



INTER-ETHNIC CONFLICT RESOLUTION THROUGH CULTURAL NORMS AND PRACTICES IN LAISAMIS SUB-COUNTY, MARSABIT COUNTY, KENYA

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Abstract

Ethnic communities violently compete for property, rights, jobs, education, language, social amenities and good health care facilities. These conflicts have caused loss of life and property, human displacement, cattle rustling and slow socio-economic growth. Indigenous conflict resolution strategies emphasize empathy, sharing, and cooperation in coping with common challenges, emphasizing the essence of humanity. This study sought to investigate how cultural factors enhance inter-ethnic conflict resolution in Laisamis Sub-county, Marsabit County in Kenya. Specifically, the study used mixed research design. The target population constituted 292 leaders of Laisamis Sub-county. A sample of 123 respondents was selected using both purposive and simple random sampling methods. The study used a questionnaire, key informant interview schedule and focus group discussions guide to collect data. Response from key informant interviews and focus group discussions were organized into themes and analyzed qualitatively. The findings were presented using frequencies and percentages. The results indicated that cultural factors do indeed enhance inter-ethnic conflict resolution in the study area.

Key words: Conflict Resolution, Inter-Ethnic, Cultural Norms and Practices

Introduction

Cultural Norms and Practices

Albiston, Edelman and Milligan (2014) investigated some of the important roles that beliefs may play in triggering or constraining conflict between groups. Based on the relevant literature reviewed, five belief domains stand out as especially noteworthy: Superiority, injustice, vulnerability, distrust and helplessness. A study by Lebamoff and Ilievski(2014) shows that there is a significant relationship between culture and inter-ethnic conflicts. These authors argue that inter-ethnic conflicts can occur due to clash of values, culture, difference in livelihood and competition for power and resources. In this case, two ethnic groups with cultural differences are prone to conflicts due to their differences in beliefs and cultural values. However, the presence of cultural diversity does not necessarily produce conflicts.

Economic factors have been identified as amongst the groups of major causes of conflict in Africa. Theorists believe that competition for scarce resources is a common factor in almost all ethnic conflicts in Africa (Reimers, 2016). In multi-ethnic societies like Nigeria and South Africa, ethnic communities violently compete for property, rights, jobs, education, language, social amenities and good health care facilities. According to Bayuand Gondar (2020), the working of economic forces causes conflict between groups with competing interests. There are different kinds of conflicts that can occur in any part of the country but this study put its interest on inter-ethnic conflict in Laisamis Sub-county.

Conflict resolution comprises of a complex network of forces surrounding the parties in the conflict. It is a healing process, in which all stakeholders contribute positive energy. The task is to re-establish the energy flow within individuals, families and communities in order to re-build social harmony. In this context, reconciliation often requires symbolic gestures and associated rituals including exchange of gifts and slaughter of animals like chickens, goats, sheep and cows (Bayu& Gondar, 2020).

Adebayo and Oriola (2016) postulated that the first strategy of conflict resolution is commitment to management of productive conflict such that conflict does not become destructive. He advocates for these strategies by enjoining the leaders and management in all positions of authority to promote the rule of law, protect the fundamental human rights, promote human freedom, fair allocation of values and equity of justice. These values are very essential in order to reduce friction in organization. For this study, conflict resolution offers a more practical outcome to conflict by setting up a process in which both sides participate equally in finding solutions, which are mutually acceptable.

Those who advance the management approach argue that given the lack of a community of interest, the most that can be hoped for, is the suppression or perhaps the elimination of overt violence. Magoti (2019) suggested that enforced settlement is not resolution of conflict. He also favoured the resolution of a conflict above a settlement, arguing that resolution is not a settlement imposed by a victor or a powerful third party, but rather a new set of relationships freely and knowledgeably arrived at by the parties themselves. The proposed study intends to look at some cultural factors that enhance inter-ethnic conflict resolution in the study area.

Indigenous conflict resolution strategies emphasize empathy, sharing, and cooperation in coping with common challenges, emphasizing the essence of humanity (Magoti, 2019). Cultural techniques to resolving and managing disagreements are critical in promoting community peace and social order. Cultural values and attitudes serve as the foundation for interaction as well as the conventions that individuals and communities live by. These also encourage sharing and equal resource distribution, so improving the climate for peace. African cultural values deal with the essence of being and being human, as well as how all humans are intrinsically linked. As a result, the values of reciprocity, inclusion, and a feeling of shared destiny between people underpin peace making or conflict resolution. It establishes a value structure for both providing and receiving forgiveness. This is due to society's increased emphasis on communal living. Developing and maintaining strong interpersonal relationships is a team effort that requires the participation of everyone. People are thought to be linked to one another, including

disputants as offenders or victims (Yirenyi-Boateng, 2016). In this regard, the purpose of this study was to look at cultural elements that aid in the resolution of inter-ethnic conflicts in Kenya's Laisamis Sub-county of Marsabit County.

Culture and Conflict Resolution

According to Meyer, et al., (2017) although culture and conflict are inextricably linked, cultural differences inevitably produce conflict. When problems surface between or within cultures, it is often a response to difficulties in dealing with the differences. It is also noted that culture is an observable, powerful force in human life as it creates significant influence on how humans act, think and communicate. Differences in these aspects can affect how negotiations take place and their outcomes (Moore & Woodrow, 2010). In addition, the main cause of the conflicts was noted to be fear and misunderstanding among the affected communities.

Ugorji (2016) in their study established that cultural mismatch and misunderstanding are additional confounding factors that complicate communication and create misperceptions that sometimes hinder finding a mutually acceptable compromise. This is especially true when an external third party, often from another cultural background is added to mediate between the conflicting parties. When all parties approach negotiations with a clear understanding of the impact of cross-cultural understanding and communication on the conflict resolution process, the parties might find negotiations are smoother and resolution comes easier.

According to Bennett et al. (2012) during conflict resolution, cultural differences is the most significant barrier to communication and hence to initiating any effective effort of the groups to come together for resolving problems. Isolating the influence of culture on conflict when negotiating conflict resolution as a whole may be necessary to help one group learn about the unfamiliar values and ways of thinking of another. That process of study, however, can create an impression that cultural characteristics are more fixed and resistant to change than they actually are.

Ugorji (2016) also noted that culture determines the language, behaviour and constraints as well as the content of values and needs that guide the participation of each side. Without the shared learning of how to communicate across cultural boundaries, reaching agreement about critical needs would hardly be possible, but that is one element among many. These studies do not bring out the cultural aspect to conflict resolution, which is fundamental in this study, it was therefore hoped that the findings of this study will assist to resolve ethnic conflicts in Laisamis Sub-county.

Cultural Rites of Passage and Inter-ethnic Conflict Resolution

According to Spencer (2012) there are customs associated with warfare. It is not so much that they are currently in use in the minds of the communities living in Marsabit including the Rendille. It is here assumed that a tribe that retains its indigenous organization, any return to inter-tribal warfare would involve at least in the present, a return to these earlier customs. Initiation, one of the rites of passage, is among the practices undertaken by the community and can be used in conflict resolution.

According to UluğandCohrs (2017), the Rendille adopted a defensive policy in their relations with other tribes and generally preferred to attack only in retaliation. However, the fierceness of their fighting in attack or defence has earned them a considerable reputation among surrounding tribes. During initiation in Rendille community, men

were taught when and how to attack or defend themselves in case of conflict and on how to solve conflict if it arises. They valued their camels highly, and would be prepared to go to almost any length to defend them against attack. A man who lost his camels in a raid could not hope to replace them easily. They prized their reputation as fierce fighters and it was seen to act as a deterrent to other raiders. When they raided in retaliation, it was both to regain their camels and to reassert their reputation (Spencer, 2012).

According to Spencer (2012), the tradition of defensive fighting was considered when enemy raiders were reported in the vicinity, all the camels would be confined to the settlement or camp. It would also be surrounded by a defensive ring of young men who comprised of older boys, youths and younger elders. Each would stand guard outside the gateway of his own family, with a bull-camel tethered between him and the gateway. As a sign of bravery, he was to fight in order stop the enemy or raider from coming into the homestead. During any of the rites of passage in African communities, the youth are taught various ways of defending their communities, for example during the initiation of young boys to manhood among communities in Marsabit County, the use of locally assembled weapons such as spears, bows, shields, arrows and boomerangs are taught. As the youth grow up, they tend to misuse the training that was imparted into them through such vices as cattle rustling and raids (Wahome, 2020).

Artistic and cultural practices were used as effective albeit often implicit ways to help bridge the gaps between cultural perspectives by encouraging a degree of “cultural fluency.” Fluency among cultures alludes to a sense of psychological ease and adaptability towards different cultures. Non-standard forms of communication, such as visual art, poetry, music, theatre and dance, can help initiate this type of fluency in cross-cultural or intra-cultural experiences. This can be conducive to a wider dialogue and interaction (Mukoya, 2015).

The Kenya Human Rights Commission report (2011) indicated that in conflict areas, communication is often difficult initiating discussions but art can be a constructive way to interact, because it is often perceived as a non-threatening way to connect. During any rites of passage, the meanings, symbols, images, and stories produced and shared in an artistic production can transcend the challenges of more direct and possibly more confrontational types of discussions. The study focused on rites of passage as a cultural practice that could be used in understanding ethnic conflicts and how they enhance inter-ethnic conflict resolution.

Results of the study

Rite of Passage Enhances Conflict Resolution

The first objective of the study was to assess the role that the rite of passage plays in enhancing inter-ethnic conflict resolution. The researcher sought to establish whether the communities could use the rites of passage process to educate the youth and help them shun inter-ethnic conflict. This was an important aspect of the study because most of the people who are involved in the raids and in the conflicts are the young people. The results from the questionnaires were presented in figure 4.1 below.

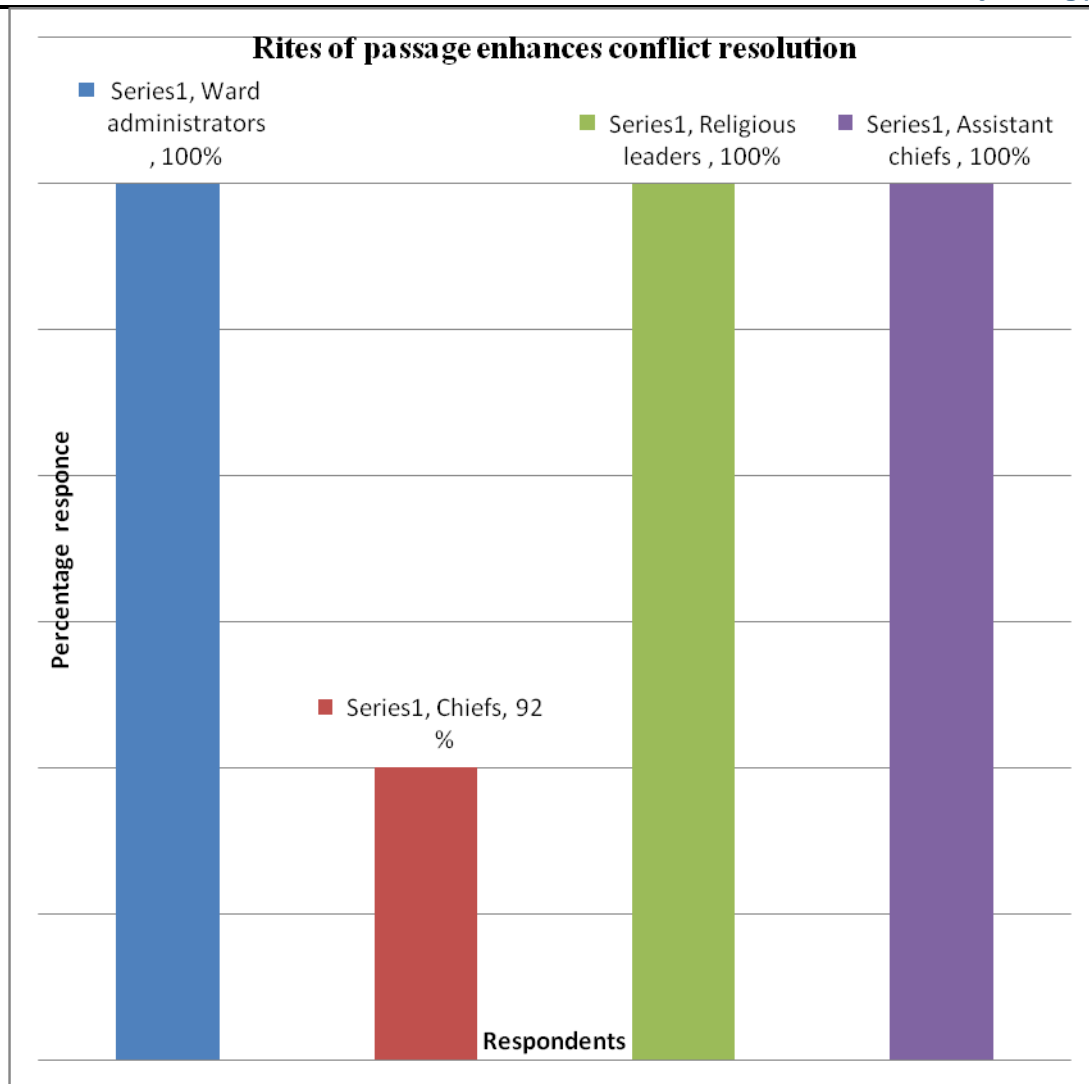


Figure 4.2: Response of Rite of Passage and Conflict Resolution

Source: Research, 2019

The respondents were asked to indicate the extent to which they felt that the rite of passage enhanced inter-ethnic conflict resolution in the community. Majority of the respondents who participated agreed as follows; 100% of the ward administrators, 92% of the chiefs, 100% of the religious leaders and 100% assistant chiefs. The result implies that rite of passage could be an appropriate avenue to educate the youth to avoid conflicts. This is because it is through the rite of passage the boys graduate into manhood and are required to show that they can protect their ethnic kinship. This demand puts pressure on them to become warriors and fight for the wellbeing their community. In an interview at Laisamis, what came out clearly was cultural practices such as rites of passage play a very crucial role in conflict management in the community. As stated in the excerpt below;

“This inter-ethnic conflict can end if the communities can take it upon themselves to in still peaceful values among the young men during the rites of passage period. I can attest that it is through this period that young men are taught to be warriors and that means they have to take up the responsibilities of protecting the community – “*nijeshiyetu*” (in Swahili to mean, they are our protectors just like the army). So when they leave the seclusion the young men know that they are ready for war and they have to go to war to proof or as prove that they are now men.”

In another interview held with respondent at Loglogo at 10.00 am to 11.00 am. It was noted that conflicts among communities in Laisamis is instigated by the cultural practices of the community. This was reflected in the excerpt below:

“When these young men are released from the initiation seclusion, we give them the first assignment to go and raid other villages and communities and this is how this enmity has never ended. I therefore believe that by sensitizing the young men and training them differently and also changing our expectations as a community of the young initiates the conflicts will end.”

The response from the focus group discussion was very interesting as I listened to the voice of the women in conflicts. The common issues that came out clearly during the discussions were that the rites of passage could play a very vital role in enhancing inter-ethnic conflict resolution.

4.6 Focus Group Discussion on Role of Rites of Passage in Conflict Resolution

The discussions we held at Merille by a group of 10 members comprising of leaders from among the youth, women and elders of the community. The discussion was aimed at establishing the role of rites of passage in conflict resolution. The researcher sought to establish how the rites of passage leads to animosity among the different groups and assess the knowledge level of the respondents in relation to effective ways of resolving the conflicts.

The discussion was very lively and the participants were happy to discuss this topic as they gave their views. From the discussion the general view was that during the rites of passage for the young men, the spirit of *moranism* bring about animosity among the various groups as they seek to prove to their opponents that they are much smarter and brave in terms of war. This is what triggers conflicts consistently among the communities. From the discussion the following excerpts were noted and presented in Box 1.

Box 1: Excerpts from Focus Group Discussion held at Merille Village

One of the woman participants said:

“In most pastoralist communities, we the women contribute to the inter-ethnic conflict even though we suffer a lot during these conflicts. For example we bless our young warriors when they go out to raid livestock. We praise them for the successful raids and we even give our girls to those men who led the raid successfully. We like livestock possession and hence we push the young men who have just been initiated so that they can go out fight and bring wealth to restock our herds. We organize so that the girls can sing praises to the young men to go for raids. These are things that have made our communities to be in conflict always.”

Another woman participant said:

“I concur with *mama* that as women, we play a very vital role in fueling inter-ethnic conflict despite the fact that we do suffer a lot from the conflicts, we lose our loved ones and even our animals in the process. It is my suggestion that we change our approach and that will bring these conflicts to an end.”

Another respondent, a youth leader said that :

“I also agree with what my mothers have said, we the young men are the ones under pressure to go out and raid, during the rites of passage we go through many sessions of cultural teaching and what comes out clearly is the warriorhood. Going out to fight and protect the community, fight for grazing lands, fight for water points and raid livestock for our community to be wealthy. I believe if this perception is changed then these conflicts will end.”

Source: Research, 2019

The study established that young men are usually under a lot of pressure after their rites of passage to meet certain standards of the community as they enter into adulthood. The pressure exerted on them fuel the inter-ethnic conflict as they are required to go fight and steal livestock to prove that they are ready to take up the leadership of the community in future. On whether the community values such a rite of passage as important in bringing communities together, there was a 100% agreement from the respondents, indicating that the community really values the rite of passage for both boys and girls, as it prepares them to face life and get ready for marriage. The boys are prepared to take over leadership roles in the community and this includes protecting the community land.

In an interview with one of the elders, he supported the views of the other leaders as noted from the discussion forum held at Merille village.

During the interview, many issues were discussed along inter-ethnic conflicts. The elder felt that, themselves as leaders have a hard task of trying to change the culture as it is which seems to be a fuelling factor to these conflicts. He categorically noted that;

“The war on the inter-ethnic conflicts between our ethnic communities can be managed through effective inter-ethnic conflict resolution. I fully agree with the statement that these conflicts can be solved through the cultural practice of rite of passage, because it is through these rites that we teach the young people to be warriors and this simply means they have to go out a fight to defend their communities. So, when these young men leave seclusion they have already made up their mind they are going out to fight to defend their community.”

In the first focus group, discussion held at Laisamis, the group constituted majority of leaders from women groups from the various villages. The discussion majored on the various causes of inter-ethnic conflicts in the sub-county. The major findings indicated that young men are taught about their rights to defend their community especially their water and grazing areas and hence when they come out of the seclusion their number one priority is how to defend these resources. In the process, they provoke the other communities who also react and hence conflicts arise.

In the focus group discussion held at Loglogo composing of 10 members; 5 were from the youth group and 5 from the women groups. The group members were engaged in various issues about the rites of passage and its influence on inter-ethnic conflict, the role that women have to play in the leadership structure and in the management of the conflicts, the researcher probed the women to findout what they felt were the mojour reasons why the communitities fight, steal from each other and what they can do as women leaders to help stop the practice. Some of the excepts that were capturedd from the discussionare presented in Box 2.



Box 2: Excerpts From the Focus Group Discussion at Loglogo Village

One of the participant indicated that :

“I will agree that during the rites of passage we go through alot of teachings about our community’sculture and sometimesthey touche on deeper issues that are to remain secret because it is an oath we usually take. We have our minds set on revange and the community expects alot from us now thatwe have joined manhood and are ready to take up the leadership of the community. Personally when I came of seclusion after the rite of passage, I took part in a raid where some of my clansmen were killed and you see we were doing it to please our elders that we are ready for the task ahead. So I believe if this teachingsare changed from the worriorhood mentality we are put into, to a negotiator for peace and coexistence, then these conficts will automaticaaly come to an end.”

Another participant said:

“If we parents can stop putting too much pressure on the boys during the rite of passage,we can stop this inter-ethnic violence especially if we stop preaching violence to our boys. We make the boys so vulnarable and set their minds to see the other communitities as enemies and this has continued to fuel violence amongst the communities. I appeal to the elders of our communitites to change how they teach and train the boys during ritesof passage so that they teach them peace and help them know that their are other ways of resolving conflicts apart from use of vioence. The young men shoud also be taught more of respecting the sanctity of life and they need to consider human life as more precious than animals, because as it is right now the animals are considered more vauable than human beings.”

Source: Researcher, 2019

From the results it is noted that majority of the respondents believe that through the rites of passage the communities can end their ethnic conflicts because it is through these ceremonies that the young people are prepared to go out for war. It is believed that through these ceremonies the young men can be taught about values that help them respect one another instead of the animosity they are meant to believe about each other. In most cases these teaching given to the youth in the name of culture create a stereotype among them which makes them undermine other communities.

It is also noted that the rites of passage can be a very effective vehicle to end inter-ethnic conflicts this however calls for the need of the community to change their perception about the rite of passage for the young men. A man is required to pay dowry for the bride and yet he does not have the required livestock, so traditionally the young man is forced to use his training and experience in acquiring the required livestock, which in this case some results into going for raids and rustling.

The results were confirmed by the response from one of the elders who participated in the interview at Laisamis. Response from other different interviews with separate elders was presented in Box 3.

Box 3: Interview Experts with Elders at Laisamis.

Response from one of the respondents who had this to say;

“It is true that we expect the young men to do a lot in the name of protecting our culture and our land. This includes raiding other communities for their cattle men are required to raid and go to war at any time the community feels that they have been angered by some acts of other communities. It is unfortunate that we lose very potential young men in this act but it is considered our culture and hence we have to adhere to it.”

In another interview, a village elder had this to add;

“Young people in most nomadic communities contribute to violence because they are rewarded if they lead very successful raids. Those young men who are considered successful are recognised in the community and are moved to the next stage. So I can say it is our cultural belief that has led to the constant inter-ethnic conflicts and the only reliable way to resolve these conflicts is by changing the mind set of our young men from war to peace.”

Another elder indicated that;

“Cattle raids and the violence of revenge that follow are culturally accepted among these communities. Any peace building initiative must be built on the premise where everybody is ready to participate in the initiative; otherwise, there shall be more cracks that will lead to more violence amongst the communities.”

Source: Research, 2019

From the excerpt collected during the interview it is noted that the community expects a lot from the young men after they have been initiated into adulthood. The village elders admitted to this view as seen from the three separate interview discussions. This indicates that the inter-ethnic conflicts in the area are all as a result of pressure from the community to the young boys. There is need for the communities in the study area to change their perception and initiate the young men to respect other communities. All these views point to one important cause of inter-ethnic conflict in the area that is cultural practices. The constant conflicts is therefore a cultural thing that can only be changed if the people are willing to change the doing of things in this culture, otherwise the concept of peace building among these communities cannot be possible.

The study therefore acknowledged that, with such cultural bindings and beliefs the state of communities in the Northern part of Kenya is still far from being peaceful until all the communities in the area agree to sensitise their young men of the importance of peace and respect for one another. This implies that ending these conflicts call for cultural measures not the military intervention.

On whether the custodians of traditional rites and rituals done during rite of passage should be allowed to use traditional methods for resolving inter-ethnic conflicts, the response from the questionnaire is presented in figure 4.3 below.

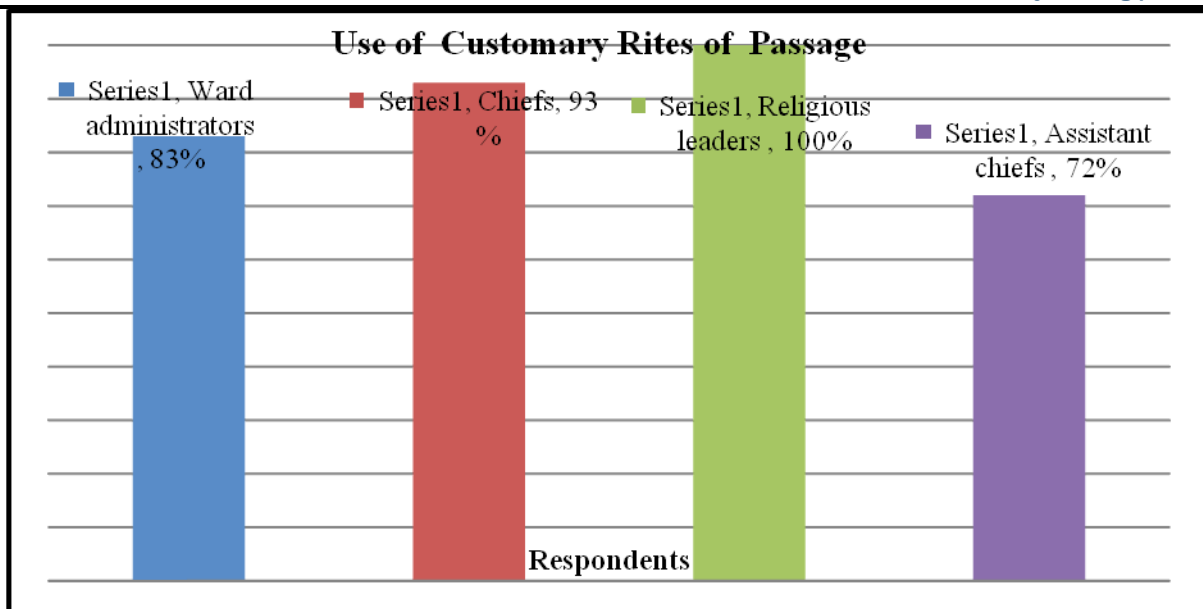


Figure 4.3: Use of Customary Rites of Passage for Resolving Conflicts

Source: Research, 2019

The results show that among the four categories of respondents 100% of the religious leaders indicated that customary rites of passage could be an appropriate avenue for solving inter-ethnic conflicts. Among the chiefs, 93% indicated the same with only 7% having a different opinion. For the ward administrators, 83% agreed that rite of passage would be appropriate to help in solving inter-ethnic conflicts. This shows that the conflicts in the area among the ethnic groups are more of customary issues. Among the assistant chiefs who responded, the results show that at 72 % agreed with the statement that customary rite of passage contributes to inter-ethnic conflicts. This implies that 28% did not believe so. From the foregoing discussion, it was noted that most respondents in the interview considered the conflicts as customary. This indicates that the only lasting solution to the conflicts could be having the leaders of the community reconsider their customary and rites of passage through which community morals are instilled and the young men and women are taught about their community.

Discussion

This section presents an in-depth investigation of cultural factors that enhance inter-ethnic conflict resolution in Laisamis Sub-county of Marsabit County in Kenya. From the discussion, it is clear that conflict between ethnic communities in the sub-county have a long history. It is worth noting that, most of the conflicts experienced in the study areas have a cultural aspect attached to them. This is because either the young men must prove their ability to defend the community or raid as many animals as possible or it is because the young men want to be promoted to another stage in life, and so they have to go out and raid other communities as proof that they are qualified.

The young men want to be recognized and praised by the women and the girls in the community and this is only possible if they can prove that they are men through raids. These findings concur with those of Leley (2015), who indicated that the pressure exerted on the boys to be able to succeed and move to the next level is determined by the level of success according to the clan elders of the raids the young men have made. This implies that culture plays a very critical role in the inter-ethnic conflicts among communities in Laisamis Sub-county.

The study established that rites of passage have a great influence on inter-ethnic conflict resolution in Laisamis Sub-county. The study noted that cattle raids between the communities contributed to the increase in community animosity, which leads to conflicts as the communities try to recover their stolen animals. The results further indicated that most conflicts occurred when there was severe drought and the communities were moving from one place to the other in search of pasture and water for their livestock. This is the time when the communities were very alert and would attack any intruder to their reserved land. The results agree with the findings of Nzioka (2012) who noted that drought was a major cause of conflicts among the pastoralist communities in Northern parts of Kenya.

The study also established that, most communities were at great peace when there was plenty of pasture and water was available. However, conflicts were very rampant during the dry seasons, when most herdsmen and herdswomen were forced to move from one place to the other in search for water and pasture. During this time there is constant clashing and hence conflicts among the various groups and hence there is increased conflicts. This agreed with Mwaniki et al (2007), who noted that it is the responsibility of the leaders and the elders to look into the cultural believes that is fuelling conflicts among the communities and revise or even discards them completely. It is noted that the solution of ending these conflicts does not even call for government intervention because the chiefs, assistant chiefs who are all locals and the village elders clearly understand that the constant conflicts are not as a result of the economic hardships but they are to a great extent fuelled by the believes and culture of the communities. This is in agreement with the discussions in the Marxs social theory which shows that conflicts are triggered by the inadequacy of the resources and the power in the community will do all their best to survive and sometimes they initiate conflicts as a way of survival. The conflict theory also stresses the fact that conflicts arise in societies due to the limited resources for which people tent to compete for. The conflicts that are witnessed in Laisamis clearly reflects the aspects of the theory.

The results also noted that traditionally young men are required to go out and raid cattle from other neighbouring communities in order to be recognized by the elders and hence expect promotion to the next level in life. The study established that most of the inter-ethnic conflicts are attributed to the rite of passage, hence can be addressed by the clan elders removing the pressure on their young men and use other avenues other than the raids to gauge whether the youth are ready for initiation into the next rites group or not. This supports the findings of Leley (2015), who indicated that most communities train their boys to be warriors. According to Leley, most pastoralist communities train their boys to defend their communities during the initiation period. They are also trained on how to make and use locally assembled weapons and tools such as spears, bows, shields, arrows and boomerangs. To the youth, in Laisamis Sub-county this is like a ticket to use the skills in settling their rivalry and hence committing vices such as cattle rustling and raids.

The study also established that, inter-ethnic conflicts in Laisamis Sub-county arise because of the boys who have undergone initiation to warrior hood wanting to prove that they are ready to protect their community. If this perception that is given to the young people is changed and they are taught how to be peaceful and in harmony with their neighbours, these conflicts will end. Women should also change their tactics and encourage the boys to respect

the rights of other community members and preserve their life. This supports the findings by the TJRC report of (2008) which established that different communities have a tendency of negative perceptions against each other. This is referred to as ethnic stereotypes and it is very common among communities in Kenya. This stereotype is impacted to the young men during the initiation period and hence becomes a major cause of ethnic tension in the county. The study also noted that marriage, as a rite of passage is a life-long activity; raids on other communities will ever persist since the young men who intend to marry are required to pay bride price in terms of livestock, which they do not have until they inherit from their parents. In this instance then the youth organise for raids so that they can acquire these livestock for paying the bride price; hence paving way for unending ethnic conflicts. The results are in line with the findings of Leley (2015).

Conclusion

The role played by community livelihood must be given a lot of attention as a factor that influences inter-ethnic conflict resolution as it is a cause of the inter-ethnic conflict in Laisamis Sub-county.

A mediation and reconciliation team should be formed to assist in considering improving the existing policy on how to solve inter-ethnic conflicts not only in Marsabit but also among other communities in Kenya. This policy must lay down common strategies among the members from different communities who must be part and parcel of the efforts in regard to raising of awareness, training of the members of the communities in collection and dissemination of early warning information and reverting to peace building process using indigenous or home-grown resolutions to inter-ethnic conflicts, in Laisamis Sub-county.

