



The Link Between Livelihood Options and Conflict Dynamism Within Kerio Valley Delta, Kenya

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Abstract

The demographic consequences of conflict and violence in the developing world are receiving increased attention and so is conflict in Kenya. Although Kenya is considered peaceful, a closer scrutiny reveals an unprecedented wave of internal and cross-border conflicts. However, to what extent livelihood options have impacted the dynamics of conflict in the Kerio Valley Delta remains significantly uninvestigated; particularly now that the conflict has escalated and is committed with more creativity and sophistication. The study thus, sought to establish the relationship between livelihood options and conflict dynamism within Kerio Valley Delta, Kenya. Two theories, the Sustainable livelihood model and the conflict transformation theory anchored the study. The study adopted a descriptive survey research design to target the community members in the in the Kerio Valley Delta. The sample size was calculated by getting 30% of the target population. Snowball sampling was used based on the acquaintances who know the resource persons from the community. This study utilized questionnaires and interview schedule to get relevant data from the respondents. The study used inferential analysis (Pearson's correlations and logistic regression) techniques to analyze the quantitative elements of the data received from the questionnaires categorized per objective. The results show that insufficient livelihood assets, strategies and outcomes created an enhanced influence on conflicts in the Kerio Valley Delta. The study thus recommends that a systematic and concretized framework to deal with the causes, nature and underpinnings of conflict should be created. The inhabitants should also be empowered to progress in their livelihood status to decrease the chances for conflicts.

Keywords: Livelihood assets; Livelihood strategies; Livelihood outcomes; Conflict dynamism.

1. Introduction

1.1. Background

Conflict is a situation in which two identifiable groups are in conscious opposition to each other as they pursue incompatible goals brought about mainly by structural violence [1]. Conflicts are common phenomena in many regions of the world especially in dry lands, which are endowed with scarce natural resources [2]. Global environmental change coupled with population increase has led to unprecedented demand for resources. The consequences have been competition over control of and access to the limited resources which in turn trigger conflicts [3]. Climate related environmental changes have been observed to be among the major causes of the conflicts [2]. Ethnic connotations to conflicts have also been touted as a major cause of conflicts. Wolff [3] notes that it is relatively easy for anyone to determine which conflict is ethnic in nature across the Globe. There have been ethnic conflicts in Northern Ireland, Kosovo, Cyprus, the Israeli- Palestinian dispute, the genocide in Rwanda, the civil war in democratic Republic of Congo (DRC), Kashmir and Sri Lanka are all in one way or another ethnic conflict.

Conflict has been one of the devastating phenomena in Africa in the last three decades, with Arid and Semi-Arid Lands (ASAL) being the most vulnerable grounds [4]. This is because their manifestation is violent and their cause and consequence are obviously ethnic. The access to and control of land and valuable land-based resources including productive pastures, water and farming land is crucial in the occurrence of violent conflicts across the continent of Africa. The Toder massacre of 1991 in Niger where Hausa farmers killed 102 members of a settled Fulani herding community presents a living memory [4].

Kenya has witnessed inter-community conflicts of various degrees over the years. These conflicts are initiated and sustained by different actors for diverse reasons. Conflicts among the pastoralists such as Pokot, Turkana and Marakwet have been justified on cultural grounds and livelihood options and often receive little attention from the state and its organs for many years. There is the other conflict between early inhabitants of the Rift Valley province and the late immigrants especially post-independence settlers. These conflicts are frequently witnessed between the Maasai and Kalenjin in one hand and between Kisii, Luhya and Kalenjin on the other hand [5]. The patterns of conflict in the North Rift and North Eastern regions are complex.

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Although conflicts in Kenya are of many different kinds, Juma [6] classifies them into four main categories: Conflicts among pastoral communities, Conflicts linked to presence of refugees, Conflicts between pastoralists and crop farming communities and lastly, ethnic clashes. In this study focused on the first category of conflict, conflicts among pastoral communities. Juma [6], observes that, current environmental pressures have changed conflict dynamics. For example, the 1999-2001 droughts that wiped out the Turkana community's entire stock increased pressure on the Turkana to raid other communities in order to restock their lost herd. This water shortage coupled with shortage of pasture sparked competition which led to conflicts between rival groups [7]. The drought of the year 2011 in the arid northern Kenya depleted pasture and dried water points in Moyale, triggering inter-clan attacks and counter-attacks where seven people were killed in Burji, Moyale town [8]. Among the pastoral communities, conflicts are largely caused by competition over control of and access to natural resources particularly water and pasture. Other causes of conflicts include historical rivalry, deep-seated cultural values, land issues, political incitements, idleness amongst the youth and more recently proliferation of illicit arms [9].

Conflicts in the Kerio Valley region of Kenya are thought to be part and parcel of a pastoral culture and livelihood of resident communities. However, in recent years, due to the proliferation of modern small arms, commercialization of livestock raiding, dispute over land tenure rights, banditry and predation, the cultural practice has become a widespread, sophisticated, more violent, and destructive activity among pastoral communities in northern Kenya [10-15].

There are many factors contributing to the risk of violent conflict involving pastoralists, and these have tended to become mutually reinforcing. Some conflicts within and between pastoralist communities, such as raiding and cattle rustling have a long history and have to some extent become an aspect of traditional pastoralist culture [16]. However, such 'traditional' conflicts have become increasingly destructive and less manageable. The major causes of conflict among the pastoralist include but not limited to intensified cattle rustling, proliferation of illicit arms, inadequate policing and state security arrangements, diminishing role of traditional governance systems, competition over control and access to natural resources such as pasture and water, land issues, political incitements, ethnocentrism, increasing levels of poverty and idleness amongst the youth [17].

Further, however, several studies have looked at causes to such conflicts [10-15]. Many of them have cited political pressure and incitement, climate change and socio-economic pressure as major determinants of the conflict dynamism. However, little has been done to consider livelihood options and their links to conflicts in the region, hence the necessity of these article.

1.2. Statement of the Problem

The demographic consequences of conflict and violence in the developing world are receiving increased attention and so is conflict in Kenya [1]. Although Kenya is considered peaceful, a closer scrutiny reveals an unprecedented wave of internal and cross-border conflicts. In a multi-ethnic state like Kenya, people have strong attachment to their communities, espousing fundamentally different values, and in competition with each other for access to, or control over resources, hence creating acrimony and divisions [18]. The Kerio Valley Delta, just like many other arid and semi-arid region has been experiencing pastoralist and ethnic conflicts especially in the Northern parts of the county, this has resulted to the increase in numbers of humanitarian aid-non-organizations which have played pivotal operational role in uplifting the lives of the dwellers. These conflicts have also resulted to erections of different security personnel stations in the area; comprising military forces, Kenya police, General Service unit, Administration police and anti-stock theft unit [18]. However, to what extent livelihood options have impacted the dynamics of conflict in the Kerio Valley Delta remains significantly uninvestigated; particularly now that the conflict has escalated and is done with more creativity and sophistication. This study hoped to fill the gap.

1.3. Research Objective

To establish the link between livelihood options and conflict dynamism within Kerio Valley Delta

2. Literature Review

2.1. The Effectiveness of Livelihood Options as a Deterrence of Conflict

According to Shackleton and Shackleton [19], in a study done in the UK, a livelihood is considered sustainable when it can cope with and recover from the stresses and shocks and maintain or enhance its capabilities and assets both now and in the future without undermining the natural resources. A livelihood comprises of the capabilities, assets and activities required for a means of living. He further states that in sustainable livelihood, there are factors which shed light on why the sustainable livelihood approach was developed and applied to poverty reduction. Which includes the realization that while economic growth may be essential for poverty reduction there is no automatic relationship between the two since it all depends on the capabilities of the poor to take advantage of expanding economic opportunities, thus it is significant to find out what precisely it is that that prevents or constraints the poor from improving their lot in crises situation so that support activities could be designed accordingly.

The African context has livelihood assets as a key component of livelihoods analysis because they are about the base of resources needed for communities and especially households to run. The nature of the asset pentagon; being, mount and comparative importance of each kind of capital is diverse from one community to another; from one that is wealthy to another poor household found in similar social structure [20]. For instance, as soon as conflicts ended in Tindouf refugee camps, entrepreneurship flourished to the extent that money was made and greater freedom was attained. Further, the conflicts in Algeria has forged a constricted and dire situation for refugee aid in the country [21].

There exists, however, a significant gap in studies to do with livelihoods options and how significantly it has been advanced with conflict, dislocation and relocation in mind [21]. Still, there is no such scheme available intended to either discovering the livelihood abilities accessible to conflicts in the Kerio Valley Delta or fixated at regenerating those lost in the course of the undesirable conflict. However, little is known of livelihood options available to conflicting communities in the Kerio Valley Delta region and how it is connected to conflict dynamism.

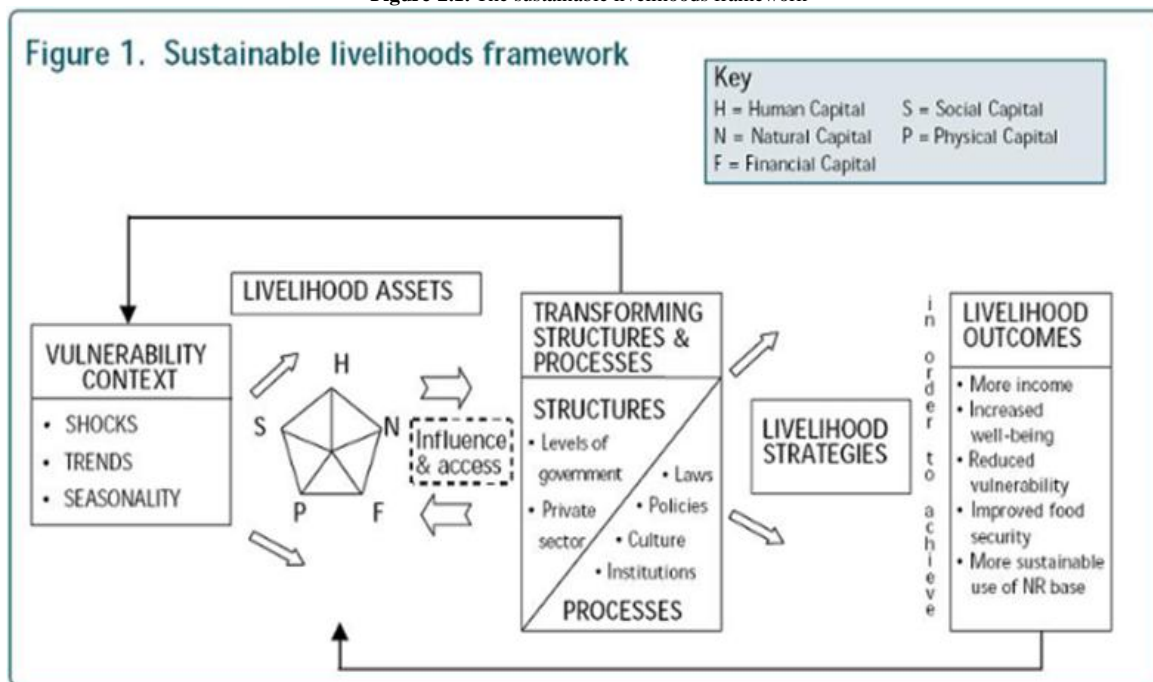
2.2. Conceptual Review

This part will look at two theories, the Sustainable livelihood model and the conflict transformation theory.

2.3. Sustainable Livelihood Model

Developed by DFID [20], the concept was integrated into the agency’s programs for development cooperation, starting from the mid ‘90s. Chambers’ idea of ‘sustainable livelihoods’ (SL) constitutes the basis of the sustainable livelihoods approach (SLA) and the sustainable livelihoods framework (SLF).

Figure-2.1. The sustainable livelihoods framework



Source: DFID, 2002

While the definition of a livelihood can be applied to different hierarchical levels, it is used most commonly at the household level. The SLF commonly serves as an instrument for the investigation of poor people’s livelihoods, whilst simultaneously visualizing the main factors of influence [22]. As shown in Figure 2.1, livelihood strategies comprise of a combination of activities and choices that people make in order to achieve their livelihood goals. As they are never static, they have to be understood as a dynamic process of constantly changing relationships between the elements within the framework and with external forces as well (UNISDR, 2010).

Of the various components of a livelihood, the most complex is the portfolio of assets out of which people construct their living, which includes both tangible assets and resources, and intangible assets such as claims and access. Like all models, the SLF does not represent the full diversity and richness of livelihoods, which can only be understood by qualitative and participatory analysis at the local level [23]. By drawing attention to the multiplicity of assets that people make use of when constructing their livelihoods, the SL Approach produces a more holistic view on what resources, or combination of resources, are important to the poor, including not only physical and natural resources, but also their social and human capital. In this way, the SLA has to be understood as a tool aiming to understand poverty in responding to poor people’s views and their own understanding of their situation. Its application is therefore flexibly adaptable to specific local settings and to objectives defined in a participatory manner [24]. There is however the need to link this livelihood approach to conflict dynamism which has however not been done and this study hopes to fill this huge gap in theoretical understanding. This model while explaining part of the main issues of livelihood does cover certain gaps that warrant a new theory. One, it deals only with livelihood options but not conflict dynamism and thus conflict transformation theory becomes applicable. Secondly, the sustainable livelihood options model does not show the causes, trends and dynamics of conflicts and their link to livelihood of people while conflict transformation theory does.

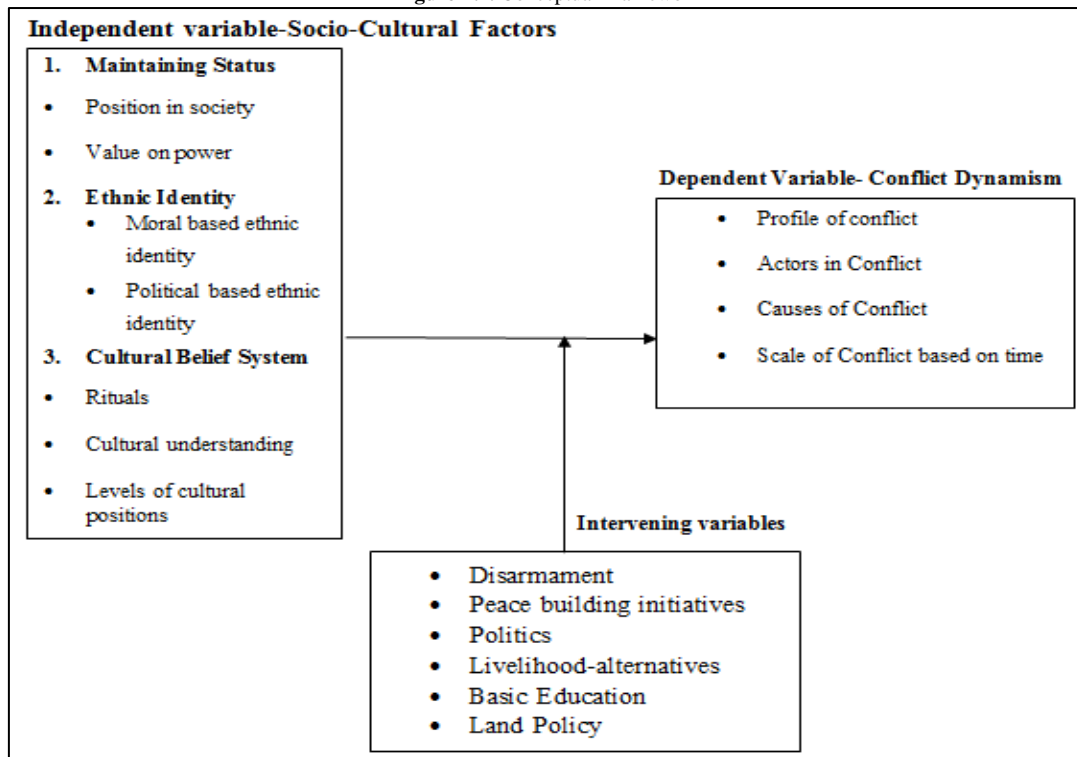
2.4. Conflict Transformation Theory

The study will also be based on conflict transformation theory. Conflict transformation theory is a recent development in the field of conflict scholarship and practice. To understand conflict transformation theory, the background of the concepts of conflict management and conflict resolution theories must be understood [25].

Conflict transformation theory draws on a variety of conceptual building blocks from recent ideas in conflict, some from other schools as well as incorporating aspects from both conflict management and conflict resolution theories.

Conflict transformation theory is founded in the work of Galtung [26] which offers a rich brew of core concepts. Miall, *et al.* [25], observes that the works of Clark [27] contribute to the theory of conflict transformation. The theory states that Conflicts have both life-affirming and life-destroying aspects. They are formed from contradictions in the structure of society (cultural beliefs). They then become manifest in attitudes and behaviour. Once formed, conflicts undergo a variety of transformational processes: articulation or disarticulation, conscientisation or de-conscientisation, complexification or simplification, polarization or depolarization, escalation or de-escalation. The incompatibility which arises between parties may be eliminated by transcending the contradiction, by compromise, by deepening or widening the conflict structure, and by associating or dissociating the actors. This theory is relevant to the present study as it offers a description of how conflict looks like and what determinants can impact it. However, it does not explain how it can add to an understanding of socio-cultural characteristics and its possible relationship with conflict dynamism. Figure 2.2 is a conceptual model of these variables.

Figure-2.2. Conceptual Framework



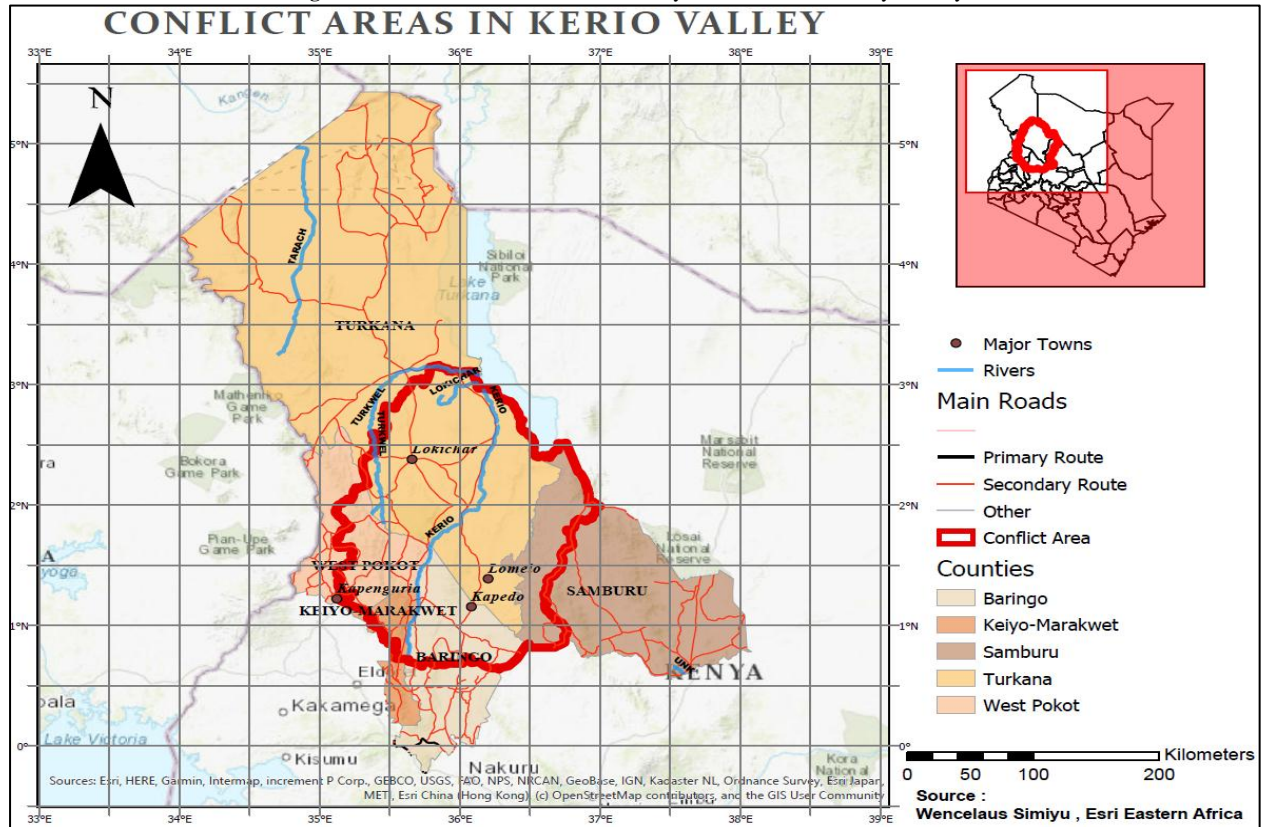
Source: Researchers, 2019

3. Research Methodology

3.1. Study Area

Kerio Valley lies between the Tugen Hills and the Elgeyo Escarpment in Kenya. It sits at an elevation of 1,000 meters in the Great Rift Valley. The isolated Kerio Valley is situated in a narrow, long strip that is approximately 80 km by 10 km wide at its broadest, through which the Kerio River flows. 4,000 feet (1,200 m) deep, the valley lies between the Cherangani Hills and the Tugen Hills. The Elgeyo Escarpment rises more than 1,830 metres (6,000 ft) above it in places. It has semi-tropical vegetation on the slopes, while the floor of the valley is covered by dry thorn bush [28]. The most comfortable time of the year is in July and August, when the rains have ended and the temperatures are not excessive. The Kerio Valley is the site of elaborate irrigation systems that were constructed during earlier periods of history. These structures are believed to have been built by descendants of the Neolithic Afro-Asiatic peoples who introduced domesticated plants and animals to the Great Lakes region a succession of societies collectively known as the *Stone Bowl* cultural complex. Most of these early northern migrants are said to have been absorbed by later movements of Nilotic and Bantu peoples. Although the particular irrigation systems in the Kerio Valley are today maintained by the Marakwet subgroup of the Kalenjin Nilotes, the latter aver that they were the work of a northern people of peculiar language called the Sirikwa, who were later decimated by pestilence [28]. According to the Marakwet, the Sirikwa "built the furrows, but they did not teach us how to build them; we only know how to keep them as they are In Kimwarer in the southern part of the valley, fluoride is mined by the Kenya Fluorspar Company. The southern parts of the valley are settled by the Elgeyo people and the northern part by the Marakwet people. Tugen people live on the slopes of the Tugen Hills. These three groups together with the Nandi and the Kipsigis belong to the Kalenjin people [28]. Figure 3.1 shows Conflict areas in the Kerio Valley Delta, North Rift valley in Kenya

Figure-3.1. Conflict areas in the Kerio Valley Delta, North Rift valley in Kenya



Source: Researchers, 2019

3.2. Research Design

The study adopted a descriptive survey research design. A survey design was relevant to describe the existing research concern by asking individuals about their perceptions, attitudes and values or through observation. Since the research problem under investigation was descriptive in nature, a survey research design was considered appropriate for collecting, analyzing and presenting the data. Further, descriptive survey allows for a combination of both qualitative and quantitative research approaches.

3.3. Target Population

This study targeted the community members in the in the Kerio Valley Delta. It got data from the community elders, members and youth involved in 'community protection' from the Pokot, Turkana and the Marakwet. According to available County records they number over 1000.

3.4. Determination of Study Sample

The sample size was calculated by getting 30% of the target population, a percentage that both [Kothari \[29\]](#) and [Mugenda and Mugenda \[30\]](#) say is acceptable for large populations. Snowball sampling was used based on the acquaintances who knew the resource persons from the community. The acquaintances who were familiar with the community players as they were players themselves helped recruit their acquaintances who then recruited their acquaintances from lower levels too and thus created a snowballing effect culminated to 300 respondents from different cadres of the community who are well versed with the issues under study.

3.5. Data Collection Measures

This study utilized questionnaires and interview schedule to get relevant data from the respondents. The questionnaire was employed in the communication of a set of questions from which the respondents were asked to respond and fill in their answers contingent on their considerate perception of the questions in the study. In

3.5.1. Validity and Reliability of Research Instruments

Before the administration of the research instruments it was important to determine the validity and reliability of the questionnaire. According to [Creswell \[31\]](#) validity is the accuracy and meaningfulness of inference, which are based on the study results. To measure validity, the researchers gave the instruments to the supervisors to scrutinize if the instruments were valid. Reliability is the degree to which the measures of the instruments can give consistent results and be repeatable. To test for reliability Cronbach coefficient alpha was used to check if the score exceeds 0.7 and the subsequent result was 0.711.

3.6. Data Processing and Analysis

The study used descriptive analysis techniques to analyze the quantitative elements of the data received from the questionnaires categorized. The descriptive statistics used were standard deviation and means to get the significant and statistical relationship between the variables. Analysis was done using SPSS version 22 which is a computerized statistical package by encoding responses from questionnaires.

4. Findings

4.1. Introduction

The findings of the study are based on the descriptive statistics done. It presents the piloting results, the demographics characteristics, the conflict dynamism results and the livelihood options results.

4.2. Piloting

For this study, the pilot was a priority activity before proceeding to the main study and was undertaken in Mau-Narok, in Nakuru County along the border line with Narok County (E035°56'54.5 S00°33'20.3) altitude 2761M. The chosen site while far from study area, have factors similar in nature to the area where the actual study was conducted. Inhabited by the Maasai and Kalenjin communities, the two communities keep livestock and have a relatively low level of movement. Historically, the two communities practiced pastoral type of livestock production except that land tenure matters starting from the colonial time have seriously discouraged the practice and majority are settled farmers now practicing mixed farming. Wheat and livestock production with few horticultural farms coming up.

Table-4.1. Cronbach Coefficient Results

| Number of Respondents | Reliability Index |
|-----------------------|-------------------|
| 120 | 0.75 |

Source: Researchers, 2019

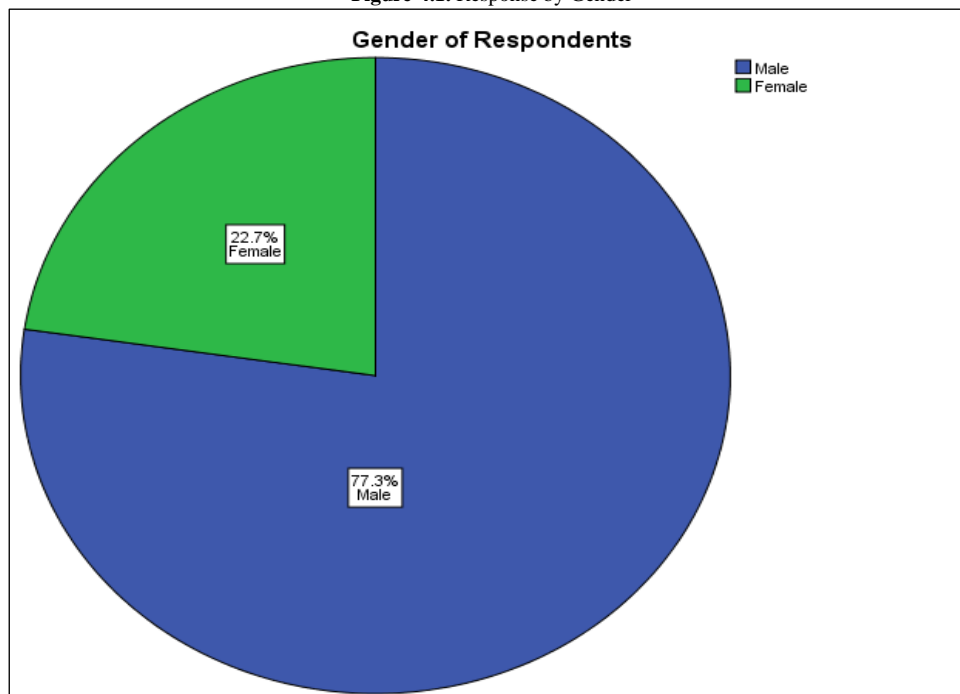
The results show a reliability index of 0.75 which as it exceeds the 0.7 Mark shows acceptable reliability.

4.3. Demographic Characteristics

4.3.1. Gender of the Respondents

The response was about the gender categories of those who participated in the study as shown on

Figure-4.1. Response by Gender



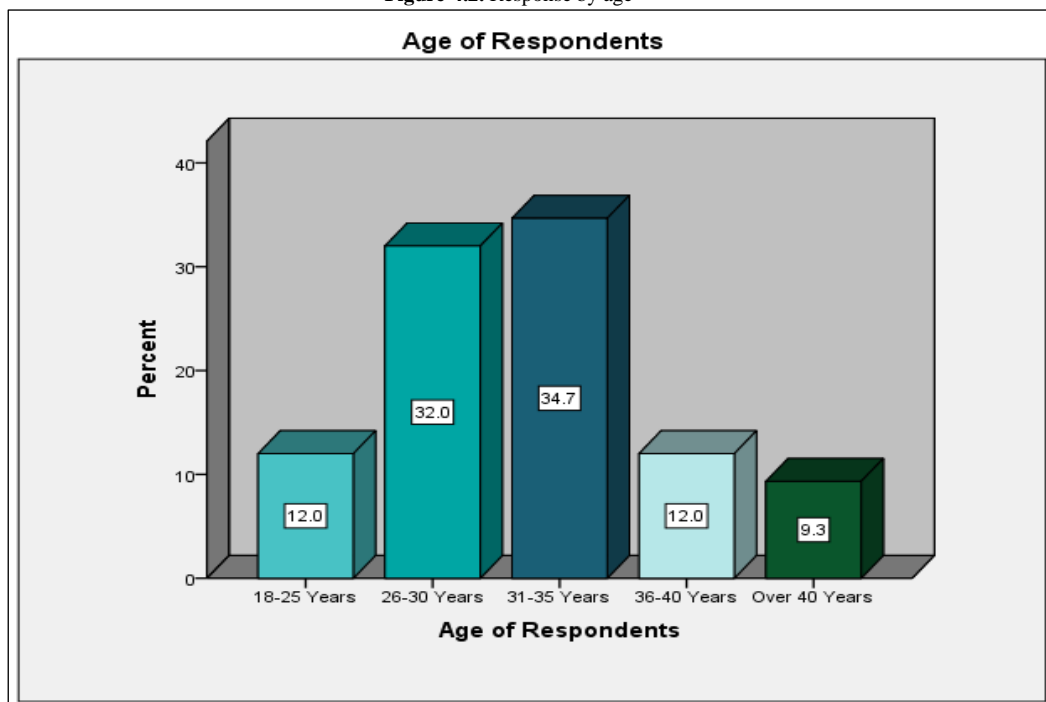
Source: Researchers, 2019

The representation of the findings shown on Figure 4.1 shows that a significant majority at 77.3% of the total respondents who participated in the study were male while only 22.7% were female respondents. The results led to the interpretation that while this study had the ability to act fairly on gender basis considering that both genders was somewhat equally represented; it is clear that the delta has maintained its patriarchal status. This result agrees with Braathen, *et al.* [32], who in his study noted that the patriarchal culture was more poignant and significant in conflict areas and situations where both genders were not significantly viewed as important. This result highlights an important element about the Kerio Valley Delta, indicating that the area is fairly gender biased based on the patriarchal nature of the area but would not interfere with the credibility of the variables under investigation.

4.3.2. Age of the Respondents

The response was about the age categories of those who participated in the study as shown on figure 4.2

Figure-4.2. Response by age



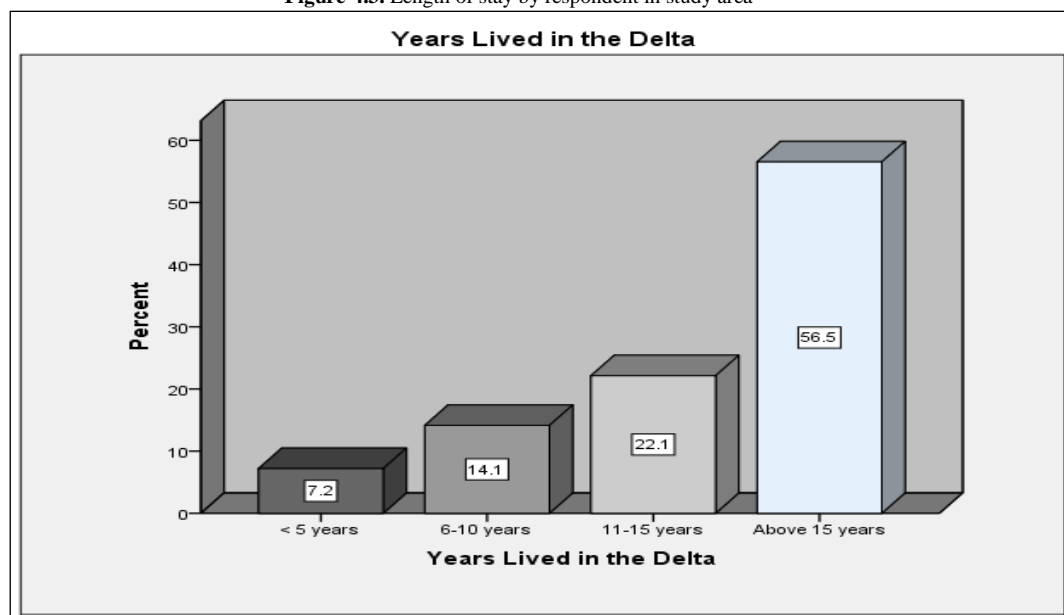
Source: Researchers, 2019

From the results on ages as highlighted in Figure 4.2, it is clear that majority at 34.7% were aged between 31 and 35 years, then closely followed by 32.0% who were aged between 26-30 years. The others were older, 36 years and above and between 18-25 years old. This gives the suggestion that the inhabitants in Kerio Valley Delta were mature and significantly able to thus comprehend and consequently canvass on issues to do with the nexus between socio-cultural factors and conflict dynamism. The study also supports the assertions of Wagoner [33] that most players of conflicts in Sub-Saharan Africa were male and youthful within the 30's age bracket. This also adds credence to the reliability of the results generated.

4.3.3. Years Lived in the Deltas

The response was about the years lived in the delta categories of those who participated in the study as shown on Figure 4.3

Figure-4.3. Length of stay by respondent in study area



Source: Researchers, 2019

The study as shown on figure 4.3 establishes that majority at 56.5% of respondents had lived in the delta for over 15 years, 22.1% of them had lived there for 11 to 15 years; the rest below 10 years. This shows that the majority

of inhabitants in the delta had sufficient witness experience, therefore, expected to have details about their experience and knowledge on conflict dynamism in the area. Shackleton and Shackleton [19] had mentioned that the dependability, verifiability and credibility of the issues of research are better explicated by respondents with long-standing experience and this result thus attests to the dependability, verifiability and credibility of the issues of socio-cultural factors and conflict dynamics.

4.3.4. Conflict Dynamism

The first part of the study sought to examine the dependent variable that was conflict dynamisms. The results are seen in Table 4.2

Table-4.2. Conflict Dynamism

| | Mean | StD |
|---|------|------|
| Conflicts has become our way of life | 2.70 | 0.74 |
| We have been unable to resolve conflicts | 2.19 | 0.95 |
| The conflict has become too much | 2.16 | 0.84 |
| Many people have died as a result of conflict | 2.67 | 0.83 |
| We would wish to resolve the conflict | 2.23 | 0.72 |
| Conflicts have affected education attainment in our region | 2.17 | 1.09 |
| Conflicts have created diminishing economic returns in our region | 2.06 | 1.11 |
| Conflicts have affected our social lives in our region | 3.09 | 0.99 |

Source: Field Data, 2019

The results in Table 4.2 show the extent to which conflict dynamism is significant in Kerio Valley Delta. Looking at the Mean and standard deviation results it is clear that all the aspects were significantly true for the area. Thus, conflicts had become a way of life for the Kerio Valley Delta inhabitants (M=2.70 SD=0.74), they had been unable to resolve conflicts (M=2.19 SD=0.95); the conflict had become too much (M=2.16 SD=0.84); Many people had died as a result of conflict (M=2.67 SD=0.83); They wished to resolve the conflict (M=2.23 SD=0.72); conflicts had affected education attainment in the region (M=2.17 SD=1.09); conflicts had created diminishing economic returns in the region (M=2.06 SD=1.11); and conflicts had affected the social lives in the region (M=3.09 SD=0.99).

This results generally agrees with literature. Basically, conflicts are mainly manifested as political, economic, environmental, exploitation of natural resources, land clashes, religious differences and lately terrorism and Kenya has continued to be divided on the basis of ethnic, socio-cultural, regional, political and economic lines. As a result, there have been sporadic conflicts among different communities in Kenya [34]. Community divisions along political and ideological lines, gave rise to protracted and institutionalized waves of ethnic and land clashes.

This is further supported by the focus group results from the selected groups from the regions looked at, namely; Marakwet, Baringo, Turkana, Samburu and the Pokot. They generally observe that conflict is when an enemy attacks them as a community and with an objective of stealing their stock or displace them from their land. They noted that conflict is common in the settlements, most of the time it is not reported but occurs almost every 2 months with their neighbours, for the Pokots, it is mostly the Turkana and occasionally the Marakwet.

In an in-depth interview with elders from the communities involved in conflict along the Kerio valley delta, namely the Pokot, Turkana, Marakwet, Ilchamus and Sambur, it emerged that all of them have a common disaster risk management to mitigate against stock theft and loses that may result from diseases and other calamities. The practice relates to distribution of sock among relatives and friends so that when any is lost, then one does not lose everything. This means too that one has to care for livestock held by other families and clans. When dowry is paid, all animals are not taken to the bride’s parents and instead are given to other clan members who hold them in trust. Poor families who did not have livestock were given animals from relatives to enable them get milk for their young families as they struggled to build their own wealth.

One respondent from Samburu County noted that:

This animals would be returned to the owners later after the assisted family settles or when the owners have a pressing matter including payment of dowry for their other sons, they would come and make a request to have the stock back in part or in full. With this situation therefore, one will find that when an enemy attacks to steal the animals, the theft impact will extend to other members of the community and therefore a joint response in pursuit of the enemy including revenge will be approached communally (5/06/2019, Samburu).

The common conflict is as a result of cattle thefts but also sometimes, people are killed while grazing or while on transit. The group blamed the attacks on the neighbours who attacks them especially when they have low strengths in an area and the aim is normally to displace or revenge. Further, the cause is mostly competition for grazing land,

“...the Turkana came to our land and have now even put an administration from their side. We can never have peace unless the Government moves this people (Turkana)” (5/06/2019, Baringo East).

Plate 4.1 are the researchers with Key informant from one of the communities involved in the protracted conflict

Plate-4.1. The researchers with Key informant



Source: Researchers, 2019

The conflicts are normally fought by youth, but they have blessings from their elders. Even the Turkana women participate actively in conflict unlike the Pokot community where women are not supposed to fight. The elders bless and finance the youth while women support them with food and even fight back if they see an enemy. For the Pokots, their perception and believe is that the Turkana hate them because they are fighting for their land rights which they claim has been encroached by Turkana who do not want to leave. Secondly is the perception that they have fire power because they were provided with arms by government as KPRs and also accessed them from neighbouring countries. The Pokots further note that the Governments since the colonial time have been favouring the Turkanas and that is why the Pokot feel undervalued. The injustice has always been there but they don't really know why they are hated. The youth say they post security sentries at all times to the border lines to protect them from raiders from the Turkana community.

The Pokot further state that the other communities have been good safe for a few cases of the Ilchamus and the Samburu. They also actually do not have a problem with the Tugen, few of them attempt to steal animals and when they defend themselves, they complain. Also, when a young man has reached an age of being circumcised, he is ready to have a home shortly after and must be able to get dowry; at least some even if they he will be supported by his father. Secondly is that one has to be ready to defend the clan and community at large. The group did not agree directly that this was a cause to conflict. They agreed in principle that a person with more than one wife was seen as being powerful and yet this needed more resources for dowry something that was contributing to raids in order to raise the dowry for the second and third wife. The Pokot culture encourages young people to raid and as this is evidence of a hardworking and protective generation. This could be the undoing on the part of relations with other communities in the neighborhood.

Basically, for instance, one noted that:

“Our community (Pokot) are pastoralists but we have a few who participate in livestock trade and other market commodities”. Further, there are people who have started practicing crop farming although the output is almost insignificant. If people had other options, the conflicts would reduce substantially. The government should send back the Turkana who are living in Kapedo and settle them elsewhere in Turkana County (8/07/2019, Baringo).

Based on the focus groups discussions conducted among the Turkana, they presented similar situations as the Pokots but now blame the Pokots for all the conflicts so far engaged in. Similar conflicts dynamics also appear to affect the Samburu although there is significantly less conflicts there and the Marakwet who have had run-ins with the Pokot.

For the Turkana, an interview was done with a respondent from the region.

He noted that conflict was a normal occurrence since he was born and involves the Turkana and Pokot with few incidences occurring between Turkana and the Samburu. He Observed:

“The reasons can be split into three. One is the business people and there are people who benefit from the stocks stolen. Second is the issue of Land. The claim by Pokot that kapedo is their land is not true. From even the name itself, ‘Kapedo’ in Turkana language means a drilled stone. There is a stone at the border line after Kapedo as you enter Baringo from Turkana County that has a hole in it, like it was drilled and marks the natural boundary. Going by this border point, Silale area thus falls in Turkana. More interests have been generated because of the geothermal exploration” (INT 1-5/06/2019, Turkana)

Plate 4.2 shows the Researchers on their way to the field for data collection mission

Plate-4.2. The Researcher in the red t-shirt, the Supervisor in the middle and Assistant Researcher on their data collection mission in Ameyan and Kapedo



Source: Researchers, 2019

Another respondent observed that the communities involved in the conflict are Turkana against the Pokot, Samburu and Ilchamus. Cases of raid by Marakwet and Pokots are also there.

The respondent noted that:

“The Pokots are expansionists on land issues and you can see the way they moved from West Pokot through Tugen and now to Turkana. They feel superior and keep attacking the Turkana because they are very disrespectful”. (INT 2-5/06/2019, Turkana)

From the Respondent’s point of view, Turkana culture traditionally allowed for raids but it was limited to specific periods of time when there are occasions and weather conditions. He mentioned that with the ‘land-locked’ condition of the Turkana, the cattle rustling practices have been reducing.

4.4. Livelihood Options and Conflict Dynamism

The objective was concerned with establishing the relationship between livelihood options and conflict dynamism in the Kerio Valley Delta and the results are highlighted in [Table 4.3](#).

Table-4.3. Livelihood Options and Conflict Dynamism

| | Mean | StD |
|--|------|------|
| I consider myself poor | 2.60 | .71 |
| I have insufficient resources to sustain myself well | 2.08 | .77 |
| I am a pastoralist | 2.87 | 1.84 |
| I farm | | |
| I have been forced to fight so as to meet my daily needs | 3.01 | 0.99 |
| I have protected myself from conflicts by having resources | 2.97 | 0.93 |

Source: Researchers, 2019

The results from [Table 4.3](#) also show that there were significantly valid and true responses as regards the statements presented. Consequently, the inhabitants considered themselves poor (M=2.60 SD=0.71); they had insufficient sustaining resources (M=2.08 SD=0.77); they were significant pastoralists (M=2.87 SD=1.84); they had been forced to fight for survival (M=3.01 SD=0.99); and they had protected themselves from conflicts by having resources (M=2.97 SD=0.93).

Literature is varied when dealing with livelihood options and its relationship to conflicts. According to [19], in a study done in the UK, a livelihood is considered sustainable when it can cope with and recover from the stresses and shocks and maintain or enhance its capabilities and assets both now and in the future without undermining the natural resources and a livelihood comprises of the capabilities, assets and activities required for a means of living. He further states that in sustainable livelihood, there are factors which shed light on why the sustainable livelihood approach was developed and applied to poverty reduction.

The African context has livelihood assets as a key component of livelihoods analysis because they are about the base of resources needed for communities and especially households to run. The nature of the asset pentagon; being, mount and comparative importance of each kind of capital is diverse from one communities and from one wealthy to another poor household found in similar social structure [20]. For instance, as soon as conflicts ended in Tindouf

refugee camps, entrepreneurship flourished to the extent that money was made and greater freedom was attained. Further, the conflicts in Algeria has forged a constricted and dire situation for refugee aid in the country [21].

There exists, however, a significant gap in studies to do with livelihoods options and how significantly it has been advanced with conflict, dislocation and relocation in mind [21]. Still, there is no such scheme available intended to either discovering the livelihood abilities accessible to conflicts in the Kerio Valley Delta or fixated at regenerating those lost in the course of the undesirable conflict. However, little was known of livelihood options available to conflicting communities in the Kerio Valley Delta region and how it is connected to conflict dynamism; The present study has significantly filled the gap.

The focus group discussion was unanimous on the place of livelihood options in fostering conflicts. All the cadres of groups interviewed observed that the fight for resources to try and improve their lot in life was a significant force in motivating conflicts among themselves. The stealing of animals was part of their efforts to live better and the lack of coping strategies or alternative practices was a major impediment to stopping or deescalating violence among the warring communities.

5. Conclusions and Recommendations

Summarily, it is shown that there were significantly valid and true that the inhabitants considered themselves poor. They had insufficient sustaining resources and were significantly pastoralists who had been forced to fight for survival and they had protected themselves from conflicts by having resources. It can thus be concluded that livelihood option had a strong and positive intervening relationship with conflict dynamism in the Kerio Valley Delta.

Thus, on livelihood options, it is recommended that the national and County Government plus other stakeholders should introduce alternatives for livelihoods which could be approached from two angles. One is to promote education. Another option is the establishment of industries so that idle youth who unfortunately never went to school can provide unskilled labour or learn on job in order to work in some of the industries that will be developed. Livelihood options that can be initiated include; Improvement of crop production with resilient crops. Also, development of irrigation schemes and provision of active extension workers by the Ministry of Agriculture.

The national and County Government plus other stakeholders should end the dependence of pastoralism which benefits from 70% of the workforce from children and creation of alternative livelihood sources by establishing industries and increased engagement with communities to get the conflicts reduced.

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