AN INTEGRATED LUO-MAASAI TRADITIONAL RELIGIOUS MODEL TO CONFLICT RESOLUTION: A CASE STUDY OF OGWEDHI-SIGAWA, KENYA

George Okumu Achar

A thesis submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Religion of Masinde Muliro University of Science and Technology

June, 2018

DECLARATION

This thesis is my original work and h as not been presented for a degree or academic award in any other University.

Signature: _____ Date: _13 / 06 / 18_

George Okumu Achar

REL/H/05/10

CERTIFICATION BY THE SUPERVISORS

The undersigned certify that we have read and hereby recommend for acceptance of Masinde Muliro University of Science and Technology a thesis entitled: **An Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution: A Case Study of Ogwedhi-Sigawa, Kenya**

Signature: _____ Date: 13/6/2018

Dr. Rispah Namasaka Wephukulu
Dean Faculty of Social Sciences,
Kibabii University

Signature: _____ Date: _13 - 6 - 2018_

Dr. Angeline Savala
School of Arts and Social Sciences
Department of Religion, Theology and Philosophy
Masinde Muliro University of Science and Technology

COPYRIGHT STATEMENT

DEDICATION

This thesis is dedicated to my wife, Esther Adoyo whose continuous encouragement, financial support and prayers motivated me to do this work. I also dedicate this thesis to our children: Shammah, Joy, and Hilan for their prayers.

ACKNOWLEDGEMENT

ABSTRACT

The human quest for harmony of man is the quest for "conflict Resolution". African people understand conflict in the life of a community of both the living and the living dead. The study is about an Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution: A Case Study of Ogwedhi-Sigawa, Kenya. The study concentrated on developing an integrated LM traditional conflict resolution model to conflict resolution. The general objective of the research was to investigate an integrated traditional religious conflict resolution among the Luo-Maasai communities of Ogwedhi-Sigawa. The specific objectives that guided the study focused on the examination of causes and effects of conflicts between Luo-Maasai (LM) communities of Ogwedhi-Sigawa, Kenya; establishment of the role of elders and traditional religious leaders in conflict resolution; and to ascertain traditional integrated ways of conflict resolution between the LM communities. A conceptual integrated model of the LM traditional conflict resolutions guided the research. The model identified areas of similarities and differences that led to the formulation of Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution (ILMTRMCR). The area of study covered: Sikawa, Upper Suna, Ndonyo, and Masarura locations of Migori and Narok Counties of about a population of 18,000 people. Researcher used a descriptive design that described the existing condition of the LM conflict by use of individual interviews and group discussions, and observation. A non-probability sample method was used to collect primary data where elders and religious leaders represented LM communities. Selected respondents from the four locations of Ogwedhi-Sigawa did this purposively. The data was analysed qualitatively by use of descriptive analysis where summarization of key findings, explanation, interpretation and conclusion arrived at. The approach assisted researcher to describe and analyse LM peoples' cultures and behaviour in relation to conflict resolution. The findings underscored the necessity of utilizing ILMTRMCR that is associated with shared traditional religious concepts and values in conflict resolution. The research discovered that land, struggle for wealth, cultural values and beliefs caused conflict. This led to broken relationships, mistrust and enmity between the two communities. It was as well disclosed that LM elders represents every member of the community and they must be persons full of wisdom and understanding in decision-making. To some extent they were and are expected to have power and authority that is guided by mysterious powers. The research also revealed that LM traditional religious leaders are instrumental in covenant making, and spiritual dynamics of conflict resolution and reconciliation. The study established seven recommendation areas that include sharing of LM border council of elders; involvement of traditional religious leaders; LM marriage; traditional spiritual conflict resolution; cross border trade and activities; covenant making and reconciliation.

TABLE OF CONTENTS

LIST OF FIGURES

LETTERS OF AUTHORIZATION

LIST OF PLATES

ABBREVIATIONS AND ACRONYMS

ATR: African Traditional Religion

FGDs: Focused Group Discussions

ILMTRMCR: Integrated Luo-Maasai Traditional Religious Model to

                Conflict Resolution KMC: Kenya Mennonite Church

LM: Luo-Maasai

LTRMCR: Luo Traditional Religious Model to Conflict Resolution

MTRMCR: Maasai Traditional Religious Model to Conflict Resolution

NACOSTI: National Commission for Science, Technology and   Innovation PDPs:

                Periodical Displaced Persons

TRL: Traditional Religious Leaders

OPERATIONAL DEFINITION OF TERMS

African Religion: African Religion is part of culture. Religion is practiced within the culture and the two are inseparable in all African communities. Religion is the central part of cultural practice for it cement culture of the people.

African Traditional Justice: African traditional justice refer to mechanisms that communities use to manage and resolve conflicts (disputes). African traditional justice focus on making fair judgment with the backing of evidence. Traditional justice involve services of religious leaders.

African Traditional Values: African traditional Values are founded on wealth, position and status, openness and deep social spirituality of a community as rooted in the traditions and beliefs of the people.

Conflict: Conflict is a state of opposition, disagreement or incompatibility between two or more people or groups of people that sometimes is characterized by physical violence. In this work, conflict is restricted to inter-relationships between two or more groups of people.

Culture: Culture is the way of life, behaviour and act, social organization and political systems in religion, ethics, morals and philosophy, in values and laws. Culture influence and shape the life of individual persons in the society. Every individual person participates in cultural practices both directly and indirectly.

Dialogue: Dialogue in this study means traditional judiciaries from LM communities to present their own communal traditional models to conflict resolution and management. It also involves identification of the shared principles that inform the proposed ILMTRMCR approach.

Inter-communal Resolutions: Inter-communal resolutions are conflict resolutions that are driven from the traditional practices of two communities. They are founded on the beliefs and the way of life of a people and can only be understood within their respective contexts.

IIpayiani loolkilani: *Ilpaiani loolkilani* are the Maasai Traditional elders who arbitrate in cases of conflict. Their communities entrusted them to listen and make judgment on cases related to conflict.

Jabilo: *Jabilo* is a traditional religious leader who has mysterious powers and authority. They use these powers and authority to help individuals and the entire community. He is a religious specialist (traditional religious leader). He is connected to the divinities and has close relationship with god, the entire community that is both the living and the living dead.

Jodong Bura: *Jodong Bura* are the Luo traditional judicial members' or council of elders. They are respected leaders, entrusted with responsibility to listen to cases of conflict and give verdict in truth and fairness. They have experience in conflict

resolution and management and endowed with wisdom and understanding. Traditionally they represent all ages' and even women in traditional judicial matters.

Living Dead: Living dead are the departed relatives who are believed to be alive and active in the affairs of their families, clan, and communities in the spiritual world. They have influence on the living and watch what the living relatives do in everyday life.

Ogwedhi-Sigawa: Ogwedhi-Sigawa is the area of study where the LM peoples live.

Peace: Peace is a harmonious relationship between people who are characterized by respect to justice and good will. It is the absence of war (conflict). It is which is associated with calmness from within a person and the community.

Religio-Cultural Value: Religio-cultural value in this study means the place of religion in conflict resolution. It is applicable in social, economic, emotional, and spiritual life. It is the interpreter of physical and spiritual world. Religio-cultural value regulates and harmonize human life through the use of moral values starting with the family, clan and community.

Traditions: Traditions as used in this study refer to African beliefs and practices that always entails African indigenous religious aspects. The traditions are orally imparted culturally. It involves words or actions in oral history that help transmit various elements of African beliefs and practices that often not questioned.

<p style="text-align:center;">**CHAPTER ONE**</p>

<p style="text-align:center;">**GENERAL INTRODUCTION**</p>

1.1.0. Introduction

This chapter presents background history of conflict between the Luo-Maasai (LM) communities of Ogwedhi-Sigawa in Kenya. It indicates attempts by the two communities as individuals as well as outsiders who have tried to address it. The chapter points out to the history of the occurrence of this conflict and its effects to the two communities. It also emphasizes the urgency of developing an integrated traditional religious model to conflict resolution by a use of an Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution (ILMTRMCR). The issues addressed in this chapter include background of the study, the statement of the problem, objectives of the study, research questions, significance of the study, scope and limitation of the study, delimitation of the study, and lastly the integrated conceptual framework for conflict resolution.

1.1.1. Background to the Study

Magesa (2013) in *Conflict, justice and reconciliation: some realities, clarifications and procedure* says that questions about conflict and reconciliation have been with humanity since the time of human civilization. The existence of wars and rumours of wars as well as accounts of cases and systems of mediation between individuals or groups of people in conflict, or between or among nations have historically been in existence. Justification for a reflection on conflict resolution has realized in all

generations that have built on previous reflections as they struggle with issues of conflict and reconciliation.

Ayindo et al. (2001) says that conflict in Ogwedhi-Sigawa is a problem that has been in existence between LM communities for many years. It has been reported that fights have been experienced from 1970's. Whenever conflict erupted people were killed, business and property destroyed, and mistrust became a key problem between the two communities. They have attempted to involve individual cultural traditions in exclusion of each other but that has not addressed conflict. The name of this area was agreed upon by the LM communities as a way to address conflict between them. The meaning of the name has a combination of two words from both communities that reflect prayer and inclusivity. '*Ogwedhi*' is a Luo word meaning blessed. The Luo communities who migrated from Tanzania (Tanganyika) settled at this place and called it Ogwedhi. 'Sigawa' or 'Sikawa' is a name of a Maasai family, Ole Sikawa, who lived near a hill, which was later named 'Sikawa' ('Sigawa'). The idea behind naming the hill '*Sikawa'* is related to Maasai community possession of this land. The agreement to use the name Ogwedhi-Sigawa was initiated by the two communities for the purpose of co-existence in this area. It has an idea of a prayer for blessing, peace and ownership by the two communities who unfortunately engage each other in war and fights.

Ayindo et al. (2001) in *Stories and reflections on peacebuilding from Africa says that* the Kenya Mennonite Church (KMC) studied this conflict and attributed it to scarcity of resources and lack of education. Thus, they started an integrated school to be shared by the LM communities that was divided into lower and upper primary, with the lower located on Maasai land and upper on Luo land. They also started a demonstration agricultural farm project where the LM communities would learn new ways of farming which included animal husbandry as well. These development projects were intended to establish peace but the attempt eventually failed to resolve conflict. The researcher seeks to develop an integrated LM traditional religious model to conflict resolutions that is borrowed from the similarities of how the individual communities solve conflict. This is intended to go a long way by establishing a common integrated traditional religious conflict resolution model.

Addressing the conflict between LM communities is critical because the violence created a deep-rooted animosity and unique behaviour patterns which have resulted in stereotyped attitudes and communal disintegration in the name of periodical displacement of people (PDP). Other consequences that have resulted from this conflict include hatred, suspicion, death, and physical injuries. Larger, victims of violence live in a state of insecurity fearing retaliatory attacks from the other community.

Chepkwony (2013) in *Peace Building: Lessons from the Past* says that African traditional religion / history has secretes of solving the common problem of conflicts that is found in many African countries. Traditional history is the custodian of the present life that leads into a better future. The part of traditional historical activities

3

that manifest itself in active participation is that of traditional conflict resolution. Thus, pursuit and revival of African traditional socio-religious beliefs and practices in conflict resolutions is significant in addressing the LM conflict (Kasomo, 2010).

One of the tasks of African Traditional Religion (ATR) is to resolve and manage conflicts, which occur frequently within and between different ethnic communities. It also instils moral values and behavioural change in the society. Mbiti (2015) says that African peoples are by nature religious with religion acting as a unifying power because it penetrates the life of individual, family and the entire society to the extent that everything is done under the influence of religion. In every African community, religion is rooted in the local language and this assist peoples to understand the task of religion in their own local context especially that of conflict resolution.

General, the two communities understand religion as 'the guardian of their tradition, distributor of morality, the standard of reference; and the teacher of wisdom'. It is also an important means through which conflicts are resolved. Religion is an important vehicle for conflict resolutions in the life of African society. It enhances peaceful coexistence as it seeks to bring together the spiritual life and social behaviour of a community (Mbiti, 2010). The conflict between the LM communities require use of religio-cultural values as a means to address it (Kasomo, 2010). Therefore, the ILMTRMCR is relevant to this study since it seeks to borrow traditional religious conflict principles from both communities to address this problem of conflict.

In traditional African communities, there are specific traditional systems and cultural practices used to boost peaceful co-existence. They offer workable dispute resolutions which are successful in averting conflicts (Shenk, 1983). Since the issues that give rise to conflicts are not new to LM communities, they do have individual religious mechanisms for addressing such conflicts whenever they erupt within their communities. Some traditional and religious models to peace-making have insights into the indigenous perspectives of conflict resolutions because they are relevant to the context. The idea of religious beliefs in conflict resolution is incorporated into the entire worldview of the two communities. Establishing an inclusive LM traditional structure for peace and conflict resolution has a likelihood of solving the periodic eruption of conflict in this place. The role of agents in peace-making process such as, family, elders, traditional religious leaders, and the living dead is addressed in this study.

The study endeavours to identify causes and effects of conflict, role of the individual groups especially that of elders, traditional religious leaders, God, the living dead and ancestors in conflict resolution and management. The point of focus is traditional religious' task in conflict resolution in the light of the proposed ILMTRMCR approach that will be a helpful model in resolving and managing the apparent conflict between the two communities. The researcher, through the proposed ILMTRMCR approach, intended to identify and develop LM traditional religious integrated principles that will go a long way in addressing conflict between the two communities and enhance harmony, co-existence and reconstruction of communal social existence between them.

The researcher chose Ogwedhi-Sigawa as a study area due to recurring conflicts between the LM communities who live in this area. The eruption of conflict in this place has with time interfered with the continuous peaceful co-existence in the area. The study area was selected because of its population and communities that represents variations on most important distinctiveness and it is the place where conflict occurs (Orodho and Kombo, 2002). The focus of the study is to examine causes and effects of LM conflict of Ogwedhi-Sigawa; establish the role of elders and traditional religious leaders in conflict resolution; and to ascertain an integrated LM traditional religious conflict resolution.

1.1.2. Statement of the Problem

The background of the study has exemplified that despite the continuous periodical recurring of Luo-Maasai (LM) conflict in Ogwedhi-Sigawa, little had been done to resolve it. The research focused on developing an Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution for the purpose of managing and solving Ogwedhi-Sigawa conflict. Ayindo at el. (2001) noted that efforts to resolve LM conflict in Ogwedhi-Sigawa by the leaders of individual communities, Kenya Mennonite Church (KMC), and community administrators have not succeeded. Conflict is one of the most common reasons for destruction of properties, hatred, wars and fights between the two communities. The effects of conflicts on children, women, education, and development in this place has hardly been analysed. If the conflict is not treated with the seriousness it deserves and its continuity curbed, opportunities that would have been available for development and cohesion in the

long run would be difficult for the harmonious peaceful co-existence in Ogwedhi-Sigawa.

1.1.3. Objectives of the study

1.1.3.1. General Objective

To investigate an integrated traditional religious conflict resolution among the LM communities of Ogwedhi-Sigawa.

1.1.3.2. Specific Objectives

  i.   To examine causes and effects of conflicts between LM communities of Ogwedhi-Sigawa.

  ii. To establish the roles of LM elders and traditional religious leaders in conflict resolution.

  iii. To ascertain integrated ways of resolving conflict between the LM communities.

1.1.4. Research Questions

The study seeks to answer the following questions:

  i.   What are the causes and effects of conflict between LM communities of Ogwedhi-Sigawa?

  ii. What are the roles of LM elders and traditional religious leaders in conflict resolution?

  iii. What are the integrated ways of resolving conflict between the LM communities of Ogwedhi-Sigawa?

1.1.5. Significance of the Study

This study is important in the following ways: First, the research findings suggested

to the leaders of LM communities to consider use of integrated traditional religious

approach to conflict resolution through the elders as a way to justice and peace among them. Secondly, this research added new knowledge and insight to future leaders and scholars as they seek to address conflict related cases among other communities. Finally, the research proposed some integrated ways of resolving LM conflict in Ogwedhi-Sigawa, and areas of further research that has not been covered by the study.

1.1.6. The Scope and Limitation of the Study

The study was restricted to the LM traditional religious conflict resolution within Ogwedhi-Sigawa, Kenya. It was done among the two communities in the Sub-Counties of Keiyan, Awendo, and Suna East that focused on four locations: Sikawa, Upper Suna, Ndonyo, and Masarura of Migori and Narok Counties.

1.1.7. Delimitations of the Study

Some of the respondents did not know English. This almost tampered with the data collection. The researcher used research assistants who speak the local language and interpreted the information for better understanding. Some of the respondents were not willing to be interviewed. They fear of disclosing community secret to a stranger, but the researcher assured them that it was an academic exercise. The government and Ministry and Ministry of Education approved it to be carried out for the purpose of co-existence of the two communities and even other communities to learn out of the findings. He also showed them the research authorization letters as attached on the *appendix 3* include NACOSTI, the University, County administrators (County

Commissioners of Education and Central government) affirmed the kind of study to be done (Mugenda and Mugenda, 2003; Kombo and Tromp, 2013).

1.2.0. Literature Review

1.2.1. Introduction

This section presents causes and effects of conflict between the LM of Ogwedhi-Sigawa; and roles of LM elders and traditional religious leaders in conflict resolution. It highlights the LM traditional conflict resolution models as well as the similarities and differences of the two models.

1.2.2. Causes and effects of Conflict between the LM of Ogwedhi-Sigawa

The problem of conflict is as old as humanity. It is a salient feature of humanity. Fights happen in human community either with arms or without weapons. The existence of fights within the families, communities, nations, and countries against each other occur in both spiritual and physically worlds. The journey of conflicts starts in a person from the time of conception because it is inborn. Conflicts is with humanity to stay. Morgenthau (1948) alludes to the view that humanity will continue to fight as long as they have emotions that have the potentiality to love or hate; to be pleased or angry. The existence of fellow human beings within the society will always pick up issues of disagreements, because persons have different interests that often times clash and lead to disagreement or confrontation. Therefore, a community

9

or society of humanity always sits on explosive attitudes and relations. Let as examine causes of conflict.

1.2.2.1. Theories of Cause of Conflict

Oakland (2005); Lenin (1910) noted that theories of conflict explain causes of conflict. Causes of conflict are many and complex and theories that explain causes of conflict include structural theory, Marxist theory, international capitalistic theory, realization theory, biological theory, and psychological theory.

Lenin (1917) in *The State and Revolution: Marxist Theory of the State* states that structural theory attempts to explain conflict as a creation out of tension that arises when society or persons compete for scarce resources. The central idea of structural theory is that conflict is caused by social exclusion, and economic deprivation. Exploitative and unjust nature of human societies by domination of a certain class of persons in a community leads to conflict. The theory is however short of considering the positive side of diversity, which exists in a society. The theory only becomes relevant when other causes of conflict are not in place. There is always opportunity to all persons to work hard that would lead to economic empowerment and change of the status. Marxist theory of conflict emphasize that the rich controls the state as well as means of production. This is happens as the rich grows wealthier at the expense of the poor, who survive under their mercy, and this makes the poor to struggle for wealth that leads to conflict. The main argument of the Marxism is that capitalism is the game of the state and it is exploitative and oppressive. It is responsible for the

polarization of the society that has created classes. Marxism failed to view cause of conflict outside economic materialism.

According to Hobson (2006), in his classic, *Imperialism: A Study*, posited the external drive of Western nations driven by the Industrial Revolution created many platforms for conflict. The search for raw materials, investment of the surplus capital and search for new markets outside Europe forced for the birth of imperialism as the western countries look for markets, raw materials and investment at the expense of the peace and prosperity of the local people or poor nations. This led to colonization, as well as collision of cultures and civilizations and ultimately conflict. This led to solidification and extension of economic influence by the European countries in the world.

The realistic theory of conflict explains that conflict is an inherent attribute of man. It emphasizes that so long as man lives with their "emotional baggage" conflict will always remain part of human behaviour. Since man is by nature political with different interests from other politicians conflict will always be experienced. Realism theory describes conflict as inherent based on the selfish nature of man that leads to competition that leads to violent opposition.

Biological Theory of conflict lays emphasis on human nature of conflict as genetically inherited through offspring. The fact that our ancestors were instinctively violent beings and we evolved from them, we bear violent impulses in our genes. Thus the irresistible eruptions of violent impulses are ascribed to fixed biological propensities. As such, aggression is spontaneous and could be uncontrollable. This

line of thought underlines the assumption about the greatness of certain people, clan or family; or the pride, arrogance and aggressiveness of a particular nation or group that leads to conflict, biologically inherited and nothing change it.

Berkowitz (1969) pointed out that frustration-aggression theory is the feeling of persons or people when they do not get what they want, or when something interferes with their desired goals. It is natural feeling in humanity as a reaction to unpleasant situations. Aggression is the result of being blocked or frustrated, a person's efforts to attain a goal. Anger implies feeling mad in response to frustration or injury; while aggression is caused by frustration that leads to anger. The covered theories of conflict attempted to underscore that conflict is inevitable. This is because of its inherent nature in society that is inbuilt within man. Thus, there will always be the rich and the poor, the dominant and the vulnerable; a situation that is often accompanied by perpetual struggle between the divides. These are the stimulating factors in local and international conflict, as well as the basic characteristics of the global human society that cause conflict.

1.2.2.2. Causes of Conflict in Ogwedhi-Sigawa

Musana (2013) in *Peace building and Reconciliation: Challenges Faced by the Church in East Africa* pointed out that conflict and violence is as old as humanity. Christians hold that violence and conflict came into existence due to the fall of man in the Garden of Eden. Thus, they are result of sin and its consequences. Conflict is the manifestation of the fallen human nature. Nicholson (1992) states that conflict is an existing state of disagreement or hostility between two or more people. It means

that two group or a group of people develop parallel ideas on same issues. This leads to individual or splinter group pursue dissenting goals. Jeong (2000) in *Peace and Conflict Studies: An Introduction* says that conflict exist when two or more people engross in a tussle over values and claims to status, power and resources in which the aims of the opponents are to neutralize, injure, or eliminate the rival.

Causes of conflicts are specific and they arise for different reasons within the given contexts that leads to eruption of different types of conflicts. Morgenthau (1948) in *Power and Ideology in International Politics* pointed out that from birth a child is born in a context of conflicts and this is confirmed by a baby's cry at birth. In a child's journey of growth some deposits of conflicting reaction emerge through bites with teeth when troubled by someone. St. Augustine (1950) in *the City of God* Translated Edition by Henry Bettenson discussing causes of conflict viewed it from a religious viewpoint, as he explained that conflict represents one of the two natures of man that is "evil" and "good". The evil side does not cooperate with the "good". Conflict emerges in disagreement, anger, quarrel, hatred, destruction, killing, covetousness, self-centredness, discontent, envy, rudeness, among others. In other words the above listed, disclose the inborn nature of conflict in humanity.

Augsburger (1992); Tarimo and Manwelo (2008) alludes that Conflict is experienced among many communities all over the world which are more or less rooted on ethno-social, political, and social issues. Every conflict is distinct and therefore requires a context-based solution. This also applies for those conflicts that occur between communities. Differences over particular factors and conditions such as past historical memories and competition over resources tend to evoke fear, bitterness and

hatred between conflicting communities (Mbaro, 201; Blagojevic, 2009). Karl Marx (1818 – 1883) theory of existence of opposing forces in the life of individuals, groups, social structures, and society is usually reflected among the human society as it indicates the presence of competing interest groups and individuals that in turn express individual motives and expectations. LM people do not have the same cultural values, interests or expectations. Thus, the struggle to address them that end up in hostility and opposition with one another.

Ayindo at. el., (2010) pointed out that cattle have traditionally played an important role in the life of Luo-Maasai communities since they are attributed as a way of life and sign of wealth thus determine their social and economic status. Cattle produce milk, help in ploughing the land, used as bride price in marriage, exchange of some basic needs happens using cattle, and the bond in relationship becomes strong through exchange of cattle between families or clans. The practice of cattle rustling by young Maasai men as proof of their manhood but ends up to be one of the causes of conflict between LM communities. Clashes over grazing land have also contributed greatly to the conflict between these communities.

Kasomo (2010) indicated that traditionally, it was the responsibility of elders to connect to ancestors in matters of the society, and if they failed they would anger ancestors that would cause conflict either within the community itself or from outside. Ngare (1983) indicated that a woman died with anger after having disagreed with her husband concerning his chain smoking habit. Immediately after her burial, the woman appeared to her husband as 'a living dead' and took all the cigarettes from him, slapped him on the face and cautioned him to stop smoking and the

conflict ended as soon as her husband obeyed. In Nairobi 'a living dead' refused to be transported from Nairobi to his rural home in Butere, Kakamega County for burial with members of the family reported saying that he did not want to be buried at home because of a conflict between him and his siblings (*the Kenyan Daily Post*, Sunday March 30th 2014). In December 17th 2013, another living dead refused to be transported home to Busia and it took his age mates to plead with him before he complied. The relationship between the dead and the living sometimes, is a source of conflict among African communities, which of course include LM peoples (*The Kenyan Daily Post,* December 18th, 2013). The research focused to establish causes of LM conflict that related to their ancestral cultural histories as incorporated in the proposed integrated traditional approach.

The African spiritual universe and physical world is one unit in their setting with different communities playing key roles in contributing towards the African belief and social life (Mbiti, 2010). The living dead are still 'people' and they return to their human families from time to time and are concerned about their family and clan especially in conflicts situations and intervene. They cause harm to those who are members of the clan who unjustly harm others (Kasomo, 2010). Thus, they are aware of everyday life of their respective clans cautioning of looming danger for relatives who interfere with the peaceful co-existence for both individual family members and the community at large. Since ancestors are still part of the community, it is important to discover traditional principles and integrate them in the proposed ILMTRMCR approach.

Nkabala (2013) in *African indigenous approaches to peacebuilding, forgiveness and reconciliation: A perspective of Basoga in Uganda* proverb states that *Omulamu 'nswa nonde: tebulamu ka menenuka* "meaning a person is like a white ant which when picked from the ground will not lack some sand". It points to the fact that conflict is expected among people who live together. It is against such background that the Basoga also say *Gw'olya naye; n'akulyamu olukwe* meaning, "the one with whom you eat is the one who betrays you". In addition to that, they also say *Abali aghalala birandi: tibiroba kikon'agana* that means it is difficult for people who live together sometimes not to quarrel each other.

Waltz (1959) points out that naturally communities resort to conflicts within, between, and among themselves due to struggle over limited resources. They strive to meet certain basic needs that if denied leads to hostile behaviour. Such include water, food, and shelter, in conflict. Clothing, power, authority, and leisure, among others, which, when in short supply, lead to competition which ends up in conflict.

Violent behaviour is an instinct like any other in the life of humanity. Because it is a natural condition in man, it assists to guarantee survival species in its totality. Eruption of conflict signifies a disturbance in the comfort of either an individual, ethnic groups or communities' existence (Mwaniki, 2012). When confronted with challenge, humans tend to behave as if there is no existence of laws leading to regular and continuous conflicts mostly resulting in deaths (Hobbes, 1991). Wallis

(1995) pointed out that religious beliefs, culture, and political assumptions, dynamics of value system and group interests are other causes of conflict.

Tarimo and Manwelo (2008) says that social organizations, historical happenings, uncontrolled human desires and attitudes are some of the causes of conflict and war, which is the situation of Ogwedhi-Sigawa area. Traditionally, there are models which could be used to resolve and manage conflict that either lead to disharmony of the society or peace and unity among the people. Lack of common good between communities and families has resulted in social disorder that requires traditional approach as a means that could identify common grounds for conflict resolution. When different cultural value systems disagree at some point it is most likely that there would be anger, which generates feelings confusion and conflict. The conflict of identity between LM communities based on individual different value systems usually face resistance from each other. This is a weakness rooted on the individual communal cultural contexts which have own value systems. If people will always stick to their own value systems conflict will never be resolved. The formulation of an ILMTRMCR as a share common value system informed by both traditional conflict resolutions stand better chance to address Ogwedhi-Sigawa conflict.

Kasomo (2010); TRC Report 2012) indicates that, African communities lost values and virtues that are found in their socio-religious beliefs and practices as well as its principles and philosophies which relates to peoples life. This has interfered with inter-group co-existence expected to be integral among the societies in Africa. The colonial rulers crushed African structure of administration by creating modern institutions, which conflicted with the African philosophy of life. Colonial rulers

imposed change that led to creation of a new society with new structures of governance coordination. They ignored traditional African principles, norms and religious beliefs which were and are central in the maintenance of justice and peace in the society. Traditional value systems among LM peoples were and are still having patterns and meaning in connection to conflict resolution and management. Therefore, it is important to sustain continuity of cultural approaches to conflict management and resolutions (Mangesa, 1997). The study established integrated traditional principles, norms, and religious beliefs between the two communities that are necessary for justice and peace in this area.

Eruption of conflicts are also caused by fear of insecurity of each community during a political transition in which extremists build their fears to polarize security based on memory of their past history. All this happens because of distrust and suspicion that lead to violence (Roy, 2007). The problem of ethnicity based on discrimination by religious practices or political leaders who often times exploit such situations as they gain power and influence in their respective neighbourhood communities cause conflict (Wasike, 2013). The loss of rights, privileges, and means of livelihood, symbols of identity and other aspects of life, which provide a sense of security and wellbeing of both individual and entire community now and then, leads to conflict (Northrup, 1989). The problem of identity also plays a role in eruption of conflict especially in the context when either of the side interfere with LM communities' history, customs and traditions. The integrated traditional approach to conflict resolution create a sense of identity, security and unity that is useful in the revival of peaceful co-existence as a way to conflict resolution.

1.2.2.3. Effects of Conflict in Ogwedhi-Sigawa

Mwaniki, at el. (2012) in *Peace Building and Conflict Management: Joint Case Study of North Rift Region of Kenya* noted that conflicts globally have resulted to negative and severe effects on the communities / nations that are involved. These include loss of lives, property, displacement of communities (people), socio-economic activates and livelihoods. It has as well intensified hatred between nations /communities, environmental degradation, and the threat to water catchment areas, raised economic hardships because of loss of livelihoods, advanced level of starvation, and malnutrition among the displaced groups that leads to unprecedented dependency on relief food. This also affects formal education in schools. Conflicts over land disputes, watering points, tribal clashes, cattle rustling, political incitement and others is common in African. In the world of business, conflict accelerates change in a community / country, especially in small businesses, where it leads to formulation and implementation of new ideas in socio-economic activities. Conflict leads to modification of policies and operation procedures in the economic activities of communities / countries that leads to development of the formally conflicted areas such as Ogwedhi-Sigawa.

The LM conflict usually leaves families in problems as their means of survival is taken away from them. Relationship between the two communities gets broken and trust withdrawn from each other. This often times leave families destroyed and scattered to different places (Mbaro, 2008; Musana, 2013). Conflict between the two communities has negatively affected trust and slowed down the rate of development of this area. Over the years, this inter-ethnic conflict has created insecurity based on fear of re-occurring of the conflict. Peace actors in modern approach to peaceful co-

existence in harmonious living have attempted to addressed the problem but ended up without a lasting solution (Ochieng', 2009; Kasomo, 2010; Adoga and Kimisoi, 2012; Ong'any, 2012).

Repercussions of this conflict if not addressed are that the LM communities will continue loosing lives with children loosing either both of the parents. The formal education of children will continue to be interrupted by such conflicts. The conflict also has a great toll on young men who are in the forefront in the provision of security for their respective communities end up killed or living with disability. Furthermore, families will continue to be rendered homeless and scattered to different places adding to the statistics of the IDPs (Mbaro, 2008; Musana, 2013; Global IDP Data Base of *the Norwegian Refugee Council*, October, 2003). This is why the current study is necessary as a tool to identify causes and solutions to the problem between the two communities. The study focused on establishing integrated traditional conflict resolution that may address loss of lives, interference with formal education, destruction of properties and others effects of conflict in Ogwedhi-Sigawa.

1.3.0. Roles of LM Elders and Traditional Religious Leaders in Conflict Resolution

1.3.1. African Traditional Conflict Resolution

Kasomo (2010) pointed out that traditional African conflict resolutions involve local actors as a community-based judicial; legal decision-making machinery, which is that of the council of elders, to manage and resolve conflicts within or between communities. The institution of the African local council of elders resolve conflicts

even without involving the state-run judicial systems or other external structures because effective conflict resolution involves family, clan and community as a whole. However, individual LM traditional judicial structures should be integrated as an important instrument that could address the reoccurring conflict between them. Chepkwony, (2013) indicated that the mission of African Religion and culture is to ascertain the past by suggesting appropriate interpretation of past events and attitudes. Thus, African traditional history can reveal the secret of solving the contemporary conflict that is affecting African communities and even nations.

Muche and Bayeh (2015) in a paper entitled *Traditional conflict resolution mechanisms among Woreda communities* pointed out that when disputes raised over issues such as grazing land, water resource, abduction and political influence, they this, through the council of elders. The council deals with relations between groups. Both in times of conflict and when there is no conflict. The community have laid down laws and principles that conflicted parties should obey. During case hearing, all adult men are allowed to participate and hear the council of elders' verdict. The outcome of the case rest upon the elders who represent all levels of the society.

An elder must have acquired religious powers and knowledge. Verdict of the case was and is made based on the information gathered (truth) by the elders during hearing of the case. The community tasked elders to mediate during public hearing. Truth finding and case hearing is done in the presence of a collective institution of elders. Wisdom and experience of elders focused on truth and justice to everyone. The goal of collective institution of elders is to bring a behavioural social change that would lead to reconstruction of relations and management of conflict. Sometimes

they solve large-scale communion conflict by negotiation and formation of friendship instead of war and fights.

1.3.2. Luo Traditional Religious Conflict Resolution

Traditional religious leaders were and are key players in traditional conflict resolution. The society considers them to act on behalf of God, living dead and ancestors. Society trusted them with cases, as they argued for truth. Expectation of the community is truthful representation of God, and the spiritual world of the community. Religious leaders are respected, trusted and looked upon on all spiritual matters of the community including addressing conflict between persons, clans or communities. Working together with elders, they take part in creating awareness to the society on the necessity of addressing causes and effects of conflict for the purpose of reconciliation. .

Traditional religious leaders use rituals and religious powers to address conflict. They are in charge of the community's divine operation in matters of conflict. Sometimes religious leaders become part of community elders. Conflict resolution involves religious leaders especially on its management. The living dead and ancestors are believed to be part of the community. Ancestors are active in the present life .Therefore, the living dead or ancestors address problems of both physical and spiritual world which affects the society (Mbiti, 2015). Traditional religious leaders involved in all aspects of conflict resolution.

P'Bitek (1971) in his book *Religion of the Central Luo* in his discussion on curse states that curse is that which consist of certain words spoken and acts affects persons and the course of events especially when spoken by elders. It was and is used as a tool of discipline to children or members of the community who are not obedient to taboos. Curse is associated with traditional religious powers. Sometimes it is used to solve conflict. Because of fear to be cursed a number of people resolve to reconcile or confess whatever they happened to have done that was and is against the community /family. Curse is a desperate move after all other avenues have failed. Curse and covenant making are essential for conflict resolution. Curse in the context of the Luo community is referring the person or group of people who have caused conflict to God, or living dead / ancestors to deal with him / hers. It is a way of taming behaviour and morality of the community. Majority of African peoples fear the elders' curses because people believed that they are almost joining the living dead who are witnesses to all behaviours and they will act on the curse.

1.3.3. Maasai Traditional Religious Conflict Resolution

Sankan (2006) in his book *The Maasai* says that Maasai community has a well-defined model of authority for enhancing peaceful co-existence and dispute resolutions. In their traditional settings there are eruptions of conflicts among them which they avert using cultural models (Waruta, 1992; Shenk, 1983). They had *Olikilata* 'clan leaders' as well as the *IIpayiani loolkilani* who are traditional Maasai elders who arbitrate in cases of conflict. These two played a principal task in promotion of peace and harmony in this community since they are considered as the ethical professionals in their context of communal social life (Kasomo, 2010).

Azebre (2012) pointed out that the process of conflict resolution starts from the grass-root. All conflicts take place in different contexts which determine the group of council of elders to be involved in its resolution for example at the family the head of the family is entitled to address it, clan conflict is handled by a clan elders, and for the community the chief elder has the responsibility to address it. Therefore, conflict resolution mechanism is established at the family, clan, and community. In all conflict resolution mechanisms the essential focus is reconstruction of the broken relationship with each other. People are often asked to present the side of their story when they go to resolve conflict. Truth is what elders investigate from the conflicted parties as they give evidence to the conflict. Wise elders listen and take not of the facts, they present to elders that leads to final judgement. Azebre (2012) discussing traditional dispute resolution among the Adaboya community disclosed three stages of hearing the case which include bottom, middle and highest. The family head or clan heads chair the bottom if dispute involved a clan. The sectional heads whose responsibility is to listen to the case and either address and end it there or forward the case to the chief of the community, heads the middle stage.

1.4.0. The Conceptual Framework

Tarimo and Manwelo (2008) says that different conflicts require different models to conflict resolution because every conflict has its own causes and occurs in given contexts. The LM traditional religious conflict resolution is the conceptual framework on which understanding the integrated conflict resolution is important. The framework is constructed from the use of an African traditional religious integrated conflict resolution, of two cultures, to resolve the apparent conflict.

Ochola II (2009) in *Spirituality of Reconciliation: A case study of Mato Oput within the context of the cultural and traditional system…,* indicates that *Mato Oput* concept engage elders and religious leaders from the conflicted clans in mediation. This is with the goal of establishing 'truth' behind the causes of conflict between perpetrator and the victim in a quest for restoring social harmony. The key areas of *Mato Oput* that are found among the LM peoples include:

1. Truth finding through the traditional cultural justice system where there is no lies, denial or deception. The offender must be open, honest, sincere, transparent, and truthful to both the living and the unborn. In a case where truth is not told curse, God's reaction, and the leaving dead would punish the culprit or immediate family members or clan or community. This would later affect the unborn.

2. Payment of compensation. There are different fines paid by the offender to the offended family / clan / community. Compensation may not be equivalent to the offense for example loss of life or part of the body of a person or property but it is a way to demonstrate guilt over the offense. It is a way of painful experience of the action. At times, it would force the offender to be isolated from the rest of the family / community members. This creates room for self-searching and reflection on the importance of the harmony in the community, family or clan.

3. The ritual of sharing food between the offender community and offended community. Sharing of food expresses the love and intimacy the people enjoy through communion and fellowship with one another, and with the living

dead, and the ancestors. The atonement for the victims and survivors where each community involved in conflict is required to bring a lamb without blemish for the sacrifice that leads to assurance of forgiveness between the two communities. The lambs are made to stand together side by side and each facing opposite direction. The lamb from offender, clan / family / community is considered to plead for mercy and forgiveness. The lamb from offended person / family / clan / community gives the assurance of mercy and forgiveness. Thus, both lambs are slaughtered by cutting them a cross in halves from middle. The community elders and religious leaders exchange front legs and the head of sacrificed lambs with each other. The meat then is cooked by the individual communities cook the meat in different ports. It is by eating the same meal by the representatives of both persons / clans / communities that pronounce communion fellowship with one another. According to Acholi cultural belief, witnesses of the renewed relationship are the living dead and the unborn. During the exercise humanity, nature, and God come together in unity and love with one another through forgiveness and reconciliation. Elders led by the religious leaders' mixt waste matter of the slaughtered lambs with blood and use it in the ritual of cleansing the two persons / families / clans / communities who have been involved in conflict.

4. The covenant making through ritual drinking of bitter herbs known as *Mato Oput* symbolize drinking all the bitterness of the conflict. The bitter *oput* is mixed with the traditional local brew to make the *oput* juice sour and bitter. The juice is then put in a new calabash to be drunk by representatives from the two conflicted parties / communities who stand on behalf of the entire

community. In a ritual drinking of *oput* juice the bitterness of violence and death is jointly addressed communally swallowed and forgotten about that which leads to a reconstructed relationship.

The traditional religious justice and reconciliation acknowledge that '*Jok*' meaning God or Divine spirits and ancestors guide the Acholi moral order. In a case where a person acts conflictingly against the community's set taboos, God react by sending misfortune and illness. This is until appropriate actions are taken by Elders through the traditional religious leaders to the offender. This is relevant to this study because of the role of elders, traditional religious leaders, offenders, god or divine spirits in traditional religious conflict resolution as in the case of LM conflict resolution. In view of LM conflict, the study identified ways of resolving conflict that will lead to transformation of behaviour, change of attitude and reconstruction of relationship in Ogwedhi-Sigawa.

The conceptual framework that guided the study in order to discover LM integrated, inclusive traditional religious model. The model to conflict resolution and borrowed traditions from the two communities. Individual communal avenues that are dedicated to conflict resolutions and settlement of disputes. They have individual rules, which protect personal rights, communal interests and public morality; and they individual communal established traditional institutions which have served and continue to serve the roles of mediating, arbitrating, and adjudicating for peaceful existence among their individual members.

In view of insufficiencies of the individual traditional religious conflict resolution of the LM models, this study developed a conceptual framework that has a similarity with the Acholi *Mato Oput* model. The LM model represents a paradigm shift of the two concepts and variables for Luo-Maasai harmonious relations in Ogwedhi-Sigawa. The integrated model has four parts (*Figure 1*). It borrowed traditional practices, values and virtues on conflict resolutions from both communities and integrated them to form the ILMTRMTCR as indicated in the conceptual model. The model is based on the similarities between the two respective traditional models. The localized traditional religious conflict resolution principles are orally learned and applied whenever there is conflict within the individual communities.

Independent Variables

A (Luo)

Luo Traditional Religious Model
Conflict Resolution (LTRMCR):
-Traditional religious leaders;
family and clan heads; truth
seeking; covenant making and
reconciliation; marriage; council of
elders; death; trade and activities;
curses; traditional spiritual conflict
resolution

B (Maasai)

Maasai Traditional Religious Model
Conflict Resolution (MTRMCR):
-traditional religious leaders; truth
seeking; leaders of age mates; family and
clan heads; marriage; trade and
activities; covenant making and
reconciliation; and traditional spiritual
conflict resolution

Dependent Variable

C

D (Luo-Maasai)

Similarities: -Council of elders;
traditional religious leaders;
family and clan heads; seeking
for truth; marriage; cross border
trade and activities; covenant
and reconciliation

Integrated Luo-Maasai
Traditional Religious Model to
Conflict Resolution
(ILMTRMCR)

Differences:
-Sometimes death of a clan
member for peace and
reconciliation in the battle field –
Luo.
-Age group leaders - Maasai.
-No death for peace - Maasai

*Figure.1: A conceptual model for the ILMTRMCR approach. Source: Luo-Maasai
conflict resolution models*

A: Luo traditional religious model to conflict resolution (*Independent Variable*)

B: Maasai traditional religious model to conflict resolution (*Independent Variable)*

C: Similarities and differences of the LM traditional religious models

D: Integrated Luo-Maasai traditional religious model to Conflict

　　Resolution (ILMTRMCR) - (*Dependent Variables*)

The study was guided by the integrated LM traditional religious models to conflict resolutions as a conceptual framework that promoted the formulation of ILMTRMCR. The integrated concept included use of Luo traditional religious model to conflict resolution (LTRMCR); and Maasai traditional religious model to conflict resolution (MTRMCR). The integrated conceptual model was analysed in this study. It was appropriate for this study because it suggested that LM traditional model to conflict resolution will address Ogwedhi-Sigawa conflict by the used of similarities as demonstrated on (*Figure1*) *part C* that led to formulation of *part D*, the ILMTRMTCR.

First, Labelled *A* is a Luo traditional religious model to conflict resolution; second, *B* is a Maasai traditional religious conflict resolution. *Parts A* and *B* are the independent variables; thirdly, labelled *C* is similarities and differences from LM communities; and forth, labelled *D* is the formulated ILMTRMCR and it is the dependent variable.

1.4.1. *A*: Luo traditional religious model to conflict resolution
(Independent Variable)

The individual Luo traditional religious concepts and values focused on conflict resolution include, truth-seeking, council of elders as agent of conflict resolution, traditional religious leaders as final step to conflict resolution through socio-religious values.

1.4.2. *B*: Maasai traditional religious model to conflict resolution
(Independent Variable)

The Maasai traditional religious concepts and beliefs on conflict resolution. The community experience variety of conflicts ranging from marital, family, clan and community and even cross clan conflicts. They use range of agents depending with the type of conflict at hand. They always start with the leader of the age mates or family hierarchy. They have specific leaders in charge of family, age mates, clan and the community, whose task is to address disputes within their context include, elders, *Oloibon* (traditional spiritual leader), head of the family or age mate and others.

1.4.3. *C*. The similarities and differences that are found from LM communities

The traditional conflict resolutions that are commonly employed by the LM peoples according to the referred to as similarities. They both use elders, traditional religious leaders, heads of families, council of elders, as they seek for the root causes of conflict and others. The differences according to the study are some of the cultural conflict resolutions. The two communities do not share some of the traditional conflict resolution with each other. But address conflict within their individual

context. This includes death of a member during conflict resolution through war in the field. The exercise is secretly planned by the traditional religious leader of the Luo community. The Maasai spiritual leader, *Oloibon*, if foresaw death casualty on their side will strongly instruct Maasai warriors to retreat. The Maasai community value life and only go out to fight with a surety of winning.

1.4.4. *D*: Integrated LM traditional religious model to conflict resolution (Dependent Variable*)*

The integrated shared LM cultural conflict prevention and resolution systems that can be used to realize long lasting peace between the two communities; and could as well be used as educational resources and good practices in peace educational and conflict prevention/resolution programs, the ILMTRMCR. The significance of traditional conflict resolution machineries in Kenya has been recognized by Article 159 of the Constitution of Kenya, 2010. Article 159 (2) (c) of the Constitution provides that in exercising judicial authority, the courts and tribunals shall be guided by certain principles such as that of alternative forms of conflict resolution including reconciliation, mediation, arbitration and traditional dispute resolution mechanisms shall be used provided they do not contravene the Bill of Rights, and they are not repugnant to justice and morality or result to outcomes that are not inconsistent with the constitution or any written law.

1.5.0. Research Methodology

1.5.1. Introduction

The section presents research design, methods used in sampling, and tools used in data collection; analysis and presentation. These include research design, study area population, sampling technique and sample size, research instruments, validity and reliability of research, data collection and analysis, ethical consideration procedure, problems related to the study and mitigation strategies applied and synopsis of the study.

1.5.2. Research Design

The researcher used descriptive design technique to gather information on LM traditional religious model to conflict resolution in Ogwedhi-Sigawa, Kenya. Descriptive research described the state of the affairs as it exists in the present, with narration of facts and characteristics concerning LM conflict situation that has been studied (Kombo and Tromp, 2010; Kathari, 2008). Descriptive design pointed out restrictedness of this study that was focused on finding facts that led to the formulation of, ILMTRMCR as an integrated approach to solve LM conflict (Kerlinger, 1969; Kinoti, 1998; Orodho, 2003;). Contrary to other research designs, descriptive fit well with this study because it helped to describe and narrate the practices of LM traditional conflict resolution in Ogwedhi-Sigawa.

1.5.3. Study Area and Population

The research was carried out in Ogwedhi-Sigawa, Kenya of Sikawa, Upper Suna, Ndonyo, and Masurura locations of Migori and Narok Counties. Ogwedhi-Sigawa is located in the following Sub-Counties: Suna East, and Awendo of Migori County; and Keiyan of Narok County. The researcher chose it due to recurring conflicts between the LM communities who live in this area. The eruption of conflict in this place has with time interfered with the continuous peaceful co-existence in the area. The study area was selected because of its population and communities that represents variations on most important distinctiveness and it is the place where conflict occurs (Orodho and Kombo, 2002). The study area has a population of about 18,000 people.
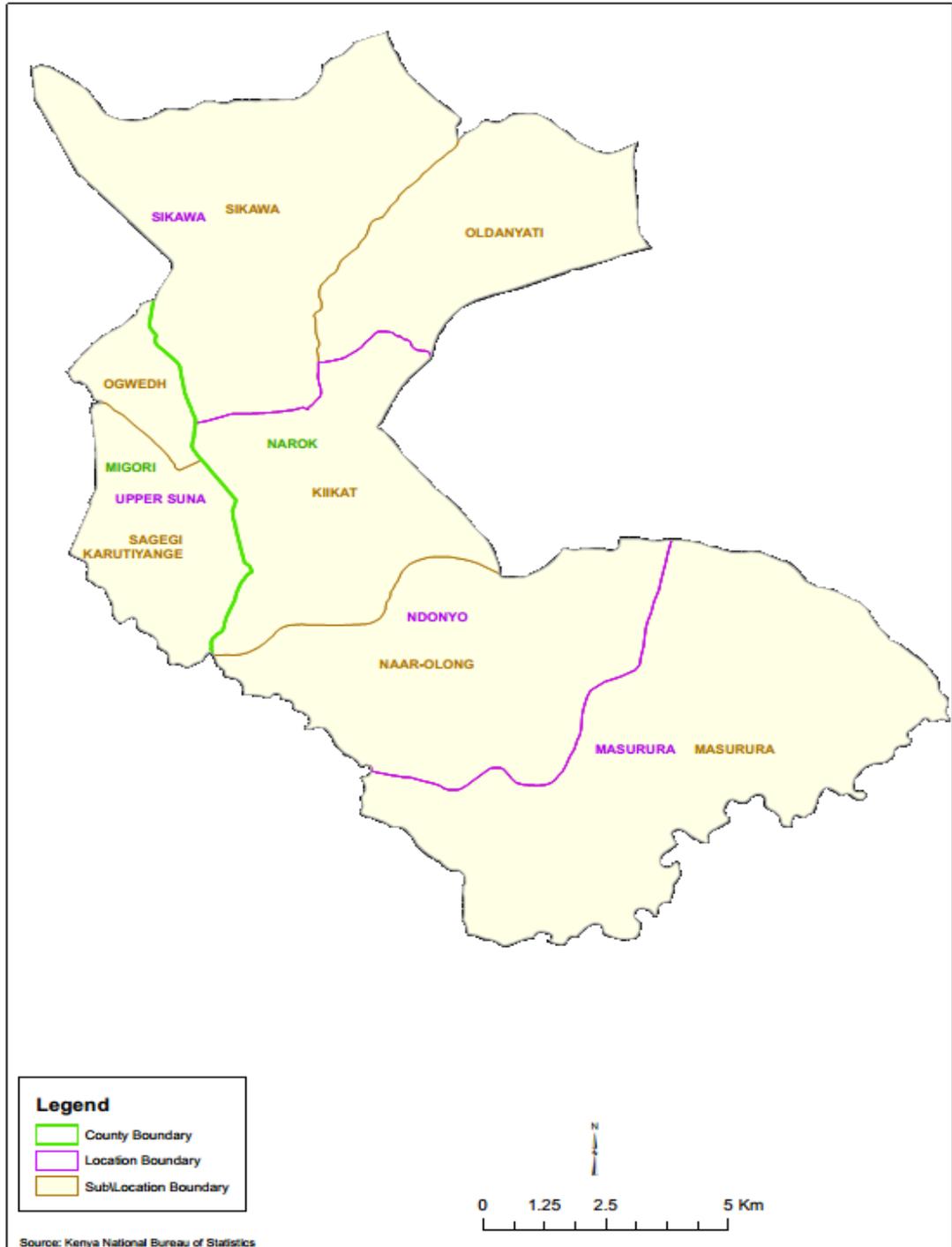
Figure 2: **is the map of the study area that covers locations, which surrounds Ogwedhi-Sigawa and the county boundary between the LM communities (***Source***: *Kenya Bureau of Statistics*)**

1.5.4. Sampling Technique and Sample Size

None-probability sample method was used to collect primary data where elders and religious leaders represented LM communities from the four locations as representatives of the study population. The researcher purposively selected the individual elders and traditional religious leaders because they were believed to have been involved and witnessed Ogwedhi-Sigawa conflict. This made it possible to collect the in-depth data for the study. Non-probability approach is suitable for qualitative research in which focus is considered a complex social phenomenon, as in the case of LM traditional religious conflict resolution is sensitive in Ogwedhi-Sigawa (Marshall, 1996; Small, 2009).

The study purposively selected information from fifty six (56) LM elders that included individual interviews and Focused Group Discussions (FGDs) (Mugenda and Mugenda, 2003) as indicated on *appendix 1*. Through the purposive sampling technique, the researcher purposively selected LM elders and traditional religious leaders in Ogwedhi-Sigawa. They are believed to be reliable for the study. Castillo (2009) notes that this type of sampling can be used when demonstrating that a particular trait exists in the population. The sample was based on selecting information for the in-depth analysis that was connected to the Ogwedhi-Sigawa conflict resolution. In addition, structured and unstructured questions were used, as well as Focused Group Discussions (FGDs). Thus, in non-probability sample, the researcher selected samples purposively (Kothari, 2008; Kombo and Tromp, 2013).

The LM elders and traditional religious leaders were purposively selected because of the position they hold within the community. They represent all the individual groups of the communities because all the cases of conflict that relate to every age and gender groups are taken to them. They make judgment based on wisdom that has been acquired through experience and even divinity wisdom. They are the conscience of the LM communities in relation to truth finding, justice, and peace.

1.5.5. Research Instruments

The study used interview schedules, Focus Group Discussions (FGD), and participant observation as research instruments. Questions that were used as instruments to gather data were based on objectives of the study. The unstructured and semi-structured questions were used for oral interviews that were informal and conversational of which the informants opened up and gave detailed information on LM traditional conflict resolution with the inclusion of causes and effects of conflicts. The unstructured interviews were flexible and respondents felt free to participate. The semi-structured interviews were based on the interview guide in connection to the written list of questions guided by the objectives of the study. Informants were subjected to the same questions. The Focused Group Discussions (FGD), a group that was composed of six to seven (6-7) individuals who literally witnessed Ogwedhi-Sigawa conflict. The focused group helped the researcher to identify beliefs, ideas or opinions of the LM peoples of Ogwedhi-Sigawa in traditional conflict resolution (Mwaniki, 2012; Kombo and Tromp, 2013).

1.5.6 Pilot Study Survey, Validity, and Reliability

1.5.6.1. Pilot study survey

The researcher carried out a pre-test of the research instruments as a pilot study with a smaller representative sample. The pilot survey was carried out in one of the locations of Rongo Sub-County in Migori County before the data was collected. It helped the researcher to identify possible misinterpretations. Pilot survey enabled researcher to identify the study techniques and fine-tuned the concepts of the interview questions and wordings. It facilitated the researcher to establish the practicability of research questions. It assisted the researcher to identify and rephrase questions in a way that they would clearly address the research objectives that would lead to the desired result by the same respondents. Pre-test assisted the researcher to detect responses that could be provocative or have some biasness. Pilot survey enabled the researcher to monitor the context in which data was to be collected with the focus on the topic area of the study (Kombo and Tromp, 2013). The pilot survey sample was carried out by interviewing about ten (10) elders of one of the locations.

1.5.6.2. Validity

The validity of the study focused on formulation of the relevant simple questions with single ideas, which have logical sequence to this study. The researcher used interview questions, which gave respondents a set of choice or options for free response to the questions in own words. Consistency of answers was tested by asking the same question repeatedly in different words to ensure validity of instruments was realized (Orodho and Kombo, 2002; Kombo and Tromp, 2013).

1.5.6.3. Reliability

The reliability of the research instruments was guided by questions, interview schedules, observation, and focus group discussions as steered by the objectives of the study. The same questions asked to different respondent and they gave the same information on LM conflict. This study used relevant population sample in relation to literacy level, profession and culture of the two communities. Geographical distribution of the span of the study was within the area of research, Ogwedhi-Sigawa, Kenya (Kombo and Tromp, 2013).

1.5.7.0. Data Collection Procedure

The required data for the study were obtained from both secondary and primary sources from November 2015 to June 2016. Secondary sources involved library research. Primary sources were generated through field research in parts of Ogwedhi-Sigawa, Kenya. Researcher obtained official permit before engaging on this study as indicated on *appendix 3 on pages 141-145*. The official permit granted opportunity to administer research instruments to the respondents. The official letters facilitated research to access different sources of primary and secondary data between 2015 and 2016. He carried out a pilot survey to test questionnaire with a small representative sample. This help to test if the research instruments would produce the desired results.   He then presented an improved sample questions to respondents with explanation of the purpose of this study. This included explanation of the necessity and nature of the Ogwedhi-Sigawa study (Kombo and Tromp, 2013).

1.5.7.1. The Sources of Data

There are two key sources of data used by researchers including the primary and secondary sources.

1.5.7.2. *Secondary Sources*

Secondary data collected include review of published and unpublished materials in Kenyan Institutions of Higher learning library such as Masinde Muliro University of Science and Technology, Kenyatta University, Africa International University (AIU), Africa Nazarene University, University of Nairobi, Catholic University of East Africa. Other relevant resources to the study were gathered from National Bureau of Statistics, NCCK and internet sources (Orodho and Kombo, 2013). Secondary sources involved gathering data that has been collected. It involved the collection of and analysis of published material, and information from internal sources.

1.5.7.3. *Primary Sources*

Primary data were collected directly from the respondents by use of interview schedules in form of questions, Focused Group Discussions (FGDs), and observations. Primary data collection was employed in order to create "new" data. The data was collected from the LM elders, and traditional religious leaders who are the existing sources. The sources assisted researcher to establish the related integrated LM traditional religious conflict resolution. Research used individual and in-depth interviews. Data was collected using self-administered questions and discussion guides orally from the respondents (Mwaniki, 2012).

1.5.7.3.1. Individual Interviews

The researcher purposively selected LM respondents and administered research questions to them. Five to six (5-6) individual elders and traditional leaders represented the four locations. The researcher and research assistants noted down the answers during the scheduled interview sessions at the convenient time of the informants. In some interview sessions they took audios to tape the data especially from the illiterate informants among LM communities of Sikawa, Upper Suna, Ndonyo, and Masarura locations of Migori and Narok Counties. The total number of the respondents interviewed were forty two (42) elders, religious leaders, and Maasai age set leaders who were part of the Maasai elders. They are individual persons who are known for traditional conflict resolution and are respected by their communities in matters of conflict resolution and must have been members of council of elders or are religious leaders. The target for this method was to discover some of the traditional secret information on conflict resolution that individuals could disclose without shame.

1.5.5.2. Focused Group Discussion (FGDs)

Using the discussion guide, the researcher and research assistants conducted two (2) FGDs. Data were collected from the four locations of Ogwedhi-Sigawa, Kenya according to the objectives of the study. Three to four (3-4) elders and traditional religious leaders represented the locations from the four locations that led to effectual deliberations. The FGDs had a total of fourteen (14) persons. The representatives of this group were individual persons who have been involved in individual LM conflict resolutions and must have witnessed the recurring of conflict between the two

communities. The information that was deemed from this group was traditional in-depth of conflict resolution and the consequences. The guiding discussion questions used focussed on research objectives.

1.5.5.3. Active and Passive Participation Observations

The researcher undertook active and passive participative observations. For example, he contributed to some issues in the discussion in a manner that was appropriate within the discussion. This helped in the response to the issues under investigation. As a result, the interview became more conducive and welcoming especially when discussing with LM people of the area of study. In other situations the researcher applied passive participant observation. In such sessions, photographs were taken to support data related to them.

1.5.9.0. Data Processing and Analysis

1.5.9.1. Data Processing

After collection of data researcher ensured the data was systematically processed before analysis took place. This assisted to correct differences that were realized during and after the collection of the raw data. This was due to the results that were obtained by multiple interviews. Researcher removed unworkable data especially questions that gave the same information were discarded. This led to interpretation of the ambiguous answers. The contradictions from related questions were verified and discarded. Researcher formulated a coding scheme in order to create codes and scales from the responses which made it possible to summarize and analyse the data qualitatively. After coding the data researcher sored the information that was

generated. Storage was done both electronically and in paper form (Kombo and Tromp, 2013).

1.5.9.2. Data Analysis

According to Bogdan and Biklen (1992), researchers who specialize in qualitative analysis use a method called Content Analysis. Findings are not arrived at by means of statistical procedure or quantification. Most of the processed data for this study was inform of transcripts from interviews, and views from participants in FGDs. The data was analysed qualitatively by use of descriptive analysis where summarization of key findings, explanations, interpretation, and the discussion was concluded. The approach assisted researcher to describe and analyse LM peoples' cultures and behaviour in relation traditional religious conflict resolutions. (Orodho and Kombo, 2013). He did this by recording down key issues of LM traditional conflict resolutions and causes of conflict that were gathered from the respondents. He wrote a narrative report that was guided by quotations from mainly informants (Mugenda and Mugenda, 2003; Kombo and Tromp, 2010). Researcher considered qualitative analysis because it is flexible and interactive in nature through interviews, focused, group discussions, and use of questions (Orodho and Kombo, 2010).

1.5.9.3. Data Management and Ethical Considerations

Researcher organized data in an orderly form by grouping collected information systematically according to the objectives of the study as was guided by the research questions. *Raw* data in the field were processed before they were subjected to analysis. Management of data included identification and correction of the errors that were discovered in the data, coded the data, and stored them appropriately. Data organization from *raw* knowledge included raw data to information, information to facts, facts to knowledge, and knowledge was expressed together with some aspects of analysis. The following stages showed data pre-processed: the useful data were identified and grouped together, ambiguous answers were interpreted, and controversy that emerged from related questions were answered and were coded. After coding the data researcher stored them on paper (recorded them on Paper) and electronically (Kombo and Tromp, 2013).

Researcher sought for consent from oral informants to allow him cite their names and use some of the photos. He justified benefits of the research by explaining to respondents that the outcome of the study would address the apparent LM conflict by creating a harmonious community. Prior to the field the research, there was an approval letter from Masinde Muliro University of Science Technology in 2015 which enabled researcher to be granted a Research Authorization Letter *Appendix 3* and a Research Clearance Permit *Appendix 3* from the National Council for Science Technology and Innovation (NACOSTI). The letter authorised researcher to carry out research in Ogwedhi-Sigawa at the border of Migori and Narok Counties. Researcher also received letters of introduction from the two counties that enabled him to carry out this study *Appendix 3*. The consent of oral informants was sought to

allow researcher cite their names and use some of the photos. This is consistent with guidelines for conducting ethical research. The official letters facilitated researcher to access different sources of primary and secondary data between 2015 and 2016. In addition to the authorization letter, the respondents and the research assistants who participated in this study were contacted beforehand and the purpose of the study was explained to them in advance. They were assured that their rights, and interests would be safeguarded (Saunders, 2003; Kombo and Tromp, 2013).

1.5.10. Challenges Related to the Study and Mitigation Strategies Applied

We encountered a variety of challenges at the start of this study but with time we were able to overcome them. First, some of the questions were not responded to because they were written in English. Consequently the researcher had to translate them into Kiswahili, Dholuo (Luo), and Maasai languages for those who could not understand English through research assistants. Some of the Maasai informants were interviewed through assistants who are knowledgeable in Maasai language.

Some informants were apprehensive, feeling that revealing their traditional values and practices to a stranger, who is not from their community, meant betraying their community traditional way of life. To overcome such challenge, through explanation by research assistant, they were shown official documents from both University, NACOSTI and the two county offices, Narok and Migori Counties as indicated on *appendix 3*. This convinced them of the necessity of the study and they became willing to be interviewed. In order to address such concern researcher also interviewed some of them as group.

1.6.0. Summary and Conclusion

Chapter one provided the general introduction of the study and laid down the foundation for the rest of the chapters. It reviewed literature related to the study and provided the conceptual framework. In addition. Chapter two explores the causes of conflict between LM communities of Ogwedhi-Sigawa, Kenya. The chapter begins with history behind conflict, and proceeds to discuss wealth and traditional cultural practices, and land. Chapter three looks at the role of LM elders and traditional religious leaders in conflict resolution in Ogwedhi-Sigawa. The fourth chapter is concerned about the integrated ways of resolving conflict between the two communities. The last chapter gives summary of the findings, conclusion and recommendations of the study.

CHAPTER TWO

CAUSES AND EFFECTS OF CONFLICT BETWEEN LUO-MAASAI

COMMUNITIES OF OGWEDHI-SIGAWA

2.0. Introduction

This chapter presents causes and effects of conflicts between Luo-Maasai (LM) communities of Ogwedhi-Sigawa. The chapter has integrated primary and secondary data to show causes and effects of conflict that include history of settlement, wealth and traditional cultural practices, summary and conclusion.

2.1. The Causes of conflict in Ogwedhi-Sigawa

The word conflict derived from a Latin word con meaning "together", and the word fligere meaning "collision" or Latin word configere meaning to hit (Setiadi, 2011). The social context defines conflict in a way that it gives chain of spontaneous disagreements and disputes that involves both individuals and groups. The sociologist's understand conflicts as a social disagreement between two or more persons or between groups, each of which seeks to overcome or defeat each other (Haryanto, 2011:113). Conflict is driven by differences in the characteristics which individuals bring in an interaction. The differences comprises of the physical characteristics, intelligence, knowledge, customs, beliefs and others. The existence of individual traits in asocial interaction makes conflict normal occurrence that no society exist without experiencing it. Explaining conflict, Iskandar (2013:7) pointed out that conflict is part of humanity and it erupt from the micro, interpersonal, group-level, organizational, community, country and all about social relationships

experience conflict. The imbalance in a relationships cause conflict that includes gapes in status of ownership of prosperities, and unequal experience of the political power and authority.

2.1.1. History behind Luo-Maasai Conflict

Miller (1984) discussing about conflict over resources in Kenya noted that it started many years before independence. Two communities during the colonial rule experienced recurring conflict that was the colonial administration and the settlers. The war to guard resources in Kenya started immediately after the World War I that was rooted on the experience of Africans who fought during the war, in their quest for equal distribution of land and other social needs. The first to protest was a Kikuyu rural association against the alienation of district land in 1920 (Miller, 1984).

Seurei (2015) revealed that periodic conflict in Ogwedhi-Sigawa has been experienced from 1960's. When it erupted people were killed, businesses and property destroyed, and mistrust became a key problem between the LM communities. The respondents pointed out that the years 1965, 1969, 1979, 1982, 1988-1990's, 2002, and 2012 conflict took place.

Obonyo (2015) disclosed that historically the land on which the Luo community of Ogwedhi-Sigawa live belonged to Maasai people. The Luo settled in this area and pushed the original owners inside. Due to nomadic nature of Maasai people they moved in the interior part of the region. The movement created opportunity for the Luo immigrants to settle in this place. Therefore, Luo who migrated from Tanzania

48

(Tanganyika) and other parts of Luo-Nyanza settled in Ogwedhi-Sigawa. Struggle for green pasture and claim for the ownership of the land by the pastoralist (Maasai people) for grazing their cattle during dry periods has been resulting to conflict. The settlement became hindrance to free grazing of the animals (Ayindo et al, 2001). The LM communities have shared social life where they drink local alcohol together; violence arise when drank that lead to killing one of either LM person. Time and again this has escalated to conflict based on accusation of having killed one of their own (Opanga, 2015; Ole Sire, 2016; FGD, 2016).

2.1.2. Wealth and Traditional Cultural Practices

Traditionally LM peoples consider cattle as an important economic and social part of life. Cattle attribute to a sign of wealth thus determine status of the people. Cattle can be sold in exchange for other commodities. A cow is like a contemporary account in the bank. A cow is payable as dowry in marriage negotiations or used in exchange for grain during hunger situations. Cattle are used as a source of milk, beef and cow dung mixed with mud is used for mudslinging the walls of the huts for use by Maasai as shelter. Cattle are a highly regarded asset and Maasai community believes that all the cattle of the world belong to them by divine right. They also claim that God gave them a divine right to repossess cattle forcefully from Luo and others communities. Cattle rustling is mainly carried out by a group of young men known as *Moran*.

Cultural practice of traditional cattle rustling by the Maasai Moran's as a proof of graduation into manhood results in to conflict between the two communities (Kantai, 2015; Owuor, 2016). The traditional philosophy that all cattle belong to Maasai and they can *pecho* (Luo word meaning take forcefully) wherever they are found and take them to where they belong that is to the Maasai community. In fact, they traditionally believe that their ancestor Maasinta was the first to receive cattle as illustrated by the Maasai legend and tales on the origin of cattle (Maasai in Kenya).

Ole Sire (2015); Ole Maki (2015) narrated a legend that elucidate why Maasai love cattle. In the beginning, the Maasai did not have any cattle. One day God called Maasinta, who was the first Maasai and said to him: "I want you to make a large enclosure, and when you have done so, come back and inform me." Maasinta went and did as he was instructed, and came back to report what he had done. Next God said to him: "Tomorrow, very early in the morning, I want you to go and stand against the outside wall of the house for I will give you something called cattle. But when you see or hear anything do not be surprised. Keep very silent." Very early in the morning, Maasinta went to wait for what was to be given him. He soon heard the sound of thunder and God released a long leather thong from heaven to earth. Cattle descended down this thong into the enclosure. The surface of the earth shook so vigorously that the house almost fell over. Maasinta was gripped with fear, but did not make any move or sound. While the cattle were still descending, the Dorobo, who was a house-mate of Maasinta, woke up from his sleep. He went outside and on seeing the countless cattle coming down the strap, he was so surprised that he said: "*Ayieyieyie*!" which is an exclamation of utter shock. On hearing this, God took back the thong and the cattle stopped descending. God then said to Maasinta, thinking he

was the one who had spoken: "Is it that these cattle are enough for you? I will never again do this to you, so you better love these cattle in the same way I love you." Maasai believe that God divinely gave them those cattle and not any other community.   That is why they love cattle. Therefore, all other communities are stewards' of Maasai cattle (Kaikai, 2015; Ayieta, 2015; Okello, 2015; Ntentai, 2015). Maasai's raid and drive cattle into their community because of the belief that they belong to them. They are the owners while other communities such as Luo are but stewards over their cattle. This philosophy is one of the causes of conflict between the LM peoples.

2.1.3. Land

In 1960s and even earlier Maasai were known as pastoralists who relied wholly on livestock as their livelihood. They lived in open rangeland then. This did not allow them to settle permanently. The land was not demarcated that gave opportunity for the two communities to occupy the area without consideration of boundary which was a sign of peace between LM over land issue. In 1980s demarcation started by the adjudication office, Narok District. This was carried out under the leadership of an established demarcation committee. Land subdivision was done and Maasai people were allocated parcels of land as well as outsiders who applied such as Luo, Luhya, and Kisii and they also received plots of land. The demarcation of land helped them to identify boundary between LM peoples (Seurei, 2015).

The boundary conflict became the centre of attraction when some of the Luo families started using traditional burial of their deceased relatives as a means to acquire Maasai land. Traditionally burying a family member on a parcel of land declare possession of the plot. Thus, Luo people started claiming for the ownership of the parcels of land where their relatives were buried. It was not only claiming for the ownership but they live on the same parcels as home. This has led to LM conflict that resulted in deaths (Nasinto, 2015; FGD, 2015). Thus, differences over particular cultural convictions and practice; conditions such as past historical memories of political alienations and competition over resources such as land, grazing area, and water have led to fights and violence between the LM communities (Blagojevic, 2009).

2.2. The Effects of Conflict in Ogwedhi-Sigawa

Luo-Maasai (LM) conflict usually results to families left without means of survival as properties destroyed and looted; and cattle taken. Social relationship that open doors for trade between the two communities closes as enmity become the centre of attraction. The mutual trust between the two communities withdrawn from each other. Conflict often leads to closedown of market; lack of transportation and transactions. This every so often leave families scattered to different places (Nterito, 2015; Ole Sire, 2015). Conflict disrupt lives and livelihoods of people, their economic activities and reduce access to basic services such as health, physical injury, and psychological trauma occasioned by the violence remain s a deep scar in

both individual and communal psyche hindering normal social and economic progress (Mwaniki at el, 2012: 7).

Conflict between the two communities slow down the rate of development of this area as families become homeless. For a period, this inter-ethnic conflict has created insecurity rooted on fear of its re-occurring repeatedly. For an example, one-day Maasai women were sitting under a tree at a border market (Ogwedhi-Sigawa) and a tree lizard fell on one of them who screamed at the top of her voice joined by the rest in their traditional tone of attack by the enemies, the Luo. They claimed that Luo people threw a lizard to them. They ran into Maasai land in unstoppable screaming, that led to fights between the two communities because of fear of insecurity (Opanga, 2015; Kortom, 2015).

Repercussions of this conflict is loss of lives with children being deprived of their fathers and brothers. The two communities traditionally believe that children and women should not be killed. LM often interfere with formal education of the children as it displaces families from the area (Ole Maki, 2015; Mbogo, 2016). It also affects young men who provide security for their respective communities as they fight to defend their communities. Yong men end up killed or live with disability as causalities.

2.3. Summary and Conclusion

This chapter has discussed the causes and effects of conflict between the LM peoples. This include the historical overview of the conflict between the two communities. Wealth and traditional cultural practices as some of the causes of conflict in this area. The effects of the conflict covered in history created fear of insecurity, loss of properties and lives.

CHAPTER THREE

THE ROLE OF LUO-MAASAI ELDERS AND TRADITIONAL RELIGIOUS LEADERS IN CONFLICT RESOLUTION

3.0. Introduction

The chapter presents the role of Luo-Maasai (LM) elders in conflict resolution. It also discusses the place of traditional religious leaders in conflict resolution. It begins with the qualification of being LM elder. It then proceeds to demonstrate the LM traditional models to conflict resolution. The chapter is concerned about the necessity of reconciliation by use of African traditional justice systems that involve truth and justice that leads to reconciliation. The Luo model is referred to as Luo Traditional Religious Model to Conflict Resolution (LTRMCR); and Maasai model is known as Maasai Traditional Religious Model to Conflict Resolution (MTRMCR).

3.1. The Qualification of Being an Elder among the Luo-Maasai   Communities

Kantai and Abong'o (2015) says that elders among the LM communities are very important people. They are the communities' key decision makers whose requirements are taken seriously. Each community has own qualifications which to some extent are similar to each other.   An elder is expected to be a man with religious knowledge and power of oratory.

3.1.1. Qualification of Luo Elders

In order to be an elder among the Luo people, one must be respected person in the community. The elder should be wealthy and able to feed visitors and family. He is expected to be full of wisdom and understanding in decision making. To some extent, he should have traditional backing of power and authority. Power and authority refers to mysterious powers that may foresee and lead to wise judgment on conflicting issues. An elder must have had a wife / wives and family because true leadership starts from home. Elders are always members and representatives of a particular clan within the community. They are persons who must be acquainted with the Luo cultural and traditional justice system beginning with the family, clan and the entire community (Mbogo, 2016; Osawa, 2016; Obonyo, 2015). Elders are expected to be lovers of peace, and loyal to taboos of the community (Ayieta, 2015). They must be committed to truth and justice in all areas of life.

Luo community hold that traditional conflict resolution is established on the sovereignty of the socio-cultural setting. This point out that when a person is in conflict the family, clan, and community go through the same trouble. Okello (2015); Opanga (2015) pointed out that it is the community that is hurt (wounded) by unresolved conflict. Luo community traditionally believe that conflict resolution is the healing of the family, clan, and community (communal) wound and restoration of social order and harmony. According to Glauckeman (1965) social co-existence is the high way to conflict resolution and management. It is because when people live in a society they develop instrumental principles that could be used in conflict resolution and management. The aim of traditional conflict resolution is to reconstruct the broken wounds of the individual with God, community which include

the living dead, and nature. According to Luo traditional understanding of reconciliation, there is power in reconciliation with a potentiality that is able to rekindle the healing process of the wounded trust and ailing emotions as it deals with hatred that often result to conflict in Ogwedhi-Sigawa.

3.1.2. Qualification of Maasai Elders

Ole Mpiding (2015) pointed out that to be a Maasai elder you must have been a Moran and graduated to adulthood. Elders come from different specific age groups. During traditional rites of passage each age set, identify their leader. In order to transfer individual power and author to an age set leader each member gives a bead that has a symbol of mysterious power for leadership as they pledge to obey his traditional political leadership. The utterances by individual members of the group believed to transfer some spiritual authority upon the leader. Thus, such leaders of the age sets automatically become part of the council of elders. Leaders must belong to specific families that are gifted in leadership and conflict resolution. All age sets must be represented in traditional judicial activities of the community. The family, age mates, and society are expected to respect elders. Maasai elders are expected to be logical communicators and able to unite warring persons / people. They are considered to be mentors to the rest. They are also expected to be hospitable and not discriminative. They must live uprightly and love truth and justice (Ole Sira, 2015; Ole Maki, 2015).

The principal leader of the age sets is known as *Olaiguenani* (chief). *Olaiguenani* has traditional political communal powers than that of the local administration chiefs of the locations. He has a council known as *Ermut Olaiguenani* who are the key decision makers of the community. All the age groups have assistant chief known as *Olkiropi*. The age set has another leader known as *Olotuno* who is the spokesperson of the group. The traditional structures of the Maasai people restrict membership of elders specifically to men. It is because of cultural belief that women cannot keep secrets and conflict involve many confidential issues.

3.2. Luo Elders in Traditional Conflict Resolution

3.2.1. Council of Elders

According to Rumo (2015) the Luo traditional conflict resolution involves local actors known as council of elders. Elders were and are the legal decision-making machinery that manage and resolve conflicts between the families, clans, and within the community (FGD, 2016). The institution of the local council of elders resolved and continue resolving conflicts even without involving the state-run judicial systems or other external structures (Opanga, 2015). Luo traditional structures restrict membership of elders to men. It is because of cultural belief that women cannot keep secrets and conflict involve a lot of communal confidential information.

Elders have a task to promote peace and harmony within the family, clan and community. They are the traditional ethical professionals in the community. They have a task to teach, guide and counsel community members on moral values. They understand peace as harmonious living in a community of both the visible and

invisible world of the society. In Luo community ancestors and the living dead have a central part to play in the promotion of peace and harmony of the people (Rumo, 2015). Research revealed that elders are close to the living, living dead, and ancestors who wisely guide the people in the community. Council of elders held and continue holding significant position in the community of which they involve the living dead and ancestors in all community issues in order to avert conflict with them and the living (Kasomo, 2010; Katola, 2003). Mbiti (2015) in *African Religions and Philosophy* pointed out that the living dead and ancestors are invisible members of the council of elders whose presence is noticeable in all activities of family and community affairs. He emphasized that the living dead and ancestors return to their families time and again and participate in all that is done which include advice to the family members, clan and community as a whole. This does not leave out issues to do with conflict resolution and reconciliation.

3.2.2. Traditional Truth Finding

Koyo (2015) says that Luo traditional judicial institution of elders, is known as *Jodong bura*, it is a well-established traditional model which is important for enhancement of peaceful co-existence and dispute resolution. Rumo (2015; FGD, 2016) affirmed that this is a team of the decision makers who are considered to be men of wisdom and integrity. Whenever a case is presented before them they first establish truth concerning the case (Obonyo, 2015; Okello, 2015; Oduogo, 2015). They have a responsibility to investigate friends of the suspects for the purpose of discovering truth. Sometimes truth could be disclosed by a threat to pronounce a

curse on the offender if they do not comply and tell truth about the case (Opanga, 2015; Okaka, 2015).

Okello (2015) talking about truth finding said that every case must have a witness; the witnesses are to confirm the evidence or reject them. A witness known as *janeno kendo jadiera* meaning "a true witness". It is not obvious for the witness to agree with the offender because of fear of a curse by the elders; but to tell the truth for the sake of the relationship between the conflicted parties, their families, and the community. They fear the effects of curse whenever it is pronounced on the person and this compel witness and the accused to tell the truth (Owino, 2015). Some elders are expected to carry out independent investigation secretly without informing the conflicted parties with the aim to shade light on the case at the time of hearing and determination.

Oduogo (2015); Jabedo (2015); Ayieta (2015) pointed out that before hearing of the case both the parties had to swear as they confess that *"kawacho miriambo to gima rach otimrena kata achiel kuom jodalana"* meaning if I give false evidence about the case may something worse happen to me or one of my family members. Swearing is also known as *Muma* (covenant). The Luo community believe it is the truth that reconciles conflicted parties especially when it is discussed in the open. The case is listened to in public so that individual members, families, and community as a whole have an opportunity to learn from the offenders' mistakes and change their behaviour. Some of the witnesses must have been involved in arbitrated between the conflicted parties at the earlier stage of the case. To some extent they are immediate family elder and clan elder who must have been involved in the resolution of the very

conflict before the last stage to address it (Osawa, 2016; Owino, 2015; Okundi, 2015; Nyakonya, 2015). Testimony of the witnesses is crucial because they make case understandable. They helps the traditional judicial council to identify evident (truth) that results to a just judgment of the case.

Parrinder (1961) in *West African Religion* says that medium and sears are key instruments in traditional truth findings. Truth findings also involve services of the traditional medicine men and women. According to Luo people, head of the family, clan leader or council of elders have option of engaging sears and mediums for the purpose of establishing truth behind the conflict.

3.2.3. Traditional Realization of Justice

Research findings disclosed that traditional Luo judicial members are council of elders tasked by the community to convene conflict resolution meetings. They have power to secretly investigate all conflicting issues using members of the council who would later present the evidence during the case hearing. The conflicted parties are entitled to register the case by paying a cow / sheep / goat or hen for the case to be heard (Rumo, 2015; Koyo, 2015).

The Luo elders never denied justice to its members and every person was and is entitled to justice. Sentence of judgment is passed based on the evidence given during hearing of the case. Traditionally the community did not have the ideology of imprisonment of the guilt person. Luo hold to the philosophy that a guilt person should be given opportunity to learn and change within the community without being

isolated away from the community. There was and is no capital punishment for the guilt person because God, the living dead and ancestors were are present to handle the person. Excavated facts behind the conflict influence Justice (Mbogo, 2016). Sometimes traditional prophets / sears, diviners would be consulted to establish truth for a just judgement. Field (1961) in *Religion and Medicine of the Ga people* pointed out that wisdom and understanding of conflicting cases for just judgment was and is disclosed by services of sears and diviners who reveals truth about conflict and persons involved.

Judgment is passed as guided by the traditional norms or virtues of the community. All cases are heard and determined in public. In attendant are immediate family members, clan, and the community. The judgement verdict is given in public for the purpose of to being a lesson to the rest so that in future they avoid doing the same mistake (Jabedo, 2015; Owuor, 2015; Nyanego, 2015). The cases range from death offences, cross family conflicts, which craft and others. In case of the modern courts of law a person can be imprisoned but that will never set the person free from guilt until traditional justice is done.

Kibicho (1972) in his book *Justice, Reconciliation and Peace in Africa* says that African people believe in God's justice and circumstances do not change his timing for justice. Members of the Luo community also believe in the existence of a just God who punishes in this life and at his own time. Because of the understanding of God's power to judge, elders would delegate judgment to him saying, "*Nyasaye maok nindi, jabura kendo jathek ong'ad buchi*" meaning "God who does not sleep on judgment and loves peace to handle your case" (Owuor, 2015; Rumo, 2015).

Kibicho (1972) in his unpublished PhD dissertation *the Kikuyu Conception of God, His Continuity into the Christian Era and the Question it Raised for the Christian Ideal of Revelation* pointed out that God is the giver of life, diviner of land, the God of peace and justice. God will eventually bring justice to those who long for it at his own time. Thus, complete confidence in God's justice among African people have always been realized. Truth and wisdom are inseparable because the God of justice is the very God of wisdom. The traditional African court of law focused on truth that leads to justice and has remained firm on the same. Since God is sovereign, African people have confidence that truth and justice will at last carry the day (Pritchard, 1956). Sometimes a curse is pronounced on those who hide the truth to the elders. The most feared curses are those pronounced by parents, uncles, and aunts or other close relatives (Mbiti, 2015; Ayieta, 2015; Nasinto, 2015). Curse consist of certain words uttered that affects human beings and the course of events of life. Specific persons especially old men and women when utter curse as a final justice to a person who has caused conflict and is not willing to change or to identify himself / herself will either immediately or soon be affected by the curse (P'Bitek, 1971).

The cases are judged according to their unique status. Fines to those who are found guilt vary according to cases that may not exclude strong strokes of cane with fine or fine alone. The conflict person, immediate family members, clan, and community are also exposed to public shame. This display the philosophy that culprit was not trained well by the family (community) which custodian of the moral behaviour as Mbiti puts it "I am because you are…" (Mbiti, 2015).The type of fines ranged from goats, cows, and sheep. If the convicted person does not have fine, it is the family or

clan to pay it (Ayeita, 2015; and Koyo, 2015). This is to enforce community commitment to conflict management and resolution.

Research disclosed that inter-clan conflict the chief elders from both clans convene a peace meeting at a particular neutral place especially at the boarder of the two clans. The representatives of both clans receive invitation for a peace talk. The members of such meeting must be wise and truthful men (Jabedo, 2015). Mbogo, (2016); Kortom, (2015) upheld that traditionally sensitive conflicting issues must not be addressed in the presence of women because they cannot keep secret. Elders are also entitled to investigate on the cause of the conflict. The elders report resolution of the peace talk to their clans. The clan that is guilty to compensate the damage or death (Okaka, 2015; Jabedo, 2015; Owuor, 2015). The arbitrator is engaged after messengers of peace have been sent to the opponent with the message of necessity to hold peace talk.

Jabedo (2015); Oduogo (2015) pointed out that modern system of justice emphasized on the establishment of an individual's guilt and punishment through physical, material penalties, and prison sentences. Traditionally this limits attention to the healing and re-integration of the offender into the community (Kasoms, 2010). It is also possible to win a case in the modern courts but without the offended realizing justice (Rumo, 2015). According to Luo traditional justice there is no life imprisonment nor death sentence but justice remained real as the offender remained within the community after being found guilty of the offence and fined.

3.2.4. Resolution and Reconciliation

3.2.4.1. Resolution

According to Obonyo (2015); Okumu (2015); Opanga (2016) conflict resolution starts by identification of its root cause from within in a given context for example if it is a family conflict the nuclear or extended family should be the focus. Head of the family is the immediate elder that is entitled to address family conflict. But in eventuality that he is not able to resolve the particular conflict, traditionally he is free to involve another elder or more to assist. The elders involved are the immediate extended family members. Sometimes he has opportunity to seek for the intervention of sears or diviners in order to find a solution to a family conflict.

The wise and truthful elders of the family are the ones entitled to listen, analyse the cause of conflict, and pass judgment on the case. Traditionally even if a woman is an administration officer, she is not allowed to replace an elder in conflict resolution at the family, clan, and community. Women are only given chance to give evidence they have on a given case. They are not allowed because of a belief that they are easy to convince to change mind; and cannot keep deep secretes of either family or community (FGD, 2016). Traditionally a clan would give a daughter for marriage to other clan especially in the family of a strong fighter as a spy who will in turn leak the secrets about that clan to her community. The Luo people say, *aboti mar dhako ok inyal leng'o* meaning it is easy for a woman to entice her husband to disclose all the secrets to her because of the intimate relationship in marriage. The Luo Nyanza affirms this philosophy with fictional story narrated by the FGD (2016) about

65

Luanda Magere who was a great Luo warrior during conflicts between the Luo and Abagusi communities. Magere was given a wife by the Abagusi community who discovered the secrets of his life and power that was hidden on Magere's shadow. She leaked this to her community and the Abagusi warriors in battle killed Magere during a conflict. The Christian religion book tells of a similar story of Samson and Dalilah. Dalilah was given to marriage specifically to reveal Samson's secret of power and life and she accomplished her mission by doing so (Judges 14:1-16:27). Thus, women are not allowed to be an elder because all community secrets would be leaked out after discussions. Some of the conflict resolutions secretly involve traditional spiritual dimension. Spiritual dimension has to do with the involvement of *jabilo* a Luo word meaning mysterious spiritual leader who is a traditional religious leader.

The Luo people believe that conflict resolution encompasses restitution and punishment. The moral God disciplines in this life. He upholds morality of humanity for he is the founder of the moral laws. Punishment is only now and not in the next life. Punishment is attracted by what is done in the present life. The Luo interpretation of misfortunes is that of punishment from God, living dead, and ancestor. Payment of fine (restitution) and punishment is one of the processes of conflict resolution. Mbiti (2015:207) in his book *African Religions and Philosophy* he says that misfortunes may be interpreted as indicating that the sufferer has broken some moral or ritual conduct against God, the spirits, the elders, or other members of community. In reality immoral behaviour is being in conflict with the community that includes visible and invisible members of the community. Therefore, restitution punishment become inevitable. The offenders are punished depending with offenses

which include death for offenses like practicing witchcraft on someone, sorcery, committing murder; theft and adultery to pay fines like cows, goats, or money and others. Offenses that are often committed are legal and moral laws which have been determined by the Luo elders. It is the primary responsibility of the traditional religious leaders and elders to be just in their dealing with conflicting cases. Traditionally a fine is pronounced on the offender to pay for the effects. Fine is decided upon depending on the kind of conflict. In a case where the convict does not have what to pay for the fine, immediate family members or clans are the ones to pay (Koyo, 2015; Okello, 2015; Rumo, 2015).

Whenever conflict erupt through a person, it involves the whole family, clan and community. This is because an individual belong to a family, which is in a clan and is part of a community. There is no Luo person who belong to himself instead everyone find his / her identity within a community. This is the reason why conflict resolution takes the whole community in action. Thus, elders represent family, clan and community in conflict resolutions.

Conflict resolution involved giving out of a daughter for marriage so that the warring clans become relatives by marriage and birth. This is and was to consider refraining from fights because you are one family. The traditional belief of the Luo people is that marriage was and is a lasting relationship and it is used in peace-making. Children born of marriage relationship binds two communities together because children and wives belong to the community. Launching a fight against a community that has married your daughter is like killing and destroying yourself. The exchange of animals for keeping between the conflicted parties create opportunity for visiting

each other as a ways of establishing relationship that is strengthen by the communal bond. To Some extent, games would be organized between the two clans, which include wrestling, playing a *jua* (mbao) and would organize for group hunting. The joint hunting, beer and dance parties were and are some of the activities that could be used as a process to conflict resolution.   The elders also use curse to deter young men or women from causing problems. Elders' curse is believed to lead to mysterious death or calamities.

3.2.4.2. Reconciliation

Rumo (2015); Opanga (2015) pointed out that Luo words for reconciliation include *winjruok / thek / duogo e achiel* meaning "reconciliation". Reconciliation means coming back to reunite or reconstruction of the broken relationship. Therefore, it is a process of mending a broken relationship to restore harmony between the conflicted parties. The process secretly involve *jabilo,* meaning "a person with mystical powerful charms that influence opponents into withdrawal from the fight or create understanding between the two parties". He is the greatest gift and a source of help to the community. He is also known as a medicine man and religious leader. He is the traditional religious leader who is entrusted with the task of presiding over a traditional reconciliation service. This is to be carried out by some selected elders at night or duting the day. Thus, *bilo* is also used as conflict resolution. *Bilo* is a traditional herb given by the traditional doctor who is also a religious leader for the purpose of conflict resolution or any other need. '*Bilo'* from a clan claim to have power to bring peace. Sometimes "*bilo*" causes fear on the opponents.

In case of inter-clan conflict, chief elders from both clans consult and co-convene special conflict resolution meeting at a neutral ground. The conflicting clans to identify few wise and trust worthy elders who would later report to their clan all the deliberations. The focus of the meeting include acknowledgment of guilt and bearing responsibility for having harmed one another; repentance and being truly sorry; asking for forgiveness; payment of the fine inform of compensation; and participation in ritual reconciliation ceremony with the other party. This must involve the key elders on behalf of the community (Koyo, 2015; and Okaka, 2015). It is also here where each party secretly involves mystical power in order to create fear on the opponent and influence the outcome of the talk especially on the venue of the meeting.

The community also uses some recognized oaths (covenant) as a means to establish reconciliation. These oaths bind conflicted parties to a good relationship. The oath conducted through a ritual that involves slaughtering of an animal and confessing to each other saying "*as from today you are my brother (sister)*". The oath places moral and mystical obligations on the parties concerned include treatment of each other as blood brother or sister. The meat from such animal is cooked and feasted on as a way to cement relationship (Mbiti, 2015; Mbogo, 2016; Osawa, 2016; and Owino, 2015; FGD, 2016).

Shenk (1997) in his book *Justice Reconciliation and Peace in Africa* on convent themes pointed out that covenants establish relationship ties between two or more people. Covenant affects the whole individual person, clan, and the whole community and it has to be witnessed and endorsed by the community of the living, the living dead, and God as well. This makes it binding and lasting. To break a covenant is like inviting a curse or death to yourself, family, clan or community. Covenant taking involve mysterious actions of the unseen living members of the community. The covenant affirm and recreate person's original unity with God and humanity. The move recreated harmony of a communal life. The genuine covenant is only attainable when the conflicted parties recognize what they have done and confess for forgiveness that leads to amendment of the earlier broken relationship. Covenant that is dome before breakdowns of the relationship require restitution before it is established. Thus, Luo people are concerned about the kind of covenant they make. This makes covenant become a means to conflict resolution and reconciliation among the Luo nation.

Okello (2015); Obonyo (2016) affirm that elders from the warring clans are entitled to organize a big inter-social rally after having agreed on the need and satisfactory terms for peace. The meeting is to be held at the boarder (where fights usually takes place) of the two clans. Elders cut down some of the poisoners trees to be used as part of the elements of the reconciliation process. Cutting down poisoners trees that were used to poison arrows and spears tips is a way of preparation to deal with bitterness and anger that leads to conflict. The poisoners trees are used to form a fence along the community border with the antagonists facing one another across the newly formed poison-tree fence. The weapons of warfare placed along the fence

include spears, bows and arrows, swords and shields. The fence of poison, wood and weapons become a symbol of the war and fights that had divided the two clans. The attendants include elders, men of all ages, women and their children such as those with little babies, and youth. They all gather along the clan boundary on each side. In the presence of all people, a black dog was and is put a cross the poisoner's tree fence and it is cut into a half with a blood flowing directly across the fence on both sides. Then the breast-feeding mothers from both clans exchange children over the bitter poisoners fence, breast feed them as a sign of peace and reconstruction of trust that leads to reconciliation of the two clans. Prayers led by religious leaders and elders who represent the two clans. They pray by beseeching God to bless the covenant of peace and reconciliation between the two clans. The whole congregants participate by citing words of curse on anyone who would ever cross that border for war. In this, case the dog symbolizes evil that causes conflicts. The slayed dog also symbolizes how the evil of conflict has been cleansed through the sacrifice of the slayed dog. It is believed that dog's blood is the sacrificial blood that brings peace to the two clans. The warring clans symbolically become one family through the breast feeding of the babies. This takes place when mothers exchange children and every mother breast feed a child from the opponent clan. The climax of the ceremony is sharing of a meal and drinks where a sheep / goat / bull is slaughtered. Traditionally sharing a meal is a way of accepting one another and deciding to live as one family in trust and love. Covenant is a sign of peace building and a decision of living as a one community. Therefore, Luo traditional conflict resolution involved mediation; elders are instrumental in mediating cases of conflict. Truth finding is emphasised and considered to be the key step to conflict resolution. Truth that leads to admission of the wrong done which leads to pleading for forgiveness. When forgiveness is

71

realized construction of the earlier broken trust, become a practical experience between the conflicted parties (Mbogo, 2015; Okaka, 2015).

3.3.0. The Maasai Elders in Traditional Conflict Resolution

The Maasai traditional conflict resolution involves council of elders. This part explains thematically factors that underlined truth finding on causes of conflict; realization of justice; acknowledgement of the wrong done by the offender; and reconstruction of trust that lead to a sustainable reconciliation.

3.3.1. Council of Elders

Kantai (2015) pointed out that Maasai traditional conflict resolution involves the involvement of council of elders. The council of elders comprises of both young and old elders. The young elders are the age set leaders of the young men while old leaders are from the old age set group. They both have political and social task within the community. In this traditional setting, the community experiences eruptions of conflicts include family, and clan against each other. All conflicts are either averted or resolved using traditional model. Maasai people have a traditional system that is helpful to enhance co-existence and dispute resolution (Shenk, 1983). They have *Olikilata* meaning 'clan leaders' as well as the *Ilpayiani loolkilani* who are traditional Maasai elders who arbitrate in cases of conflict. These two plays principal task to promote peace and harmony in the community (Kantai, 2015; Seurei, 2015; Ole Sitanyi, 2016). Council of elders has a chief leader known as *Olaiguenani.*

Sankan (2oo6) pointed out that a chief council of elders, *Olaiguenani*, is traditionally selected from among the boys who are to be circumcised and given a staff of office a club known as *Okiuka* in addition the marks of a brave warrior are made on his thigh. He is selected during the time of first ritual so that by the time the boys go to display their strength by knocking down the bull he is already a source of authority. It is from this time that members from his age set learn to respect him and refrain from contradicting him. Since he become the chief leader of over his age mates he take charge and leads them through all the traditional lifetime rituals until they become old men. As his age set, grow into maturity and the earlier elders aged and die his generation takes over the leadership as *Olaiguenani*.   He therefore gains respect throughout the Maasai community as the chief elder. The entire community later give authority and power of the chief elder to him.

Olaiguenani has a group of age mate leaders known as *Olotuno* who are the spokespersons of their age group (Ole Sire, 2015; Ole Mpiding, 2015). The elders are considered men of wisdom, knowledge and must be wise on judgment over social issues of the family, clan and community. The basic responsibility of elders revolve around teaching, guiding, and counselling families, clans and the entire community on community's ethical moral values. The old elders have good memory and relationship with the living dead as they remember virtues passed over to them for the betterment of their community. Elders are the custodians of peace within the family, clan. Community. The elders are considered to be closer to God, living dead, and ancestors and they involve them in all the affairs of the community.

Seurei (2015); Nasinto (2015) pointed out that elders are tasked by the community to unite the youths together whenever there is conflict and force them to soften their stand or to permit them to attack their opponents. They are entitled to co-ordinate elders from other clans in order to solely resolve conflict. Council is the force that work on truth finding about the root course of a conflict. They are the custodians of the norms, taboos or traditional ethics that regulate social behaviour of the Maasai people (Kasomo, 2010; Getui, 1999). They spearhead resettlement of the displaced persons in case of fights and work towards recovery of the lost properties.

The study discovered that Maasai people have a philosophical idea that traditional conflict resolution is rooted on the sovereignty of their socio-cultural setting. This indicates that when a person is in conflict the family, clan and community as a whole go through the same trouble. Ole Sire (2015); Ole Mpiding (2015) pointed out that it is the community that is hurt (wounded) by unresolved conflict. Maasai people traditionally believe that conflict resolution is the healing of the family, clan, and community (communal) wound and restoration of social order and harmony. Glauckeman (1965) pointed out that social co-existence is the root to conflict resolution and management. It is because when people live in a society they develop mechanisms that could be used in conflict resolution and management. The aim of traditional conflict resolution is to reconstruct the broken wounds of the individual with God, community which include the living dead, and nature. Reconciliation has potential power to heal wounded trust and ailing emotions by addressing hatred that leads to recurring conflict such as that of Ogwedhi-Sigawa.

3.3.2. Traditional Truth Finding

Ole Mikala (2016); Yiampoi, (2015); Nterito (215); Olemikala (2015) confirmed that Maasai community face different types of conflicts include family, age mates, inter-clan, and cross cultural conflicts. The head of the family address any conflict that arise within the family. The wise age group age group leaders guided by *Olotuno* handle age group conflict. It is only if conflict is beyond their ability that is when it is referred to the next level of authority. The council of elders are endowed with the power to investigate the truth on the cause of conflict. The reason why they investigate is to identify the offender after which he /she be fined as a punishment but not to be taken out of the community, as the modern courts of law sentence persons to imprisonment. Maasai conflict resolution and reconciliation facilitate direct contact and communication between the conflicted parties without dictating terms of the peace agreement. This is because traditionally they have traditional legal and moral rules that govern the community's way of life.

They believe the elders are capable to resolve conflicts. All the cases heard by elders include those of wars among age mates or family. When passing judgment elders cite Maasai traditional sayings or proverbs, which are related to the particular cases. The Maasai elders traditionally blessed the fights. It is because they are concerned about the effects of the fight (Ole Mpiding, 2005; Kaikai, 2015; Lesire, 2015).

Ole Sire (2015) pointed out that all clan conflicts are first addressed by the elders. Conflicts such as inter-clan fights are handled by the *Olaiguenani*. He has the responsibility to administer peace and stability of the community. He does this through the help of *Ilpayiani loolkilani,* meaning "the council of elders". He

summons leaders who live within a circumference of not less than three hundred mitres around the conflicted area to report on what they know of the conflict especially that of family and close clan conflicts. The context where conflict has taken place is very instrumental when it gets to the investigation of the cause of conflict that which eventually leads to discovery of truth. Tarimo and Manwuelo (2008) in their book *African Peacemaking and Governance* pointed out that truth finding need to involve socio-cultural background that would lead to discovery of the sufficient evidence about the root cause of conflict.

The inter-clan conflicts are first addressed by sending messengers of peace to the neighbouring clan. A meeting of council of elders follows this from both conflicted clans. The meeting is first to identify the cause of the conflict (Ole Mpiding, 2015). They send messengers of peace to other conflicting clan with a message of retreat from fights and have a dialogue and they are not to be hurt in any way. This would lead to meeting of the representative of the elders from the two clans to investigate on the cause of the conflict. All levels of conflict resolution focus on truth and justice to the conflicted parties. Since truth is what leads to justice, elders take time to investigate cases and use threats of curse to culprits if they give false evidence to the case. Yiampoi (2015) pointed out that sometimes elders use traditional religious leaders in order to discover truth behind the conflict

3.3.3. Traditional Realization of Justice

Research findings revealed that Maasai elders learning from their history, led and continue leading their respective communities in conflict resolution. Elders are the judicial members of the community entrusted with the power to convene conflict resolution meetings. They have power to investigate all conflicts (Mikala, 2016; Nterito, 20165).

Katola (2003) in his published paper *Building a culture of Peace: Reconciliation from an African Traditional Religious Perspective* pointed out that African cultures had procedures through which conflicts were resolved. Conflicts varied starting with individuals and group conflicts within the community. Elders were and are designated to be mediators and restores of peace whenever conflicts erupt. In every African community, there are council of elders entrusted with the task of promoting harmony and peace of the community. The council handles conflict that has gone beyond the family context. It is the duty of elder to listen to parties in conflict, analyse the evidence given point by point and come to consensus on who is guilty and who is not guilty. Maasai elder are entrusted with a wide range of religious, political, and juridical powers of the community.

The council of elders in a conflict known as *Sogo* which is a Maasai word meaning "dangerous fight of which a sword and spear was and is used to fight each other", a heavy fine is pronounced on the conflicted parties of a huge bull or expectant cow to be slaughtered and local brew to be prepared as a fine. The fines to be paid varied according to the offences (Ole Sira, 2015). In a case where a person has not changed after several warnings and fines, the alternative justice for such person is to be cursed

by the elders. After the curse true wrath of the curse is to follow immediately or later in life.

Sartawua (2015); Muntel (2015) indicated that family conflicts include wife and husband, and children conflict with the parents is the responsibility of elders to discuss and address. The elders listen and make a ruling out of the evidence given. If the wife gives birth out of wedlock the woman has to contact a lawyer, who is the best man (*Enkiyeu*) of their marriage who goes ahead and brings a bull to her husband before discussion and ask for forgiveness on behalf of the woman. The meeting is therefore conducted in the presence of two or three more elders who help in truth finding and judgment of the case.

During the discussion, the woman admits of the offence and ask for forgiveness from the husband and the husband accepts to forgive and forget (Kaikai, 2015). The woman is warned not to repeat the offence. In case of normal conflict between couple the elders listen to the case, analyse it based on the evidence given by the man and the woman as individual. The elders then send the couple out in order to analyse and evaluate the evidence of the case. The judgment is there given by chief elder based on individuals faults at the hearing of all the elders but in the absent of their children. They must assure the elders of forgiving each other and work on their commitment to live in peace and harmony in the family. At the end of it, an elder based on what had been decided upon on the case offers a prayer.

Kaikai (2015); Ole Mikala (2016); Seurei (2015) agree that there is conflict between the living dead (*Ilmeneng'a* Maasai word meaning "the dead") and the living. It is the responsibility of the elders to resolve such conflict. This is done by conducting traditional prayers of reconciliation by use of a solution of blood, milk, local brew at the graveside. An elder pours out the solution from the mouth by an elder as he address the living dead to be peaceful with the living. The curse rooted on the unresolved conflict between the living and the dead is thus resolved. This is a kind of reunion and creation of peace where the guilty living person from the dead realized forgiveness and reconciliation. Traditionally this leads to peaceful living in the family and to some extent the clan or even community. The climax of all is eating meat of a slaughtered bull (animal) and drinking the local brew

Kasomo, (2010) and Mbiti (2015) agree that majority of African communities believe that God punishes when humankind still live in this life. God is concerned about moral life and upholds moral law. Thus, punishment and restitution passed upon persons or group in the present life but not in the hereafter. This is why Maasai community and other African people emphasize on punishment befalling persons or families or communities in the present life. This has led to interpretation of misfortunes as punishment that come from God, the spirits, and the elders or other members of the culprits' community. It is also important to be noted that not all misfortunes are punishments, traditionally it is believed that some members of the community cause misfortunes to fellow members of the society through magical powers, sorcery, and witchcraft.

Maasai council of elders have the responsibility of making sure that every community member keep the traditional law and order. As a punishment and retribution, among the Maasai and other community's sorcery and witchcraft sometimes are used as a tool of punishment to offenders. This happens when they refuse to admit that they have done wrong.

Ole Mikala (2016); Ole Mpiding (2015) revealed that conflicts between a father and son or daughter is to be taken to another elder who is older than the father is. There are different categories of conflicts such as a child fights with a parent that is considered by the community as a direct curse. In case of a son fighting his father a fine paid is three bulls where one to be slaughtered. The son pays the fine even if the father is the one who is on the wrong. This is to create respect for older people and order. The traditional judicial process demands that as a son you approach such conflict through an elder, older than the father instead of fighting, which is a great disrespect to the parent. The elders, therefore, when passing judgment, identify areas where the father was wrong but only point them out in the absence of the son. The son must be warned in the presence of the father that he is wrong. The tradition dictates that the son must confess before the elders that he is wrong even when his father was the one who wronged him (Ole Ngenta, 2016).

Traditionally curses are also revoked with a condition that the person accept that he did wrong and repents. The same elders revoke a curse among the Maasai people. Traditional local beer and slaughter of an animal followed by special prayers to God to revoke all the words of curses that had been uttered against a person to replace

curse with a blessing. This is done by spitting saliva on a person who was cursed with words of blessing that also undo the earlier curse. Research revealed that if an old elder who does not have a family pronounce a curse it start affecting the person there and then (Ntentai, 2015; Nasinto, 2015).

Ole Mpiding (2015); Ole Sitany (2016) observed that traditional elements for either curses or blessing prayers include milk, traditional beer, whisk of a cow, saliva, and blood of a slaughtered animal whose meat is to be fed on as the climax of the ceremony. A member of the council of elders to lead the prayer of either curse or blessing. The rest to respond *Nai* a Maasai word meaning "let it be so" at the same time pour out a mixture of milk, blood, and traditional brew, by a use of whisk as he spit out the mixture uttering words of either blessing or curse. The effects of the curse include deaths of family members, calamity to the community, animals, sickness; and blessing include healing and restoration of peace and the entire wholeness of a person, family or clam. This normally force the offender to admit being guilty of the offence and go back to the elders confessing and mentioning the persons they were involved with in such a conflict. The Maasai community has a belief that if an elder who did marry passes a word of curse or blessing it affects the person immediately (FGD, 2016).

3.3.4. Resolution and Reconciliation

3.3.4.1. Resolution

Kantai (2015); Muntel (2015) affirmed that the inter-clan conflicts that result to death a fine of forty nine bulls to be paid to the other clan. When a brother kills another a fine of forty-nine sheep are paid. The animals paid as a fine to another clan to be divided within the clan based on traditional criterion. According to the traditional stand of the Maasai community the *Engkaji Olamal* or *Emurt Olaigwenani* that is the council of *Olaigwenani* elders are never for war except the Moran and the purpose of security of the community.

Elders believe in peaceful resolution of conflicts. Peaceful resolution of the conflict involves presenting a case to an elder without physical fights. They also permit the young men (Moran) to go to war in defence of their community or clan. Maasai Moran must listen to elders because in a case where elders are not for fight and they go ahead elders would curse them. When cursed by elders there will always be a great lose in the battle, which is the outcome of a pronounced curse. It is the blessing or curse of the elders that lead to either victory or serious casualties of deaths of the warriors in the field. Since Maasai cherish life they would better retreat from fight and settle down for peace making or attack when they are sure of winning the battle (Seurei, 2015; Ole Maki, 2015).

3.4.4.2 Reconciliation

Maasai people understand reconciliation as the last step of conflict resolution. The guilty person is expected to be remorseful and apologize to the offended in the presence of the elders. A genuine penitent leads to reconstruction of trust that has been lost. A meal that must be partaken by the elders and the elders and the people who are involved in conflict.

Shenk (1997) in his book *Justice Reconciliation and Peace* pointed out that Maasai council of elders understand the necessity of making covenant in reconciliation. In the case of war with Samburu community, elders meet to discuss the unfortunate eruption of conflict as they resolved all about the conflict. The moment they resolved it the chief elders gather young warriors from the two communities as they enter into a covenant making and reconciliation. The formality include breaking of the spear by the selected elders from each side. The two ends of the broken weapons are spread on the ground upright a part from each other. All the elders walk passing through the broken spear shafts, which symbolize that the broken weapon become the gate of peace. After which each side of them take honey and smear it with hand on the lips of the each other that symbolizes the sweetness of peaceful living with other community. The covenant of reconciliation is cemented by slaughtering a bull that unite the two communities together as they eat roasted and boiled meat of the slaughtered animal together. They also confess to each other never to break into violence again. The act of eating together solidify the peace covenant between the two communities.

3.4. Summary and Conclusion

Research revealed that Luo-Maasai (LM) people believe traditional conflict resolution include use of the elders; identification of the causes of conflict; the acknowledgement of the wrong committed within family or clan; being truly sorry and repentance of the evil action; ask for forgiveness from the other party and the community as a whole; receive mercy from God; and the use of rituals and ceremony lead to traditional amendment of the broken relationship. It involves slaughtering of a goat / sheep or a bull. This proceeds drinking of traditional brew and the involvement of bitter herbs. For the Luo people they take a bitter herb as a sign of accepting he / she was the one wrong (Rumo, 2015; Opanga, 2016).

The Maasai community led by the elders the two opponents drink a mixture of blood and milk with words of blessing from the elders as a sign of accepting the wrong done. Sometimes curse solves conflict in a case where the persons involved are not willing to accept their action. The informants from the two communities suggested that LM boarder council of elders to be formed in order to address the recurring conflict between two communities. The task of such council would be to sensitize the two communities through regular meetings of the elders as frequent as possible. They also have an obligation to convene emergency meetings whenever need be to discuss matters of conflict and reconciliation (Ole Marki, 2015; Seurei, 2015).

3.5. Luo Religious Leaders in Conflict Resolution

Obonyo (2015); Opanga (2015) revealed that the role of traditional religious leaders are prophetic in nature as they foresee family, clan or community issues that require religious attention. They use mystical powers to identify the cause of conflict and the person(s) behind it. The phrase religious leaders cover everyone who perform religious duties in shrines, sacred forest or hill. Mbiti (2010) in *Introduction to African Religion Second Edition* pointed out that religious leaders are set apart for divine service and receive some kind of initiation and special training especially by observation and involvement. The training include possession by the divine spirits and experience through direct involvement during learning stage. It is inherited from parents; clan members, and it can as well be bought. This office is traditionally open to both men and women because it is divinely initiated. The leaders of the clan at times are also religious leaders. In this case, they become the spiritual, ritual leaders of the clan, and community. Religious leaders officiate sacrifices, offerings, and ceremonies that are offered as a sacrifice of reconciliation. They also involve spiritual world of the living dead and ancestors as they act as medium (Koyo, 2015 Mbiti, 2015).

Mbogo (2016) revealed that religious leaders are the spokes persons of the family, clan, and community by use of divine powers. They use magic beside peace talks to influence peace resolution. Sometimes for the sake of conflict resolution a religious leader volunteer to sacrifice one of the warriors through magical power in secret that can only be known by the key elders concerning who to be sacrificed for the sake of winning the fight that at last leads to peace between the two clans or community. In Luo, they say "*piny omoko gi ng'ato kuom loko dhoch.*" It means "the mystical

powers identify one of the warriors to be killed by the opponents for the sake of peace making." The opponent kills this person during the fights. After that, the warriors start forcing more casualties to the opponents and at last win the battle. They visit the border-fighting field in the night and apply some magical power on the venue at the same time chanting words of victory. In case of inter-clan conflict, few elders in the company of traditional religious leaders initiate peace talks between the two clans. The meeting must take place on a neutral ground where elders and religious leaders from both communities led by their religious leaders meet for conflict resolution. They then plant some magical power on the venue of the meeting in order to influence the peace-making decision. Religious leaders preside over the reconciliation ceremonies the attendants include families, clan, and community. It is at this point when they identify a specific number of elders to represent each clan (Obonyo, 2015).

Osawa (2016) revealed that religious leaders are involved in purification and cleansing of those who are involved in conflict that led to death or broken of taboo. They bring people together by involving the ancestors and living persons in conflict resolution. They prophesy at the same time discern both coming and the ongoing conflict. They have power to maintain, control and resolve conflict. They command this by use of "*bilo*" a Luo word for magic or mysterious power. They address family, clan, and community conflicts through prayers and use of traditional herbs. They also pronounce curse or blessing on people as a means of conflict resolution (Okello, 2015).

Osawa (2016) remarked that religious leaders have a task of cursing and revoking the curses as a means to conflict resolution and management between the living and the dead by sacrificing a goat, sheep, or bull. The people invited to attend such services are elders, and young men. The religious leaders thus put together some raw parts of the slaughtered animal and share with the living dead as a meal. In clan conflict the living dead would be asked to intervene in the case. It is believed that the sun symbolize the living and ever present God who is active in his response to the needs of his people including justice. Traditional religious leaders use rituals and prayers as awareness of reformation of conscience and spirituality. The religious rituals grant conflicted parties re-integration as individuals, families and neighbours into one community.

3.6. The Luo Traditional Religious Model to Conflict Resolution

The LTRMCR use council of elders as the primary agent of conflict resolution. Elders and religious leaders work together for the purpose of cohesion in a family, clan, and community relationships. They are the custodian and interpreters of community ethics and taboo. The elders use either a threat of curse or direct curse to those who cause conflict as a means to resolve and manage conflict. The community entitled the council of elders to investigate causes of conflict and pass a fare judgment on conflicted cases. Luo people have traditional clan elders who ensure that truth becomes the guiding line for conflict resolution. According to Mbiti (2015) in *African Religions and Philosophy* when contributing on specialists medicine men, rain makers, kings and priests pointed out that traditional religious leaders are central on their role of presiding over ritual and prayers during covenant and reconciliation

87

services. They unite family, clan, and community with one another. Luo use covenant (oath) as a means to conflict resolution.

Research revealed that when conflict arose among the Luo community especially clans against each other a covenant making ceremony between the antagonists clans would be arranged by the elders from both clans. Covenant was and is only held after a depth discussion over the causes of conflict. Elders from both clans then arrange for a peace parleys after both sides have agreed on the necessity of forgiving each other. They come up with the satisfactory terms for peace, which lead to organization of an inter-clan social rally, which was and is organized on the border where the battles are often fought. The invited persons include men, women, youth, and children. The persons invited represent continuity of life and motherly care that unites as a family. The elders and religious leaders who represent the present and the past occasion is graced by the elders and religious leaders who represent the present and the past generation of the living dead and the ancestors in the presence of God. The symbol of the covenant is to unite the two clans together (Okello, 2015).

 A friend from Abaluhya community told me of a similar practice of covenant. When there is conflict of war and fights between them and neighbouring society, the elders from both communities call for peace council meeting. The antagonists form two semicircles as sit down facing each other. They then put down all the weapons of war between them under the leadership of a diviner. During the meeting, they discuss into depth all the causes of conflict. There after the antagonist parties agree on the best possible steps that need to be taken for the purpose of solving conflict. After listening to both sided elders pass verdict on the side that was wrong in form of restitution

such as returning all cattle that were taken by the raiders. Then a black peace dog was slain as a sacrifice. The next step was the leading elder from the side that had been "victorious" in the battle, held the head of the live dog, and an elder from the defeated side held the hind part of the dog. Then the dog was slain by cutting it into half. After the sacrifice of the dog, the participants stood in the blood of the slain animal. At this point, they ate and drank ceremonial beer, they also poured libation for the living dead, beseeching them to bless the covenant of peace, and sought God to witness the covenant. Dancing and festivity followed. Mostly the peace was consummated by traditionally arranging numerous inter-social marriages.

Okello (1978) in his paper *A case Study of Reconciliation Between Warring Clans in A traditional Abaluhya Society, within the church and also within the Umma* pointed out that in some cases Abaluhya used goats or sheep as a sacrifice. Some of the blood was poured out in sacrifice and some was drunk by the elders. This was a great symbol of unity. The blood that spilled on the ground united them with the living dead who were represented by both sides. The living were similarly united by the drinking of the blood of the slain animal. Fear reinforced this kind of peace covenant. If anyone broke this covenant of unity and peace they would be cursed by the living-dead and God. Thus, covenant rekindles and cement a wide range of broken relationships within the community such as marriage, setting of disputes of different kinds to prevent conflict that would arise latter. Rituals and sacrifices conducted by religious leaders lead to transformation of people's perception, emotions, and social relations with each other, family, clan and community. Religious leaders have traditional medicine that used to influence conflict resolution (Jabedo, 2015).

On the next page is *figure 2* that demonstrate a Luo traditional religious conflict resolution stages. It shows that every stage of conflict resolution depend on the services of the religious leaders. Religious leaders are at the centre of everyday life activities of both individual and the community. This make them to be at the top of the hierarchy of conflict administration. The individual leadership group has a direct contact with the religious leader. Therefore, there is no Luo traditional conflict resolution that does not utilize the spiritual side of conflict resolution. The spiritual religious leaders are also resourceful to the community by using mystical powers to prevent and solve conflict. Luo believe that the living are part of the spiritual world, therefore we live in a community of the living and the living dead.
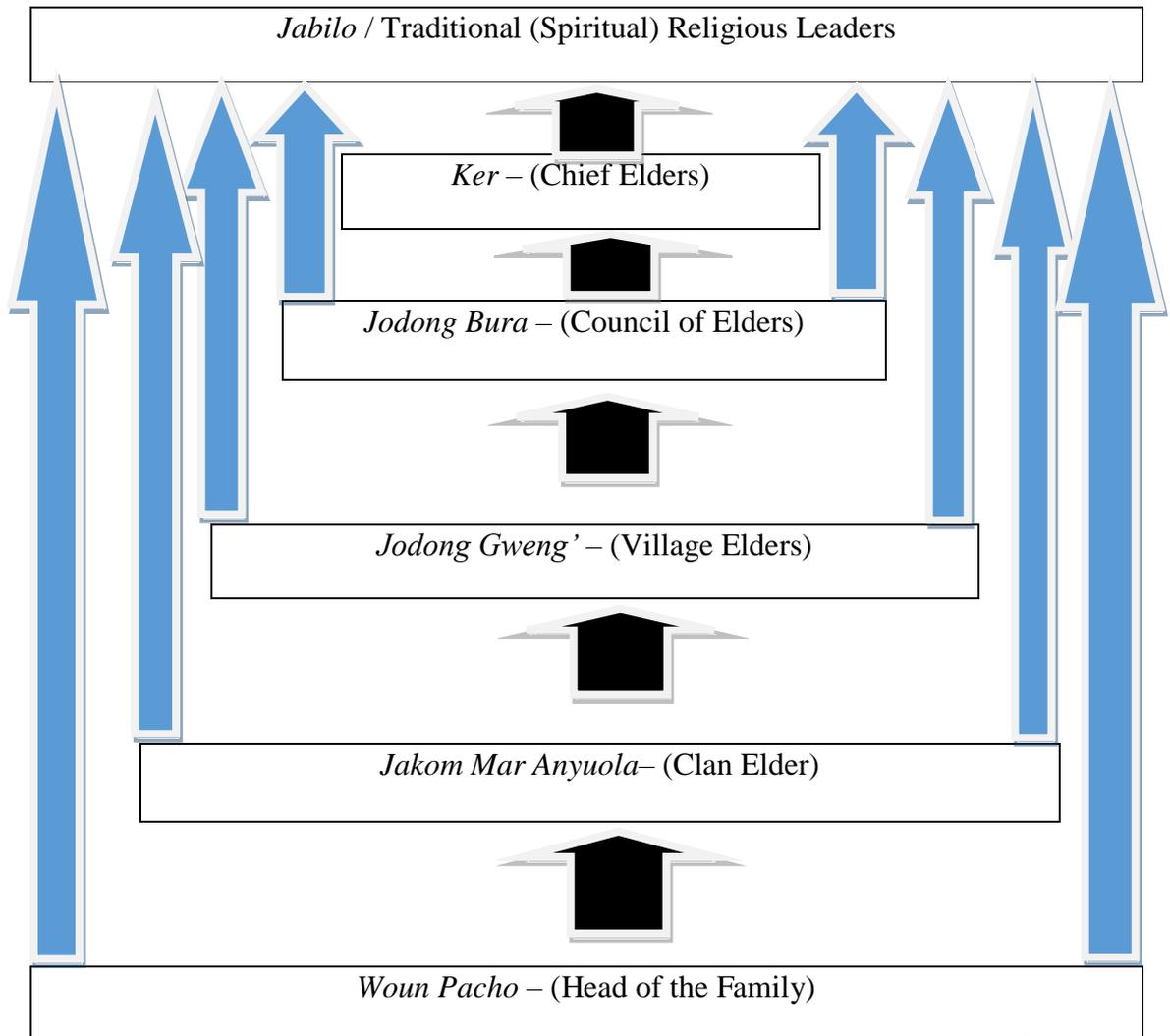
Figure 2: Luo Traditional hierarchy of administration of conflict. There are types of conflicts that need to be addressed according to their stages while some do not follow stages (Mbogo, 2016; Osawa, 2016; Ochieng', 2015). (Source: Field Research)

According to *figure 2* above conflict resolution starts from down up wards unless the conflict was outside the family and involved a clan or community. All the groups of leadership include *wuon pacho* (head of the family), *Jakom Mar Anyuoloa* (clan leader), *Jodong gweng'* (village elder), *Jodong Bura* (council of elders)*, and Ker* (Chief leader) depend on the services of traditional religious leader(s) and the team

91

of elders. Traditionally the spiritual leader is known as *Jabilo*, in plural *Jobilo*. *Jabilo* is also known as medicine man or traditional religious leaders. Traditional spiritual leader(s) offer same services to the community and they are approached for different needs of individuals, family can and community. They are the main spiritual leaders of the community who preside over all the ritualistic and prayers offered on behalf of the community. Due to technicality of some conflicts Ker depend on *Jodong Bura* (council of elders) and *Jabilo* for the purpose of resolving various conflicts.

3.7. The Maasai Religious Leaders in Conflict Resolution

Seurei (2015); Sartawua (2015) revealed that the spiritual leader comes from a specific family of religious leaders known as *Oloibon*. *Oloibon* is the Chief Seer of the Maasai community. The source of his respect emanates from the Maasai community as a whole. He is not selected but born and grows up as a seer from childhood. The extent to the degree of respect, which he is accorded, depend on his ability as he serves the community. He controls warfare and raids of the community and no war may be undertaken against an enemy before he is consulted otherwise the army might face heavy casualties and be defeated.

Oloibon is endowed with knowledge of Maasai community life and beliefs. Led by the divine powers he foresee all kinds of social problems such as conflicts, wars, calamities and others that would affect the community. He can foresee future conflict, fights and warn the community not to go to war or encourage them to go as he give them mysterious powers for victory and success. When the conflict and fight

is tense in the battlefield *Oloibon* predicts the outcome and use some traditional medicine to protect Moran(s) from heavy casualties (Ole Sire, 2015).

Oloibon, as a religious leader, has central responsibility of giving wise counsel in times of conflict. He being the spiritual adviser of the community both elders and Moran(s) seek for his spiritual advice before and after fights. During the consultation he foresee outcome of a future or ongoing conflict. As led by the divine powers he advise council of elders to postpone fights if it is not favouring the community. He gives traditional medicine and a head of an Owl to cause confusion on and during the fights on the opponent's side. Three brave warriors who hides it at the field take the medicine to then taken to the battle field in secret. The head of the bird, Owl, is a charm for winning war. The three warriors, Oloibon, and one of the council of elders are the only people who know all about the medicine. All about the medicine is only known by the three warriors, Oloibon, and one of the council of elders. The exercise is meant to bring a confusion on the opponents' side because it has spiritual influence that gives Maasai warriors power to win the battle while opponents gets confused. He also puts traditional medicine at the tip of one of the arrows of the warrior he utters words of victory over their opponents. This only takes place in case conflict is between Maasai and another community. In case of peace talk, *Oloibon* gives a charm to the repetitive elders that is meant for conflict resolution through dialogue. The moment elders from both communities meet resolution to the conflict is realized. The charm is applied before the meeting day in secret especially at night. The charm is in form of either oil or ash that is smeared on the head and part of it is for shaking hands of the opponents in order to influence the outcome of peace dialogue (Ole Mpiding, 2015).

Oloibon leads the community through the rites of conflict resolution and reconciliation between individuals, families, and other communities. This is because as a people Maasai community believe that their social harmony has a divine origin. Sankan (2006) indicated that Maasai people's life and culture is associated with virtue of solidarity, honesty, and trust in the divine being, God. This is the reason why the religious leader has key role to play in conflict resolution. *Oloibon* is the prophet and he foresee concerning the issues of the community that include individual, families, clan, and against other communities. As a spiritual leader he strategizes on how to address the effects of war in case Maasai community is to face war against another community for the sake of peace. He has traditional medicine that is used to influence casualties at war or during peace talks. On behalf of individual, families, clan and community he is entrusted with the task of presiding over traditional service of cleansing after conflicts where people lost lives or killed others during conflict (Ole Maki, 2015; Ole Ngenta, 2016). He guides and counsels on issues related to the divine being, God. Working together with the council of elders they teach orally and by example the moral codes of the family within a community that help in conflict control and management. They ensure that peace exist between the living and the invisible world. They do this by sacrificing and pouring of libations to the ancestors through prayers.

3.8. The Maasai Traditional Religious Model to Conflict Resolution

The MTRMCR use local agents to solve conflicts. Elders within the village are the first address conflict. They forward it to clan elders if they are not able to solve it. In case of conflict within an age group, they use age group chiefs who are believed to have inherited wisdom from their family. The community has council of elders, known as *illimayani*. The members of are from different age sets whose role is to provide leadership and offer wisdom counsel to their specific age groups and the entire community led by the chief elder *Olaikwenani*. They also use curse as both conflict resolution and control. This is because people fear calamities that will follow them either immediately or after a short while. They use covenant to re-establish broken relationships. The covenant is believed to be binding and long lasting because of the involvement of openness and transparency. All covenants are entered into as a way of confirming truth and being just over the case that has been determined by the council of elders. In case of property or life destruction fine (compensation) is to be given as a physical demonstration of being sorry for what has happened. The use of traditional medicine by the involvement of traditional religious leaders (traditional medicine men especially *Oloibon the chief spiritual leader*) is effective in conflict resolution among the community. Building relationship through inter-clan marriages cement relationship between the families and clan that controls eruption of conflicts. On the next page is *figure 3* that demonstrates a Maasai council of elders and traditional religious leader(s) administrative hierarchy in conflict resolution and authority at all levels of community life.

Oloibon (Chief Seer for the Maasai Community)
He is respected by the entire Maasai community.
He inherits the office of *Oloibon* and controls wars and raids. He prophesy about other social issues that affect individual and the entire community.
(other traditional Spiritual Leaders)

Olaiguenani - (Chief Councillor)
He emanates from the age-set and is given a staff of office known as *Okiuka* the staff symbolize a brave warrior. And a leadership mark is put on his thigh. He is respected by his age group and the entire community
He chairs *Murt Olaiguenani*-(Council of Leaders from all age sets)

Olobolosi-Olkiteng
He is respected by the age- sets and is the second to *Olaiguenani.* He chairs *Ilpayani loolkilani* - (Council of Elders)

Olotuno is third in hierarchy. He is second to *Olobolosi-Olkiteng*
He is respected by both age-set and the entire Community

Oloboru-Enkeene
He has a responsibility of naming age sets. He is respected by both age set and the entire Maasai tribe

Family Head
He has a duty of addressing all immediate family conflicts.
He as well has powers to involve an elderly man or age mate to help him solve family conflict

Figure 3: Maasai Traditional hierarchy of authority and conflict resolution (OleSire, 2015; OleMpiding, 20115; OleKantai 2015). (Source: Field Research)

According to *figure 3* all the groups of leadership including family depend on the services of *Oloibon*. *Oloiboni* are of two types that is age group and *Oloibon* for all generations. *Oloibon* offer same services to the community. *Oloiboni* are the chief spiritual leaders of who presides over all the ritualistic and prayers offered on behalf of the community. Due to technicality of some conflicts *Olaiguenani*(the chief elder) depend on *Murt Olaiguenani*(council of elders) for the purpose of resolving various conflicts. *Ilpayani loolkilani* (council of elders) also at times involve *Murt Olaiguenani* when they come across conflict beyond their ability. *Olaiguenani* work together with *Murt Olaiguenani* in conflict resolution. Thus he depend on the wise counsel of elders in order to make wise decision.

3.9. Summary and Conclusions

This chapter has explored the role of LM elders and traditional religious leaders in conflict resolution. It has noted the qualification of being a council of elder. It underscored the essential role of elders as key decision makers and the custodian of the ethical morals of the two communities. Elders of the two communities are individually concerned about truth finding, building trust and acknowledgment of the wrong committed. The chapter has demonstrated that Luo and Maasai peoples have individual traditional conflict resolution systems that work well within their various contexts.

The chapter has discussed the role of LM religious leaders in conflict resolution and reconciliation. They affirmed that religious leaders are the spokes persons of the families, clans and communities by use of divine powers. The general idea of the LM traditional religious models to conflict resolution has been revealed in this chapter as individual entities with their own socio-cultural conflict resolution systems for conflict resolution, and control. Covenant making is prominent in this chapter as the second last stage of conflict resolution.

CHAPTER FOUR

THE INTEGRATED WAYS OF RESOLVING CONFLICT BETWEEN THE

LUO-MAASAI OF OGWEDHI-SIGAWA

4.0. Introduction

The previous chapter examined the role of Luo-Maasai (LM) elders and traditional religious leaders in conflict resolution. The chapter noted the necessity of the use of LM council of elders and religious leaders in conflict resolution. The present chapter discusses the last objective of this study that indicates the need to develop LM integrated model to conflict resolution in Ogwedhi-Sigawa. It further outlines how the concept integrates traditional religious conflict resolution models of the two communities. The chapter also shows the key independent variables (LTRMCR and MTRMCR) interact to develop integrated LM model to conflict resolution. The variables are first shared in similarities with differences identified and separated. Lastly, the integrated model developed from the two variables to form ILMTRMCR.

The chapter explores how shared traditional religious concepts drawn from similarities would respond to the recurring conflict in Ogwedhi-Sigawa, Kenya. The chapter further examines the divergent traditional religious concepts underlying the necessity of integrating the shared conflict resolution concepts to constitute ILMTRMCR. Finally, the chapter presents the instituted integrated LM traditional religious model to conflict resolution in Ogwedhi-Sigawa.

4.1. The Similarities and differences of LM traditional conflict resolutions

4.1.1. The similarities of LM traditional models

The section expounds the shared conflict resolution concepts referred to in this study as similarities. The discussion is guided by the conceptual framework on integrated Luo-Maasai traditional religious model to conflict resolution. In this study, six basic dimensions emerged: shared quest for establishment of border LM council of elders; involvement of traditional religious leaders to address emotions, and change of attitude; customary marriage relationships; traditional spiritual conflict resolution; cross border trade and open activities; and covenant making and reconciliation.

4.1.2. Shared LM border council of elders

The research established that LM peoples have some shared traditional concepts of conflict resolutions that which involves the council of elders. Informants from both communities pointed out the necessity of formation of the LM traditional peace council of elders. The established council is to be known as the LM border council of elders. The qualification of each member is to be men who are respected, full of wisdom, and have understanding in decision-making. They should be hospitable and not discriminative. They should also be persons gifted in leadership and conflict resolution. This council would be expected to unite the two warring parties. It is within the framework of shared similarities that council members are individually expected to live uprightly and be lovers of truth and justice (Oduogo, 2015; and Ntetai, 2015). The study revealed that in case of eruption of conflict between LM peoples it would be the responsibility of the council to investigate and disclose all the

facts behind the given conflict. Thus they are expected to be just in their judgment on LM conflict resolution and management (Nasinto, 2015; Obonyo, 2015; FGD, 2016). Research that was conducted by UPEACE AFRICA PROGRAMME for the UNESCO, November / December 2013 pointed out that conflict resolution through the council of elders is often used as a mechanism for conflict resolution among African communities such as Kenya where an institution of council is referred to as the institution of *Wazee* (a Kiswahili word meaning elders with an idea that elderly men are wise due to life experiences they have gone through). It is this institution where the first point of call for dispute resolution arise for the family and community. The Pokot and Marakwet communities have council of elders known as *kokwo,* which is the highest institution of conflict management and socio-political organization. The council is made up of respected, wise old men who are knowledgeable in the traditional political affairs of their communities. The Agikuyu council of elders is known as *kiama* the primary task for this council is arbitrate or mediate dispute resolutions in the community. Both individual and entire community respected their decisions.

4.1.3. Traditional religious leaders

Research established that there is religio-cultural philosophy that LM share as similarities in conflict resolution and management. Traditional religious leaders (TRL) have spiritual task to address conflict that has interfere with peace and security of the communities. Traditional religious leaders are endowed with the spiritual ability that is able to address emotional, psychological and spiritual effects of conflict. Conflict interferes with the emotional, psychological, and spiritual life of

the individual, family, clan, community and cross border relationship between the LM peoples. Informants revealed that religious leaders prophesy and foresee the near-future conflict and advice their communities on the way forward. Guided by the divine powers they are able to identify causes and characters behind given conflicts (Jabedo, 2015; Kantai, 2015).

TRL are instrumental in addressing emotions and spiritual problems that arise before and after conflict. Religious leaders are the instruments of change that influence attitude and behaviour of the conflicted parties. TRL treat emotions and spiritual predicaments of the antagonists by use of herbal medicine and prayers as they preside over forgiveness and reconciliation ceremonies between the conflicted parties. Affected persons includes individuals, families, clans, and communities. They use traditional medicine to resolve conflicts between married couples, families, clans, living and the living dead. Traditional medicine that are employed in the exercise includes mixture of herbs, blood of animals, water, local brewed bear, and others. This is done under the leadership of religious leaders at the gathering of elders who represent the antagonist communities. The presiding religious leader utter some specific words with spiritual connotation. Traditional religious leaders are tasked by the LM communities to preside over rituals and prayers as awareness of reformation of conscience and spirituality of those who have been involved in conflict. The research confirmed that religion reintegrate conflicted persons, families, and neighbours into a reconciled community. Religious leaders are part of council of elders who are involved in investigation of the causes of conflict (FGD, 2016).

4.1.4. The customary marriage

The customary marriage is another common institution for conflict resolution among the LM communities where traditional marriage between clans or communities is used for conflict resolution. Marriage is a contract between families and communities. The LM peoples should be encouraged to marry across the divide of the two communities as a way to establish relationship. This will enhance peace and create trust between the two communities. Marriage relationships is a binding force between those who engage in it and it unites together two different families and make them one family. LM people traditionally understand marriage as identification with the community by becoming part of it. Therefore, Inter-clan and inter-communal marriages create diplomatic relations between the warring communities as it is always treated with respect. Customary marriage strengthen bonds between two communities and lay foundation for interaction among warring communities such as the Luo-Maasai of Ogwedhi-Sigawa. Research established that cross-cultural marriage relations is an instrument that could be used to solve LM conflict. Marriage between two neighbouring communities creates mutual working and living relationship that that has a potentiality of ending in lasting peace. This is because traditionally marriage leads to the expansion of blood relations and it is natural not to fight your brother or sister, father or son (FGD, 2016).

4.1.5. The traditional spiritual conflict resolution

The study established that LM peoples sometimes pronounce words of curses that have mysterious powers as a way of solving conflict. The spiritual powers follow uttered words of curse to its fulfilment. It was revealed that council of elders or elderly men and traditional spiritual leaders pronounces such kind of conflict resolution. Luo-Maasai (LM) communities believed that elders and religious leaders are close to God and the living dead or ancestors who follow up every curse or blessing to its fulfilment. Curses can as well be reversed by traditional medicine men and soothsayers through revoking them in the name of God or living dead with the aim of not to harm the perceived offenders who caused conflict. Performing necessary rituals within the cultural parameters reversed or removed. The two communities fear curses pronounced by the elders. Curses are mostly effective only pronounced by own community. Every community has a responsibility to curse their own people. The informants revealed that LM traditional spiritual conflict resolution involve services of traditional healers, diviners, herbalists and spiritual healers who play a paramount task in conflict resolution at the family, clan, and community levels. They are the bridge between the living, living dead, and ancestors, and God (Rumo, 2015; Mbogo, 2015; OleSire, 2015; Serurei, 2015).

In line with traditional medicine, they use herbs, animals, birds' sacrifices, water, and locally brewed alcohol to perform rituals whose focus is to resolve conflict between the living, living dead, and ancestors. The study discovered that conflicts that related to witchcraft are resolved between the traditional healers and the affected communities. LM council of elders also seek for the wise counsel of traditional spiritual leaders concerning challenging conflicting issues that affect their clan or community (FGD, 2016).

4.1.6. The cross border trade and open activities

The study affirmed that LM peoples agreed with each other on the necessity to carry out business across the border of the two communities as a way of strengthening the bond between them. This can be done by forming a co-operative society within the border and open more branches in the interior shopping centres of the two communities (FGD, 2016). In the modern generation, women for example have an opportunity to establish table banking that incorporates membership from both communities. The two communities have opportunity to establish an inter-communal sports such as *mbao* (*ajua in Luo*), football, rug-bee, and athletics. Since there are cultural, social, and philosophical differences although they share the same area it is prudent to start a cross border young people social activities that will make them socialize together that will lead to sharing characters of activities such as drama (FGD, 2016).

4.1.7. The Covenant making and reconciliation

The study revealed that LM peoples make covenants during reconciliation. They also make oaths in the process of discovering the truth behind a given conflict by use of rituals. Oath taking is the second last stage of LM conflict resolution. There is also swearing of an oath during confirmation of the conflict. LM elders affirmed that they swear oath against a claim in the name of God or living dead in order to prove innocence. Covenant making and reconciliation often performed ritualistically and prayerfully under the leadership of the traditional religious leaders. The opposing parties must swear the oath presided by the traditional spiritual leaders in the presence of council of the elders. Informants disclosed that accepting to take an oath is an indication of being innocent but failure to respond to an oath is perceived to be admission of guilt.

The status of the curse can only be reversed by the traditional spiritual leaders who sometimes referred to as medicine person / herbalist. They are tasked by the community to perform healing rituals and prayers that settle down the conflict between the antagonist parties. This is crowned up by sharing a meal together as a sign of healing and reconstruction of the relationship (FDG, 2016).

4.2. The differences and weaknesses of LM traditional models

Obonyo (2015); Koyo (2015; Nasinto (2015); Seurei (2015) noted that main differences include established age set council of leaders who were and are expected to handle conflict within the parameter of the age group among the Maasai community which is not a case in Luo community who underscore that elderly persons are better placed in conflict resolution. This age set leadership is not found among the Luo people. The difference between the LM is sacrificial of a warrior when conflict has reached a point of fights that leads to casualties or death, the traditional Luo medicine men (traditional spiritual leaders) sometimes use mysterious charm that would lead to death of one of Luo warrior in the field by the enemy. Soon after the death of the warrior they would at last win the battle. This work under the influence of *bilo (*Luo, mysterious charm for victory*)* which is not found among the Maasai.

The effect of curses are effective only within the individual community. Therefore, use of a curse must be done within the individual communities against their own members. LM peoples use curse as a last move and it must be done after several consultative attempts within the leaderships of the communities. Cross border trade and open activities to some extent is done within the communities. Therefore, there is

lack of trust between the LM peoples that interfere with cross border trade. The co-operative societies are only functional within the communities but not across border.

4.3. Integrated LM traditional religious conflict resolution (ILMTRMCR)

The research established that LM peoples have shared traditional religious principles for conflict resolution and management that which if integrated as the as proposed it will be known as ILMTRMCR (Discussed in sub-section 4.1 – 4.3). Informants from both communities held that it is necessary to establish LM: border council of elders; traditional religious leaders; customary cross border marriages; traditional spiritual conflict resolution; cross border trade and open activities; covenant making and reconciliation.

The study revealed that LM peoples are exposed to similar process of traditional conflict resolutions include guilt acknowledgment responsibility; repentance; asking for forgiveness; compensation payment (fine) as a commitment to the offense; and reconciliation with the victim's family, community through ritual and prayers led by religious (spiritual) leaders.

Figure 4: This is the formulated ILMTRMCR to be employed in conflict resolution and management among the LM communities of Ogwedhi-Sigawa, Kenya (Source: Field Research)

In *figure 4* above, which include block *A* and *B* is explained as follows:

A. This block entails similarities discovered from the LM communities during the research. The similarities include shared LM border council of elders; traditional religious leaders; cross customary marriage; traditional spiritual conflict resolution; cross border trade and open activities; covenant making and reconciliation formed the ILMTRMCR to be used in conflict resolution and management in Ogwedhi-Sigawa, Kenya.

B. This block is the formulated ILMTRMCR that has been borrowed from the traditions of the two communities as indicated on *figures 2* and *3* in relation to individual traditional conflict resolution.

4.4. Summary and Conclusion

The present chapter has explored various strategies of enhancing LM peaceful co-existence in Ogwedhi-Sigawa. It has analysed the role of traditional religious models in enhancing integrated conflict resolution. A possibility of shared traditional concepts and values has been established. Under shared traditional concepts and values, the study discovered the need for integrating LM traditional conflict resolutions to formulate ILMTRMCR as supported by both cultural practices. The study revealed that this will be the beginning of traditional integration of two cultures to resolve conflict traditionally in Ogwedhi-Sigawa.

The discovery has concentrated on promoting integrated LM traditional religious conflict resolution. This would redress hatred and enmity, and in turn promote intolerance as ILMTRMCR gains roots in the relationship between the LM peoples. The council of elders and traditional religious leaders took a centre stage in responding to LM conflicts. They should now employ integrated LM model to conflict resolution in all parts of Ogwedhi-Sigawa. A long side council of elders and religious traditional leaders who are the key personalities that should prioritize formulated conflict resolution awareness is the clan leaders and those in authority within the study area. The integrated forums should address not only shared traditional conflict resolution principles but also various traditional aspects which are not addressed by the integrated LM conflict resolution model. This will lead to constructive dialogue between the two cultures and harmoniously enhance co-existence. The compatibility of the two traditions is very relevant with conflict resolution in Ogwedhi-Sigawa. Embracing of the traditions does not compromise key beliefs and practices of the LM peoples as individual community, but it implies

accommodation of each community's cultural conflict resolution principles. The divergent traditional religious concepts of divinity cannot be ignored in any integrated traditional conflict resolution. ILMTRMCR offers a solution to address some of the conflicting ideas on conflict resolution among the LM peoples of Ogwedhi-Sigawa. General constructive plans for enhancing integrated conflict resolution in Ogwedhi-Sigawa has been formulated through this study. Such model should influence individual communities and their elders to acknowledge the possibility of integrating social relations in Ogwedhi-Sigawa for the purpose of the two communities to realize peaceful coexistence.

Finally, the objective three of the study established effective ways of enhancing Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution in Ogwedhi-Sigawa, Kenya. This was rooted on the foundation that enriched integrated understanding of traditional conflict resolution with values of integrated concepts is a way of putting in place effective ways of conflict resolution model in Ogwedhi-Sigawa, Kenya. The study discovered the necessity to put in place divergent ways that favour traditional integration as discussed in the chapter. The next chapter is a summary, conclusions, recommendations and suggestions for further studies.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0. Introduction

This chapter comprises of the summary of findings, conclusions and recommendations arising from the study which are based on the analysis of the study. The findings are summarized in line with the objectives of the study. The research sought to investigate Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution: A Case Study of Ogwedhi-Sigawa, Kenya.

5.1. Summaries

This section offers the individual chapters summaries and conclusions.

5.1.1. General Introduction

In the first chapter, the study identified the topic to be researched on which is; an Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution: A Case Study of Ogwedhi-Sigawa, Kenya. This provided a background that pointed out the statement of the problem as focused on developing an Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution (ILMTRMCR) for the purpose of managing and solving Ogwedhi-Sigawa conflict.

Statement of the problem guided research objectives and research questions. The specific objectives focused on the examination of causes and effects of conflict between Luo-Maasai (LM) communities of Ogwedhi-Sigawa, Kenya; the establishment of the role of elders and traditional religious leaders in conflict resolution; and ascertaining a traditional integrated ways of conflict resolution between the LM communities. A conceptual integrated model of the LM traditional conflict resolutions guided the research.

The conceptual framework Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution (ILMTRMCR). The conceptual framework was developed from the use of an African traditional religious integrated conflict resolution of the LM cultures in order to resolve the apparent conflict. It also covered significance, scope and limitation of the study. Researcher used a descriptive design that described the existing condition of the LM conflict by use of individual interviews and group discussions, and observation. A non-probability sample method was used to collect primary data where elders and religious leaders represented LM communities. This was done purposively through selected respondents from the four locations of Ogwedhi-Sigawa. The data was analysed qualitatively by use of descriptive analysis where summarization of key findings, explanation, interpretation and conclusion was arrived at. The approach assisted researcher to describe and analyse LM peoples' cultures and behaviour in relation to conflict resolution. The findings underscored the necessity of utilizing ILMTRMCR that is associated with shared traditional religious concepts and values in conflict resolution. Therefore, chapter one provided the general introduction of the study and laid down the foundation for the rest of the chapters.

5.1.2. Summary of the main findings

The foregoing chapters have addressed the broad objectives of this study. They gave specifically investigated: (i.) Causes and effects of conflict between the LM communities of Ogwedhi-Sigawa, (ii.) the roles of Luo-Maasai elders and traditional religious leaders in conflict resolution, (iii) the traditional integrated ways of resolving conflict between the LM communities of Ogwedhi-Sigawa. The chapter two points out theories of conflict that explains why conflict exist in the world. It also revealed cause of conflict in Ogwedhi-Sigawa. Theories underlined the problem of conflicts as a lasting issue in humanity society. Humankind will continue to fight as long as they have emotions that have the potentiality to love or hate; to be pleased or angry at each other. The existence of fellow man within the society is open to disagreements, because persons have different interests that often clash and leads to confrontation. The biological and religious theories consider conflict as a journey that starts in a person from the time of conception because it is inborn. Research disclosed that Ogwedhi-Sigawa conflict is founded on the struggle to accumulate wealth and traditional cultural practices such as cattle rustling by Maasai Moran(s) as a proof of graduation into manhood, which result into conflict, and struggle for land in relation to boundary disputes caused conflict.

Traditionally the relationship between the living and the living dead due to the unresolved conflict is considered part of causes of conflict. Research revealed that African spiritual universe and physical world is one unit in their setting. Every community have settings according to their culture and this determine the kind of causes of conflicts. The study established causes of LM conflicts as some founded on cultural histories of the two communities. The living dead and ancestors are

considered to be part of the present community and they are engaged in the affairs of their own families, clans, and communities. They are said to cause conflict if not involved in the affairs of the community because they are aware of everyday life of their own communities.

Luo-Maasai (LM) conflict usually results to destruction and looting of properties, deaths, interruption of learning institutions, hatred and fear of revenge. Social relationship that open doors for trade between the two communities closes down, as they become each other's enemy. Conflict often leads to closedown of market; lack of transportation and transactions. This often leave families scattered to different places. Conflict disrupt lives and livelihoods of people, their economic activities and reduce access to basic services such as health, physical injury, and psychological trauma occasioned by the violence remains a deep scar in both individual and communal psyche hindering normal social and economic progress. Therefore, the chapter discussed causes and effects of conflict between the LM peoples. This included historical overview of the conflict between the two communities. The struggle for wealth and traditional cultural practices as some of the causes of conflict in this in Ogwedhi-Sigawa.

Chapter three discussed the roles of LM elders and religious traditional leaders in conflict resolution. The LM traditional African conflict resolution involve local actors as a community based judicial; legal decision making machinery, which is that of council of elders to manage and resolve conflicts within or between communities. The traditional judicial team uses taboos and cultural norms as legal laws that governs the communities' political and social life. Conflict resolution starts from the

family, clan, and into the community. Elders and traditional religious leaders' focus on the discovery of truth that leads to justice and fairness to all.

Traditional religious leaders were and are the central players of in indigenous conflict resolution. They act on behalf of God, the living dead, and ancestors. Traditional religious leaders are respected, trusted, and looked upon on all spiritual matters of the LM communities. They work together with elders to address causes and effects of conflict that affects the antagonist parties as they lead them through forgiveness and reconciliation. They are the traditional religious priests who presides over the rituals of covenant making (oaths) and reconciliation between the conflicted parties. Traditional religious leaders use mysterious powers for the purpose of conflict resolution. Traditional religious leaders and elders at times employ threat of curse or exercises it on persons who cause conflict and hide not to be known. The fear of pronouncement of curse on individuals or group of people who have caused conflict compels the unidentified persons or groups to admit to what they have done. They acknowledge that they are guilt of the offence they committed and plead for forgiveness. In LM, conflict resolution mechanisms the essential focus is reconciliation with each other, family, and the community of the living, living dead, ancestors, unborn, and God.

The LM traditional religious models to conflict resolution acknowledges that conflict resolution includes use of elders, traditional religious leaders, identification of causes of conflict (truth behind the given conflict), acknowledgement of the wrong committed. It then followed by being truly sorry and confession inform of repentance of the evil action; this extends to being forgiven by the family, clan, and the

community as a whole. The two communities believe in the use of mysterious powers in order to identify causes and persons who are behind the given conflict. During conflict, resolution and reconciliation LM peoples use rituals to cleanse and influence conflict resolution between the conflicted parties. Conflict resolution starts from the levels of authorities or hierarchy's of leadership that is family head, clan elder(s), council of elders, and the chief leaders of the community. Conflict resolution at all stages depend on services of the traditional religious leaders. Therefore, traditional conflict resolution gives attention to both rational and mysterious powers to every conflict for a better resolution.

The Luo conflict resolution model known as Luo Traditional Religious Model to Conflict Resolution (LTRMCR) and Maasai conflict resolution model known as Maasai Traditional Religious Model to Conflict Resolution (MTRMCR) were the individual conflict resolution mechanisms, which were discovered by the current research. They serve LM peoples as they individually resolve conflicts in their own contexts. The study also revealed that religious leaders are involved at all stages of conflict resolution. Finally, study established the necessity of formulating appropriate integrated traditional religious ways to conflict resolution that was underlined from the similarities that formulated the Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution (ILMTRMCR). Integrated traditional model is formed out of the shared LM traditional religious conflict resolution concepts. The research process, data analysis, and presentation was guided by the ILMTRMCR that is founded on the shared traditional religious concepts and values referred to in this work as similarities. The following section summarizes the key findings of the study.

Chapter four presented the proposed an Integrated Luo-Maasai Traditional Religious Model to Conflict Resolution (ILMTRMCR) as an appropriate integrated approach to manage and resolve Ogwedhi-Sigawa conflict. The model integrated LM traditional religious conflict resolution mechanism by identifying similarity principles referred to as independent variables (LMTRMCR and MTRMCR). The shared variables are known as similarities. The chapter covered: similarities of LM traditional models; shared LM border council of elders; traditional religious leaders; customary marriage between the LM communities; traditional spiritual conflict resolution; cross border trade and open activities; covenant making and reconciliation; differences of LM traditional models; and weakness of integrated LM models; and integrated LM traditional religious conflict resolution (ILMTRMCR). Research established that Luo-Maasai communities have shared traditional religious principles for conflict resolution and management that when integrated would address the Ogwedhi-Sigawa conflict.

The study has shown that causes of conflict range from theories to the historical settlements that has continue causing conflict among LM peoples. Land ownership, grazing field, and cultural practices were discovered as primary causes of conflict. The study revealed that effects of conflict on the two communities also include disruption of learning in schools, destruction of properties, hatred and enmity among others.

The discussion further underscored issues that underlined the integrated LM traditional religious conflict resolution concepts in Ogwedhi-Sigawa. It is thus important for traditional religious leaders and council of elders to spread the message about application of ILMTRMCR in Ogwedhi-Sigawa, Kenya. Luo Maasai peoples should prioritize the agenda of enhancing integration of the two-shared concepts in conflict resolution. Constructive integrated LM conflict resolution system is a significant contribution of this study to the extent that integrated LM traditional conflict resolution discussion shared cultural conflict resolution concepts.

5.2. Conclusions

The study has addressed the necessity of understanding historical background of LM conflicts. It highlighted the cardinal effort needed towards identification of causes and acknowledged effects of conflicts in Ogwedhi-Sigawa traditionally. The study noted that each community should be allowed to express its position freely in conflict resolution since every conflict has its own context. The study also identified similarities, which are share by the two communities that formed ILMTRMCR. The research findings established that council of elders and traditional religious leaders are key instruments to conflict resolution. The integrated model to conflict resolution in Ogwedhi-Sigawa underscored the cardinal involvements of religious leaders and council of elders because of the common knowledge of their role among the LM peoples in relation to traditional governance. Integrated traditional conflict resolution dialogue between the two communities can be promoted by first, resolving outstanding perceived LM conflict that has led a prolonged enmity and hatred between the two communities. Dialogue would help two communities to adopt

118

ILMTRMCR as a mechanism that will minimize intolerance. Luo-Maasai (LM) council of elders' border meeting can do this.

5.3. Recommendations of the study

Number of issues arose from this study pointed out the significance of improving LM conflict resolution mechanism in Ogwedhi-Sigawa to reflect traditional integrated focus. The importance of creating awareness on reconstruction of resolution mechanism that will enhance LM relationship. The following are some of the recommendations for further research.

1. There is need to emphasize on the place of elders and traditional religious leaders in conflict resolution.

2. There is need for having a lasting peaceful communities of the LM peoples beyond the periodic fights and wars. Therefore it is recommended that a formal dialogue with the contemporary conflict resolution ideals and that of LM traditional conflict resolution values be initiated with the view of recognizing and respecting traditional conflict resolutions.

3. There is need to find out how best the LM indigenous conflict resolution can cope with the modern conflict resolution while remaining true to the traditional conflict resolution ideals.

4. There is need to open formal channels of dialogue with the government and other religious institutions such as Islam, Hinduism, Buddhism, Christianity and others, where the formal channel of dialogue will address areas of traditional conflict resolution that are seen to be in conflict with the government legislations and religious tenets. The need of dialogue with the interreligious institutions is necessitated by the fact that many LM peoples have formally registered with other religious institutions.

5. It is important to realize the potential impact of LM traditional religious conflict resolution between the two communities. Recommendations are that decision makers in Non-governmental Organizations (NGOs), Luo-Maasai Community Based Organizations (LMCBO) and the Government of Kenya (GoK), establish an environment that will enable the participation of the LM elders and their communities. They work on the implementation of the proposed ILMTRMCR in order to enhance a peaceful community and good neighbourhood.

6. There is need to modify the council of elders' framework in order to create room for appealing the verdict of the council of elders within the traditional conflict resolution mechanism.

There is need to share LM border council of elders. The two communities are urged to share administration of conflict resolution in Ogwedhi-Sigawa with the representatives of council of elders from both communities. The study noted that formulation of such council would deal with all kinds of conflict between the two

communities. It will investigate and disclose causes of conflicts sometimes even before they spread out because of their communal responsibility to control conflicts that erupt from within and outside their communities. The council has a duty to enhance harmony by urging their peoples to desist from actions or practices that will promote discord, hurt ambition, and intolerance of each other that disrupt social harmony of LM peoples. Under the guidance of traditional religious philosophies of religio-cultural values, they are bound to reconstruct peace with each other.

LM communities ought to formulate a social religio-cultural peace building process that involves activities and mechanisms that will nature integrated LM traditional conflict resolution as a constructive approach to resolve indifferences. They should use education through seminars as a vehicle to realize conflict resolution mechanism that will lead to transformation of attitudes, and behaviour. This will sustain peaceful relationships between the two communities.

The LM communities need to involve their traditional religious leaders in conflict resolution. Religio-Cultural conflict resolution has an inclination to spiritual involvement of traditional religious leaders. It is the duty of the individual LM peoples as guided by religious leaders to learn to treat each other with respect, honour, and dignity. Religious leaders are tasked to address emotions, and influence change of attitude and behaviour of the two communities through forgiveness and reconciliation in Ogwedhi-Sigawa that include individual, family, clan, and bordering community (Luo-Maasai peoples who are neighbours). The religious leaders have the responsibility to preside over rituals and prayers as a way to reform

conscience, morality, and spirituality of the parties who have been involved in conflict.

There is need to encourage cross cultural marriage between the LM communities because it is one of the means to conflict resolution. Traditionally marriage is interpreted as a contract between families as with a focus of building a relationship. Traditional marriage creates a bond between the two families who represents two communities. This is based on the ground that when a woman is married she belongs to the community as well as all children born are of the community and part the community. Larger marriage in the context of LM peoples creates inter-communal bond that cements a relationship. This leads to development of marriage diplomatic relationship between the two communities. Traditional marriage leads to expansion of blood relationship between the two families found within a community. Traditional it is natural not to fight your brother, sister, father, son, grandfather. LM gear towards this. Thus, marriage creates belongingness to one family in a community which can contribute harmony between the two communities.

It is essential to involve traditional spiritual conflict resolution for it offers respect and fear of curses that affects persons, clans, and even community. The spiritual powers follow up the pronouncement and affect either community or individuals. God and the living dead always act on the words of curses. Since LM peoples fear pronouncement of curses on conflict, a threat of curse is a traditional tool that can be used to control and resolve conflict. The pronouncement of curses and blessing is the responsibility of elders and traditional religious leaders.

The LM communities need to engage each other on cross border trade and activities. Because of trade, relationship will become a key practice that provides security and trust that would lead to investment in business between LM peoples in Ogwedhi-Sigawa. The reconstruction of trust will thrills to the formation of the cross border co-operative society or table banking that involve both men and women from the two communities and this will minimize the rate of conflict in Ogwedhi-Sigawa. This will be the foundation of the spirit of dependence on each other.

There is need to involve covenant making and reconciliation. Covenant taking is the process of truth finding and reconciliation through rituals and prayers under the leadership of council of elders and religious leaders in a way of being a witness of the truth and admission of guilt that leads to forgiveness and lastly reconciliation. The underlined concepts are the vehicles that guides to reconciliation: acknowledgement of guilt a companied by responsibility; repentance (confession) of the guilty person; asking for forgiveness by the guilt person (community); and being ready to compensate (payment of the fine) that leads to the realization of the reconstruction of the earlier wounded LM relationship. It is covenant making where council of the two communities take traditional oath on behalf of their community with the involvement of bitter herbs or plants. To some extent the activity involve breast feeding mothers from the two communities to exchange babies and breast feed them a cross the border. This indicates that mothers for the two communities are actually mothers to LM young people and communities together.

There is need to promote differences of LM traditional models to conflict resolutions especially those that do not contradict the rule of law and respect human dignity. The underscored point in promoting differences of LM model is focused on dealing with individual communities in their own religio-cultural context for the sake of peace between the two communities especially in use of curses. To some extents curses are traditionally effective within the community, clan, and family. Thus, it call upon council of elders and religious leaders from individual communities to address some conflicts within their people that escalate to other communities. The ministry of the two groups (council of elders and religious leaders) of LM peoples affect cross the divide because of the use of spiritual powers that intervene in various situations within the communities.

It is necessary for the two communities to apply the integrated traditional approach to conflict resolution (ILMTRMCR) that is accommodative with the focus on shared concepts in order to reduce chances of eruption of conflict between them. LM elders and religious leaders to promote objective traditional conflict resolution. This should take place in different forums. Organization of conferences for council of elders and religious leaders should be held regularly to address social evils that interrupt harmonious co-existence of the two communities. Embracing peace in Ogwedhi-Sigawa will enhance tolerance, respect, and co-operation among the LM peoples. This will promote traditional spiritual values and share religious traditions that lead to effective integrated conflict resolution.

Intellectual debates should move further into discussions on traditional integration of conflict resolution. Intellectual materials and seminars should be encouraged for this will discover more new ways of traditional conflict resolution. Conflicts resolution discussions should be held on the necessity to promote integrated traditional conflict resolution. LM council of elders should highlight societal-humanitarian activities include compassion that is displayed through love as reflected in friendship and act of mercy for those who are living with effects of conflict. Young men and women from the two communities to be educated on integrated traditional conflict resolution. This will root the integrated traditional conflict resolution among the LM communities.

5.4. The Suggestions for Further Research

In the process of the study certain pertinent issues were noted which require further research. The following issues could not could not be addressed because they were not part of the specific objectives of the study. These include:

1. Research on the role of women and youth in traditional conflict resolution in Migori County.

2. Research on the African perception of conflict.

REFERENCES

Azebre, A. I., Bakah, C. Nyamekye, A. (2012).*Indigenous Mechanisms of Dispute Resolution among the people of Adaboya Traditional Area*. University for Development Studies.

Adan, M., and Ruto, P. (2006).*The concept of Peace Committee: A Snap shot analysis of the concept of Peace Committee in relation to Peace Building Innitiatives in Kenya.* Nairobi Practical Action

Adedeji, A. (1999). *Comprehending and Masterng African Conflict.* London: Zed Books.

Adoga, E., and Kimisoi, J. (2012). *Partners for Peace*. Retrieved November 23, 2012, from Partners for Peace Nyanza: *www.partnersforpeace.eu*.

Afako, B. (2010). *Reconciliation and Justice: "Mato Oput" and the Amnesty Act*.; *Mato oput ceremony*, May 10,

Africa Faith and Justice Networks. (1995). *African Facse Democracy*. AFJN: Washington D.C.

Alemayehu, F. (20010). The Role of Traditional Conflict Resolution

Mechanisms across Borders: The Case of Borana, Gabra and Darri Communities across Ethiopia-Kenya Border. USA.

Assefa, H. (1996). "Pease and Reconciliation as a Paradigm", in H. Assefa and G. Wachira (eds), *Peace-making and Democratization in Africa*. Nairobi: East Africa Educational Publishers.

Arinze, F.A., (2002). *Religious for peace: A Call for Solidarity to the Religions of the World*. New York Doubleday.

Augsburger, D. W. (1996.) *Helping People Forgive*. Louisville, Kentucky: Westminster John Knox Press

Augsburger, D. W. (1992). Conflict *Mediation across Cultures: Pathways and Patterns* Louisville, Kentucky: Westminster John Knox Press

Ayindo, B., Doe, S.G., and Jenner, J. (2001). *Stories and Reflections on Peace Building in Africa.* Easter Mennonite University: Road Harrisonburg, VA 22802 USA

Baguma, C. (2012). "When the Traditional Justice System is the Best

Suited   Approach to Conflict Management: The Acholi Mato Oput,
Joseph Kony, and the Lord's Resistance Army (LRA) In Uganda,"
*Journal of Global Initiatives: Policy, Pedagogy, And Perspective: Vol. 7:
No. 1, Article 3.*

Berkowitz, L. (1969) 'The Frustration-Aggression Hypothesis Revisited"
in Berkowitz, L. ed. (1969) *Roots of Aggression* (Ney York: Atherton).

Bogdan, R. C., & Biklen, S. K. (1992).*Qualitative Research for Education:
An Introduction to Theory and Methods (2nd ed.)*. Needham Heights:
Allyn and Bacon.

Burton, J. (1997). "Violence Experienced: The Source of Conflict Violence
and Crime and their Prevention". New York: Manchester University Press.

Castillo, J. J. (2009). *Non-Probability Sampling*. (Online) available at
http://explorable. Com/non-probability-sampling.

Chepkwony, A. K. (2013). "Peace building: Lesson from the Past." Musan,
Paddy.   *Peace building in East Africa: Exploring the Role of the
Churches*. Nairobi, Kenya: Pauline Publications Africa.

Elwell, W. A. ed. (1984). *Evangelical Dictionary of Theology Second
Edition Baker* Academic: Michigan: Grand Rapids.

"Ere their story die": truth, justice and reconciliation in South Africa,
(July 1ˢᵗ,   2002), Race and Class.

Fisher, R. (1990). *International Peace and Conflict Resolution. School
of International Service*. American University.

Field, M. J. (1961). *Religion and Medicine of the Ga people*. London: Oxford.

Galtung, J. (2003). *Conflict, War and Peace. Ministry of Federal Affairs*, Germany.

Getui, N. M. and Kanyandago, P. ed., (1999) *From Violence to Peace:
A challenge for African Christianity*. Nairobi: Action Publisher.

Goncalves, D. J. P., (2001). "The Role of the Church in Conflict Resolution
and   Consolidation of peace and Reconciliation in Africa," *Peace Fruit
of Reconciliation*. Nairobi: St. Paul's Publications in Africa.

Glauckman, M. (1965). *Custom and conflict in Africa*. Manchester:
Manchester University Press

Global IDP "Profile of Internal Displacement-Kenya" *Data Bass* of *the Norwegian
Refugee Council*, October, 2003. http//www.db idproject.org

Gemechu, D. (2007). *Conflict and Conflict Resolution among Waliso Oromo*

of Eastern Mecha: The Case of Guma. Addis Ababa University.

Haryanto, D. E. N. (2011). *Introduction to Sociology*. PT. Prestasi
    Pustakarya, Jakarta, Indonesia.

Hobbes, T. (1991). *Leviathan*, R. Tuck, (Ed). Cambridge: Cambridge University
    Press. *http://www.academicjournals.org*

Hobson, J.A. (2006) *Imperialism*: *A Study*. Cosimo Inc.

International Journal of Middle East Studies, Vol.34, No. 4, 2002
    /www. //jstor.org/pss

Idowu, E. B. (1962). *Olodumare*: *God in Yoruba Belief*. London: Longman.

Iskandar, M. (2013). *People Conflict of Daengan Manguwoharjo, Depok,*
    Sleman, Jogjakarta, Thesis Faculty of Social Sciences and
    Humanities. Jogjakarta, Indonesia: Islam University of Sunan Kalijaga.

Jeong, H. (2000). *Peace and Conflict Studies: An Introduction*. Aldershot: Ashgate.

Johnson, J. T. (2002). "Jihad and Just War." *First Things*.

K'Ahenda, S. (2008). "The church in Africa in Service to Reconciliation,
    Justice and Peace," *In the Light of the Second Special Assembly for Africa*
    of Synod of Bishops. Nairobi: Catholic University of East Africa.

Kaluuba, P. (2004). *Reconciling Among the Banganda*.
    Jinja: Culture Research Centre

Katola, M. T. (2003). "Building a Culture of Peace: Reconciliation from
    an African Traditional Religious Perspective," in MaryGetui and
    Wasye Musyoni, eds, *Overcoming Violence: A Faith–Based*
    Response. Nairobi: Kenafric Diaries Limited.

Kasomo, D. ed. (2010) "*The Position of African Traditional Religion*
    in Conflict Prevention", Academic Journal.

Kegley, C. W. and Bretall, R. W. eds., (1961) *Theology of Paul*
    Tillich. New York: MacMillan Company.

Kibicho, S. G. (1972) 'The *Gikuyu Conception of God, His Continuity into the*
    Christian Era and the Question it Raises for the Christian Idea
    of Revelation', Unpublished Ph.D. Dissertation, Nashville,
    Vanderbilt University.

Kinoti, H. W. (1998). *A Handbook of Social Research Methods*. Nairobi:
    English Press.

Kinyanjui, Sarah. 'Restorative Justice in Traditional Pre-colonial Criminal justice Systems in Kenya' *Tribal Law Journal Vol. 10 1-16.*

Korir, C. (2009). *Amani Mashinani (Peace at the grass root): Experience of Community   peacebuilding in the North Rift Region of Kenya.* Eldoret: Catholic Diocese of Eldoret, Kenya, East Africa.

Lenin, V.I. (1917). *The State and Revolution: Marxist Theory of the State.* Moscow: Progress Publishers.

Lakes, D. A. and Rothschild, D. (1996). "Containing fear: The Origins and Management of Ethnic Conflict". *International Security, Vol.21, No.2.*

Mangesa, Laurenti. (1997). *African Religion: The moral Traditions of Abundant Life.* Maryknoll, New York: Orbis Books.

Marshall, M. N. (1996). "Sampling for Qualitative Research." *Family Practice.*

Markakis, J. (1998). Resources of Conflict in the Horn of Africa: National Class Conflict in the Horn of Africa. London Sage Publication

Mbiti, J. S. (2015). African *Religions and Philosophy.* Nairobi: East Africa   Educational Publishers Ltd.

_____ (2010). *Introduction to African Religion Second Edition.* Nairobi, Kenya: East Africa Educational Publishers Ltd.

_____ (1993) "Peace and Reconciliation in African Religion and Christianity" Dialogue & Alliance.

Millard, J. E., (1998). *Christian Theology Second Edition.* Michigan, Grand Rapids: Baker Academic.

Moore, C. W. (1986). The *Mediation Process: Practical Strategies for Resolving Conflicts.* San Francisco: Jossey-Bass Publishers.

Morgenthau, H.J. (1948) *Power and Ideology in International Politics.* New York   NY: Alfred A. Knopf.

Mwaniki, T. W. and Mbuchi, P. M., Leleruk, M., Mwei, F. (2007). *Peace Building & Conflict Management in Kenya: Joint Case Study of North Region of Kenya.* Nairobi: Paulines Publications Africa.

Musana, P. (2013). "Peacebulding and reconciliation: challenges faced by the   church in East Africa." *Peace Building in Africa: Exploring the Role of the Churches.* ed. Musana, Paddy. Nairobi: Paulines Publications Africa.

Ngare, W. O. (1983). Personal Communication, Migori County, Kenya.

Nkabala, H. (2013). "African Indigenous Approaches to Peace
        Building, Forgiveness and Reconciliation: A Perspective of the Basonga
        in Uganda." *Peace building in East Africa: Exploring the Role of
        the Churches*, ed. Musana, Paddy. Nairobi: Paulines
        Publications Africa.

Novak, M. (2003). "Asymmetrical Warfare & Just War." *National
        Review* online. Text of public lecture given on February 10 in Rome.

Northrup, T. (1989). "The Dynamic of Identity in Personal and Social Conflict,"
        Kriesburg, Louis et al. eds. *Intractable Conflicts and their Transformation*.
        Syracuse University Press: Syracuse, New York.

Oakland, K. (2005). *"Race and Racism." Daily Kos
        from*   http://www.dailykos.com/storyonly on 8/1/13

Ochieng', P. (2009) *Strengthening Non-State Actors Capacities to Prevent
        and Resolve Conflict in areas Affected by post Election Viloence.*
        Nairobi: Konrad Adenuer Atiftung.

Odhiambo, F. O. (2012). *Foundations of Ethics: A Critical Reader in
        Moral and   Social Philosophy*. Nairobi: University of Nairobi Press.

Okello, G. A. (1978). *A Case Study of Reconciliation between Warring Clans
        in Traditional Abaluyha Society, Within the Church, and also Within
        the Umma*. Nairobi: K. U. C. archives.

Opongo, E. O. SJ. (2006) *Making Choices for Peace: Aid Agencies in Field
        Diplomacy*. Nairobi: Pauline Publications Africa.

Sankana, S.S. (2006). *The Maasai*. Kenya Literature Bureau: Nairobi.

Osamba, J. (2001). Violence and the dynamics of Transition: State, Ethnic
        and Governance in   Kenya. *Africa Development Vol.26, No. 1*.

Parrinder, E. G. I. (1961). *West African Religion*. London: Second Edition.

Pritchard, E.E.I. E. (1956). *Nuer Religion*. London: Oxford University Press.

P'Biteck, Okot (1971). *Religion of the Central Luo*. Nairobi: East Africa
        Literature Bureau

Rawls, J. (1999). *A Theology of Justice*. USA: Harvard University Press.

Ragassa, T. (2009). *Learning to Live with Conflict: Federation as
        Conflict Management in Ethiopia*. Addis Ababa University

Roy, S.C. (1984). *Magic and Witchcraft on the Chotanagpur Platue: A Study on the Philosophy of Primitive Life*. Man in India.

Rucyahana, J. (2006). *The Bishop of Rwanda,* Nashville, TN: Thomas Nelson.

Schillebeeckx, E. ed. (1971). *Sacramental Reconciliation*. New York: The Seabury Press,

Shenk, D. W. (1983). *Justice, Reconciliation & Peace in Africa*. Nairobi: Uzima Press.

Shorter, A. (1997). "Reconciliation in African Traditional Spritualties," *Tangaza Occasional Papers,* 4 Nairobi: St. Paul Publications.

Small, Mario L. (2009). "How many cases do I need?' On science and the logic of case selection in field-based research." *Ethnography*.

Stassen, G. H. (1992). *Just Peace-making: Transforming Initiative for Justice and Peace*. Louisville: John   Knox Press.

Stephen, R. (2005). *Organizational Behaviour*. Indian Printed Halls.

St. Augustine (1950) *The City of God Translated Edition* by Henry Bettenson: London: Penguin Books.

Setiadi, E. M. K. U. (2014). *Introduction to Sosiology*. Jakarta, Indonesi: Kencana,

Tarimo, S.J. A. and Manwelo, S.J. P. (2008). *Africa Peace-making and Governance*. Acton Publishers: Nairobi.

Tesfaye, A. (2009). *Introduction to Law and Ethiopian Legal System. Teaching Material*. Alpha University College.

Tinkasiimire, T. (2013). "Women, Peace building and Reconciliation in East Africa: A Case of Uganda." *Peace building in East Africa: Exploring the   Role of the Churches*, ed. Musana, Paddy. Nairobi: Paulines Publications Africa.

The Kenyan Daily Post, Sunday March 30th, 2014 (*www.kenyan.post.com*).

Tutu, Desmond. (1999) *No Future without forgiveness.* New York: Doubleday.

Peace Education in Africa from acultural perspective: Case Studies from Kenya, Djibouti, Ethiopia, and Somalia. Study undertaken for UNESCO by Upeace Africa Programme, Addis Ababa, Ethiopia. November / December 2013

Wasike, A. N. (2013). "Moral and Religious Implications for the Kenyan Post-Election Violence: The Role of the Church in National Healing." *Peace*

Building in Africa: Exploring the Role of the Churches. ed. Musana, Paddy. Nairobi: Paulines Publications Africa.

Wasonga, J. (2009). "Rediscovering Mato Oput: The Acholi Justice System and the   Conflict in Northern Uganda". African Peace and Conflict Journal,   Volume 1 June, University for Peace.

Waltz, K. (1959). *Man, State and War: A Theological Analysis*. New York: Columbia University Press.

Wallis, J. (1995). *The Soul of Politics Harcourt*. San Diego: Brace and Company.

Woof, L. M. and Hulsizer, M. R. *Intra- and Inter-Religious Hate and Violence: A Psychological Model; Journal of Hate Studies* [*Vol. 2:1*]

APPENDICES

APPENDIX 1: LIST OF INFORMANTS

The following is a list of oral informants interviewed within the course of the study.

It includes the names of informants who sought anonymity.

a) List of informants – for Council of Elders / Traditional Religious Leaders / and Elders from Luo-Maasai communities of Ogwedhi-Sigawa, Kenya.

No	Names	Position Held in the community of origin	Community Affiliation	Dates of Interview
1.	Charles Obonyo	Elder	Luo	01/06/2015
2.	Samuel Rumo	Council of elder	Luo	01/06/2015
3.	Wilfred Okumu	Council of Elder	Luo	02/06/2015
4.	Elija Opanga	Council of Elder	Luo	03/06/2015
5.	Joseph O. Oduogo	Council of Elder	Luo	03/06/2015
6.	Benedictor Ogilo Koyo	Elder	Luo	04/06/2015
7.	Maichael O. Ayieta	Council of elder	Luo	04/06/2015
8.	Joseph Okaka	Council of Elder	"	05/06/2015
9.	Wiliam Jabedo	Elder	Luo	05/06/2015
10.	Wilson Ogola Owuor	Elder	"	05/06/2015
11.	Tobias Onyango Nyanengo	Council of elder	"	05/06/2015
12.	OleKantai	Council of elder	Maasai	05/07/2015
13.	Wiliam Nasinto	Council of elder	Maasai	06/07/2015

14.	David Kortom	Elder	Maasai	06/07/2015
15.	John Kaikai	Council of elder	Maasai	06/07/2015
16.	Joseph OleMpiding	Religious leader	Maasai	05/07/2015
17.	Michael K. Seurei	Council of elder	Maasai	08/07/2015
18.	Moses Ntentai	Council of elder	Maasai	"
19.	Joseph Okello	Religious Leader	Luo	09/07/2015
20.	Kanyanyanga Kantai	Council of Elder	Maasai	08/07/2015
21.	OleNgenta Sartawua	Religious Leader	Maasai	08/07/2015
22.	Mr. Gibore	Elder	Luo	20/08/2015
23.	Julius K. Ole Maki	Council of elder	Maasai	29/12/2015
24.	Paul OleSire	Council of Elder	Maasai	29/12/2015
25.	Jacob OleSire	Elder	Maasai	29/12/2015
26.	Dalmas Yiampoi	Council elder	Maasai	29/12/2015
27.	Peter Rabala	Local Elder	Luo/Maasai	29/12/2015
28.	Daniel Muntel	Council of elder	Maasai	29/12/2015
29.	Samuel Kantai	Council of elder	Maasai	12/ 12/2015
30.	Johnson Oluoch Nyocheng	Council of Elder	Luo	12/12/2015
31.	George Odhiambo Okundi	Elder	Luo	12/12/2015
32.	Peter Mula	Elder	Luo	12/12/2015
33.	Paul Sine	Elder	Maasai	12/12/2015
34.	Ezakiel Apindi Manyala	Elder	Luo	12/12/2015
35.	John O. Nyakonya	Elder	Luo	12/12/2015

36.	Henry Ogola Abong'o	Elder	Luo	12/12/2015
37.	Kiminisi Ole-Ngenta	Council of Elder	Maasai	23/05/2016
38.	Moses Ole-Sitany	Council of Elder	Maasai	23/05/2016
39.	Musekenya Ole-Mikala	Council of Elder	Maasai	23/05/2016
40.	Edward A. Adera Osawa	Council of Elder	Luo	25/05/2016
41.	Peter D.O. Mbogo	Council of Elder	Luo	30/05/2016
42.	Moses Nterito	Religious Leader	Maasai	31/05/2016
43.	Wilson Onyango	Council of Elder	Luo	31/05/2016

b) **List of focused group discussions (FGDs) – for council of Elders / and Local elders from Luo-Maasai communities of Ogwedhi-Sigawa, Kenya. They are from the four locations of the research: Sikawa, Ndonyo, Upper Suna, and Masarura.**

	Focused Group 1			
No	*Names*	*Position Held*	*Community of Origin*	*Dates of Interview*
1.	Samuel Ririgei	Council of elder	Maasai	27/05/2016
2.	OleNgume	Council of elder	Maasai	27/05/2016
3.	John Karigei	Council of elder	Maasai	27/05/2016
4.	Daminious Ochieng'	Council of elder	Luo	27/05/2016
5.	Lawrence Olum	Council of elder	Luo	27/05/2016
6.	Benedicto Ogilo	Council of elder	Luo	27/05/2016
7.	James OleShai	Council of Elder	Maasai	27/05/2016
No.	**Focused Group 2**			
1.	Parinto Kesiom	Elder	Maasai	28/05/2016
2.	OleThomas	Elder	Maasai	28/05/2016
3.	David Shai	Elder	Maasai	28/05/2016
4.	Gabriel Obira	Elder	Luo	28/05/2016
5.	Nyanengo	Elder	Luo	28/05/2016
6.	Rasto Nyandiga	Elder	Luo	28/05/2016
7.	Moses OleNgen	Elder	Maasai	28/05/2016

APPENDIX 2: QUESTIONS AND DISCUSSION GUIDES

1. QUESTIONS FOR ELDER FROM LUO-MAASAI PEOPLES

A. Background Information

i.) Name: ………………………………………………………

ii.) Which community do you belong? Luo____ Maasai _____

B. Questions

1. In your life time, are you aware of the recurring conflict among LM peoples of Ogwedhi-Sigawa? If yes, how frequent has it erupted?

2. What are the causes of this conflict?

3. What are the effects of conflict to your community?

4. What are the effects of this conflict to the two communities?

5. What is your role in conflict resolution within your community?

6. How have you been solving conflicts within your community?

7. What is your role as elders in conflict resolution in your community?

8. Traditionally, how have you been resolving conflict within your community?

9. What are the similarities between the LM traditional models to conflict resolution and management?

10. What are the differences between the two traditional conflict resolution models?

11. In your opinion what would you suggest to be the appropriate integrated traditional ways of resolving conflict between the LM communities?

2. QUESTIONS FOR LUO-MAASAI CONFLICT RESOLUTION COUNCIL OF ELDERS

A. *Background Information*

i.) Name: ……………………………………………………

ii.) What is your position in the community?

iii.) Which community do you belong? Luo_____ Maasai _____

B. *Questions*

1. In your life time, are you aware of the recurring conflict among LM peoples of Ogwedhi Sigawa? If yes, how frequent has it erupted?

2. What are the causes of this conflict?

3. What are the effects of conflict to the two communities?

4. What is your role a council of elders in conflict resolution?

5. How have you been solving and managing conflict between the two communities?

6. What are the differences in traditional conflict resolution between the two communities?

7. What are the similarities between the LM traditional models to conflict resolution and management?

8. In your opinion what would you suggest to be the appropriate integrated traditional ways of resolving conflict between the LM communities?

3. QUESTIONS FOR TRADITIONAL RELIGIOUS LEADERS/MEDICINE MEN OF THE LUO-MAASAI PEOPLES

A. *Background Information*

i.) Name: ……………………………………………………

ii.) Which community do you belong? Luo_____ Maasai _____

B. *Questions*

1. In your life time, are you aware of the recurring conflict among your community members? If yes, how have you been solving them?

2. What are the causes of conflict among your community?

3. What are the effects of conflict to your family members, clan and the community?

4. What is your role in traditional conflict resolution?

5. Traditionally how have you been resolving and managing conflicts when they erupt in your community?

6. What is your role in conflict resolution between the LM peoples?

7. In your opinion what would you suggest to be the appropriate integrated traditional ways of resolving and managing conflict between the LM communities?

4. **QUESTIONS FOR THE FOCUSED GROUP DISCUSSIONS FROM LUO-MAASAI COMMUNITIES OF OGWEDHI-SIGAWA, KENYA**

A. Background Information

i.) Name: ………………………………………………………

ii.) What is your position in the community?

iii.) Which community do you belong? Luo_____ Maasai _____ LM _____

B. Questions

1. In your life time, are you aware of the recurring conflict among Luo-Maasai (LM) peoples of Ogwedhi-Sigawa? If yes, how frequent has it erupted?

2. What are the causes of this conflict?

3. What are the effects of conflict to your community?

4. What are the effects of this conflict to the two communities?

5. As a group what role have you played in a community conflict resolution?

6. How have you traditionally resolved and managed conflict in your community?

7. Traditionally how do you identify the truth behind a given conflict?

8. How do you deal with the discovered truth behind the given conflict?

9. What is your role as a traditional religious leader in relation to conflict resolution within your community?

10. What role do you play in conflict resolution between the Luo-Maasai communities of Ogwedhi-Sigawa?

11. What are the differences between the two traditional conflict resolution models?

12. In your opinion what would you suggest to be the appropriate integrated traditional ways of resolving and managing conflict between the LM communities?

APPENDIX 3: LETTERS OF AUTHORIZATIONS

1. National commission for science, technology and innovation letter

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/16/96688/8927**

Date: **8th April, 2016**

George Okumu Achar
Masinde Muliro University of
Science and Technology
P.O. Box 190-50100
KAKAMEGA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"An integrated Luo – Maasai traditional religious model to conflict resolution: A case study of Ogwedhi – Sigawa, Kenya,"* I am pleased to inform you that you have been authorized to undertake research in **Migori and Narok Counties** for the period ending **2nd April, 2017.**

You are advised to report to **the County Commissioners and the County Directors of Education, Migori and Narok Counties** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Migori County.

The County Director of Education
Migori County.

National Commission for Science, Technology and Innovation is ISO 9001: 2008 Certified

141

2. Approval of proposal by the School of Graduate Studies of MMUST

MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)

Tel: 056-30870
Fax: 056-30153
E-mail: sgs@mmust.ac.ke
Website: www.mmust.ac.ke

P.O Box 190
Kakamega – 50100
Kenya

Office of the Dean (School of Graduate Studies)

Ref: MMU/COR: 509079

Date: 3rd November 2015

George Okumu Achar
REL/H/05/10
P.O. Box 190-50100
KAKAMEGA

Dear Mr. Okumu

RE: **APPROVAL OF PROPOSAL**

I am pleased to inform you that the Senate of Masinde Muliro University of Science and Technology acting on the advice of the Board of the School of Graduate Studies approved your proposal entitled: *"An intergrated Luo– Masaai Traditional Model to Conflict Resolution:Acase study of Oqwedhi-Sigawa, Kenya"* and appointed the following as supervisors:

1. Dr. Rispah Wepukhulu
2. Dr. Angeline Savala

You will be required to submit through your supervisor(s) progress reports every three months to the Dean SGS. Such reports should be copied to the following: Chairman, Faculty of Education and Social Sciences Graduate Studies Committee and Chairman, Social Science Education.

It is the policy and regulations of the University that you observe a deadline of three years from the date of registration to complete your PhD thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

I once more congratulate you for the approval of your proposal and wish you a successful research.

Yours sincerely,

Prof. Peter Odera
Ag. Dean, School of Graduate Studies

Copy to:
- Deputy Vice Chancellor (A&SA)
- Registrar (AA)
- Dean, FESS
- COD, SSE

142

3. Research authorization by the County Commissioner – Narok County

OFFICE OF THE PRESIDENT
MINISTRY OF INTERIOR
AND
COORDINATION OF NATIONAL GOVERNMENT

Telegram: "COUNTY", Narok County
Telephone: Narok [050] 22305/22435
Email. Countycommissioner86@yahoo.com
If calling or telephoning ask for the undersigned.
When replying please quote:

County Commissioner's Office
Narok County,
P.O. Box 4 – 20500
NAROK

OUR REF: CC/NRK/15/6 vol.1/36

27th May, 2016

Deputy County Commissioner
Transmara West Sub-County
Narok County

RE: RESEARCH AUTHORIZATION GEORGE OKUMU ACHAR

Authority has been granted to the above student of Masinde Muliro University to conduct research on *"An intergrated Luo-Maasai traditional religious model of conflict resolution: A case study of Ogwedhi- Sigawa Kenya" in Narok County Kenya"* for a period ending 2nd April, 2017

Please accord her the necessary assistance.

MOFFAT KANGI
COUNTY COMMISSIONER
NAROK.

Copy to: County Director Education
                 NAROK

4. Research authorization by the Education County Director – Migori County

MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY
State Department of Education

Telephone: (059) 20420
EDUCATION
Fax: 05920420
When replying please
quote

COUNTY DIRECTOR OF

MIGORI COUNTY
P.O. Box 466-40400
SUNA – MIGORI

REF: MIG/CDE/ADMN./1/VOL.II1/82

DATE: 30th May, 2016

George Okumu Achar
Masinde Muliro University of
Science and Technology
P.O. Box 190 - 50100
KAKAMEGA

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*An Integrated Luo-Maasai Traditional religious model to conflict resolution: A case study of Ogwedhi – Sigawa,*". I am pleased to inform you that you have been authorized to undertake research in **Migori County** for a period ending 2nd April, 2017.

On completion of the research, you are expected to submit one hard copy and a soft copy of the research report/Thesis to this office.

Thank you.

Asyago B. A. (Mrs.)
County Director of Education
MIGORI COUNTY

144

5. Research authorization by the County Commissioner – Migori County

OFFICE OF THE PRESIDENT

MINISTRY OF INTERIOR AND COORDINATION OF NATIONAL GOVERNMENT

Fax No.:(059) 20511
Tel.: 059-42076
Email: countycommissionermigori@yahoo.com
When replying please quote

OFFICE OF THE COUNTY COMMISSIONER
MIGORI COUNTY
P.O. BOX 2-40400,
SUNA MIGORI.

Ref : ED.12/19 VOL.1(133)

Date: 30th May, 2016

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION

GEORGE OKUMU ACHAR NACOSTI/oP/16/96688/8927 a student at Masinde Muliro University of Science and Technology has been authorized to carry out research on *"An integrated Luo – Maasai traditional religious model to conflict resolution: A case study of Ogwedhi – Sigawa, Kenya"* in Migori County for the period ending 2nd April, 2017.

Accord him the necessary assistance.

STEPHEN KAVULU
FOR: COUNTY COMMISSIONER
MIGORI COUNTY

CC
The County Director of Education
MIGORI COUNTY

145

Plate 1: Researcher took a picture after the interviews and discussions on the causes and effects of conflict in Ogwedhi-Sigawa. They lost their brothers during different eruption of conflicts in this area. According to each of them on behalf of their families and clans they feel conflict between the two communities is not yet solved because they see those who killed their beloved ones walk freely. To them more need to be done on conflict resolution (Source: Field Research).

Plate.2: **Researcher took a photo win a Luo Elder after interviews on causes and effects of LM conflict** *(Source: Field Research).*

Plate 3: Researcher took a photo with Maasai elder after interviews on the causes and effects of LM conflict (Source: Field Research).

Plate 4: The age group picture after a group conflict resolution meeting led by the leader, OleSire in 1987. Age groups have their leader who is also a Spiritual leader. He takes leadership through a symbol of every group member gives a bead to him as a symbol of conveying individual's power and authority over him. The leaders can use the power to curse or to pronounce blessing and it happens within his life time (Source: Field Research)

Plate 5: **Researcher interviews a Maasai Eder on traditional truth finding. He was consecrated an age mate leader.** *(Source: Field Research).*

Plate 6: A Maasai council of elders following a conflict resolution case. Source: Internet (www.alamy.com).

Plate 7: A Maasai elders' consultative meeting to resolve a clan conflict in a manyata, the traditional house. **Source: Internet (*africanrootsfoundation.org*).**

Plate 8: A Maasai traditional medicine man. Sometimes also known as an elder also offer religious services someone in relation to conflict resolution. Source: Internet (africanrootsfoundation.org).

Plate 9: **A Luo religious leader at a service to his client in conflict resolution (*africanrootsfoundation.org*).**

Plate 10: This is Oloibon the chief religious leader of Maasai community. He is the prophet and spiritual adviser of the community. He plays a major role in matters related to socio-cultural and spirituality of the community. Source: Internet (www.alamy.com).

Plate 11: A **covenant making and reconciliation ritual being carried out by community elders (***www.alamy.com***).**