

# Examination of Obstacles towards Managing of Inter-Clan Conflicts within the Somali Community of Wajir North Sub-County, Kenya

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**Abstract:** Members of the Degodia and Ajuran clans have been conflicting in Wajir North Sub-County since the pre-colonial era. Several actors have not successfully managed to resolve the conflicts despite the available strategies and interventions. This is an indication that these strategies have not been successful, and that was the prime interest of this study. The objective of the study was to examine the obstacles of managing inter-clan conflicts within the Somali Community of Wajir North Sub-County. The study employed The Human Needs Theory and Social Conflict Theory. The study sampled 492 respondents who included 400 household heads, 25 assistant chiefs, 16 police officers, 20 business entities, 4 NGOs, 15 Village Elders and 12 youth leaders in peace committees. Questionnaires, Focus Group Discussion, observation checklists and interviews were used in data collection. The study found out that youth employment (72%) and solving historical injustices (68%) would increase harmony among the communities and would help in propagating peace between them. The study recommends that poverty alleviation and creation of job opportunities for the youths in the region should be prioritized by the national and county governments.

## I. INTRODUCTION

Globally, ethnic conflicts are rampant and take the perspective of ethno-political conflict which threatens to tear apart the world. It has posed quite challenges which affect the society at large. In respect to the above, no continent is immune to conflicts. The global scope of the problem of conflict is apparent and rampant in the wars in Bosnia, Rwanda, Armenia, and Guatemala. In United States of America border, there is a racial hatred crimes and civil disturbances especially in Los Angeles, California, Birmingham, Alabama and New York. In Africa, South-African was victim of conflict because of the Apartheid which was a racial discrimination between the whites and the black Africans. The peaceful dismantling of this racial discrimination still stands as a symbol that violent ethnic conflicts can be managed, reduced and prevented. The resolution to these conflicts, however, requires an understanding of what actually causes conflicts among ethnic groups who have been living harmoniously since time immemorial (Duncan, 1997).

In North Eastern region, the Degodia and Ajuran have been in conflict, prompting researchers to examine the factors causing

these conflicts, its effects to the society as well as the mechanisms and strategies suitable to manage ethnic conflicts (Horowitz, 1985). The problem of inter-clan conflicts for instance between Degodia and Ajuran clan within Wajir North Sub-County therefore has not been fully solved despite various interventions and strategies. This problem dates back to pre-Colonial period between 1920 and 1940 which was a period of consolidation by the colonialists. The region was seemingly neglected from the rest of Kenya and treated as NFD (Schlee 1998). This aspect has affected development progress and other economic activities in the county. The Degodia and Ajuran conflicts are largely on control of resources, pasture, boundary disputes and water which form the background of conflicts. This is well grounded on the fact that the clashes which erupted between 1992 and 1993 between the two clans were because of political-economic issues contributed by multiparty democracy which was about control of resources within the area under study (Dekha Ibrahim, 1997).

On June 2<sup>nd</sup> 2015, the inter-clan conflict between Degodia and Ajuran within Wajir North sub-county especially along the border areas of Eldas and Wajir North sub-county left 15 people killed, 9 injured and 3,560 households displaced (Kenya Red Cross Society- KRCS 2015). The most recent conflicts were experienced on 23<sup>rd</sup> July, 2015 which resulted to five people being killed and 8 others injured especially in Lakole South/North Location and Bashiri North and South Location within Wajir North Sub-county (Kenya Red Cross Society- KRCS 2015). On the same note, in Bashiri North Sub-location on 24<sup>th</sup> July, 2015 79 houses were set ablaze destroying property worth millions of shillings. Revenge was carried out by Degodia on Saturday 25<sup>th</sup> July in Lakole sub-location leading to many houses being reduced to ashes. Following these attacks, the area was quite inaccessible due to high levels of tensions between the two ethnic communities. The KRCS, the National Government and the County Government attempted to penetrate the area with an aim of providing the victims with humanitarian assistance but all was in vain (KRCS, 2015).

The Kenya Inter Agency Rapid Assessment- KIRA (2014) reported that the inter-ethnic clashes between Degodia and Garre communities along the border areas of Mandera and

Wajir began on May 13, 2014. There have therefore been repeated attacks in Gunana sub-location, Tarbaj location at the border of two counties resulting in many people being killed between May and June 2014. This had a spillover effect in the entire Wajir County, especially in Wajir North sub-county (Kenya Inter Agency Rapid Assessment- KIRA 2014). The ethnic conflicts between Degodia and Ajuran who are local inhabitants of Wajir County especially in Wajir North has done more harm than good to the residents of both communities. Locations like Bojigaras, El Kutulo, Burmayo, Barjanai, Dunto and Gunana among others were actually affected by the conflicts. These locations are within Tarbaj Location, Wajir North sub-county. Many residents were displaced to either Mandera County or other neighboring counties like Marsabit (KIRA, 2014 and KRCS, 2015).

Mworia and Ndiku (2012) point out that these communities in Northern Kenya co-existed peacefully since their migration and settlement. They have engaged in trade activities, intermarried and even shared many socio-cultural festivals. These authors further state that in the recent past, they have engaged in inter-clan and even inter-ethnic conflicts especially the ethnic communities of Degodia and Ajuran in Wajir County. The ethnic conflicts have prevented the residents from realizing their economic, social and political potentiality and subjected them to conditions of hopelessness. There are other authors who have written on conflicts in Wajir County. Ondiege (2012) wrote on the Effectiveness of Peace Building and Conflict Resolution Mechanism, Bishar (2015) on Factors Influencing Conflicts in Northern Kenya among other authors.

Other researchers in the field of conflict who have carried out studies are Huho (2012) who carried out a study on conflict resolution among the pastoral communities in North-Rift in West Pokot County. However he did not address the root causes and socio-economic factors influencing the management of this phenomenon. Hassan (2012) did a study on inter-clan conflicts between Garreh and Murrule in Mandera County. However did not again address the socio economic factors influencing inter-clan conflicts and the management of the same. Hussein (2014) again carried out research on the same Mandera County on the same clans of Garreh and Murrule in the period between 2004 and 2009. However, did not critically investigate the socio economic factors influencing inter-clan conflicts within the study area.

The clearest thing from the above researchers is that they did not go in detail to establish the root causes of conflict as well as the socio-economic factors influencing inter-clan conflicts. This is applicable to researchers in Wajir County who did not examine the socio-economic factors influencing inter-clan conflicts among the Somali communities in Wajir North, Wajir County- Kenya. This study will close the gap. The recurrent conflicts are also a concern despite the many efforts and many studies. This study evaluated the measures that can be used to control inter-clan conflicts among the Somali communities in Wajir North Sub-County, Kenya.

## II. THEORETICAL FRAMEWORK

The conceptual Framework was based on two theories which are Social Conflict Theory by Karl Max (1818-1883) and Human Needs Theory by John Burton (1932 to date). The area under study grounds its framework from the Conflict Theory which was developed by one proponent Karl Max (1818-1883). In relevant to the subject /topic under study it goes ahead to explore why ethnic communities engage in conflict in the society. It goes further to explain that scarce resources in the society paves the way for competition hence conflicts. Basically it explains that individuals and groups in society struggle to maximize their share of limited resources that exist and found in the society. Human Needs Theories (John Burton, (1932 to date) Abraham Maslow (1908-1970), Max Neef:( 1922 to date). The three (3) Proponents Forms the basis of this theory. Abraham Maslow was the proponent of hierarchy of needs while laying emphasis on the order of priority targeting on the fact that some needs are more urgent than others and that failure to address them is a recipe of conflict hence to address them manages conflict. There comes John Burton (1932) who further developed Maslow theory of hierarchy of needs to become Human Needs Theory. He argues that Human Needs are so basic and vital and once they are so ignored the groups will engage in conflict. The argument is that Human Needs are basic rights which have to be satisfied.

## III. METHODOLOGY

The study utilized the descriptive research design and historical research design. The study sampled 492 respondents who included 400 house hold heads, 25 assistant chiefs, 16 police officers, 20 business entities, 4 NGOs, 15 Village Elders, 12 youth leaders in peace committees. Data was collected using questionnaires, interviews, Focus Group Discussions and observations. Probability and non-probability methods of sampling were used to sample respondents. Quantitative data was collected using questionnaires while qualitative data was collected through interview guides, observation and FGD guides. Both primary and secondary data were utilized during the study. Quantitative data was analyzed using excel to obtain descriptive statistics particularly frequencies, percentages graphs and charts and qualitative data was analyzed using thematic techniques to support quantitative data. Quantitative data was presented using tables, graphs, and charts while qualitative data was presented inform of narrative reports.

## IV. STUDY FINDINGS AND DISCUSSIONS

### 4.1 Introduction

This section presents findings and discussions, the strategies and measures for controlling the inter-clan conflict in Wajir North sub-county.

#### 4.2 Strategies of Solving Inter-clan Conflicts in Wajir North Sub-County

The study sought to find out establish the experience of the respondents on the strategies that can foster peace in the study area. The respondents were asked to state their opinion of the possibility of the strategies-promoting education; intermarriages between the clans; solving historical injustices; youth employment; Community Policing; even distribution

disbursement of scare resources; formulating regulating penalties/ punishment to discourage conflict perpetrators; interpreting Early Warning Signs (EWS); boosting moral/values cultural support; and overhauling/streamlining/strengthening CJS in promoting peace in the region or among the warring clans. The results are as shown in Figure 6.1.

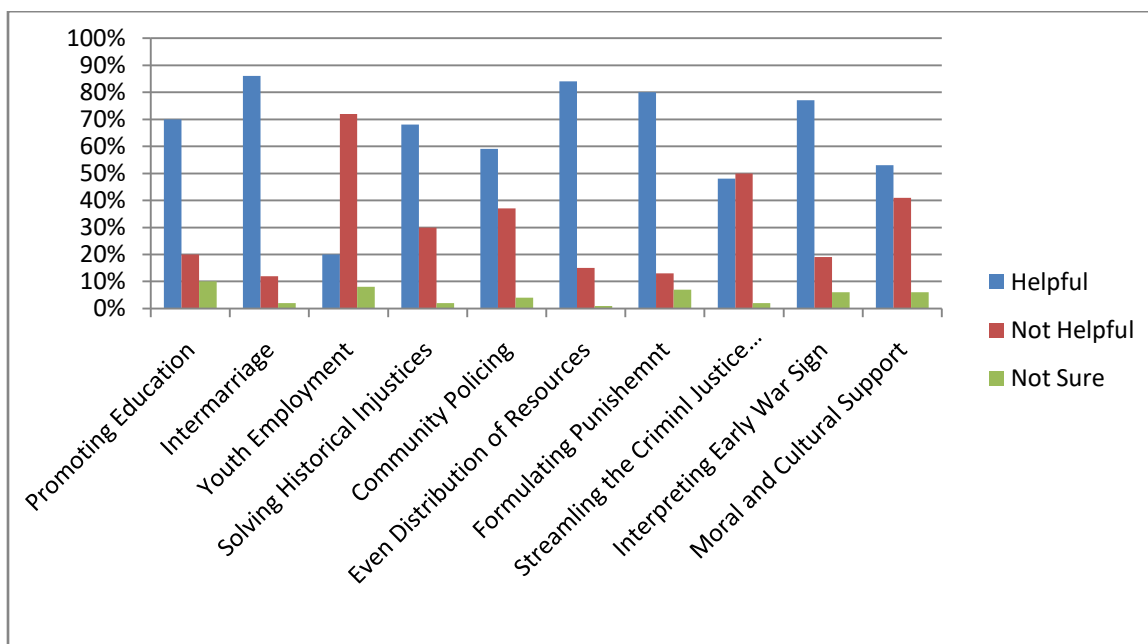


Figure 6. 1: Opinion of Usefulness of Peace Promoting Strategies in control of inter-clan conflicts in Wajir North Sub-County, Kenya

Source: Field Data 2018

The results in Figure 6.1 show that, 80% (320) of respondents said they did not think youth employment will alleviate the conflict, 72% (288) said they thought youth employment would help in preventing wars or fostering peace, while 8% (32) were not sure. 68% (272) of the respondents thought solving historical injustices, prevalent between the two clans would help in propagating peace between them. 30% (120) said they did not think solving historical injustices would be helpful while 2% (8) did not have an inclining opinion on the issue. Further, 59% (236) said that they thought community policing would be helpful, 37% (148) thought it would not be helpful while 4% (16) said they did not know or were not sure.

Additionally, 80% (320) of the respondents said they thought formulating ways of punishing offenders would be helpful to bring peace, 13% (52) thought it would not be helpful while 7% (28) were not sure. 48% (192) respondents said streamlining the criminal justice system would be helpful, 50% (200) said it would not be helpful while 2% (8) were not sure. 77% (308) said interpreting early warning signs would help avoid war 19% (76) said it would not be helpful, while 4% (116) were not sure. Lastly, 53% (212) respondents said

boosting moral value and cultural support would be helpful to foster peace, 41% (164) said it would not be helpful while 6% (24) did not know or were not sure.

From these results it is apparent that the respondents understood the peace strategies, either prior the study or through the description offered by the researcher. The percentage that was not sure of their opinion on any series of data was negligible in most cases, and with minimal effect in the rest. Since all the strategies were considered by some percentage, the majority of the respondents, apart from youth employment and streamlining CJS, as helpful, all the strategies were studied for perceived effectiveness among the respondents and were as explained in the following sub-topics below.

##### 4.2.1 Promoting Education

The results show that 70% (280) of the respondents thought promoting education would be helpful, 20% (80) thought it would not be helpful, while 10% (40) could not tell whether promoting education would be helpful or not in peace propagation among the clans. The questionnaire contained a closed-ended question, asking whether the respondent thought

promoting education in these communities would help foster peace. There were three answers, helpful, not helpful and not sure. The question was responded to by 400 (100%) of the respondents, with the aid of explanation of what the questions meant by the research. Based on these results, it is apparent that these clans are not interested about education and they do not entirely think it to be that helpful. However, a large number thinks education would be helpful in some way. One of the respondents, between 30-40 years said:

Promoting education would help foster peace, if conflict resolution would be incorporated in the curriculum for these communities. I understand that schools in Kenya do not offer such provisions in primary and secondary school curriculum, but, teaching the normal education curriculum will not help in this case. If we really want to get a solution to inter-clan wars, then we should promote education that addresses the inter-clan conflicts, offering alternative ways of dealing with the problems to the children from primary school days. That way, they will grow up knowing war is not always the solution to scarcity of resources water and boundary issues. (Source: Field Data December, 2018)

Several respondents aired their disagreement for education as peace strategy. During the FGDs, one village elder argued that:

Promoting education in this region will not yield peace. Actually, forcing young people from these clans to share educational facilities will only be providing platforms for further friction. We are nomads, and we cannot give up our lifestyle to allow permanent schools. So every now and then, schooling individuals will be forced to interact with different ones, with whom they have not established a compromise. Besides, those who fight are not only the illiterate; even those that have gone to school engage in these fights. (Source: Field Data December, 2018)

An interview with NGOs in the area revealed that, while promoting education could be a good start, it would prove almost impossible with these communities because of their nomadic lifestyles. A Red Cross personnel working among these clans, who was interviewed under the condition of anonymity, said:

Trying to promote education among the Degodia and Ajuran clans would prove more difficult to implement than conceivable. These individuals do not stay in one area long enough for educational facilities to be

established. Besides, they do not move as a block, but as families such that gathering an enough crowd for educational purposes would be difficult. They do not put much importance to education so they will not go out of their way for it. But I believe promotion of education would go a long way in fostering peace among them, if it could be implemented. (Source: Field Data December, 2018)

These results resonate with UNESCO (2017) argument about education in promoting tolerance. UNESCO argues that educating people to tolerate each other is a step towards learning to live together at the face of diversity. It also agrees with Charles Mwaniki (2017) observation that “relevant and conflict sensitive, education can help promote peace and provide safe environments,” (Mwaniki, 2017).

#### 4.2.2 Community Policing

The results in Figure 6.1 indicates that, 59% (236) said that they thought community policing would be helpful, 37% (148) thought it would not be helpful while 4% (16) said they did not know or were not sure. In this case, majority of the respondents believe that community policing would be helpful.

Interviews by police officers from both Administration police and regular police units indicated that they had been involved in working with members of the community through village elders to get members of the public to report suspected livestock rustlers, conflict perpetrators and suspicious activities in the community that could compromise peace in the area so that the police would easily take action within the required time. The police however indicated that they did not get the kind of cooperation they had expected from members of the community, which explains why some of the respondents did not favor much community policing as a peace initiative by the government.

#### 4.2.3 Even Distribution and Disbursement of Scarce Resources

According to the results in Figure 6.1, an overwhelming (336) % thought even distribution of scarce resources would be helpful to foster peace, 15% (60) felt it would not while 1% (4) were not sure. The questionnaire close-ended question asked if the respondents thought even distribution of resources would help alleviate conflict, with helpful, not helpful and not sure responses. The researcher also conducted one-on-one interview with willing respondents asking their rationale/logic for their response. During FGDs with youth leaders, one respondent, a young man in his late teens said:

If resources were evenly distributed, they would allow us to keep away from each other, and without unnecessary interaction, there will be no collisions. When we are forced to take our animals to one watering

hole, which is several kilometers away, and catering for hundreds of households, and their thousands of animals, collisions are bound to happen. Everyone wants to water their animals and nobody has the patience to wait in the queue or form any systematic watering schedule. People have walked for days to get there, so, they want to do so fast. If these holes could be available every two kilometers, they would eliminate the unnecessary gathering where some of the tension begins or builds up. (Source: Field Data December, 2018)

Although the majority felt that even distribution of scarce resources that bring the conflict together and battling heads would help bring peace, the counter opinion cannot be overlooked. One lady respondent who is a youth leader in the ages 20-30 years from the Ajuran clan said:

The wars are not strictly about resources anymore. Maybe there is a time they were, but now, not strictly. So with even distribution of resources, the conflict instigators will only look for new loopholes in society to use to propagate war. And the rest of the clans' members will go along with the new reasons for conflict without even giving them second thoughts. (Source: Field Data December, 2018)

Also, an interview with local business establishment highlighted the role of scarce resources in the conflict between the warring clans. The lack of grazing pastures and water for the animals and household consumption, were frequently named as the major immediate causes of tension that lead to conflict. An interview with a Red Cross personnel reveal the

same concern, the individual stating that, if there were a way to disburse these resources fairly, it would a step in the journey of peace between the two. He said:

I understand the distribution of natural resources is just that, natural, but if there is a way the county or national government or even the leaders and politicians in this area could better their distribution, then the tension would lessen to a great extent. It is true resources are not the only causative for the tensions, so it would be naïve to think fair disbursement would alleviate the conflict, because, those benefiting from the conflict will always get new reasons, but for the common Degodia or Ajuran individuals, they would have fewer reasons to go for each other's' throats. (Source: Field Data December, 2018)

These results agree with United States Institute of Peace (USIP) argument that “successful management of natural resources that have contributed to peace include establishment of standards and agreements and efforts at cooperation, co-management, and conservation,” (USIP, 2007). Therefore, it would be appropriate to seek ways of evening the availability and access to these resources, to provide respite for these clans in their day-to-day lives.

4.2.4 Formulating/ Regulating penalties/ Punishment to discourage conflict perpetrators

The respondents were asked to indicate whether formulating regulating penalties or punishment to discourage conflict perpetrators would be an effective strategy of dealing with the conflicts in Wajir North Sub-County. The Results are indicated in Figure 6.2.

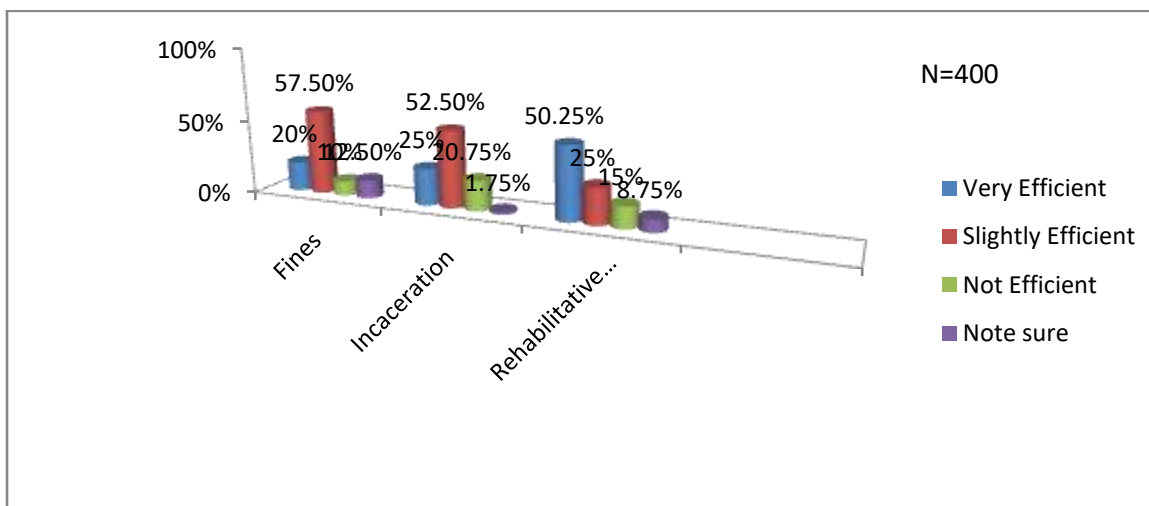


Figure 6. 2: Punishments and Penalties

Source: Field Data 2018

According to the results in Figure 6.2, some 20% (80) indicated that fines would be very efficient, 57.5% (230) felt that they would be slightly efficient while 10% (40) believed that they would not be efficient. As indicated in Figure 6.2, majority of the people (57.5% (230) indicated that the fine will be slightly effective. Most of the residents in Wajir North Sub-County think that fines will be slightly effective in resolving the disputes. Everyone who is found guilty of perpetrating conflicts should be fined so that it serves as a warning to the rest of the people. People will fear perpetrating crimes as they do not want to be fined. It is costly to give away your goat or some amount of money for something that could be avoided if people embrace peace. Nonetheless, the respondents only felt that this strategy was only slightly efficient.

During FGDs with the village elders, they did not support the idea of fines. Majority of the village elders argued that in most cases, fines are given in terms of money or livestock. Village elders argued that it would be a dangerous to implement such a policy because those who will not get the fine will be forced to steal. They will plan on how to get the fine so that they do not incur additional fines. Thus, this strategy cannot be effectively used to reduce the conflicts in Wajir North Sub-County. Rather it would contribute towards more conflicts.

A similar perception was noted during interviews with business entities. Business owners argued that it would do more harm than good to introduce fines because the members of the community who will not be in a place to give fines will be forced by the situation to run into crime so that they can get the fine. One of the business owners interviewed said that:

The fines will worsen the situation. People will come into our businesses to steal so that they can pay the fines. Therefore, the conflicts will increase instead of decreasing. There is by no means a person will agree to get another fine on top of the initial fine just because they are unable to pay the first fine. (Source: Field Data December, 2018)

When it comes to incarceration, 25% (100) of the respondents pointed out that it would be an effective strategy of discouraging conflict perpetrators. On the same note 52.7% (211) pointed out that it would be slightly efficient. Cumulatively, 77.7% (301) support this ideology as they believe in its efficacy. This shows that the people are in support of imprisonment.

During the FGDs, youth leaders in peace committees pointed out that incarceration can help so much because most of the people do not like going to prison. If the perpetrators are arrested and taken to court, they will fear repeating the same mistake as they do not want to go back to the prison.

Similarly, the village elders agreed that incarceration can be an effective strategy. Since time immemorial, people fear

incarceration as the conditions in the prison are not attractive. The prisons are congested, have no toilets, and no enough food for the inmates. In this case, most of the people do not want to imagine that they can be part of the prisoners. In this case, therefore, the elders believe that people will avoid perpetrating conflicts if those found guilty are incarcerated. However, some of the police officers interviewed contradicted with this opinion. Despite that they are part of the system; they feel that the perpetrators are more engaged in conflicts after they are released from the prison.

According to Butorac, Gracin and Stanic (2017), 27% (108) of the prisoners who go back to crime do so because they are not accepted into the society. The society is usually not prepared to take the ex-prisons as its members. They are rejected by family members. The entire society treats them as if they are outcasts. They are seen as suspects even before they commit any other crime. As a way of self-satisfaction, they go back to crime to satisfy themselves. Further, the studies proved that the prisoners do not have skills to help them cope with life after imprisonment. In the prison, the prisoners are not given adequate education and technical skills that they can use to start a business. Thus, they must join criminal gangs to meet their daily needs.

The results of the study show that the main cause of Recidivism is the excessive use of force in the criminal justice system. In a study conducted by Bonta, Blais & Wilson, (2014), 64% (256) of the prisoners who had been imprisoned the second time argued that they joined crime after completing their jail terms because they were not fearing the law enforcers. The police had tortured them enough to the extent that they were immune to punishment. They argued that they had been tortured since the time they were arrested, even before they were pronounced guilty. They had become used to the lethal punishment and law. In this case, they feared nothing in the world. They were ready to face the cruel law enforcers as many times as possible.

The results of the study reveal that there is increased use of excessive force in the criminal justice systems that create an ethical issue. Is the use of excess force in the criminal justice system helping the inmates to reform or to harden? The law allows police officers to use as much force as possible to tune the inmates to the right tune (Butorac, Gracin, & Stanic, 2017). In most cases, criminals who are in jail because of serious crimes such as robbery, rape, murder and capital crimes have a long term sentence. The police officers understand that the criminals are tough and can even harm them if they are not careful (Dunkel, 2016). In this case, they use excess and lethal force when dealing with the inmates. The domination of lethal force in prisons worsens the situation in the system. The inmates are beaten, insulted, tortured, denied good food and shelter. On one side, the prisoners deserve such punishment because of the evils they committed. On the other side, the police officers make the prisoners feel like they are half human. As a result of these factors, the inmates perceive that they are worthless. Even when they

finish their jail terms, there are no measures to help them change their perception on punishment and law (Butorac, Gracin, & Stanic, 2017). Considering the negative attitude they have towards everyone including the authority, they end up relapsing. They commit other crimes that take them back to where they feel they belong, the prisons.

The results of the study confirmed that the prisoners had hardened because of the force that the officers use when dealing with their cases. In this case, the first solution that the majority of the studies approved is reduction of the force. According to Dunkel (2016), the inmates are already complex people. Most of them commit heinous crime against their neighbors, family members and innocent members of the society (Dunkel, 2016). Therefore, they are already in a world of their own. They should be treated with less force so that they can understand that the society has not rejected them. In fact, majority of the researchers who have investigated this question conclude that force should only be used when it is the only option. The inmates are human beings, and if the system is there to help them, then it should do that using humane measures.

#### 4.2.5 *Interpreting Early Warning Signs (EWS)*

The results in the table 6.1 indicate that about 75% (300) of the respondents believe that interpreting early warning signs will be one of strategic measure to curb conflict in Wajir North Sub- County. On the same occasion, about 20% (80) of the respondents opted to disagree that interpreting early warning signs could eliminate the chances of inter-clan conflict occurring in Wajir North Sub- County. It was only 5% (20) of respondents who were not sure of the appropriate answer for this question hence they indicated on the questionnaire that they do not know. The respondents responded to both open and closed ended questions with an ease due to the proper clarification especially to the challenging questions. All 400(100%) respondents were able to respond to the questions successfully hence making the whole process successful. Among the respondent was the area chief who plays a pivotal role in curbing inter-clan conflict in the area. The chief said that;

The situation in Wajir North Sub- County could have worsened if the security agencies did not pay attention to early signs of war and interpret them appropriately. The humanitarian agencies such as Red Cross have been spending time with the local communities and security personnel as they teach them how to interpret early war signs. This move has assisted the local clans especially Ajurans and Degodians to run for safety when they see any sign of war. Due to appropriate interpretation of early war sign the effect of war has declined. For example, the number of deaths occurring as a result of conflict has nowadays declined compared to

some years ago. One of the early war signs is aggressiveness between the rival clans when it occurs especially between Degodians and Ajurans the police get prepared to ease the tension caused by aggressiveness among the clans in the area. (Source Field Data December, 2018)

An interview with a director of one of the NGOs operating in the area revealed that Interpreting Early War Signs has been very helpful to them as they operate in the area. The director who was interviewed under condition of anonymity stated that;

Before we had realized the importance of Interpreting Early War Signs we could be caught unprepared hence we never delivered services to our expectation. We could fail to deliver humanitarian assistance to the people affected by the conflict and this led to loss of lives and destruction of properties. Since we realized how crucial it is to Interpret Early War Signs we have saved many lives and assisted the government to curb occurrence of any war. Understanding of early signs of war is one of the methods helping to boost security in Wajir North Sub-County. (Source: Field Data December, 2018)

These findings resonate with States Institute of Peace (USIP) argument which states that Interpreting Early War Signs is one of the basic steps in curbing war. According to States Institute of Peace (USIP) they have been using their ability to interpret early signs of war to install peace in different parts of the world.

#### 4.2.6 *Boosting moral and cultural values*

The 400(100%) respondents were asked whether they agree that Boosting moral and cultural values could eradicate the war which had been occurring in Wajir North Sub-County. The answers obtained were as follow, about 55% (220) of the respondents agreed that Boosting moral/value cultural support in Wajir North Sub-County will help in minimizing the occurrence of the inter-clan conflict in that area. 40% (160) of the respondents felt that Boosting moral/value cultural support will not be helpful in any way and therefore conflict will continue occurring. Pertaining this question, 5% (20) of the respondents were not sure of the answer hence they stated that they do not know. In one of the FGDs which comprises youths between 18-30 years and elders between 60- 80 years different opinions were expressed. One of the elders agreed with the finding in Table 6.1 as he said the following;

Boosting moral/value cultural support will not play any role in eradicating the conflict in this area. This is because none of the community will be ready to learn any other

culture from rival clan due to animosity existing among them. The different cultures especially among the Ajurans and Degodians clans has been the main cause of conflict in the area since the two communities opt to see each other as the common enemy. There are better measures which can be used in boosting the equality among the rival clans. Such measures will curb the enmity among the two clans and they will start embracing each other hence boosting peace in the area. (Source: Field Data December, 2018)

communities will enable the individuals to acknowledge the importance of respecting each other territories and properties. The communities will interact freely as they learn each other culture and therefore avoiding prejudicing. (Source: Field Data December, 2018)

Despite of the majority participants agreeing that Boosting moral and cultural values will be crucial in boosting peace in the area, the youths had differed with this opinion. One of the youth leader said that;

Culture is the fabric which holds us together and helps us to co- exist harmoniously. The conflict among the Ajurans and Degodias occurs due to moral value. Every individual should be determined to boost the cultural value within the clans. The moral values which should be boosted are those which encourage equality and inter-clan friendship. By boosting moral values within the rival

The findings in the table 6.1 concurred with Mwaniki (2017) who postulated that boosting good cultures among the communities in Wajir North Sub-County will restore peace in the area. According to Mwaniki (2017), misunderstanding of each other culture among the Ajurans and Degodians clans has been one of the reasons of their enmity (Mwaniki, 2017). This indicates that the easiest way of initiating the friendship between the Degodians and Ajurans is by boosting their cultures.

4.2.7 *Overhauling/streamlining/strengthening Criminal Justice System*

According to the results indicated in Figure 6.1, 48% (192) of the respondents said streamlining the criminal justice system would be helpful, 50% (200) said it would not be helpful while 2% (8) were not sure. When asked to indicate whether streamlining the Criminal Justice system would be an efficient strategy to deal with conflicts, the respondent differently as indicated in Figure 6.3.

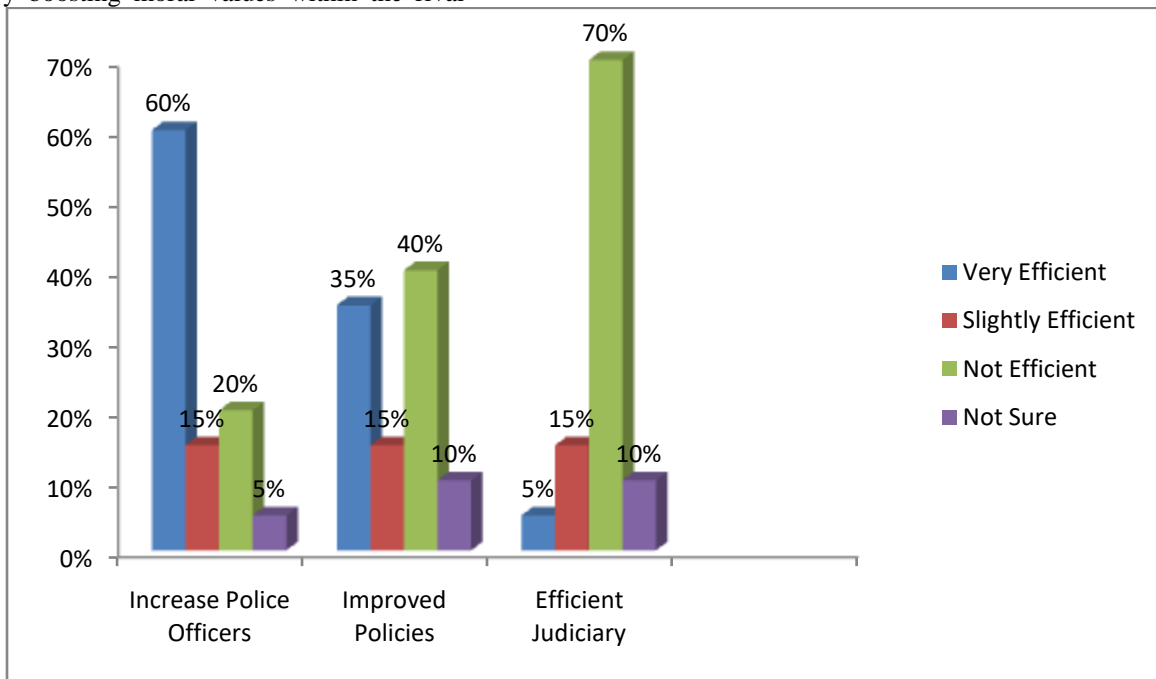


Figure 6. 3: Overhauling Criminal Justice System

As far as increasing police officers was concerned, 60% (240) of the respondents said that it will be very efficient, 15% (60) said it will be slightly sufficient, 20% (80) thought it would not be sufficient while 5% (20) were not sure. In improving policies in the CJs, 35% (140) believed that it would be an

effective approach, 15% (60) indicated it would be slightly efficient, and the majority 40% (160) thought that policies would not help the respondents of the study area. Majority of the respondents represented by 70% (280) thought that an effective CJS would not help reduce the recurrence of



conflicts, the minority represented by 5% (20) thought efficacy in the judiciary would very efficiently change the situation, 15% (60) argued that an effective judiciary would be effective while 10% (40) of the respondents were not sure.

In every given society, people responsible of criminal activities are a great threat to everyone, and this is why criminal and justice systems are a key model in every community that comes to the rescue of the wrath caused therein. The people who engage in criminal activities are therefore handed over to the criminal and justice bodies to be proven guilty or otherwise. Consequently, those who are proven guilty are handed over to correctional centers like rehabs for children and prisons authorities for adults. The criminal justice system eliminates the criminals from the society by incarcerating them so that they can learn their lessons when in the prisons. They rehabilitate them through the trainings and counseling sessions available in the system. They do this so that they can release changed people who will easily integrate into the society and avoid joining criminal activities as they understand the wrath of the law. The society feels safe when the criminals are in the prisons as they know they will live peacefully. On the same note, the suspects are safe from the hands of angry mob that can kill them if they decide to get justice through the mobs' decision. In this case, the criminal justice system is structured with an aim of maintaining order in the society by lawfully dealing with criminals and keeping them away from the society until they reform.

However, the criminal justice system in all parts of the world seems to be failing. Majority of the inmates who are released into the society are not reformed. The society is at a higher risk when the inmates are free than when the suspect was among the society before incarceration. In this case, one may wonder; what happens to the suspects when they are found guilty and imprisoned? It is evident that the system is unable to reform them. Instead of regretting for their evil added and reform to become cooperative citizens, they commit more serious crimes and are severally taken back to the prison if they narrowly escape the wrath of mob justice. Considering the tough and lethal force used in the criminal justice system, the released inmates should fear going back to prison. The fact that they commit crime again and again shows that there is a serious problem with the force used. However, as much as there is need to reduce the force, the inmates are guilty of the crimes they committed. They should be punished hard so that they will not repeat the crimes. Also, the punishment should serve as a lesson to other people never to commit such crimes. In this case, it is the prime aim of this study to investigate the nexus/ relationship between lethal force and recidivism.

According to the Incarceration Report (2015), the last three decades have witnessed tremendous increase in the rate of incarceration. It is worrying to note that the rate has increased with 500% within 30 years (Incarceration Report, 2015). Despite the fact that the crime rate has reduced especially in the developed countries, the incarceration rate does not show

any decrease. Instead, it keeps on increasing every year. This indicates that the prisons are holding millions of people as compared to the hundreds that they were intended to hold. The prisons have so many people including those who should be serving probation imprisonment where they will not be in the prisons. Unfortunately, the rate of recidivism in the world is increasing in an alarming rate. According to Durose, Alexia and Howard (2014), 76.2% (305) of the prisoners who are released into the society commit crimes again within 5 years after being released from the prison. Butorac, Gracin and Stanic (2018) argue that the rate of recidivism in the world is 55.5% (222) on average. Their study concluded that most of the prisoners who stay in the prisons for more than 8 months are the ones who suffer relapse of crime. Durose, Alexia and Howard (2014) confirm that prisoners who spend over 6 months have a higher recidivism of up to 70% (280) as compared to those with a short imprisonment duration of less than 3 months who have recidivism of 23% (92) (Durose, Alexia & Howard, 2014). In this case, the result of the study showed that the prisoners who spend a lot of time in the jails come out of the system as bigger criminals than they had entered. The system is not helping the criminals to reform. Instead, they behave as if they had gone to a criminal school where they graduate with skills to do crime more perfectly.

#### 4.2.8 *Intermarriages among warring clans*

The results also show that 86% (344) of respondents thought intermarriage between the warring clans would go a long way to foster peace among them. One of the respondents, a Degodia man in the age bracket 30-40 years said:

When a Degodia man marries a lady from the Ajuran clan, or a Degodia lady is married to them, the married families will be seeing each other as relatives and not enemies. The man will be reluctant to go to war against the other clan with the prospect of hurting his wife's parents or siblings. Even if the man may not treasure his in-laws, the knowledge that the death of the parents or siblings would be devastating to his wife, will rein his compulsion to conflict. (Source Field Data December, 2018)

However, 12% thought intermarriage was not a promising strategy of propagating peace while 2% were not sure whether it would or would not be helpful.

#### 4.2.9 *Solving Historical Injustices*

According to the results in Figure 6. 1, 68% (272) of the respondents thought solving historical injustices, prevalent between the two clans would help in propagating peace between them. However, 30% (120) said they did not think solving historical injustices would be helpful while 2% (8) did not have an inclining opinion on the issue. According to these results, majority of the respondents believe that if the

historical injustices are dealt with professionally, the conflicts in the area would reduce.

The results of the questionnaires were echoed during FGDS and Interviews conducted. During FGDS with Village elders and youth leaders from peace forums, they all agreed that there are so many injustices that have made the people in the region lack trust among themselves. They Ajuran and Degodia clans do not trust each other because of the historical injustices that have occurred for ages. The same was echoed by police officers, assistant chiefs and officers from various NGOs who were interviewed. They argued that the society has not trusted each other because they feel that there has been no justice in distribution of resources. During the interviews, one assistant chief said that:

The Degodias argue that Wajir North belongs to their ancestors, and the Ajuran have the same claim. In fact, this area is greatly contested and the clans will take ages to accept. Even selecting a member of the County Assembly is content between the two clans. Wajir will only have peace if the historical injustices are resolved once and for all. (Source Field Data December, 2018)

In Kenya the Truth Justice and Reconciliation Commission (TJRC) was enacted in 2008 to address the cases of historical injustices that were a major cause of the recurrent ethnic conflicts in Kenya. The historical injustices were orchestrated by the colonial government and later by the Subsequent governments (Lumsdaine *et al.*, 2013). The commission was established with lots of expectations that it would eventually provide a road map to lasting peace in Kenya and justice for the marginalized groups of people who have suffered under subsequent governments since colonization. The commission released its final report in 2013. The TJRC report has however been hailed for its robustness, and there is belief among key stakeholders including the civil society organization that if the findings of the TJRC report are implemented then ethnic conflicts can significantly reduce in the country and the recommendations from the commission may provide a road map towards sustainable peace in Kenya.

The Kenyan government has also through collaboration with civil society organizations and with support from the international community, put forward an ambitious peace agenda which has included large investments in technology, early warning systems, and capacity-building programs for the country's peace infrastructure (Elder *et al.*, 2014). This has been done through the National Steering Committee (NSC) on Peace building and Conflict Management which is mandated to coordinate conflict prevention efforts from international organizations, national agencies, and nongovernmental organizations.

The NSC has been working with a range of government institutions and nongovernmental actors, including the National Cohesion and Integration Commission (NCIC),

district peace committees (DPCs), and local organizations. The aim of the NSC is to identify possible flashpoints for violence, anticipate and mitigate potential threats, and enhance the government's capacity to deal with moments of vulnerability through targeted responses and community-based approaches (Lumsdaine *et al.*, 2013). If strengthened and made more effective, the NSC can be a very important agent for conflict prevention as well as lasting peace in Kenya.

Additionally, in efforts to ensure the Unity of all Kenyan ethnic communities, National Cohesion and Integration Commission was established in 2009 under the National Cohesion and Integration Act to "facilitate and promote equality of opportunity, good relations, harmony and peaceful coexistence between persons of different ethnic and racial backgrounds" (Elder *et al.*, 2014).

#### 4.3.0 Youth Employment

According to the results in Figure 6.1 20% (80) of respondents said they think youth employment will alleviate the conflict, 72% (288) said they did not think youth employment would help in preventing wars or fostering peace, while 8% (32) were not sure. It is surprisingly that majority of the respondents did not think that youth employment would help solve the situation.

The results of the interviews and FGDS contradicted with those from the questionnaires. During the FGDS, the youth leaders and the village elders have a different opinion. They argued that youth employment would ease the tension. It would eliminate the idle minds in the society. Most of the youths who are involved in livestock rustling do so because they are jobless and do not have something to do for survival. If they have jobs, they will not spend their time perpetrating conflicts so as to steal livestock from their neighbors. During one of the FGDS with the youth leaders, one respondent argued that:

If the youths in this area are given jobs, they will not have time to go for illegal meetings where they plan on how to execute livestock rustling or inter-clan conflicts. Everyone will be busy with his work and will take time to rest in the evening so that they can report to work fresh minded the next day. Thus, the cases of livestock rustling which is one of the main causes of inter-clan conflicts in the region will reduce. (Source Field Data December, 2018)

Another youth leader with a similar opinion added that:

Employed youths will have money to cater for their needs. They will not be used by politicians to perpetrate conflicts. The youths, being the majority of the perpetrators of conflict, will not do so if they have jobs. They will not concentrate on the

scarce grazing areas in the region. They will think beyond the goats that their fathers have, and those that they are told were stolen by the neighboring clans. In this case, therefore, the cases of conflict will reduce. (Source Field Data December, 2018)

The findings from the household heads were supported by those from the key informants who indicated that devolution had provided a number of opportunities for the youths in terms of education and employment and hence contributed to poverty alleviation/ reduction in the area. The assistant chiefs who were interviewed during the study indicated that the projects that were undertaken by the county government benefited the locals especially the youths who got jobs from the projects that were done in the sub-counties. They reiterated that these youths got income from these projects thus ensuring that they were not involved in criminal related activities that would easily lead to cases of inter-clan conflicts in the area.

According to the KNCHR (2014) report, the unemployed youths are vulnerable to radicalization because they need to look for survival means. Other are tempted to join Al-shabaab terror group with an objective of earning income for their daily needs. It does not matter whether they get employed in Kenya or Somali Republic. These findings were consistent

with KNCHR (2014) report which indicated that unemployed youths served as a strong push factor for radicalization. The report further asserts that youth unemployed coupled with perceptions of real or imagined systemic marginalization contributed to youth vulnerability and easy proclivity to conflicts and other terror related activities (KNCHR, 2014). When people especially young men, lack employment or fruitful income-earning opportunities, the moderate “riches” conferred by conflicts may offer them an attractive option (Brown & Stewart, 2015). However, expanding employment opportunities for young men is generally important in preventive policy for conflicts, and especially for post-conflict societies. High male unemployment is frequently associated with outbreaks of conflict, for example, in Sri Lanka and Algeria while lack of opportunities in general is a common feature of many countries when conflict breaks out, including, for example, in the pre-conflict situation in Sierra Leone (Brown, 2010)

#### *6.4 Examination of strategies of solving inter-clan conflicts in relevance to its effectiveness by order of ranking in Wajir North Sub-County Wajir County, Kenya,*

The study sought to examine strategies of solving inter-clan conflicts by level of effectiveness in Wajir North Sub-County Wajir County.

The result are indicated in Table 4.1

Figure 4. 1: Summary result of the examined measures to control inter-clan conflicts in Wajir North sub-county, Kenya.

Measures to control inter-clan conflicts	Rating/Ranking order	Helpful/ Effective	Not helpful/ Not effective	Not sure	Total
Inter-marriage	1	86% (344)	12% (48)	2% (8)	100% (400)
Even distribution of resources	2	84 % (336)	15% (60)	1% (4)	100% (400)
Interpreting Early Warning Signs (EWS)	3	75% (300)	20% (80)	5% (20)	100% (400)
Promoting (Education)	4	70% (280)	20% (80)	10% (40)	100% (400)
Solving Historical injustices	5	68% (272)	30% (120)	2% (8)	100% (400)
Community policing (strengthening)	6	59 % (236)	37% (148)	4% (16)	100% (400)
Supporting culture values/morals	7	55% (220)	40% (160)	5% (20)	100% (400)
Streamlining Criminal Justice System (CJS)	8	48% (192)	50% (200)	2% (8)	100% (400)
Youth employment/Empowerment	9	20% (80)	72% (288)	8% (32)	100% (400)
Punishing conflict Perpetrators	10	20% (80)	57.5% (230)	22.5% (90)	100% (400)

Source: Field Data (2018)

The study sought to examine measures used to curb inter-clan conflicts in the study area. These findings from these measures formed the background of evaluation of the same. The results in table 6:1 stipulate the measures such as inter-marriages among the warning clans, youth employment/empowerment, promoting education, solving historical injustices, community policing, punishing conflict perpetrators, distribution of resources, streamlining criminal justice system interpreting Early Warning Signs (EWS) and boosting/supporting culture, moral and values in the society.

The study examined that intermarriages among warring clans 86% (344) was the highest in the order of ranking/hierarchy by the respondents in the study area, even distribution of scarce resources 84% (336) was second interpreting early warning signs (EWS) 75% (300) was third promoting education 70% (280) was fourth, solving historical injustices 68% (272) was fifth community policing 59% (236) was sixth, supporting cultural values, morals 55% (220) was seventh, streamlining criminal justice system 48% (192) was eighth, youth employment/empowerment 20% (80) was ninth and punishing inter-clan conflict perpetrators 20% (8) was

tenth in the descending order. The findings points out the fact that the lowest measures which are youth employment/empowerment and punishing conflict offenders are drawing with 20% in that equal measure. The other evaluation is that the highest ranking measure which is promoting inter-clan marriages is rated as the most helpful/effective measure in controlling inter-clan conflicts in Wajir North Sub County, Kenya. It comes down to the lowest measure which is punishing conflict perpetrators severely to deter them from being instrumental in inter-clan conflicts. In a nutshell all the measures according to the findings ranging from highest to the lowest are equally good in controlling inter-conflicts in the study area. The variation in frequencies, percentages and rankings examine/justify measures in question accordingly which are tailored at promoting peace and curbing inter-clan conflicts in the study area.

## V. CONCLUSION

The study concludes that youth employment and eradication of poverty can be a good strategy of reducing the conflicts in the region. If the young people acquire jobs, they will have survival means and will not need to involve in cattle rustling and other activities that led to conflicts. Further, involving the community in development decisions will satisfy communities in the study area and reduce the hatred among them attributed to historical injustices.

## VI. RECOMMENDATION

This study recommends that poverty alleviation and creation of job opportunities for the youths in the region should be prioritized by the national and county governments. Since poverty and joblessness are the major concerns that are attributed to conflicts in Wajir North, the situation can improve if the poverty levels are lowered. The young people should be equipped with crucial entrepreneurial skills that will enable them use the available resources to start business and even move to other regions and get opportunities.

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