African Communalism as a Framework for Transforming Intercultural Conflict in Kenya: Focus on Nairobi County

Siham Abdalla Yahya., Dr. Eric Blanco

Daystar University, Kenya

DOI: https://doi.org/10.47772/IJRISS.2026.100500176

Received: 27 April 2026; Accepted: 03 May 2026; Published: 26 May 2026

ABSTRACT

This paper examines African communalism as a possible framework for transforming intercultural conflict in Kenya, with particular attention to Nairobi County. Intercultural conflict in Kenya is widely understood as more than a matter of cultural difference alone. It is closely tied to historical injustice, political manipulation, social exclusion, unequal access to resources, and long-standing mistrust between communities. At the same time, African communalism, especially through Ubuntu, has been widely discussed as a moral tradition grounded in shared humanity, reciprocity, dignity, and collective responsibility. What remains less clear in existing scholarship is how this philosophical tradition can be applied in practice to contemporary urban conflict settings such as Nairobi. This paper addresses that gap by asking how African communalism can serve as a practical and context-sensitive framework for transforming intercultural conflict in Nairobi County. Using a qualitative, desk-based methodology based on conceptual analysis and secondary literature, the paper argues that African communalism offers an important relational and ethical foundation for conflict transformation through dialogue, reconciliation, collective responsibility, and socially grounded legitimacy. The paper finds that communal values can help rebuild trust and support coexistence, but that they are most effective when working alongside formal institutions rather than replacing them. It concludes that sustainable peace in Nairobi requires both institutional responses and community-based moral frameworks that take dignity, justice, and shared life seriously.

Keywords: African communalism, intercultural conflict, conflict transformation, Ubuntu, Kenya, Nairobi County

INTRODUCTION

Intercultural conflict refers to tension, disagreement, or open confrontation between groups that understand themselves as different in terms of identity, values, language, history, norms, or social belonging. As Karanikola and Panagiotopoulos (2025) note, difference alone does not automatically produce conflict. The problem begins when difference becomes linked to exclusion, inequality, mistrust, or perceived incompatibility. In that sense, intercultural conflict is not simply about misunderstanding between cultures. It is more often tied to deeper historical, social, and political conditions that shape how communities relate to one another. In Africa, and particularly in Kenya, such conflict has often emerged at the intersection of ethnicity, land, uneven development, political competition, and contested belonging (Ackermann et al., 2024; Muhula, 2009). This makes intercultural conflict an important issue for research, not only because it affects coexistence, but also because it reveals how identity and inequality interact in everyday life.

What is already well established in the literature is that, at the global level, intercultural conflict is rarely driven by cultural difference alone but emerges when identity becomes linked to inequality and exclusion (Karanikola & Panagiotopoulos, 2025). In Kenya is shaped by more than cultural diversity itself. Studies show that land injustice, unequal access to resources, political manipulation, exclusion, and weak institutional trust all deepen tension between communities (Detges, 2014; Khalif & Oba, 2013; Ackermann et al., 2024). This is visible in several parts of Kenya, especially in frontier counties where conflict is often linked to land use, pasture, water, banditry, stock theft, and cross-border insecurity (Detges, 2014; Khalif & Oba, 2013). At the same time, African communalism has also received serious scholarly attention as a philosophical and moral tradition that emphasises personhood through relationships, shared humanity, reciprocity, and collective responsibility (Mungwini, 2024;

Udah et al., 2025). Through Ubuntu and related African communitarian thought, communalism has been discussed as a way of thinking about belonging, dignity, obligation, and coexistence. In this respect, both sides of the discussion are already known: the literature has given substantial attention to the causes of intercultural conflict in Kenya, and it has also developed rich philosophical work on African communalism.

The main gap addressed in this paper is therefore a theory-to-practice gap. It may also be described as an application gap. This gap exists because, although African communalism has been widely discussed as a philosophical tradition and intercultural conflict in Kenya has been extensively studied as a social and political problem, there is still limited work showing how communalism can be used in practice as a framework for transforming intercultural conflict in a contemporary urban setting such as Nairobi. This gap matters because peace in Kenya cannot depend on formal institutions alone. It also requires moral and relational resources that can help communities rebuild trust, live with difference, and repair damaged relationships in everyday life. Addressing this gap is therefore important both intellectually and practically. Intellectually, it connects African philosophy to concrete peacebuilding concerns. Practically, it offers a more grounded way of thinking about conflict transformation in a city where diversity, inequality, and contested coexistence continue to shape social life. Recent analysis points to a striking socio-spatial divide in the city, including visible ethnic segregation and unequal experiences of urban life (Ngolanye et al., 2024). Nairobi was also one of the major sites of the 2007–2008 post-election violence, during which about 1,300 people were killed nationally and up to 600,000 displaced, while places such as Kibera, Kawangware, and Mathare showed how quickly political competition could turn into ethnicised urban violence (Barriga et al., 2023). At the same time, Nairobi is not only a site of conflict. Studies of informal settlements such as Mathare also show that ethnic diversity can support cooperation and peaceful coexistence under certain conditions (Barriga et al., 2023). This creates a clear research problem: Nairobi contains both the pressures that fuel intercultural conflict and the everyday interactions that make coexistence possible, yet the moral and social frameworks that might help transform this conflict are still underexplored.

LITERATURE REVIEW

Philosophical Lenses for Studying Communalism

A philosophical lens is a way of interpreting a social issue through a set of ideas about personhood, morality, society, and human relations. In this paper, it matters because communalism is not only a cultural practice; it is also a way of thinking about how people belong, how obligations are formed, and how coexistence should be sustained. As Mungwini (2024) argues, African philosophy should be taken seriously as a critical intellectual tradition rather than treated as a minor supplement to dominant theory. In a similar way, Udah et al. (2025) discuss Ubuntu as a decolonising approach to reimagine human relationships based on humanity, responsibility, and social justice. In this paper, that philosophical lens matters because it helps clarify what communalism means, why it matters in intercultural conflict, and how it can be understood not simply as a cultural idea, but as a framework for conflict transformation.

At the global level, the most promising approach to begin with is provided by communitarian philosophy. Communitarian philosophies have questioned the possibility of understanding human beings as separate entities independent of society and have instead focused on human beings as socially embedded entities whose morality is shaped by their communities. This debate in philosophy has continued. Jecker and Atuire (2024), for example, revisit the concept of community from a global philosophical perspective and show that contemporary debates about personhood still turn on whether human flourishing is constituted through relations with others or merely supported by them. This wider communitarian lens is useful here because it shows that communalism is not only an African concern. It is part of a broader philosophical argument that community, interdependence, and shared obligation matter for understanding social life. At the same time, African communal thought goes beyond this general claim by giving the community a deeper moral and existential significance.

Within African philosophy, communalism is more strongly tied to the idea of relational personhood. Here, the individual is not imagined as a detached self who later enters society but as a person whose identity and moral standing are formed through relations of recognition, care, and participation. Recent African philosophical work continues to defend this position. Kimani et al. (2026), drawing on Akan philosophy, describe agency as morally

constituted, relational, and communally accountable, while recent work on African personhood and community likewise shows that selfhood in African thought is deeply connected to social membership and moral recognition. This matters for the present paper because it gives communalism a stronger foundation than mere social closeness. It presents communal life as a moral order grounded in reciprocity, obligation, and mutual recognition. In that sense, African communal philosophy provides a framework for understanding why conflict is not only a disruption of order but also a breakdown in relations that sustain personhood and coexistence.

Ubuntu is one of the clearest and most influential expressions of this wider African communal tradition. Recent scholars describe Ubuntu as a philosophy of interconnectedness, dignity, mutual care, solidarity, and social justice. Eyesan (2025) treats Ubuntu as both a worldview and a form of social ethics, while Ikpeh (2025) shows how Ubuntu can function as a framework for addressing systemic exclusion through shared humanity and interdependence. In the Kenyan context, this lens is particularly useful because it provides a moral language that can be used in dialogue, repair, and coexistence in the face of ethnic diversity, urban inequality, and political tension (Eyesan, 2025; Ikpeh, 2025; Barriga et al., 2023). For this paper, therefore, the value of Ubuntu is not that it provides a romantic return to tradition. Its value is that it offers a practical and ethical language for thinking about how relationships damaged by intercultural conflict might be transformed in contemporary Kenya.

Intercultural Conflict in Kenya: Sources, Nature, Types, Triggers, and Drivers

Intercultural conflict in Kenya does not appear in a single form, and it is not shaped by one factor alone. It develops through a mix of conditions that build up over time and moments that bring those tensions to the surface. Because of this, it is not enough to describe conflict in general terms. It is more useful to look at how it begins, how it is experienced, and what keeps it going. For that reason, this section looks at the main sources from which conflict emerges, the nature it takes in different settings, and the types through which it is expressed. It also considers the triggers that often turn tension into open confrontation, as well as the broader drivers that allow conflict to persist or reappear. Looking at these elements together makes it easier to understand how intercultural conflict operates in the Kenyan context.

Sources of Intercultural Conflict in Kenya: One of the deepest roots of intercultural conflict in Kenya is historical injustice. Mulinge (2024) argues that violent conflict in Kenya is strongly connected to horizontal inequalities, particularly where communities have endured persistent disparities in political representation, economic opportunity, and cultural recognition. From this standpoint, conflict does not start only at the moment violence erupts. It often takes shape much earlier through experiences of exclusion, dispossession, and unequal treatment. Over time, these unresolved grievances influence how communities understand their relationship with the state and with other groups, and they help explain why even seemingly local disputes may carry a much wider historical significance. A second source is unequal access to land, water, pasture, public services, and development opportunities. Lind et al. (2025) and Hassan (2025) show that in Kenya's frontier counties, issues such as land use disputes, resource scarcity, political differences, and inequalities in access to benefits remain key factors in conflict. These inequalities can lead to marginalisation, particularly when some sections of the population feel excluded. This can eventually lead to ethnic suspicion, where differences are seen as threats rather than simply as variation.

Nature of Intercultural Conflict in Kenya: The nature of intercultural conflict in Kenya is best understood as communal, identity-linked, structural, and recurrent. It is communal because it is usually experienced not as a disagreement between isolated individuals but as tension between groups that understand themselves as communities. It is identity-linked insofar as ethnicity, clan affiliation, locality, and broader notions of belonging shape how communities constitute both self-understanding and perceptions of others. Evidence from the International Alert Marsabit assessment (2024) indicates that conflict in areas such as Lake Turkana East is rarely singular in nature; rather, it brings together pressures over natural resources with ethnopolitical and culturally embedded divisions. In this sense, the conflict is simultaneously material and symbolic. At the same time, the conflict is structural in character. This means that it is rooted not in specific events but in underlying conditions. These include issues of exclusion, governance, and inequality. Moreover, the fact that this is a recurrent conflict adds weight to this argument. Intercultural conflict in Kenya cannot be seen as an incidental occurrence. It is sustained through entrenched patterns that continually reproduce mistrust and instability over time.

Types of Intercultural Conflict in Kenya: Intercultural conflict in Kenya takes different forms depending on ecology, history, livelihood, and local politics. One major type is ethnic conflict, where communities confront one another over representation, access, recognition, or territorial belonging. The other form is clan-based conflict, which sometimes occurs within ethnic groups or between two closely related ethnic groups. This conflict sometimes revolves around issues of leadership, land, and local authority. The assessment carried out in Marsabit in 2024 is very useful in this case because it identifies three major forms of conflict in the area. These include natural resource-based conflict, ethnopolitical conflict, and culturally based conflict. Asokan et al. (2025) show that in frontier areas, livestock rustling, banditry, election-related violence, and cross-border tensions all contribute to conflict among communities. In border zones such as Moyale, conflict is further shaped by transboundary movement, contested administrative spaces, and drought-related pressure on pasture and water.

Triggers of Intercultural Conflict in Kenya: Triggers are the immediate events that turn underlying tension into open confrontation. In Kenya, common triggers include cattle theft, contested access to water or grazing land, revenge attacks, localised killings, inflammatory political speech, and disputed election outcomes. The International Alert assessment (2024) shows that in Marsabit, disputes over natural-resource access can rapidly escalate when communities already perceive one another through fear, competition, and historical suspicion. This means that triggers are rarely powerful on their own; they become explosive because they occur in settings already shaped by deeper structural grievances. Triggers can also be communicative, not only physical. In electoral or urban settings, rumour, public incitement, and perceived insult can activate communal mobilisation very quickly. Digital communication has intensified this dynamic. In this respect, digital platforms do not create all conflict, but they can accelerate escalation by transforming fear, grievance, or misinformation into rapid communal reaction.

Drivers of Intercultural Conflict in Kenya: Drivers are the forces that keep intercultural conflict active, repeated, or intensified over time. One of the most important is impunity, especially where those who incite or commit violence are not properly held accountable. Another is politicisation, where elites use ethnicity, local grievance, or insecurity as tools of mobilisation. Research on ethnic inequality and conflict in Kenya shows that weak accountability, contested belonging, and unequal access to political and economic power remain major obstacles to managing conflict and fostering national cohesion (Ackermann et al., 2024; Ajwang, 2024). Where these conditions persist, conflict becomes easier to reproduce because communities lose faith in fair institutional response. Recent work on insecurity in northern Kenya connects conflict in frontier counties to banditry, livestock rustling, prolonged livelihood stress, and fragile governance conditions, all of which make local disputes harder to contain (Asokan et al., 2025). In many conflict-prone settings, one violent incident becomes the justification for another, creating a self-reinforcing cycle of retaliation. Kenya may be more institutionally stable than countries facing generalised state collapse, but that relative stability does not remove the fact that these drivers continue to reproduce communal insecurity in specific regions and moments.

African Communalism as a Framework for Transforming Intercultural Conflict in Kenya

African communalism refers to a moral and social orientation in which persons are understood through their relationships with others and in which identity, dignity, duty, and belonging are shaped by community rather than by isolated individual existence alone. As Ochieng'-Odhiambo (2023) explains, African communalism is a philosophy in which community membership is constitutive of personhood, while Udah et al. (2025) present Ubuntu as one of its clearest expressions because it centres relationality, shared humanity, mutual care, reciprocity, collective responsibility, and communal accountability. Although communalism has long been associated with kinship, clan ties, elders, locality, and customary systems of mutual support, it should not be reduced to a fixed or purely traditional village ethic. In Nairobi, these dynamics are especially visible in everyday life. Communities interact across ethnic and social lines in informal settlements, workplaces, and public spaces, yet these interactions are often shaped by inequality, spatial segregation, and political tension. This makes Nairobi not only a site of conflict, but also a space where coexistence is constantly negotiated in practice. In the contemporary world, communal belonging also takes shape through migration, cultural hybridisation, urban settlement, workplaces, academic communities, faith networks, and digitally mediated interaction. In this section, communalism is therefore treated as both an inherited African moral resource and a living contemporary framework whose practical value for Kenya lies in its ability to support dialogue, dignity, local agency,

reconciliation, shared responsibility, and socially grounded legitimacy in the transformation of intercultural conflict, especially in diverse spaces such as Nairobi.

Mechanism of Transformation within African Communalism in Kenya: The Case of Nairobi

Transforming intercultural conflict in Kenya requires more than formal institutions or technical procedures alone. It also calls for a moral and relational framework that can speak to the deeper social roots of conflict. African communalism, especially in its Ubuntu form, offers such a framework because it understands personhood as something formed in relationship with others and sustained within community. From this standpoint, conflict is not only a disturbance of order. It is also a rupture in relationships, dignity, and mutual recognition. Recent scholarship on Ubuntu continues to show its value for rethinking social cohesion, justice, and coexistence in diverse societies (Eyesan, 2025; Ikpeh, 2025; Udah et al., 2025). In Kenya, and particularly in Nairobi's socially complex urban setting, African communalism can therefore be understood as a way of transforming intercultural conflict by rebuilding trust, strengthening social legitimacy, and rooting shared moral values in everyday life as well as in public institutions.

The first stage of this process can be understood as moral reframing. At this point, communities begin to see cultural difference less as a threat and more as part of a shared human condition. Ubuntu, with its focus on dignity, reciprocity, and interconnectedness, supports this shift by moving attention away from rigid, exclusionary identities toward a more relational way of living together. As Eyesan (2025) explains, Ubuntu operates as a social ethic that recognises the inherent worth of each person within the community, while Ikpeh (2025) further demonstrates how this perspective can confront and unsettle patterns of systemic exclusion through mutual recognition. In Nairobi, where ethnic diversity is closely connected to spatial inequality and forms of social stratification, this kind of ethical shift can begin to soften rigid insider–outsider boundaries and open space for more grounded intercultural understanding. When communities start to see one another differently, it becomes possible to build a moral basis for dialogue and reconciliation. In many cases, this process does not begin at the formal level but within everyday settings such as schools, faith communities, youth forums, neighbourhood associations, and local dialogue initiatives, where people gradually learn to engage with one another beyond inherited suspicion or politically shaped labels.

The second and third stages involve restorative dialogue and collective agency. These two stages are crucial because they move communal values from moral principle into lived practice. African communalism treats conflict as a relational rupture that must be addressed through participation, dialogue, mediation, and repair. Studies on peacebuilding initiatives in Nairobi and other Kenyan urban settings show that locally rooted peace infrastructures, such as youth networks, women's groups, and faith-based organisations, can strengthen trust and legitimacy when communities experience them as meaningful and socially grounded (Toscano, 2026). These participatory processes help communities shift from being passive recipients of outside interventions to becoming active agents in their own conflict transformation. This also fits decolonial arguments that emphasise the value of local knowledge, community agency, and context-sensitive peacebuilding (Ndlovu-Gatsheni, 2013). In a diverse urban setting like Nairobi, such processes make it easier for communities to negotiate difference constructively and build more durable forms of intergroup cooperation. In practical terms, this may take the form of youth-led peace initiatives, women's mediation groups, interfaith forums, and community-based discussions that allow residents to confront tension before it becomes open conflict.

The fourth stage is justice-linked reconciliation. This stage recognises that communal harmony cannot last if structural inequalities and long-standing grievances remain untouched. African communalism places reconciliation within a broader ethical framework that includes restorative justice, acknowledgement of harm, and commitment to the common good. Research on horizontal inequalities in Kenya shows that unequal access to resources, political representation, and economic opportunities continues to fuel mistrust and recurring conflict (Mulinge, 2024). In this context, reconciliation informed by Ubuntu does not stop at restoring relationships alone. It also seeks to confront the structural realities that weaken social cohesion in the first place. By linking reconciliation with social justice, communalism offers a framework that addresses both the relational and material sides of intercultural conflict in Nairobi and beyond.

The final stage is institutional embedding. At this point, communal values are translated into more durable social and governance structures. African communalism becomes most transformative when its principles, such as dialogue, mutual responsibility, and collective legitimacy, are reflected in education, local governance, urban planning, and even digital peace initiatives. Research on urban cohesion in Nairobi shows that institutional reforms aimed at reducing spatial segregation and social inequality are essential for sustaining intercultural coexistence (Ngolanye et al., 2024). In the same way, recent studies on Ubuntu in urban and digital contexts suggest that communal values are not fixed; they can evolve alongside changing social realities, which makes them relevant for contemporary peacebuilding practice (Rotzinger et al., 2025). Through this process of institutional embedding, African communalism moves beyond a purely philosophical idea and takes on a more practical role in shaping transformation, allowing the moral foundations of peace to be reinforced through social structures and public policy. In Nairobi, this may involve weaving these values into civic education, strengthening local peace committees, informing county-level governance, and shaping urban planning processes that influence how communities interact and coexist within shared spaces.

Limits of Communalism in the Kenyan Context

Social Limits of Communalism: Although African communalism offers important resources for transforming intercultural conflict in Kenya, it is not automatically inclusive. A community may provide belonging, mutual support, and moral guidance, but it can also draw boundaries around who counts and whose voice matters. Recent work on Ubuntu and gender inequality shows that communal values can be interpreted in liberating ways, yet they can also reproduce hierarchy when applied uncritically (Sanni & Ofana, 2021). This means that communalism may promote peace while still leaving women, youth, migrants, or minority groups with limited authority within the very community meant to protect them. In this sense, communalism carries a double possibility. It can nurture solidarity and shared responsibility, but it can also silence or marginalise those who do not fit dominant expectations within the community. In the Kenyan context, this is a serious limitation because conflict transformation requires not only shared belonging but also fair inclusion within the community itself. Real communities are not always peaceful, equal, or just. They may carry long-standing grievances, internal power struggles, generational tension, and unequal access to voice and authority. As Makhanya (2025) argues, Ubuntu and related communal ethics should not be treated as automatic solutions because their social value depends on how they are interpreted and practised in real settings.

Political Limits of Communalism: A second limit is political. Communal values can be redirected into ethnic loyalty, partisan competition, or local patronage. In principle, communalism emphasises reciprocity, collective responsibility, and the common good. In practice, however, "community" may be narrowed into tribe, clan, or political bloc. The Kenya Human Rights Commission (2024) shows that ethnicity in Kenya remains deeply entangled with political competition, historical grievance, and struggles over public resources. When this happens, communal belonging stops functioning as a bridge across difference and instead becomes a language for mobilising against others. This political problem becomes even more pronounced when local understandings of community are shaped either by internal elite manipulation or by externally imposed frameworks. Ndlovu-Gatsheni (2013) argues that coloniality outlives colonialism, continuing to influence power relations, knowledge systems, institutions, and even everyday assumptions long after formal colonial rule has ended. Read in the Kenyan context, this suggests that communalism can be undermined from two directions: internally, when ethnic or political actors appropriate the language of community for exclusionary purposes, and externally, when peacebuilding frameworks are introduced in ways that overlook or simplify local realities, (Ndlovu-Gatsheni, 2013).

Institutional Limits of Communalism: A third limit is institutional. Communalism can support dialogue, reconciliation, local legitimacy, and shared responsibility, but it cannot by itself replace law, public policy, security institutions, or large-scale structural reform. Some conflicts in Kenya are tied to land administration, electoral competition, policing failures, urban exclusion, unemployment, and unequal state presence. These problems exceed what communal ethics alone can solve. As Rotzinger et al. (2025) suggest in their work on urbanisation and social cohesion in Africa, social trust and communal life are important, but they are also shaped by broader material and institutional conditions. Contemporary life also creates new pressures that older communal frameworks do not automatically resolve. Digital platforms can build connection and support, but they can also spread hate speech, misinformation, and polarisation. Idham et al. (2025) show that digitally

mediated communities can strengthen belonging, yet they also transform how difference and tension are produced and circulated. In the same way, urbanisation changes the social conditions under which community is lived, often making communal bonds more fragile, mobile, and uneven. For that reason, communalism works best in Kenya not as a substitute for institutions but as a complement to them. Its greatest value lies in supplying the moral and relational foundations of peace, while formal institutions remain necessary for justice, protection, and structural reform.

METHODOLOGY

This paper adopts a qualitative, desk-based methodology approach grounded in conceptual analysis and review of secondary literature. It draws on scholarly work on African communalism, Ubuntu, intercultural conflict, and the Kenyan context in order to develop an interpretive argument about how communal values can function as a framework for conflict transformation in Nairobi. The purpose of the paper is to examine African communalism as a framework for transforming intercultural conflict in Kenya, with particular attention to Nairobi County. More specifically, it argues that African communalism, especially when read through Ubuntu and related African communitarian thought, offers an important moral and relational basis for transformation through dialogue, reconciliation, collective responsibility, and socially grounded legitimacy, while also requiring critical engagement with political, social, and institutional limits in the Kenyan context. This study is guided by the following research question: How can African communalism, particularly through Ubuntu, be applied as a practical framework for transforming intercultural conflict in Nairobi County, Kenya? The paper proceeds in six main sections. It begins with the philosophical lenses for studying communalism, then examines the sources, nature, types, triggers, and drivers of intercultural conflict in Kenya. It then discusses African communalism as a framework for transformation, reflects on its limits in the Kenyan context, and finally draws the broader conclusion that follows from the analysis.

CONCLUSION

This paper has shown that intercultural conflict in Kenya is not a simple clash of cultural difference. It is a layered problem shaped by historical injustice, uneven access to resources, political manipulation, exclusion, and recurring mistrust. Against that background, the paper has argued that African communalism offers an important framework for transforming intercultural conflict in Kenya. Its value lies in the way it places shared humanity, reciprocity, dialogue, reconciliation, collective responsibility, and local legitimacy at the centre of peacebuilding. Rather than treating peace as something delivered only by the state or by outside actors, communalism insists that peace must also be built within social relationships and sustained through communities themselves. This is particularly the case in a society like Nairobi's, where individuals live in socially mixed, dynamic, and networked worlds. The key point here is that communalism is relevant in the present not because it brings back the idealised past, but because it can offer a living moral vocabulary through which individuals can re-establish trust, negotiate diversity, and forge more grounded forms of coexistence in the present.

REFERENCE

1. Ackermann, K., et al. (2024). Estimating the relationship between ethnic inequality, conflict, and voter turnout in Africa using geocoded data. World Development, 184, 106783. https://doi.org/10.1016/j.worlddev.2024.106783
2. Ajwang, F. (2024). From conflict to coexistence: Reaffirming belonging and property rights through the 'sons of village' discourse in post-conflict Kenya. Political Geography, 113, 103148. https://doi.org/10.1016/j.polgeo.2024.103148
3. Asokan, N., et al. (2025). Drivers of conflict in Kenya's frontier counties. European Journal of Conflict Management, 5(1), 1–20. https://doi.org/10.47672/ejcm.2737
4. Barriga, A., Ferguson, N. T. N., Fiala, N., & Leroch, M. A. (2023). Ethnic cooperation and conflict in Kenya. Journal of Behavioral and Experimental Economics, 106, 102050. https://doi.org/10.1016/j.socec.2023.102050

5. Detges, A. (2014). Close-up on renewable resources and armed conflict: The spatial logic of pastoralist violence in northern Kenya. Political Geography, 42, 57–65. https://doi.org/10.1016/j.polgeo.2014.05.003
6. Eyesan, S. (2025). Ubuntu as social ethics. Conatus - Journal of Philosophy, 10(2), 105–129. https://doi.org/10.12681/cjp.33311
7. Ikpeh, C. (2025). "I am because we are": Ubuntu as a framework for social justice in academia. Frontiers in Sociology, 10, 1555236. https://doi.org/10.3389/fsoc.2025.1555236
8. International Alert. (2024). Conflict sensitivity assessment in Marsabit county, Kenya. https://www.international-alert.org/app/uploads/2024/05/Kenya-conflict-assessment-Marsabit-county-EN-2024.pdf
9. Jecker, N. S., & Atuire, C. A. (2024). Personhood beyond the West. The American Journal of Bioethics, 24(1), 59–62. https://doi.org/10.1080/15265161.2023.2278551
10. Karanikola, Z., & Panagiotopoulos, G. (2025). Identity negotiation and conflict resolution in contemporary multicultural settings: The contribution of intercultural mediators. Genealogy, 9(1), 18. https://doi.org/10.3390/genealogy9010018
11. Kenya Human Rights Commission. (2018). Ethnicity and politicization in Kenya. https://khrc.or.ke/wp-content/uploads/2024/02/Ethnicity-and-Politicization-in-Kenya.pdf
12. Khalif, Z. K., & Oba, G. (2013). 'Gaafa dhaabaa - the period of stop': Narrating impacts of shifta insurgency on pastoral economy in northern Kenya, c. 1963 to 2007. Pastoralism: Research, Policy and Practice, 3, 14. https://doi.org/10.1186/2041-7136-3-14
13. Kimani, D., Seny Kan, K. A., & Uddin, S. (2026). Self, communitarian self, and personhood: A theoretical account of 'non-compliance' in corporate governance in Africa. Critical Perspectives on Accounting, 103, 102848. https://doi.org/10.1016/j.cpa.2026.102848
14. Leib, J., & Ruppel, S. (2021). The dance of peace and justice: Local perceptions of international peacebuilding in West Africa. International Peacekeeping, 28(5), 783–812. https://doi.org/10.1080/13533312.2021.1927726
15. Makhanya, M. T. B. (2025). The impact of Ubuntu as an organisational value on public sector service delivery in South Africa. In Business ethics in action: Exploring professional conduct, corporate culture, and business integrity. IntechOpen. https://doi.org/10.5772/intechopen.1013774
16. Muhula, R. (2009). Horizontal inequalities and ethno-regional politics in Kenya. Kenya Studies Review, 1(1), 85–105. https://kessa.org/wp-content/uploads/2025/04/4.pdf
17. Mulinge, M. M. (2024). The nexus between horizontal inequalities and violent conflicts: A case study of Kenya. Conflict Trends, 2024(1). https://www.accord.org.za/conflict-trends/the-nexus-between-horizontal-inequalities-and-violent-conflicts-a-case-study-of-kenya/
18. Mungwini, P. (2024). The global South framework and African philosophy: Epistemologies and struggles for emancipation. African Identities, 1–16. https://doi.org/10.1080/14725843.2024.2442630
19. Ndlovu-Gatsheni, S. J. (2013). Why decoloniality in the 21st century? The Thinker, 48, 10–15. https://ujcontent.uj.ac.za/view/pdfCoverPage?download=true&filePid=136188950007691&instCode=27UOJ_INST
20. Ngolanye, N. A., Leornard, K., Kibutu, T., & Muiruri, P. (2024). Mapping the spatial patterns of ethnic segregation and its implications to urban policy in Nairobi city. Computational Urban Science, 4, 41. https://doi.org/10.1007/s43762-024-00154-w
21. Ochieng'-Odhiambo, F. (2023). African philosophy of communalism. In E. Imafidon, M. Tshivhase, & B. Freter (Eds.), Handbook of African philosophy (pp. 1–18). Springer. https://doi.org/10.1007/978-3-031-25149-8_21
22. Ruppel, S., & Leib, J. (2022). Same but different: The role of local leaders in the peace processes in Liberia and Sierra Leone. Peacebuilding, 10(4), 470–505. https://doi.org/10.1080/21647259.2022.2027152
23. Rotzinger, J. S., Jensen, L. A., & Thalmayer, A. G. (2025). Ubuntu in Namibia and Kenya: How emerging adults live an essential African value today. Journal of Cross-Cultural Psychology, 56(2), 194–213. https://doi.org/10.1177/00220221241309863
24. Sanni, J. S., & Ekor, D. O. (2021). Recasting the ontological foundation of ubuntu: Addressing the problem of gender-based violence in South Africa. South African Journal of Philosophy, 40(4), 480–492. https://doi.org/10.1080/02580136.2021.1996143

25. Toscano, L. O. (2026). Women's institutional choices and local peacebuilding: Insights from Nairobi and Mombasa's informal settlements. Peacebuilding. Advance online publication. https://doi.org/10.1080/21647259.2026.2614921
26. Udah, H., Rwodzi, C., Chigangaidze, R. K., Mupedziswa, R., & Chinyai, I. (2025). Ubuntu philosophy, values, and principles: An opportunity to do social work differently. International Social Work. Advance online publication.