of cattle raiding and banditry in Isiolo since they provide a readily available market or

consume the meat products from the stolen cattle. This commercialization has resulted in increased harm to women and children, who are now more vulnerable to harm during the raids.

“Cattle raiding has been commercialized, and the stolen animals are sold in abattoirs in urban areas for the benefit of influential individuals in Kenya” ~ a Somali youth.

While cattle rustling remains a primary challenge in inter-community peace, efforts should be made to ensure youths are empowered economically to discourage the perspectives that promote raiding as a form of economic activity.

5.3.2 Natural-Resource-Based Conflicts

The study found pastoral and agro-pastoral communities predominantly occupy Isiolo County, and limited grazing resources, including water, have historically contributed to conflict. It was also noted that recurrent dry spells and drought in the surrounding counties resulted in diminished pasture reserves and the subsequent movement of livestock from the adjoining counties of Wajir, Marsabit, Tana River, Samburu and Garissa. The livestock movements tended to converge in Isiolo and compete with local livestock for grazing resources. The resulting resource depletion was exacerbated by the failure of communities migrating into Isiolo County in search of water and pasture to follow traditional resource-sharing mechanisms. It was noted that in many instances’ migrants were aware of negotiated rules of access but acted in disregard of these.

“Clashes over resources are a common cause of conflict and violence in many parts of the world. The competition for resources such as water, land, minerals and energy can often create tensions between communities or groups, particularly in areas where resources are scarce or with uneven access.” ~ a Borana elder.

Another response from a Meru elder stressed the increasing demand for limited resources such as water and pasture as critical sources of conflict.

“Conflicts over water are also common, particularly in arid and semi-arid regions where water is scarce. These conflicts can arise between different communities or farmers and pastoralists who may have competing demands for water.” ~ a Meru elder.

The findings suggested a conflict between farmers and pastoralists, particularly between Turkana, Meru, and Somali community members. In particular, the migration of camels was associated with conflict because they were often left to roam and, therefore, grazed on any available vegetation, foraging on food crops, reserve pastures, and live fences (fences made of thorny plants). The conflict

resulting from these disputes has turned violent. In 2012, fighting between members of the Turkana and Somali communities, with some Borana involvement, led to at least ten deaths and the displacement of over 2,000 people.

5.3.3 Land Disputes

The study found that land allocation and land tenure security were vital to contemporary African rural communities because of inequalities under colonial and post-colonial regimes, population increases, agricultural expansion, increasing vested interests, and resettlement schemes. Most of the land in Isiolo County is communal – i.e., unregistered land held under trust by the county government. Since land is communally owned, the landless are mainly found in the county's urban areas, where the poor from outside the county cannot purchase land or have not been allocated plots. Less than 1% of the land is titled, which, until laws are enacted permitting group titling for community land users, renders communities vulnerable to displacement if the county or national government decides to make changes to land use and hampers the process of compensation when they are required to leave.

Also, as observed during the interviews, the rival communities between Borana and Meru clashed over border disputes. Citing from the responses;

“.... we Borana communities don't agree with the current border between the Meru communities,” ~ a Borana elder and us.

It was observed that land disputes constantly fuelled conflict among these communities since one is a farming community while the other is a pastoralist community. Land ownership rights have been complicated by political and ethnic considerations that have negatively impacted the conflict context in Isiolo County.

“.....During the drought seasons, herders bring their herds of camels to graze without asking who owns the land. The farmers then kill the animals on their farms, and armed herders consequently strike back by attacking the farmers,” a Meru elder said.

Politicians in Isiolo have been accused of using land ownership as a political tool, making promises to ensure ownership of contested parcels of land to get support from people from their ethnic communities. Closely related to this is the establishment of wildlife conservancies in Isiolo County, which has generated mixed reactions from the different ethnic groups in the county, with some communities supporting the establishment of the conservancies. In contrast, others feel they have

been created to deny communities access to grazing areas. This is mainly attributed to a lack of information between those establishing the conservancies and the communities.

Data collected using focus group discussion showed that the region's primary challenge was a result of ethnicity, resource constraints and border conflicts; the crop-farming community, in this case the Meru community, was mainly intruded during the drought seasons and had their crops destroyed by the herders from the Borana and Somali communities. During these seasons, animal raiding happened constantly, and some community members lost their livestock. Citing from some of the responses.

".....here the nature of conflict is mainly fuelled by constant drought which leads to constrained resources such as grass and water, during the period we experience constant conflicts." ~ a Somali youth.

".... Our neighbours, Borana communities, claim that all the livestock are theirs; we can't keep the goat, they (Borona) will come for them" ~a Meru woman.

"We have coexisted with a Meru neighbour for a long time, and the recent conflicts have been politically motivated. The government should establish the root cause of the conflicts," ~a Borana youth.

On the other hand, interviews involving the administrative officials of the county government indicated that the issues of resource constraints and the ill-will that promoted raids as a means of gaining wealth fuelled conflicts. It was further observed that a growing political incitement among communities continued to increase the conflicts among the communities.

The participants identified numerous drivers of crime and violence, including poverty, unemployment, land and boundary disputes, the proliferation of small arms and light weapons (SALWs), radicalization and violent extremism, cultural practices, illiteracy, conservancies, drug and substance abuse, ill-equipped police, drought (climate change/ variability), ethnopolitics, inter- and intra-communal conflicts, devolution, large-scale development projects, the weakening of the family unit, and the impact of social media.

5.4 THE CONSEQUENCES OF FARMERS-PASTORALISTS CONFLICT AND VIOLENCE

Conflict within the region had various consequences in the area; these included fatalities, displacement of communities, loss of property and hopelessness, among others. This section discusses these factors.

5.4.1 Fatalities

The issue of fatalities in farmers-pastoralists communities' clashes in Isiolo County is a complex and multifaceted problem that has deep roots in the history, culture and political dynamics of the region. The farmers-pastoralist communities in Isiolo County are mainly composed of ethnic groups such as Borana, Meru and Somali, with a long history of conflict over scarce resources such as water, pasture and grazing land.

“Most of the time, where there are clashes between these communities, numerous fatalities occur, affecting both sides. Most of these communities, especially the Somalis bordering Somalia, access small arms and light weapons and with slight provocations, they open fire.”
~ Police officer

“I am still bitter; my father was killed, 29 head of cattle and a donkey taken. He left behind orphans. This peace campaign will not succeed until those responsible, the government too, for failure to offer protection, agree to compensate us,” ~a Borana youth.

5.4.2 Destruction of Property and Displacement of Communities

The study found that the region usually experienced the destruction of property during raids, clashes, disputes, and revenge. In particular, the conflict between the Meru(farmers) and Borana(herders) was characterized by the highest property loss. It was observed that the Borana community were constantly attacking Meru communities and destroying their farms, and in response, the Meru communities attacked and killed their animals.

“When properties are destroyed during violence, this results in significant financial losses for individuals, businesses and governments. The loss of homes, infrastructure, and other essential facilities can lead to the disruption of people’s lives and can have a severe impact on the local economy. In some cases, the destruction of properties can also result in the loss of valuable cultural and historical landmarks” ~ Police officer.

“The camel herders, who are from the Borana community, have been destroying crops in this area and are very hostile,” ~ a Meru woman.

“The Borana’s killings are motivated by a desire for pasture. It has been reported that a head was found in the park, which is thought to have been decapitated from the body of a missing person,” ~a Police officer

It was further observed the displacement of communities as a result of clashes in Isiolo County was a significant issue that contributed to the humanitarian crisis in the region. The clashes between farmers and pastoralist communities in the area led to the displacement of thousands of people, causing immense suffering and disruption of livelihoods. The displacement of communities in Isiolo County is often a result of violent clashes between the different communities. Various factors can trigger these clashes, including competition over resources such as water and grazing land, political interference and historical disputes.

“The displacement of communities has far-reaching consequences, including the loss of property, displacement of families, disruption of livelihoods and increased vulnerability to violence, exploitation and abuse.” ~ an NGO representative.

The picture below shows one of the most disputed areas in the region between the Borana and Meru communities. The study was observed during raids and retaliatory attacks. This implies that the dispute between the Borana and Meru communities has escalated into violence. Raids and retaliatory attacks can result in loss of life, injury and destruction of property, leading to significant human suffering and economic costs.



Figure 5.3: Disputed area between Borana (pastoralist) and Meru communities (farmers)

This area is a trench which extends nearly 20 kilometres from Kiuntine to Kinna. Temporary and unfinished houses characterize the area. The presence of temporary and unfinished houses suggests that this location is either a new settlement or an area that has experienced significant population growth without adequate infrastructure and housing. People living in temporary housing are often

vulnerable to poor living conditions, including lack of sanitation, limited access to clean water, and exposure to environmental hazards.



Figure 5.4: Border between Meru and Isiolo Counties

“..... the clashes between Borana and Meru in the area have led to the displacement of thousands of people, causing immense suffering and disruption of livelihoods.” ~ Police officer

For instance, in the year 2015, the first attack was on 13 February in Gambella, near Isiolo town, but in neighbouring Meru County, three farmers were killed on their farms “as they harvested tomatoes”; three more were killed on 14 February. At the same time, 15 houses burned at Chechelesi and “Kampi ya juu” while at least 1,000 people were displaced.

Most displaced individuals have successfully returned to their homes, yet a significant portion remains unable to do so. Displacement affects a substantial portion of the population, spanning across both clans in the county. If left unresolved, this situation could escalate into ethnic cleansing between the feuding clans, resulting in enduring repercussions such as loss of property, income, and residences on both sides. Moreover, the large influx of internally displaced persons poses a grave humanitarian crisis, perpetuating a cycle of inhumanity that may prove difficult to break. Returnees, often victims of violence, are vulnerable to recruitment by armed groups when housed in refugee camps for extended periods. Notably, the primary security concerns arise from within the camps themselves or in the surrounding areas, giving rise to severe and persistent violent offences.

The data obtained from the FGDs suggests that the conflict had led to increased poverty among the weak communities and people living in the disputed areas. The constant raids and destruction of property have made it difficult for some community members to advance. The farmers-pastoralists' fatalities, which are accompanied by loss of property and continued destruction of infrastructure such as schools, have continued to hinder development in these war zones, affecting the possibilities of said communities to improve their economic well-being. The Borana and Somalia communities oppose infrastructure development, especially roads, which influences security response.

In addition, the findings suggest that farmers-pastoralist communities' disputes over the approach to pastures and water springs are a severe issue in the county, with a long history of episodic armed disputes. Nonetheless, managing wells and pastures is important for the entire pastoral community. Moreover, disputes over grazing lands and conflicting claims exacerbate tensions, leading to heightened levels of conflict. The scarcity of resources in farming-pastoral regions, coupled with population growth and environmental degradation, further exacerbates the situation. Enclosed grasslands, which result from enclosures, ranches, and established programmes, compound community tensions. A thorough examination of case studies on community interactions in the area reveals a strong focus on clan factions and their representatives, with efforts to consolidate claims to watering areas and pasture while excluding adversaries.

5.4.3 Ethnic and Political Rivalry

The findings from FGDs show that constant farmers-pastoralists conflicts in the region have introduced rivalry among the communities and subgroups. Most of this rivalry has been intensified by political leaders and environmental factors. The conflict over resources has constantly increased the rivalry among the communities and hindered the integration between the communities. There is a clear linkage between ethnic disputes and their effects on the economic development and growth of Isiolo County. However, any political, economic and social growth needs a habitat of peace and solidarity. More precisely, economic development and growth schemes require the participants to be at peace with one another. Aside from this, ethnic clashes destroy what has been established. It breaks systems formed for economic growth, resulting in the collapse of businesses, damage to infrastructure and loss of lives of individuals who engage in development. Some parts of Isiolo County are underdeveloped because of ethnic clashes.

5.4.4 Psychosocial Challenges

The constantly affected communities, such as the Merian, live on the immediate border of Isiolo with Borana in a place known as Kinna. In the discussions with this community, they reported desperation in keeping livestock or farming activities; they argued that every time they kept livestock, the Borana pastoralists would pass through while grazing, combine the livestock with theirs, and rustle them.

“Isiolo is a war zone; many people have been killed and children orphaned. We have witnessed an increase in the number of widows; hundreds of families have lost their homes and been displaced, with no effort made to resettle them,” ~ Police officer

5.4.5 Unemployment and Youth Bulge

The constant and unpredictable clashes have discouraged involvement in economic activities. This has led to high rates of hardship and unemployment levels, which are considered fundamental situations that have contributed to societies being exposed to armed disputes because they support injustice and generate large numbers of frustrated and idle youths who engage in crime. This final aggression is especially prevalent in Isiolo County. Due to the large number of unemployed, the area has recently encountered a dramatic demographic tension known as the youth bulge.

5.4.6 Proliferation of Small Arms and Light Weapons

Over the last few years, there has been an increase in the availability of SALW in Isiolo County. Semi-automatic weapons are sneaked across Kenya’s boundaries and into towns, especially in Isiolo County. However, Isiolo County is at the epicentre of the use of SALW. The study revealed the following:

“Isiolo County is approached by many challenges of inter-racial resource-based disputes, underdevelopment and accessibility to war-prone neighbouring counties, which have the largest connection of small arms.” ~ County administrator.

“Members of the community are aware of the Borana herders wielding firearms but are afraid to report them for fear of being assassinated,” ~ a police officer.

Additionally, the research asserts that the use of SALW has become entrenched in Isiolo County and is enhanced by long-term insecurity. This causes a security predicament in which societies arm themselves for protection, activating neighbouring communities to act by arming themselves.

5.5 PAST AND CURRENT RESPONSES TO FARMERS-PASTORALISTS CONFLICT AND VIOLENCE,

5.5.1 Access to Justice, Legal and Policy Framework

The observations made during the stakeholders' meetings and submissions made by many other stakeholders speak of Isiolo residents as an aggrieved population. There have been numerous complaints of violations dating back to the infamous Shift war, botched security operations and, most recently, the harassment and arbitrary arrest of civilians by ATPU under the guise of combating radicalization and violent extremism. These central issues tend to aggrieve residents and form a basis for further radicalization and disenchantment among many citizens. Beyond historical violations, stakeholders have little trust in judicial processes and law enforcement.

Most participants did not know laws, policies, and measures. During the awareness sessions, most of them learned about The National Counter-Terrorism Centre and the National Strategy to Counter Violent Extremism. Laws and policies that are discriminatory can further marginalize and encourage the spread of radicalization and violence. The ICAP is considered a policy guide, and organizations are urged to implement violent activities in line with the ICAP. The County Government of Isiolo County is urged to own the ICAP process and allocate budget towards its implementation by integrating it into the County Integrated Development Plan and Annual Development Plan and overseeing its implementation.

A comparative analysis across contexts and times shows that a policy or approach labelled as conflict prevention and peace-building in some places is not seen as such elsewhere. Peace-building and conflict-resolution theories abound, but each is disproved as often as proved. Overall, many activities that are taken up with good intentions are classified automatically as conflict prevention and peace-building.

The Cooperative Development Authority (CDA) team has reviewed various documents that list conflict prevention and peace-building programming types and uses that information to propose refinements and additions to local policies. The CDA team also presents an approach to clarifying which conflict prevention and peace-building interventions (projects, programmes, whole-country strategies and policies) should be held accountable for conflict prevention and peace-building evaluation criteria – in other words, where to apply the DAC evaluation guidance.

In dealing with this question, the CDA identified a need to answer two other questions that are often mixed: i) what are the differences between programmes that are and are not related to conflict

prevention and peace-building? and ii) What are the differences between effective and ineffective conflict prevention and peace-building programmes?

5.5.2 Art and Culture

The Somali and Borana informants indicated that culture was an enabler for coexistence and cohesion, and it should be positively adopted in highly cosmopolitan countries like Isiolo.

*“..... the Muslim culture and Sharia law unites the Somali and Borana who are Muslims,”
~a Somali woman said.*

“.....Age-set in Borana and Somali encourages team and effective communication among the youths.” ~a Somali elder.

Young people were encouraged to use theatre, music, drawings, fine arts, sports, and other forms of recreation positively to counter violent extremism and reduce violence. During the youth forum, participants encouraged youth engagement in sports so they were not exposed to radical narratives besides keeping them busy during short and long holidays. Lyrics of songs which discourage violent extremism can be composed.

“.....songs and poems that are anti-violent extremism are supposed to composed to discourage violent extremism” ~ a Meru youth

5.5.3 Education, Training and Capacity-Building

While referring to the education pillar, FGDs from the communities mentioned the Isiolo radicalization incident and focused on violence initiatives in learning institutions. Violence sensitization has been incorporated into Peace Clubs and other student-led peace and security initiatives.

Violence training and capacity-building were mainly done by civil society. Violence training targeted all the major stakeholders, including the security agencies, who were not well grounded in violence prevention. All citizens, especially the perpetrators of violence, benefited from regular training and capacity-building to strengthen their skills in reducing violent activities. Scholars and those with religious authority should be supported in developing counter-narratives. Sensitive and responsible journalism training for local media houses can empower the media to improve their reporting of counterterrorism and violence as part of their citizen training and capacity-building agenda.

5.5.4 Media and Online Platforms

A Meru and a Somali informant said that violent extremists have widely used social media to recruit and spread propaganda messages.

“.... social media have been used to spread false information to the community with hate violent extremist messages” ~ a Somali youth.

“.....Youth are promised good and polish life through social media if they join extremist group.....its use as a recruitment ground for violent extremist.” ~a Somali woman

The anti-violence activists should equally invest and use social media as a tool for preventing violent extremism. Local radio stations were used for disseminating and giving counter-narratives. However, the packaging of the anti-violence message needs to be improved to appeal to the youth. Though minimal, information was developed in education and communication materials with short punchy messages on stickers, T-shirts, lesos, umbrellas and other platforms to spread peace information.

5.5.5 Political Factors

Borana youth informants indicated that politicians use threats of violence to intimidate mainly the youths who are opposed to their political ideologies.

“.....politician does not like our youths because we oppose their ideas..... they also use us to cause violence during political rallies” ~ a Borana youth.

“..... politicians have been a source of conflict since they have divided elders in their quest to get votes; they have not encouraged cohesion in the community” ~a Borana elder.

There was a lack of political goodwill, especially from the politicians in anti-violence programmes, which may impede the implementation of the ICAP. The political parties' manifestos, by-laws and other policies should be able to assist in violence. Politicians have weakened the influence of elders by using divide-and-rule tactics, making elders differ on some issues, especially during the elections and in subsequently emerging discourses such as anti-violence protests. Political leaders tend to listen to religious leaders, who can proactively engage political leaders so that they join hands and support anti-violence initiatives.

5.6 CONCLUSION

There was a significant increase in farmers-pastoralists clashes in the region starting in 2016, accounting for nearly half of all recorded instances of violence. Several factors contributed to these conflicts among farmers-pastoralists in Isiolo County. Resource scarcity, including limited water and grazing lands, led to heightened competition and disputes. Political rivalries and power struggles among farmers-pastoralist leaders exacerbated tensions and played a role in the clashes. Cultural practices, such as long-standing clan-based conflicts and activities like cattle rustling, further fuelled the violence. Moreover, the absence of robust law enforcement mechanisms, combined with the availability of small arms, intensified the risk of conflicts escalating into violent clashes. Understanding these factors is crucial in formulating interventions to address and mitigate persistent clashes, ultimately fostering regional peace and stability.

Observing seasonal variations in conflict frequencies suggests that resource scarcity during certain seasons may contribute to community clashes. The involvement of the Borana Ethnic Militia and the Police Forces of Kenya in a significant number of clashes highlights the complex dynamics between community groups and law enforcement agencies; in most cases, clashes are incited by police involvement. The concentration of conflicts between the Borana and Somalia groups implies underlying tensions and competition for resources within these communities. Identifying specific conflict-prone locations, such as Bula Pesa and Garbatulla, indicates that factors like resource competition and cattle rustling may be critical drivers of conflicts in these areas.

Several issues are responsible for the farmers-pastoralists clashes in Isiolo County, Kenya. One significant factor is the practice of cattle raiding, which has transitioned from a cultural tradition to a commercialized activity benefiting influential individuals. This has increased harm to vulnerable groups and disrupted social cohesion. Natural resource-based conflicts, particularly concerning limited grazing resources and water scarcity, have created tensions between pastoralist and agro-pastoralist communities. Land disputes, often influenced by political and ethnic considerations, have further fuelled conflict, exacerbated by establishing wildlife conservancies and using land ownership as a political tool. Socioeconomic marginalization, high levels of poverty and unemployment have also played a role in regional crime and violence. Accessibility of illegal weapons and political factors, such as representation and power-sharing, resource allocation and boundary demarcation, have heightened mistrust and tensions between communities. Addressing these complex issues requires comprehensive strategies focusing on equitable resource allocation, infrastructure

development, access to education and healthcare, intercommunity dialogue, strengthened governance, and conflict-resolution mechanisms.

The consequences of farmers-pastoralist violence in Isiolo County are severe and wide-ranging. Clashes between farmers-pastoralists communities led to numerous fatalities, the destruction of properties and the displacement of thousands of people, causing immense suffering and disrupting livelihoods. The violence hampers development, with infrastructure and economic activities being hindered. Psychosocial challenges arise from the constant conflict, while unemployment and a youth bulge contribute to societal instability. Additionally, the proliferation of SALWs further escalates the security predicament. Addressing these consequences requires comprehensive efforts to promote peace, resolve resource disputes and foster socioeconomic development in Isiolo County.

The interventions previously undertaken in Isiolo County to reduce conflict and violence have focused on various aspects. Access to justice and the legal framework has been identified as an area of concern, with residents experiencing violations and lacking trust in judicial processes. Efforts have been made to raise awareness of laws and policies related to counter-terrorism and violent extremism. Art and culture have been recognized as enablers of coexistence and cohesion, with young people encouraged to use artistic skills, sports and recreation to counter violent extremism. Education and capacity-building initiatives have aimed to sensitize students and train stakeholders in violence prevention, including security agencies. Media and online platforms have been used to disseminate counter-narratives and improve reporting on counter-terrorism. Political engagement has been highlighted as crucial, addressing the need for political goodwill, the involvement of religious leaders, and the avoidance of divisive tactics. However, challenges such as poverty, unemployment, land disputes and inter-communal conflicts continue to drive violence, necessitating further comprehensive efforts to address the root causes effectively.

In conclusion, the rise in farmers-pastoralists clashes in Isiolo County starting in 2016 can be attributed to various factors, including resource scarcity, political rivalries, cultural practices and weak law enforcement. These factors have contributed to persistent conflicts and disrupted peace and stability in the region. In response, interventions have been undertaken to address these issues and promote conflict resolution. Efforts have focused on improving access to justice, harnessing art and culture to counter extremism, enhancing education and capacity-building, using media and online platforms for prevention, and engaging in political processes. However, the challenges of poverty, unemployment, land disputes and inter-communal conflicts persist, requiring ongoing comprehensive strategies to effectively tackle the root causes and consequences of farmers-herder conflict and

violence in Isiolo County. It is essential to continue prioritizing these efforts to foster lasting peace, development and well-being in the region.

The next chapter discusses the planning and implementation of the intervention.

CHAPTER 6: PLANNING AND IMPLEMENTING THE INTERVENTION

“If you want peace, you must plan for it” - Lord and Colgan (2014).

6.1 INTRODUCTION

In this chapter, I delve into the third research objective, aligning the thesis's focus with applying an action research approach to plan and implement interventions to reduce conflict and violence in Isiolo County, Northern Kenya. The essence of this objective lies in the researchers' commitment not only to comprehensively understand the dynamics of communal violence but also to actively engage with the community in crafting and executing strategies that resonate with their unique context and needs. Central to the researcher's approach is exploring dialogue-based interventions, drawing inspiration from successful case studies across diverse settings. The rationale behind this choice is grounded in the belief that dialogue serves as a potent catalyst for transformative change, fostering understanding, reconciliation and sustainable peace.

6.2 PLANNING AND PREPARING FOR A DIALOGUE

In this study, before the dialogue was set in motion, the preparatory process was developed, often with an institutional infrastructure of its own. The same procedures were applied to the preparatory bodies. Only after those details of the process can it be adequately determined. What format is most suitable for preparing the dialogue? Whose voice is relevant? What should be the terms of reference for those bodies? Who should be involved in this process? Who should make the final decisions? The process aims to determine the choice of preparatory format, the resources available, and the main stakeholders' interests.

Skillful facilitation is required to move through this phase. In the end, a working consensus should emerge first and foremost on the central aim of the dialogue, as well as fundamental principles.

Insider mediators often played an essential role during this phase in harnessing momentum for change and acting as bridge-builders between different parties and as capacity-builders in dialogue and consensus-building. External factors, such as regional developments, pressure, or incentives applied through the international community, can foster and speed up these processes.

Key steps during this phase are for members of the preparatory committees to better understand the situation and the actors involved and prepare the ground. These are to:

- Gather relevant information about the issues at stake

- Understand the positions, interests and viewpoints of different stakeholders
- Analyse and learn from past dialogue efforts
- Identify participants and mechanisms allowing for their inclusion
- Identify a chair or institution to host the preparation
- Explore international support and funding options

6.2.1 The Process of Getting a Mandate

A mandate tends to be developed among the main stakeholders, often with third-party mediation by insiders or externals. Once sufficient consensus is achieved, which can take many months or even years, it is translated into a formal text. The mandate can be part of a negotiated ceasefire agreement, an agreement or an internationally brokered agreement. The mandate can and usually is renegotiated among the parties if the situation on the ground changes or elections bring different groups into power. This has been applied to address conflict in places like Myanmar, where first, major ethnic armed groups failed to sign the Nationwide Agreement, weakening the possibility for political agreement and second, elections changed the government in power. Both meant the initial mandate continued to be open for negotiation.

In practice, arriving at a mandate tends to be rather muddy and exclusive. However, given the mandate's power to frame the dialogue, the utmost care has to be paid to the dynamics of (unequal) power relations. If critical actors are not included in the initial negotiations, they might not accept the overall mandate of the dialogue and question its legitimacy. At the same time, the prominent elites (old and new) have to agree on the mandate to have the broadest possible buy-in. South Africa was able to generate such broad-based support (Parsons, 2007).

If the mandate is drafted by only one side, it weakens the ownership and perceived legitimacy process. The dialogue in Bahrain is a good example (Fakhro, 2013). Although it might have been initiated in good faith to allow for a broad and open discussion, the main Shia opposition groups were not in a position to participate meaningfully. Sudan's president also publicly called upon all parties to join in the dialogue, but when asked to attend a first preparatory meeting outside the country for the armed opposition to enter and negotiate the terms of the process, he declined at the last minute. The process subsequently initiated unilaterally by the government had barely any support from opposition parties and lacked legitimacy from the start. What defined the mandating process was the heavy influence and management by the US over the entire transition framework – and, as a direct consequence, a subsequent lack of local ownership and a substantive political agreement. The process for drafting and adopting the interim constitution was heavily criticized. Those not consulted or unhappy with

specific provisions rejected it, and many objected to an interim constitution drafted under the influence of an ‘occupying power.’ Thus, the mandating process and final document lacked a substantial political consensus.

This lack of agreement was also reflected in the mandate. Sunni nationalist and radical Shia groups refused to participate. They considered the mandate too weak, as it could not change the Transitional Administrative Law (TAL). In turn, the political parties participating in the interim government did not strive for more inclusivity since this could have jeopardized the TAL and the transitional arrangements.

Moreover, the mandate lacked clarity and did not articulate a proper process for participant selection. This led to a similar composition of political parties in the High Preparatory Commission for the Conference as in the interim government, which made the process and subsequent conference appear exclusionary and elitist.

6.2.2 PAR Activities

The workshop for the intervention comprised representatives from all the critical informants selected for the study, policemen, district administrators, and NGO representatives. Additionally, it included representation from each of the four focus groups in each community, including male youths, female youths, older men, and older women. Regarding the number of participants, it was essential to consider the logistics of the workshop, including the venue size and available resources; therefore, the workshop comprised 15 people. The workshop ensured a diverse representation of perspectives and experiences. It was also essential to consider the facilitation and moderation of the workshop to ensure that all participants had an equal opportunity to contribute and that the seminar was conducted respectfully and inclusively. Providing training and guidelines for facilitation and moderation helped ensure a successful and productive workshop.

The participants of the rapid assessment identified numerous drivers of crime and violence, including poverty, unemployment, land and boundary disputes, cultural practices, illiteracy, conservancies, drug and substance abuse, ill-equipped police, drought (climate change/ variability), ethno-politics, inter- and intra-communal conflicts, devolution and technology. The Centre for Human Rights and Policy Studies found that the Isiolo public viewed competition over natural resources as the most significant driver of conflict, followed by ethnic hatred and political competition. The study sought to promote coexistence between the communities living in Isiolo and its environs. In this case, an attempt was made to have a dialogue between the rival communities for peaceful coexistence.

Over the last decade, dialogues have been adopted as a critical tool for the prevention of violence and for managing political crises and transitions. But while they are widely discussed among national governments, opposition parties, civil society groups, and armed movements, as well as in international policy, practitioner, diplomatic, and donor circles, their popularity has not been matched by conceptual clarity to date. Few resources exist to offer sound and grounded guidance and practical support for those exploring dialogue as a possible way to move beyond political deadlocks, divisive conflict scenarios or tumultuous periods of transition.

Conflict resolution workshops were designed to equip community members with skills and techniques for managing conflicts peacefully. They could also focus on building bridges between different groups and fostering a sense of shared identity and common goals. Promoting local ownership of the interventions can also be a key strategy for ensuring sustainability. This involved local communities in the design and implementation of the interventions and fostering a sense of ownership and responsibility for their success. This included engaging with local leaders and community members to co-create solutions that are tailored to the local context and culture. By doing so, the interventions were more likely to be adopted and sustained over time. Training workshop-A three-day workshop of 15 people was conducted and drew participants from:

- Faith-Based Organisations and traditional Institutions (Elders)
- Civil Society Organisations
- DPCs and Community Policing Committees/ Nyumba Kumi Ambassadors

Table 6.1: Training Workshops

Location	Date(s)	Duration	Facilitators	Persons present	Matters covered
Kinna Chiefs camp	7 th and 9 th of December 2022	3 days	DPCs, Community Policing Committees representative, NGO representative	Member of security committee (3), community trainers (3), faith-based representatives (3), community volunteers (3), special groups (3) <i>NB: This involved 5 members from Meru community, five from Borana community and five from Somali community.</i>	Conflict Analysis, Collaborative Problem-Solving approaches, Conflict Resolution Skills, Media and Online Engagement, Political Engagement and Advocacy, Community-Building and Networking and Commitment to Long-Term Solutions

Working together with the community leaders, the researcher came up with an action group through our interaction with people in FGDs and interviews. The researcher managed to come up with 15 participants for the action group. The action team trained to facilitate dialogues in the affected community. The objective of this short-term action team training was to equip team members with the necessary skills and strategies to effectively engage in dialogue for peace-building purposes. By the end of the training, team members were able to facilitate constructive and inclusive dialogues, promote active listening, manage conflicts and build trust among participants.

Day 1: Introduction to Dialogue and Peace-building

Welcome, and Introduction:

- Provide a warm welcome to the team members.
- Briefly explain the purpose and goals of the training.
- Highlight the importance of dialogue in peace-building.

Understanding Dialogue:

- Define dialogue and its significance in resolving conflicts.
- Discuss different dialogue approaches and their applications.
- Share examples of successful dialogue initiatives.

Effective Communication:

- Explore the principles of effective communication.
- Emphasise active listening skills and techniques.
- Demonstrate the importance of non-verbal communication.

Practical Exercise:

- Divide the team into pairs or small groups.
- Assign a topic and facilitate a practice dialogue session.
- Encourage participants to actively listen and exchange perspectives.

Day 2: Facilitating Constructive Dialogues

Establishing Dialogue Guidelines:

- Explain the importance of establishing ground rules for dialogues.
- Discuss and collectively develop a set of guidelines.

- Encourage participants to suggest rules promoting respectful dialogue.

Conflict Management:

- Introduce conflict management strategies.
- Explore techniques for de-escalation and conflict resolution.
- Emphasise the role of dialogue in managing conflicts.

Addressing Power Dynamics:

- Discuss power imbalances and their impact on dialogue.
- Share strategies for ensuring inclusivity and equality.
- Facilitate a group discussion on mitigating power differentials.

Practical Exercise:

- Formulate scenarios with potential dialogue challenges.
- Divide the team into groups to role-play and address the challenges.
- Provide feedback and facilitate a reflection session.

Day 3: Building Trust and Sustainable Dialogue

Building Trust:

- Explain the significance of trust in dialogue processes.
- Discuss strategies for building trust among participants.
- Highlight the role of empathy and authenticity.

Cross-Cultural Dialogue:

- Explore the challenges and opportunities of cross-cultural dialogue.
- Discuss strategies for bridging cultural gaps and promoting understanding.
- Encourage participants to share their experiences and insights.

Sustaining Dialogue Initiatives:

- Discuss methods for sustaining dialogue initiatives in the long term.
- Address challenges and potential solutions.
- Facilitate a brainstorming session to develop action plans.

Final Exercise and Evaluation:

- Conduct a final group exercise where participants demonstrate their skills.
- Provide constructive feedback and encourage peer evaluation.
- Facilitate a closing discussion on lessons learned and future steps.

Post-Training Support:

- Provide resources and reference materials for further learning.
- Offer ongoing mentoring or coaching opportunities for continued growth.
- Encourage participants to share their experiences and challenges to foster a supportive community of practice.

6.2.3 Training Workshop Reflection

The workshop was geared towards affirmation and self-esteem, communication, community and cooperation, conflict management and transforming power. The chapter also showed the highlights of the workshop and the profile of the community in which the workshop was conducted, as well as why the community was used.

The participants, who were well-behaved and patient, despite some differences, were commended by the facilitators. Here are some participants' reflections, when asked about the changes experienced after the workshop:

"I have learned how to express myself more effectively so that the other party can hear me and not just hold it in until I explode in rage," ~a Meru elder.

"After the workshop, I'm better able to counsel my people." ~ Somali elder.

"After the listening exercise, I was able to get past my emotions of inadequacy. Having someone listen to you talk was comforting" ~ Young Borana.

"This workshop has also enabled us to track the age group of these herders. This is to ensure their identity is known" ~a police officer.

These remarks made by a few workshop participants demonstrate how successfully the programme instilled a desire for non-violent resolution in the participants. These self-reports show that the workshop is successful in promoting self-esteem, communication skills, non-violent conflict-

resolution skills and self-affirmation, all of which are important for developing alternatives to engaging in violent conflict and are stated objectives of the workshop.

The research used community dialogue. The community dialogues were facilitated by the researcher and his assistant and helped to create a safe and respectful environment for dialogue. The dialogues were designed to include a diverse range of stakeholders, including community leaders, youth groups, women's groups, and representatives from different ethnic and religious communities. During the community dialogues, participants were encouraged to share their experiences and perspectives on the causes of communal violence. The common ground and areas of disagreement were identified. Further, members were encouraged to work collaboratively to develop solutions that are sensitive to the needs and interests of all stakeholders. The solutions developed during the community dialogues may include initiatives such as inter-community peace-building programmes, joint economic development initiatives or land-use agreements that seek to address the underlying causes of communal violence. By providing a platform for dialogue and collaboration, community dialogues may help to build trust and foster a sense of shared ownership over the solutions developed. This may be a key strategy for promoting lasting change and reducing the risk of future communal violence in Isiolo County, Northern Kenya. MacDonald (2012) argues that action research involves an action researcher and community or organisation members who are seeking to improve their situation. It is concerned with an agenda for social change that includes collaboration in problem definition for it to be resolved. A common framework for PAR includes a cyclical process of fact-finding action, reflection and action for change. Participants contribute actively in all stages of the process. The researcher becomes a participant and facilitator who also learn from the process (MacDonald, 2012).

6.43 IMPLEMENTING THE INTERVENTION

To address conflict issues and promote reconciliation between the Meru, Somali and Borana communities, a comprehensive dialogue was initiated for each of the two neighbouring communities. The goal was to find sustainable solutions to the conflicts that had resulted in the loss of livestock, destruction of properties and loss of lives. The process aimed to establish a framework for peaceful coexistence and facilitate effective communication of the outcomes to the broader public.

Table 6.3 presents the summary of the dialogues conducted during the intervention process.

Table 6.2: Community dialogues

Location	Date(s)	Facilitators	Persons present	Matters covered
Kinna Chiefs camp	9 th and 10 th of March, 2023	DPCs, Policing representative, Community Committees NGO representative	Member of security committee (2), community trainers (2), faith-based representatives (2), community volunteers (2), special groups (2) <i>NB: This involved 5 members from the Meru community and five from the Borana community.</i>	Resolving conflicts arising from farm invasions, retaliatory attacks, property destruction and loss of lives

Location	Date(s)	Facilitators	Persons present	Matters covered
Garba Tulla	7 th and 8 th of April, 2023	DPCs, Policing representative, Community Committees, NGO representative	Member of security committee (2), community trainers (2), faith-based representatives (2), community volunteers (2), special groups (2) <i>NB: This involved 5 members from the Meru community and five from the Somali community.</i>	<ul style="list-style-type: none"> • Resolving conflicts arising from farm invasions, retaliatory attacks, property destruction and loss of lives. • Sharing personal experiences related to conflicts. • Identifying root causes. • Mediation, negotiation and consensus-building. • Compensation policy and apology process. • Communication of outcomes to the broader public.
Kambi ya Samaki	12 th and 13 th of May, 2023	DPCs, Policing representatives, Community Committee, NGO representatives, Local leaders and local security teams	Member of security committee (2), community trainers (2), faith-based representatives (2), community volunteers (2), special groups (2) <i>NB: This involved 5 members from the Borana community and five from the Somali community.</i>	<ul style="list-style-type: none"> • Conflict over grazing land • Retaliatory attacks, raids, destruction of properties • Finding peaceful resolutions • Effective communication with the broader public

Source: Researcher, 2023

6.3.1 Community Dialogue Process between Meru and Borana.

A discussion was conducted to resolve boundary issues and promote reconciliation on 9 and 10 March 2023. In collaboration with the local leaders and stakeholders, our team facilitated a transformative dialogue process between Meru and Borana. By addressing the boundary issues, loss of livestock, destruction of properties and crops, and loss of lives, we fostered reconciliation and laid the foundation for lasting peace. The effective communication of the dialogue outcomes to the broader public promoted transparency, understanding and support for the reconciliation efforts.

Together with my action team, I engaged with local leaders from the Meru and Borana communities to initiate a dialogue process to address boundary issues and promote reconciliation. Our objective was to find sustainable solutions to the conflicts and violence that had resulted in the loss of livestock, destruction of property and crops, and loss of lives. We also prioritized effective communication of the outcomes to the broader public. To prepare for the dialogue, we collaborated with local leaders to gain their commitment and support. Together, we formed a diverse dialogue team of respected community members, trained facilitators and representatives from relevant government agencies. Through this collective effort, we ensured that the voices of all stakeholders were represented and heard.

Creating a safe and inclusive dialogue space was of utmost importance. We selected a neutral venue where community members from both Meru and Borana could come together. To establish a conducive environment, we collectively defined ground rules and guidelines emphasizing respect, active listening and open-mindedness. Additionally, we integrated cultural and traditional practices into the dialogue process to promote understanding and inclusivity.

During the dialogue sessions, we encouraged participants to share their personal experiences, allowing them to explain the impact of boundary conflicts and crop destruction on their lives. Through storytelling techniques, we fostered empathy and a deeper understanding of the pain and suffering endured by individuals from both communities. Small group discussions provided a safe space for participants to express their emotions and concerns, promoting a supportive and collaborative atmosphere.

Identifying shared interests and solutions was a crucial step in the dialogue process. We facilitated joint problem-solving sessions, where participants from both Meru and Borana worked together to explore practical and sustainable solutions to the boundary issues. We encouraged participants to

bridge differences and find common ground using mediation, negotiation and consensus-building techniques. Our focus was on shared interests and the long-term benefits of peaceful coexistence.

The dialogue process strongly emphasized promoting and appreciating the value exchange between the communities of Borana and Meru. Participants recognized and acknowledged the mutual benefits derived from their interdependent relationship, valuing the contributions of each community. They expressed gratitude for Meru's role in supplying essential goods and services to Borana, creating economic opportunities and improving overall well-being. This appreciation fostered stronger relationships, trust and resilience as participants embraced their shared responsibility and collaborated to find sustainable solutions. The dialogue process celebrated the value exchange, encompassing economic, cultural, and social aspects, and laid the foundation for mutual respect and a commitment to the well-being and prosperity of both communities.

Reconciliation and rebuilding trust were integral aspects of the dialogue process. We implemented confidence-building measures with the participants, such as joint community projects, cultural exchanges and social events. These initiatives fostered reconciliation, encouraged forgiveness and helped recognize Meru and Borana's shared heritage and values. Additionally, we organized conflict resolution and peace-building workshops, equipping participants with the skills and tools necessary for managing future conflicts.

To ensure effective communication of the outcomes, we organized a community assembly where both community members attended. Representatives from both Meru and Borana shared the results of the dialogue process, presenting a comprehensive report outlining the agreed-upon solutions, action plans and commitments made by both communities. Through various communication channels, we disseminated information about successfully resolving boundary issues, crop destruction and the path toward peaceful coexistence. The committee of six members was formed to follow up with county and national governments on boundaries.

“We’ve seen violence erupt here, and the major battle here is about land and boundaries, which has never been addressed completely.” ~a Meru elder.

“I lost my brother due to the conflict between the Borana and the Meru.” As a leader and member of the community, I am here to see this process and to fight for peace.” A Meru elder.

‘Borana camels feed on any forage including our crops.... the Borana herders regards our crop as animal feed ‘~a Meru Woman.

“When we have disagreements, no one can say, “I won,” since everyone is a loser. However, in a peaceful environment, everyone benefits.” ~a Borana elder.

“We and children suffer most when there is violence, as per saying. “When elephants fight, it is the grass that suffers.” ~ a Meru woman.

“We suffer from hunger and malnutrition since the Borana camels destroyed our crops” ~ a Meru youth.

6.3.2 Community Dialogue Process between Meru and Somalis

A dialogue was conducted on resolving conflicts arising from farm invasions, retaliatory attacks, property destruction and loss of lives from 7–8 April 2023.

The dialogue process between the Meru and Somali communities was designed to address conflicts arising from farm invasions by camel herders, retaliatory attacks resulting in the loss of livestock, destruction of properties and tragic loss of lives. Our objective was to find peaceful and lasting resolutions while ensuring effective communication of the outcomes to the broader public.

We engaged with local leaders, community members and stakeholders from the Meru and Somali communities to initiate the dialogue process. Together, we formed a diverse dialogue team comprising respected individuals, trained facilitators and representatives from relevant local security teams. This collaborative approach ensured that the concerns and perspectives of all parties involved were represented and considered.

The dialogue process began with participants sharing personal experiences related to the conflicts. This allowed individuals to express the impact of farm invasions, retaliatory attacks, property destruction and loss of lives on their respective communities. Through empathetic storytelling, participants gained a deeper understanding of the pain and suffering endured by individuals on both sides of the conflict. Small group discussions were facilitated to encourage dialogue and collaborative problem-solving. Participants were encouraged to identify the root causes of the conflicts, exploring the underlying issues and concerns that fuelled the cycle of violence. Mediation, negotiation and consensus-building techniques were employed to bridge differences and find common ground.

During the dialogue process between the Meru and Somali communities, the invocation of a compensation policy and an apology process played a significant role in addressing the losses of lives, properties and cattle. Both communities recognized the importance of accountability and healing and thus initiated these essential steps toward reconciliation. Through open discussions, a compensation

policy was established to acknowledge and address the losses suffered by individuals and families affected by the conflicts and violence. Additionally, participants expressed their willingness to apologize for the harm caused to one another, recognizing the pain and suffering endured by both sides. This sincere desire for accountability and forgiveness initiated a process of healing and restoration, as representatives from the communities took proactive steps to deliver formal apologies, acknowledging the loss of lives and the destruction of properties resulting from the conflicts. These acts of contrition aimed to promote empathy, understanding and a shared commitment to fostering a peaceful coexistence. By incorporating the compensation policy and apology process into the dialogue, the communities demonstrated their commitment to addressing past grievances and forging a path toward reconciliation. These steps showcased a collective acknowledgement of the need to heal wounds, rebuild trust and prevent future conflicts. The dialogue process provided a platform for the Meru and Somali communities to collectively engage in the compensation and apology processes, signifying their ownership of their actions and their determination to work together for healing. This demonstrated a significant commitment to fostering understanding, empathy and a shared vision for a peaceful and harmonious future.

To ensure effective communication of the outcomes, a comprehensive plan was implemented. Representatives from both communities organized community assemblies and information-sharing sessions to disseminate the resolutions and agreements reached during the dialogue process. These platforms also provided an opportunity to educate the broader public about the importance of peaceful coexistence and the need to prevent future conflicts. Various communication channels, including local media, community radio stations and social media platforms, were used to spread the messages of reconciliation and resolution. The stories of successful conflict resolution and the path toward peaceful coexistence were shared to inspire hope, foster understanding and garner support from the wider public. Through the dialogue process, the Meru and Somali communities successfully resolved conflicts stemming from farm invasions, retaliatory attacks, property destruction and loss of lives. The comprehensive communication of the outcomes ensured transparency, created awareness and promoted a shared commitment to maintaining peace and harmony. The dialogue process catalyzes positive change, demonstrating the transformative power of dialogue and reconciliation in resolving deep-rooted conflicts.

“We and our Meru brothers have had plenty of opportunities to communicate and resolve our disagreements. We will embrace the resolutions and strive toward long-term peace in the area.” Somali elder

“We will work together to ensure this dialogue process results in long-term peace.” ~ a young Meru.

“Somalia herders are rude and invade our farm and feed their camels on our crops.” ~ says a Meru elder.

“Finding common ground and bringing various communities together is necessary for long-lasting solutions.” ~a Somali youth.

“.... the dry weather sometimes forces us to look any forage to feed our hungry and emaciated livestock.... but from the discussion, we will not invade crop farms” ~ a Somali elder.

“.... there a need to devise a way to compensate our Meru neighbours in case of destruction crops by our herder,” ~ a Somali youth.

“.....we request our Meru neighbours to give our herders access to the water point down the river,” ~ a Somali youth

6.3.3 Community Dialogue Process between Borana and Somalis

A dialogue on resolving conflict over grazing land and promoting peaceful coexistence was conducted on 12 and 13 May 2023. The dialogue process between Borana and Somalis aimed to address the disputes arising from the invasion of grazing land by camel herders from Borana, which led to the loss of livestock through retaliatory attacks, raids, destruction of properties and loss of lives. The primary objective was to find peaceful resolutions to these conflicts and effectively communicate the outcomes to the broader public.

To initiate the dialogue, we engaged with local leaders, community representatives and stakeholders from Borana and Somali communities. Together, we formed a diverse dialogue team that included respected individuals, trained facilitators and representatives from relevant authorities. This collaborative effort ensured the inclusion of all perspectives and fostered a sense of ownership among the participants.

Creating a safe and inclusive dialogue space was of utmost importance. We carefully selected a neutral venue where community members from Borana and Somali communities could come together. Ground rules were established, emphasizing respect, active listening and open dialogue. Cultural traditions and practices were integrated to promote understanding, empathy and inclusivity.

During the dialogue sessions, participants were encouraged to share their personal experiences and perspectives on the conflicts. Through storytelling and active listening exercises, we aimed to foster empathy and a deeper understanding of the pain and suffering endured by individuals on both sides. Small group discussions allowed participants to express their emotions, concerns and grievances in a supportive environment. Identifying shared interests and solutions was a vital aspect of the dialogue process. Facilitated joint problem-solving sessions allowed participants from Borana and Somali communities to collaborate on finding practical and sustainable resolutions to the conflicts. Mediation techniques, negotiation and consensus-building approaches were employed to bridge differences and find common ground. The focus was on shared interests, preserving livelihoods and ensuring peaceful coexistence.

Reconciliation and rebuilding trust were integral parts of the dialogue process. Confidence-building measures, such as joint community projects and cultural exchanges, were implemented to foster understanding and promote healing. Forgiveness and acknowledgement of past grievances were emphasized, along with recognizing the Borana and Somali communities' shared values and heritage. A community assembly was organized to disseminate the study findings. Representatives from the Borana and Somali communities shared the resolutions and agreements reached during the dialogue. A comprehensive report outlining the actions, commitments and measures agreed upon by both communities. Various communication channels, including local media, community radio stations and social media platforms, were used to disseminate information about the successful resolution of conflicts and the path towards peaceful coexistence.

“We consented to abide by the resolutions. We shall accept the decision and implement it whether it is bitter or sweet,” ~a representative of the Somali community.

“I’ve been traumatized. It’s difficult to live quietly after witnessing so much brutality. Violence affects you. It takes time to heal. The main thing to remember is that peaceful coexistence is worthwhile.” ~a Borana woman.

“Conflicts over cattle and grazing land can have far-reaching and deeply felt consequences: families can be destroyed, their means of subsistence taken away, and their way of life ruined. With so much at stake, relations inside and between tribes can sometimes become rather severe.” ~ a Somali elder

“.... Borana stole our camels; we followed and recovered a few, killed some after a heavy fight,” ~a Somali youth.

“... Somali raiders are always armed with guns.... the steal, maim and kill in the process cattle raid” ~a Borana elder.

6.3.4 Solutions, Action Plans and Commitments

The dialogue resulted in the following concrete solutions, action plans, and commitments:

- **Resource-Sharing Agreement:** Forming a six-member committee to follow up with the county and national governments to establish the boundary between Borana and Meru that is in dispute.
- **Peace Committees:** five members of community peace committees were established to address conflicts promptly and maintain open lines of communication. They comprised two members from a conflicting community and one neutral member to address the issue of cattle raids and livestock invasion into the Meru farms, destroying crops. They deliberated on compensation and return of stolen animals.
- **Education and Awareness:** Both communities were committed to promoting education and awareness programmes on peaceful coexistence, including sensitization campaigns on gender equality and tolerance.
- **Conflict Resolution Meetings:** Regular meetings on conflict resolution and mediation were proposed to be organized by community leaders and youth representatives. The trained action team from the two communities were to spearhead the process to achieve the sustainability of peace.

6.4 CONCLUSION AND REFLECTION

The dialogues resulted in the forming of various community committees for the sustainable peace-building process, such as water and pasture grazing communities and community security committees. Since the conflicts and violence in this region of Isiolo County are similar, solutions, action plans and commitments are related.

The dialogue sessions with Borana, Meru and Somali delegates were a learning and transformational experience. Knowledge was gained, while attitudes were altered. The project served as a bridge between opposing communities. To that end, it was clear that intentional, frequent dialogue sessions are potent tools for mediation and peace-building. Contact between competing community participants lowered intolerance and changed attitudes inside these societies.

The next chapter discusses the evaluation of the interventions.

CHAPTER 7: EVALUATION

“To have real peace, we must begin with the children.” ~ Mahatma Gandhi.

7.1 INTRODUCTION

The study sought to meet the fourth research objective in this chapter by offering a comprehensive approach to address the prevalent farmers-pastoralists conflict and violence among the Borana, Somali and Meru communities in Isiolo County, Kenya. It starts by explaining the nature, extent, trends, causes and consequences of the existing conflict dynamics within the region. This initial step provides a foundational understanding of the complex intergroup tensions and contextual factors contributing to the conflict. The exploration found that the escalation of conflicts between farmers and herders in Isiolo County can be ascribed to multiple elements, including limited resources, political rivalries, customs and inadequate law enforcement. These elements have harmed the region's peace and stability and fuelled ongoing wars. Interventions have been made in response to these problems and encourage conflict resolution. The main areas of concentration have been expanding access to justice, strengthening education and creating capacity, using media and internet platforms for prevention, involving oneself in political processes, and using art and culture to combat extremism. But the problems of unemployment, poverty, land disputes and inter-communal confrontations continue, necessitating continuous, all-encompassing approaches to successfully address the underlying causes and effects of violence in Isiolo County.

The chapter then presents a framework for targeted interventions to mitigate conflict and violence. Employing an action research framework, stakeholders collaborated to develop strategies tailored to the specific needs and dynamics of the affected communities. Central to these interventions was the use of dialogue sessions to foster understanding and build relationships among the conflicting groups.

Throughout the study, six dialogue sessions were organized, bringing together community members from the conflicting communities, along with a diverse representation from the action team, district peace committees and civil society. These sessions served as platforms for open discussion, facilitating the exchange of perspectives, addressing misunderstandings and promoting mutual education and awareness of the underlying causes of conflict.

Through dialogue, participants engaged in constructive interactions to transform conflict dynamics within the community. The dialogue sessions were instrumental in cultivating shared understanding and empathy among participants, paving the way for a deeper investigation into the root causes of violence and discord.

As a result of these efforts, formal negotiations were initiated, culminating in developing an accord aimed at reducing long-term farmers-herders violence and conflict. This formal agreement signified a significant milestone in the peace-building process, reflecting a collective commitment to fostering sustainable peace and reconciliation within Isiolo County.

Therefore, this chapter evaluates the short-term outcomes to provide valuable insights into the immediate effects of the interventions, including shifts in intergroup relations, increased willingness to engage in peaceful negotiations, and the emergence of formal agreements among conflicting parties. By assessing the efficacy of dialogue as a conflict transformation technique and its contribution to long-term conflict reduction, the study contributed to advancing evidence-based peace-building strategies in conflict-affected contexts.

A critical factor that can lead to the successful implementation of a project aimed at achieving specific positive outcomes is the effective monitoring and evaluation (M&E) of its results. Paton (2014) defines qualitative evaluations as a systematic collection of opinions about the efforts, characteristics and outcomes of programmes leading to informed judgments about programme effectiveness and decisions regarding future arrangements. The focus of M&E efforts is to assess how the intervention programme brought about changes among the target audience, in this case, the participants in the operation group and other stakeholders who benefited from the programme's effects. Patton (2002) suggests that qualitative evaluations use qualitative and practical methods such as in-depth interviews, direct observations and written documents to explore qualities rather than quantities. By integrating quantitative trend analysis with qualitative findings from FGDs and interviews, a more comprehensive understanding of the positive outcomes of short-term interventions can be achieved. Trend analysis offers evidence of a reduction in reported cases. At the same time, FGDs and interviews (Appendix J) provide depth and richness to this understanding by capturing the lived experiences and perspectives of those involved.

Focus group discussions were held in September 2023, three months after interventions (dialogues), as contained in the evaluation process. Outcome evaluation measures people-centred outcomes, and outcomes can be short-term (changes in knowledge, skills, or attitudes), intermediate (changes in behaviour), or long-term (changes in behaviour) (changes in condition or status).

This action research evaluation follows Gibbs' (1988) reflective cycle, as shown in Figure 8.1.

Gibbs Reflective Cycle

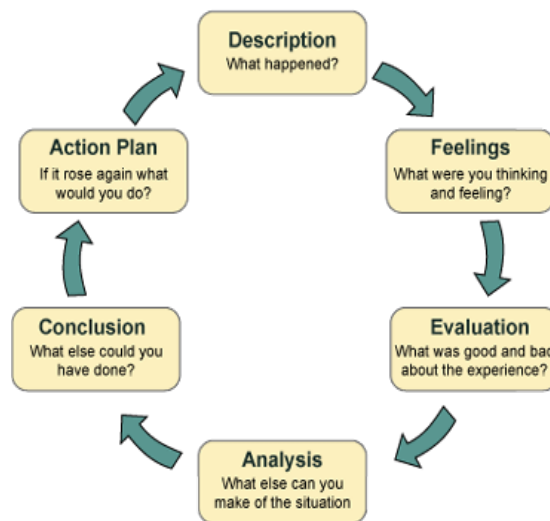


Figure 7.1: Gibbs' reflective cycle

Source: Gibbs (1988)

Gibbs' reflective cycle provides a systematic framework for reflective practice, guiding individuals through six stages to analyze and learn from their experiences. Beginning with a description of the event, it progresses to exploring feelings, evaluating the positive and negative aspects in the evaluation stage, and conducting a more profound analysis to identify underlying factors. The conclusion phase synthesizes insights gained, while the action plan directs individuals to consider future actions based on their reflections. This structured approach enhances emotional intelligence and encourages continuous personal and professional development by fostering thoughtful analysis and learning from experiences.

The first stage of Gibbs' reflective cycle entails meticulously describing the event or experience, elucidating its key aspects and contextual intricacies. This initial step is the cornerstone for the reflective process, ensuring a thorough situation comprehension. Following this descriptive phase, the second stage, feelings, prompts individuals to explore their emotional responses to the experience. This step fosters an atmosphere of honest and introspective examination, allowing for a profound understanding of the event's impact on one's emotions. The third stage, evaluation, encourages individuals to critically assess both the positive and negative aspects of the experience. This involves a thoughtful consideration of what went well, what could have been done differently, and an overall evaluation of the effectiveness of their actions. Evaluation is a pivotal bridge between describing the event and drawing meaningful conclusions. The fourth stage, analysis, involves a more profound exploration, urging individuals to identify patterns, underlying factors and potential influences on

their behaviour or decision-making. This stage goes beyond surface-level considerations, fostering an understanding of the situation. In the fifth stage, the conclusions and insights gleaned from the preceding stages are synthesized, providing an opportunity to draw overarching conclusions about the experience. This integrative process merges the facets of description, feelings, evaluation, and analysis into a cohesive understanding. This stage is critical for distilling key takeaways and lessons learned. The final stage, the action plan, propels reflection into pragmatic steps for the future, prompting individuals to consider alternative courses of action and strategies they would use when faced with similar situations. This forward-looking element transforms reflection into a dynamic catalyst for ongoing personal and professional development.

7.2 SHORT-TERM EVALUATION

The trend analysis indicating a decrease in reported cases between 2022 and 2023 suggests a positive outcome of the short-term interventions. Between the evaluation periods, the study found reduced violent clashes reported by the ACLED website among the communities in Isiolo County. ACLED reported 23 civilian deaths in 2022 as a result of attacks by pastoralist militias. In 2023, ACLED reported border tensions along the Isiolo-Meru County line. The majority of this violence was retaliatory, with attacks on families, particularly women and children, resulting in displacement and the closing of schools. For instance, on 5 October 2023, a purported Meru ethnic militia abducted and killed a Somali herder in the Ndumuru area of Igembe North, Meru County.

The three FGDs (one in every community, Somali and Meru) were conducted in September 2023; three months after the intervention in Isiolo County showcased a positive evaluation outcome, revealing a significant reduction in violence, improved social cohesion, enhanced access to essential services, and a positive impact on mental well-being. These findings highlight the successful nature of the intervention and its transformative effect on the lives of the community members. However, at this stage, the researcher cannot be sure of the impact of the longer-term impact.

Reduction in violence and an improvement in security

In the FGDs, participants expressed a significant reduction in violence and an overall improvement in security within Isiolo County. They reported feeling safer and more secure daily, with a notable decrease in armed clashes and intercommunal conflicts. This positive evaluation indicates that the intervention successfully contributed to restoring peace and stability in the area. Participants expressed their gratitude for the intervention, highlighting that it had positively impacted their livelihoods and created an enabling environment for economic activities to thrive. The discussion

further revealed a significant reduction in the incidence of violence within the community. This positive outcome indicates that the intervention effectively addressed the root causes of the conflicts, fostering an environment of peace and harmony. The community members expressed relief and gratitude for the newfound sense of safety and security in their daily lives. There have been fewer occurrences of forced seizure, which is typically futile in these situations, and the use of firearms and force, in most cases, leads to the loss of lives and delays the repossession.

“My children attend school, and I’m not worried about their security.” ~ a Meru youth.

“It is a peace that has a breast to suck” ~ a Somali proverb.

“In the past, dialogue has proven effective in recovering stolen livestock, and we will continue to assist elders in ensuring repossession without jeopardizing ties between neighbouring communities,” an elder from Somalia

“I am so happy that my cows have recovered without fights and want to thank the elders,” ~ said a Borana elder.

Stakeholders’ inclusion

The researcher evaluated the involvement of all stakeholders in promotion of peace. It found that all stakeholders actively participated in small group discussions, shared their personal experiences and contributed to identifying the root causes of conflicts. Their input has been instrumental in shaping the dialogue process and promoting empathy and understanding among all participants.

“Yes, all stakeholders, including youth and women, have remained actively engaged in the ongoing dialogue process over the past three months. The dialogue process has emphasized inclusivity and representation, ensuring that all community segments’ concerns and perspectives are considered. Youth and women have played significant roles in these discussions, contributing their insights, experiences, and perspectives to resolve conflicts between the Meru and Somali communities. ~ a county administrator.

Effectiveness of the intervention foster reconciliation and unity

Furthermore, the FGDs revealed increased unity and social cohesion among communities residing in Isiolo County. Participants shared stories of improved intergroup relationships, reduced tensions and enhanced cooperation. This positive evaluation indicates that the intervention fostered reconciliation and dialogue between previously conflicting communities. Participants reported engaging in joint initiatives, such as community development projects and cultural exchanges, contributing to greater social integration and mutual understanding. Also, interviews highlighted a substantial increase in community cohesion and cooperation. Previously divided along ethnic and tribal lines, the intervention successfully promoted dialogue and reconciliation among different groups. Community members reported improved relationships and a willingness to collaborate on projects that benefited the community. This positive evaluation indicates that the intervention addressed the immediate conflicts and laid the foundation for long-term social integration and unity.

“Because of peace, there are more intermarriages between Borana and Somali,” ~ a Borana woman.

“There has been a huge growth in trade between the Borana and the Meru, and there is an exchange of agricultural products at a Borana market” ~ a Meru youth.

Impact of intervention on the livelihoods

The FGDs also highlighted improvements in access to essential services and infrastructure within Isiolo County. Participants praised the intervention for rehabilitating and constructing roads, schools, healthcare facilities and clean water sources. They noted that these infrastructure developments had enhanced their quality of life, facilitated economic activities and improved the community's overall well-being. This positive evaluation indicates that the intervention successfully addressed the long-standing infrastructural gaps and met the needs of the local population. Further, the interviews showcased a remarkable improvement in access to essential services and resources. The intervention facilitated the restoration of critical infrastructure, such as schools, healthcare facilities and water supply systems that had been damaged or disrupted due to the conflicts. Community members expressed their satisfaction with the renewed access to education, healthcare, and clean water, significantly improving their quality of life. This positive evaluation suggests that the intervention effectively addressed the community's pressing needs, leading to tangible and sustainable development.

“Our health care and schools that were closed during the skirmishes have been re-opened,”
~ said a Somali elder.

Impact of intervention the mental well-being of residents

Finally, the FGDs shed light on the positive impact of the intervention on the mental well-being of the residents in Isiolo County. Participants expressed a sense of hope and optimism for the future, with a noticeable decline in trauma and psychological distress. They credited the intervention’s psychosocial support programmes, counselling services and community healing initiatives for improving their emotional well-being. This positive evaluation outcome indicates that the intervention successfully addressed the psychological effects of violence, enabling individuals to rebuild their lives and envision a brighter future. Interviews further demonstrated a shift in mindset and attitudes among community members. Many expressed a newfound optimism and a sense of empowerment to actively contribute to their community’s growth and development. They highlighted the effectiveness of peace-building initiatives and conflict-resolution mechanisms introduced through the intervention. This positive evaluation outcome signifies that the intervention addressed the immediate conflicts and fostered a culture of peace, resilience and self-reliance within the community.

“I suffered trauma and could not sleep when there was conflict and violence, but after having peace in the village, I’m healed and can sleep peacefully” ~a Meru lady.

“I used to hallucinate at night during skirmishes, but the existence of peace has healed me,”
~ a Borana woman.

7.3. PARTICIPANTS’ PERSPECTIVES

The participants acquired basic peace-building skills, and for the most part, they assisted them in becoming counsellors and mediators. Many people were introduced to new networks and connections through interactions with other participants. For some, it provided exposure, which led to new chances for them to participate in different community activities as leaders.

“When we began our peace-building programme in Isiolo county, communities primarily used violence to resolve their disputes. Communities increasingly embrace dialogue, peace and cooperation as an alternative to violence. It is a positive step.” ~Member of the action group’s team.

It was evidenced that trained action teams, mostly from conflict hotspot areas, had played an essential role in addressing intertribal conflicts and preventing livestock raids by using early warning systems,

gathering information, intercepting retaliatory attacks and supporting and leading community negotiations and reconciliations.

The next chapter presents reflections, a conclusion and a recommendation.

PART 5: CONCLUSION

CHAPTER 8: REFLECTIONS, CONCLUSION AND RECOMMENDATION.

8.1 REFLECTION

The research is titled Reducing Long-Term Communal Violence in Isiolo County, Northern Kenya. The area of emphasis of communal conflict was the farmers-pastoralists conflict. It commenced by thoroughly exploring the nature, extent, trends, causes and consequences of the existing conflict dynamics within the region. This initial step provided a foundational understanding of the complex intergroup tensions and contextual factors contributing to the conflict. The exploration found that the escalation of conflicts between farmers and herders in Isiolo County can be ascribed to multiple elements, including limited resources, political rivalries, customs and inadequate law enforcement. These elements have harmed the region's peace and stability and fuelled ongoing wars. Interventions have been made in response to these problems and encourage conflict resolution. The main areas of concentration have been expanding access to justice, strengthening education and creating capacity, using media and internet platforms for prevention, involving oneself in political processes, and using art and culture to combat extremism. But the problems of unemployment, poverty, land disputes and inter-communal confrontations continue, necessitating continuous, all-encompassing approaches to successfully address the underlying causes and effects of violence in Isiolo County. The study used an action research approach to develop and plan for intervention interventions to lessen violence and conflict within the communities and assessed the intervention's immediate results.

The study aimed to reduce conflict and violence by using dialogue to foster mutual understanding and positive connections amongst the contending communities in Isiolo County (Borana, Somali and Meru). Members of the contending communities, the 15-person action team, the district peace committees and civil society, participated in six dialogue sessions.

A conflict transformation strategy of dialogue that unites communities' clears misconceptions, enlightens, and educates was demonstrated. Isiolo County's opposing communities came to a mutual understanding through debate, and that agreement prompted a study into the underlying issue of conflict and violence. The accord resulted in formal negotiation to reduce long-term conflict and violence.

The research highlights that communal violence among farmers and pastoralists in Isiolo County is a deeply rooted issue driven by complex and interrelated factors, including resource scarcity, political

rivalries, cultural traditions, and inadequate law enforcement. These drivers have disrupted the livelihoods of affected communities and significantly undermined the region's stability and socio-economic development. Through its multifaceted approach, the study underscores the importance of an action research framework in addressing these challenges. By engaging community members, peace committees, and civil society actors in a collaborative process, the research provided a platform for active participation, dialogue, and mutual learning. This inclusive strategy enabled stakeholders to confront misconceptions, build trust, and foster positive intergroup relations.

The interventions, particularly the six dialogue sessions, demonstrated the power of structured and sustained communication in transforming conflict. These dialogues facilitated mutual understanding among the Borana, Somali, and Meru communities, helping them identify shared challenges and opportunities for cooperation. The agreements reached during these sessions represent a critical step toward addressing the underlying causes of violence and fostering long-term peace.

However, the research also acknowledges that while the short-term outcomes—such as reduced tensions, enhanced collaboration and a framework for future conflict resolution—are promising, they are insufficient to achieve lasting peace. Persistent challenges, including unemployment, poverty, land disputes, and entrenched mistrust, remain significant barriers to sustainable conflict resolution. Addressing these systemic issues requires long-term, comprehensive strategies integrating economic development, education, governance reforms, and equitable resource distribution. Moreover, the study emphasizes the need to institutionalize conflict resolution mechanisms within local and regional governance structures. Strengthening the capacity of district peace committees and ensuring consistent political and financial support for community-led peace initiatives will be crucial in sustaining progress.

In conclusion, the research contributes valuable insights and practical strategies for addressing communal violence in Isiolo County. It highlights the importance of building resilient communities through dialogue, education, and empowerment while emphasizing the need for continuous and adaptive approaches. To achieve enduring peace, stakeholders must commit to addressing the root causes of conflict and creating an enabling environment where all communities can coexist harmoniously and thrive collectively.

8.2 PERSONAL REFLECTION

As a security officer, my primary responsibility is to ensure that the community is safe from dangers and threats. This role involves implementing various measures and practices designed to protect individuals, organizations, and nations from different forms of harm. Security is vital to human life, as it promotes safety and stability in personal, professional, and public spheres. Sometimes, the use of force may be necessary to maintain law and order, thereby establishing peace.

Peace enforcement is fundamentally different from peacekeeping. It relies on the application or threat of military force to compel compliance with resolutions or sanctions. The main goal of peace enforcement is to impose a truce or cease-fire on uncooperative parties, creating the security conditions required for other peace operations to succeed. In Isiolo, a community affected by small arms, disarmament was initiated, which prompted me to study peace.

This research has been profoundly enlightening and transformative. Beyond expanding my knowledge of communal violence and peacebuilding, it has significantly sharpened my research skills and deepened my understanding of the action research approach. One key realization is that establishing peace extends far beyond words, declarations, or official publications—it demands action at the grassroots level. Meaningful peacebuilding requires direct engagement with affected communities through formal programs or informal interactions to foster understanding and collaboration.

I understand that sustainable peace-building efforts must emerge from within the communities affected by conflict. For peace to endure, solutions and strategies must be developed collaboratively, empowering individuals to take ownership of the changes they seek. This research has prompted me to reflect on the broader definition of peace building, which encompasses everyday actions to create a more harmonious world. Often, individuals engage in acts of kindness or cooperation without consciously labelling them as peace-building, yet these actions are vital to fostering a culture of peace.

Moreover, peace building is inherently a collective endeavour—it cannot be achieved in isolation. It requires inclusive participation, even from those with whom we may disagree or hold grievances. Actual progress in peace building arises from collective efforts that acknowledge diversity and foster unity. Addressing contemporary peace challenges demands community-driven solutions, and while we may not always witness the fruits of our labour immediately, the hope of a peaceful future for the next generations must guide our efforts.

Trust is the foundation of peace-building, and it takes time to cultivate. Peace builders must earn this trust by respecting the traditions, culture, and values of the people they serve. Participation in significant cultural activities, such as prayers, poetry, and public debates, is crucial for building connections and understanding.

This research has been quite beneficial to me. Aside from gaining knowledge of the subject, I have gained new research skills and a solid comprehension of the action research approach. Furthermore, I have realized that establishing peace does not require words, pronouncements or the publication of papers; it demands action. The impact can only be disseminated by getting to the grassroots, interacting with the impacted people, and formally or informally helping to promote peace. I have learned that for any peace-building efforts to be lasting, ideas and action for change must come from the affected people.

Peace-building may need to be redefined to encompass everything we do daily to improve the world. Numerous people perform numerous excellent activities without necessarily classifying them as peace-building. Peace-building is not something we can achieve alone. We must include everyone, even those we dislike. That could be the most potent cry to establish a peaceful society. Contemporary peace difficulties necessitate a communal solution. We must remember that while we may never see the rewards of our labours today, we must cling to the hope that peace is attainable for our descendants.

Peacebuilders must earn the trust of the people. It takes time for people to trust others. Peacebuilders must respect the people's traditions and culture by attending and participating in major cultural rites such as prayers, poems and public debates.

The researcher found that various factors impact people's behaviours and worldviews during this research. People are interconnected and dependent on one another, which means that their experiences and interactions with one another as social beings significantly influence them. According to the UNESCO proclamation (1998: 213), "Violence begins in the minds of men, and peace also begins in the minds of men." As a result, perpetrators of violent acts against victims of community violence can change. This study found that the community of Isiolo County learned violent behaviour by witnessing other individuals committing it and that this imprinted the behaviour that has been deemed normal and as the way of life. In the same vein, Bandura (1971) argues that the social learning theory – which promotes learning by imitating models by taking specific actions – is a successful method of instruction. According to this, learned behaviours can be undone by experiencing various actions.

Cultural concerns were investigated, and potential solutions were developed throughout the study. Members recognized that certain cultural beliefs could harm peaceful cohabitation in the communities. The sessions emphasized beneficial ethnic customs and highlighted those that damage other communities. The researcher was motivated by group members' desire to participate in peace-building initiatives. Humans can engage in both positive and negative behaviours depending on the occasion. The group's inert energy will be directed toward peace-building. Providing more opportunities for intentional peace discussions can increase the number of peacebuilders in a county or country.

8.3 CHALLENGES EXPERIENCED

The researcher followed lengthy and bureaucratic procedures to obtain gatekeeper letters to conduct research.

One of the primary difficulties experienced is the language barrier, as people in these areas may speak different languages or dialects than the researcher. Data was collected using Swahili, a national language that a satisfactory population can understand. Additionally, communities were spread out over a large area, making it difficult to bring them together in one place for data collection. With the help of community leaders, the researcher organized a meeting for FGDs before the meeting, especially during their security meeting days.

The county governors of Isiolo County considered my research a security issue or concern that should only be handled by the national government, and the county administration did not want to be involved in the project. Since topics of conflict, violence, peace and justice directly impact them, this alarmed the researcher a little. Their disinterest was unsettling.

Planning for the research required more time than the researcher had expected. Visiting various offices and people needed a lot of time and limited financial resources. In addition, the study was characterized by extreme temperatures, rugged terrain or hazardous conditions. Researchers took extra precautions to ensure their safety while collecting data and during intervention in these areas.

Furthermore, communities in these areas were suspicious of outsiders due to a history of neglect, violence and discrimination. As a result, researchers worked to build trust and establish rapport with the community before collecting data and during interventions. Finally, there was limited access to infrastructure, especially to transport. As a result, local motorcycle rides were used to transport from one point to another.

8.4 SUSTAINABILITY OF DIALOGUE

Proper training should be provided, expectations should be communicated, and a monitoring mechanism should be developed. This is done by having expert human resources critical to sustainability. One of the most significant challenges to the long-term sustainability of the dialogue and many other community-based interventions is retaining the internal capacity, knowledge and motivation necessary for them to work effectively. This requires planning for the model's sustainability from the outset and providing them with the essential knowledge and physical resources to undertake their work efficiently in the long term. The trained action research team, comprising 15 members, five from each community (Borana, Somalia and Meru), gained peace-building knowledge and skills for sustainability. A six-member committee was formed to follow up with the county and national governments to establish the disputed boundary between Borana and Meru. A community committee was established to look into setting compensation policies for crop destruction after farm invasion by herders. Also, establishing and forming resource-sharing management committees, which set agreeable rules to guide the utilisation of water and grazing resources, will sustain the peace-building process.

Further, to sustain community dialogue and ensure peaceful coexistence, the 15 trained member team established and maintained a peace infrastructure and formed a community-based organization (CBO) driven by community residents in all aspects. The CBO is predominantly governed and staffed by residents, with its principal offices within the community. Residents identify and define priority issue areas, collaborate on developing solutions, and play integral roles in developing programmes' design, implementation, and evaluation, often assuming leadership positions in these processes.

8.5 RECOMMENDATIONS

This study recommends making continuous efforts to promote peace; it is essential to consistently encourage communication and interaction between pastoralist and agriculturalist populations. Meetings, forums, and seminars can regularly provide venues for continuing dialogue, teamwork, and dispute settlement.

8.5.1 Recommendations for the Authorities

The government should secure all illicit weapons to reduce violence and fulfil its legal obligation to provide security to farmers-pastoralist communities. The government must be devoted to this task and acquire the trust and confidence of the farmers-pastoralists so they can surrender weaponry as part of the government's campaign to disarm the neighbourhoods. Various stakeholders, including

agricultural and pastoral communities, Indigenous organizations and other non-state actors (NSAs), should push and demand that governments support and guarantee these people's security, as guaranteed in the national constitution.

Projects that provide pastoralists and farmer populations more possibilities for a living should be encouraged. Participants identified unemployment and marginalization as some of the causative factors in the conflict, thus advising the government to create jobs and support new peace processes initiated by participants. In addition, the Kenyan government needs to build roads and health facilities to provide water and schools. Employment of youths who bank on livestock will serve as an alternative source of livelihood.

The government should encourage the creation of inclusive governance frameworks that consider the opinions and viewpoints of farmers and pastoralists when making decisions on development planning, resource management and land use. Ensuring fair representation and involvement can encourage a feeling of responsibility and ownership among all those involved.

8.5.2 Recommendations for Academic Institutions

Academic institutions should develop a peaceful culture among pupils and the general public. The peace discipline is vast, with numerous possible areas for study and research. Peace-building projects should be integrated into the mainstream education system in Kenya. Early childhood, primary, secondary, and tertiary levels should be encouraged to create and use Peace Corners in or outside the classroom, as well as Peace Clubs and Peace Cafés (depending on the name preferred by the school/college/university).

Religious leaders have access to non-violent teachings, moral authority, and permanence (religious buildings) in Kenya, especially in the northern region counties. As a result, they have the chance to serve as a conduit between the government and Kenya's dispersed inhabitants. Such bridging efforts will ensure that just peaceful relationships become the norm.

8.6 FINAL WORD

Northern Kenya has a long history of ethnic violence and insecurity, which has hampered development, perpetuated poverty, and disrupted people's livelihoods. With increasing competition for diminishing natural resources, the ready availability of illegal weaponry, and an unstable political atmosphere, the stakes have risen. There has never been a more vital time to assist northern people in establishing peace.

Farmers-pastoralist communities compete for resources, which makes most of them prone to manipulation through incitements by the traditional leaders, elders and elites. Farmers-pastoralist communities' competition on the scarcity of natural resources like land and pasture results in violence to secure these limited resources. This is fuelled by the proliferation of small arms and cattle rustling, a cultural menace in the communities. The negative impacts of the cycle of violence in the affected areas caused by boundary disputes and farm crop invasion have been worsened by elite conspiracy, stiff competition and undue favouritism. All these have eroded the social fabric in the communities. Much large-scale violence begins with very "small" things. Peace builders must learn the right time to intervene and the suitable types of intervention at specific points.

According to a preliminary review, participants of the dialogue group supported peace building. They act as peace builders in family relationships, church activities, community sports, house visits and even peace demonstrations. The dialogue was evidenced as a tool of conflict transformation that brings communities together, removes misunderstanding, and educates and informs. Through dialogue, the conflicting communities of Isiolo County developed a mutual understanding that led to the inquiry into the critical problem of conflict and violence. The experience led to formal negotiations to reduce long-term violence. The dialogue altered their lives. The chances of reconciliation at the local level are increased by encouraging community peace platforms to view conflict resolution as a continuous process rather than as one-off actions and events. More dialogue will improve the lives of many people. Conflict transformation through regular dialogue groups will significantly reduce communal conflict and violence. Dialogue is a powerful tool that should be used in Isiolo County since it promotes conflict resolution models.

8.7 RECOMMENDATIONS FOR FURTHER STUDIES

The study recommends studies in the following thematic areas that were identified as causes of conflict and violence in Isiolo County:

- i. Reduction of resources-based conflict and violence;
- ii. Pastoralism: A tool of conflict and violence;
- iii. Land and border conflict and violence.

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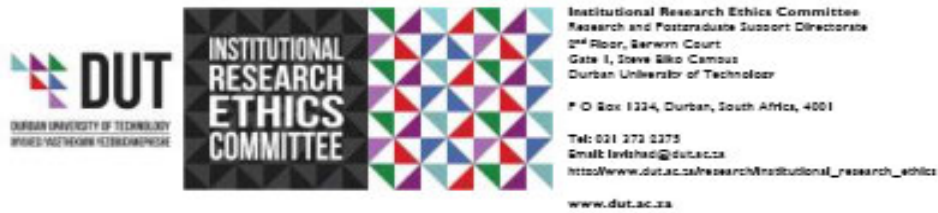
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APPENDIX A: ETHICAL CLEARANCE



6 July 2022

Mr F W Maelo
Private Bag-Kasarani
Nairobi
Kenya

Dear Mr Maelo

Reducing Long Term Communal Violence in Isiolo County, Northern Kenya
Ethics Clearance Number: IREC 106/22

The Institutional Research Ethics Committee acknowledges receipt of your notification regarding the piloting of your data collection tool.

Kindly ensure that participants used for the pilot study are not part of the main study.

In addition, the IREC acknowledges receipt of your gatekeeper permission letter.

Please note that **FULL APPROVAL** is granted to your research proposal. You may proceed with data collection.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the IREC according to the IREC SOP's.

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOP's.

Yours Sincerely

Professor J K Adam
Chairperson: IREC

APPENDIX B: GATEKEEPER PERMISSION

To: Isiolo County Government

P.O Box 36-30600,

Isiolo

Dear Sir/Madam

Request for Permission to Conduct Research

Dear sir/ madam

My name is Frederick Maelo a **Public Administration - Peace Studies** student at the Durban University of Technology. The research I wish to conduct for my Doctoral thesis involves “**Reducing long-term communal violence in Isiolo County, Northern Kenya**”.

I am hereby seeking your consent to engage you in a study to respond to questions in an individual capacity or a group of seven or more people.

I have provided you with a data collection tool(s) and consent and/ or assent forms to be used in the research process, as well as a copy of the approval letter which I received from the Institutional Research Ethics Committee (IREC).

If you require any further information, please do not hesitate to contact me on +254724479166 or fmaelo17@gmail.com. Thank you for your time and consideration in this matter.

Yours sincerely,

Fredrick Maelo

PhD Student

Durban University of Technology

APPENDIX C: LETTER OF INFORMATION IN ENGLISH



LETTER OF INFORMATION

Research Study Title: ‘Reducing Long-Term Communal Violence In Isiolo County, Northern Kenya.’

Principal Investigator/s/researcher: Fredrick Maelo (PhD Student in Peace-building)

Co-Investigator/s/supervisor/s: Professor Geoffrey Thomas Harris (PhD)

Brief Introduction and Purpose of the Study:

Greetings

Introduce Yourself to the Participant: I Am a Student at DUT Doing Research for My PhD Degree in the Faculty of Management Sciences.

Invitation to the potential participant: I would like to invite you to participate in the research on Peace-building

What is Research? Research is a systematic search or inquiry for generalized new knowledge.

You are free to ask as many questions as you wish because it is crucial that you fully understand the study. You are entitled to discuss the survey with your family or friends (s) and are not obligated to commit to it at this stage. Feel free to take home a copy of the letter of information for your further discussion.

Outline of the Procedures:

This study will be conducted in Isiolo South Sub-County, Kenya, targeting 96 security county committee members, four policemen, six district administrators, and six NGO representatives. This study aims to reduce communal conflict and violence among the communities. This study seeks to explore the nature, causes and extent of consequences of conflict and violence, benchmark what has been done before to reduce conflict and violence, apply an action research framework to plan and implement interventions to reduce conflict and violence, and evaluate the short-term outcome of the

intervention. I hope to interview four policemen, six district administrators and 6 NGO representatives. I am also asking the community stakeholders to be part of a group discussion with seven other community members (which will last about 45 minutes). The process will involve a few 40 minutes of your time. There is no direct benefit you will obtain from participating in this study. Equally, there is no risk involved in this study. You are free to withdraw from the study at any given time. The data files will be stored under a password, and hard copies will be kept in the custody of the principal investigator. Information provided will be held confidential during and even after the study period. The information provided by focus group members and policymakers will be used to develop a framework to reduce violent conflict in this region. The research will employ key informant interviews and Focus group Discussions as the primary data collection instruments. Your responsibilities include consenting to participate voluntarily, responding truthfully to questions raised, and willingness to correct the wrong.

Risks or Discomforts to the Participant:

You will have very minimal risks or discomforts during the research exercise. Where emotions arise, a counsellor would be available to calm down those affected.

Explain to the participants the reasons they may be withdrawn from the study:

Please note that you are free to withdraw from the research anytime during the research period because of illness and/or other reasons without prior notice, and there will be no adverse consequences for you. Your withdrawal will not jeopardize your chance to continue receiving the appropriate standard of care. You will be informed should you need to withdraw from the study, and safeguarding measures will be instituted to protect your dignity.

Benefits:

The information gathered here will be in the findings and analysis of my PhD thesis and two publications in academic journals. Eventually, the product of this research can be a body of knowledge that will help reduce violent conflict. The study seeks to foster relationship-building and taking responsibility for our actions as the foundation of a progressive society.

Remuneration:

The university funds the research, and as such, there will be no remunerations during the research exercise, and you will expect to cover the costs of the study. There are no injuries envisaged during and after you participate in the research. You will only be given snacks during the family conferences.

Costs of the Study:

If any cost is associated with this study, the researcher will bear it with no burden on you.

Confidentiality:

Participation in the research will be kept anonymous and confidential as you will not be named at any stage, and a code will be used to represent you. The researcher is bound by the policy of safeguarding, which stipulates that care should be taken in any human interaction process. I take complete responsibility for ensuring that this commitment is realized.

Results:

The study results will be available in university libraries for academic purposes. They will be shared with relevant government departments to lobby for reducing peace. You can get the study results since my contact details are available.

Research-related Injury:

No significant risks are involved in this research, but you will be made aware of practical issues concerning the venue where the event will be held. Again, the researcher is committed to safeguarding you during this study.

Storage of All Electronic and Hard Copies, Including Tape Recordings:

The researcher will ensure data protection during and after the study. I have undergone digital security training and secured the relevant skills required to safeguard data during and at the end of the study.

Persons to Contact in the Event of Any Problems or Queries

- a) My supervisor, Professor Geoffrey Thomas Harris, on +27-31-373 5609 and geoffreyh@dut.ac.za
- b) The Researcher: Fredrick Maelo +254724479166 and/or fmaelo17@gmail.com.
- c) Institutional Research Ethics Administrator: +27-31-373 2375
- d) Complaints can be reported to the Director of Research and Postgraduate Support, Dr. L. Linganiso, +27-31-373 2577 or researchdirector@dut.ac.za

APPENDIX D: LETTER OF CONSENT IN ENGLISH



CONSENT

Full Title of the Study: ‘Reducing long-term communal violence in Isiolo County, Northern Kenya.’

Names of Researcher/s: Frederick Maelo

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, **Frederick Maelo**, about the nature, conduct, benefits, and risks of this study - Research Ethics Clearance Number: IREC 106/22
- I have also received, read, and understood the above-written information (Participant Letter of Information) regarding the study.
- I am aware that the study's results, including personal details regarding my sex, age, date of birth, initials, and diagnosis, will be anonymously processed into a study report.
- In view of the research requirements, I agree that the data collected during this study can be processed in a computerized system by the researcher.
 - At any stage, I may withdraw my consent and participation in the study without prejudice.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during this research that may relate to my participation will be available.

Full Name of Participant

Date

Time

Signature /

Right Thumbprint

I, Frederick Maelo

(name of the researcher) I confirm that the above participant has been fully informed about the study's nature, conduct, and risks.

Frederick Maelo

_____	_____	_____
Full Name of Researcher	Date	Signature
_____	_____	_____
Full Name of Witness (If applicable)	Date	Signature
_____	_____	_____
Full Name of Legal Guardian (If applicable)	Date	Signature

APPENDIX E: INTERVIEW GUIDE

1. Location..... Designation.....
2. Duration of stay in the area.
 - a.) Less than 2yrs [] b.) 2-5yrs [] c.) 5-8yrs [] d.) 8-10yrs []
 - e.) More than 10yrs [] f.) Not sure at all []
3. What role do you play in peacekeeping in this region?
3. Based on your observation, comment on the nature of violence and the causes and consequences of violent conflict.
4. What strategies have been employed previously in an attempt to end violent conflict in this region
5. In your opinion, which community-based peacekeeping strategies do you think can be effectively employed to address violent conflict in your region

APPENDIX F: FOCUS GROUP DISCUSSION QUESTIONS

1. What is the nature of violence experienced in this region?
2. What are the usual causes of this violent conflict in this region?
3. What are the consequences of violent conflict in your region?
4. What efforts have been made to address violent conflict in this region?
5. What could be done to end violent conflict and promote permanent peace in this region?

APPENDIX G: EVALUATION QUESTIONS (FGDS)

1. Did the intervention result in a reduction in violence and an improvement in security within your area?
2. Are all stakeholders, including youth and women, still actively engaged in the ongoing dialogue process over the past three months?
3. Did the intervention foster reconciliation and unity among previously conflicting communities?
4. Did the intervention positively impact the livelihoods of community members and create an enabling environment for economic activities?
5. Did the intervention have a positive impact on the mental well-being of residents?
6. How will the peace-building program be sustained?
7. What were the challenges experienced?

APPENDIX H: TURNITIN REPORT

Thesis after language editing

ORIGINALITY REPORT

16%	16%	6%	3%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

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APPENDIX I: CONFIRMATION OF PROFESSIONAL EDITING