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Types of Socio-Cultural Practices that Affect Inter-Ethnic Conflict in Narok County, Kenya

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Abstract

In Kenya, inter-ethnic conflicts have caused irreversible damages to people and their assets, and to the nation's cohesive fabric. There have been several roots for interethnic conflicts, and one of them has been socio-cultural practices. Such practices are different in each generation and between various different ethnic groups. Despite this occurrence, limited studies have researched on the types of socio-cultural practices and inter-ethnic conflicts. Hence, this study investigated several types of socio-cultural practices, and the way they sway inter-ethnic conflicts in Narok county. The research employed a cross-sectional survey approach conducted in Narok, focusing on adult residents categorized into security agencies, village elders, nyumba kumi elders, and the general public as the target demographic. The County was divided into constituencies and wards for sampling purposes using purposive sampling. Purposive sampling was used to select the security agencies, as well as village elders and nyumba kumi elders. The general public were picked by systematic random sampling. The tools utilized to get data were, questionnaires and interview schedule. Quantitative data underwent analysis using descriptive statistics. Specifically, frequency distributions were predominantly

employed to synopsise the outcomes, aiding in the interpretation and presentation of the findings. Qualitative data, on the other hand, underwent thematic analysis. Both qualitative and quantitative data were triangulated to offer comprehensive depictions of the main discoveries. The study found that, there are four types of socio-cultural practices: Promoting ethnic identities, upholding cultural belief systems, promotion of indigenous knowledge and passing downwards historical grievances. And together they affect inter-ethnic conflicts in Narok county. The study concluded that, the government should as a matter of fact and necessity have refined national values and incorporate them into our national security development strategy in order to have stability which is a pre-requisite for our national development. From the forgoing, cultural values if harnessed can be a vital tool for development strategy. The study recommended that, there should be efforts to counter the types of socio-cultural practices like promoting ethnic identities that heighten inter-ethnic conflicts, and strengthen the ones that can decrease in inter-ethnic conflicts like promoting socio-cultural exchange programs so as to attain the noble environment for the community and citizens.

Keywords: Socio-cultural Practices, Inter-ethnic Conflicts, Cultural Belief Systems, Indigenous Knowledge, Historical Grievances

1. Introduction

When several societal individuals and communities get in contacts with each other as they pursue their mutual objectives, their relations can perpetually become unpredictable, particularly if they possess partly limited behavioral inclinations. With such mismatch and discrepancy amongst the memberships of the group, if unrecognized, can have repercussions of conflicts. This is because, we reside in nations and a world of diversified cultures, therefore miscommunication can arise not from those diversity as such, but from faulty responses to them (Faiza, *et al*, 2016) [5]. Conflicts being a normal element of the everyday happenings of most society, the matter of interethnic conflict becomes mostly significant when individuals from different ethnic leanings intermingle. Conflict as a process, has its beginning when individuals or their groups, perceive differences amongst themselves and others over concerns that are of substance to them, therefore feeling undesirably impacted by the

other persons or group.

According to Hagger *et al.* (2014) ^[8], conflicts come as a result of variations in various rules of decorum, social customs, differing notions about reality, varied inclinations to life, communication ways, and others. Michael Nicholson is cited by Ifedayo (2016) ^[10] as defining conflict as actions which happen when individuals or groups, require to undertake equally inconsistent deeds regarding what they would want, need or obligated. This becomes escalates a dispute, which mostly is the common condition, having the characteristics of the presence of conflicts behaviors, with which individuals and entities are striving to harm each other.

According to Henderson as cited by Krzysztof (2017) ^[14], inter-ethnic conflicts refer to disagreements amongst competing factions, who recognize themselves mainly using the criteria of ethnicity, thereby making their group's assertions to possessions and properties on the reasoning of their communal goodness. This understanding has the assumption that, interethnic conflicts are resulting from in-built disagreements amongst ethnic groupings who are inclined to kindness to their individual ethnic grouping and hostility for those in the periphery their ethnic grouping. And because they are taking place in cultural environments, they tend to happen again and again. Ethnic conflicts are disagreements amongst two or more competing ethnic sets. Some ethnic groups believe that they can achieve their interest without resorting to violent methods but some ethnic groups do not believe that they can achieve their interest without various violence ways. And mostly, aggressive ethnic conflicts are causes of fatalities and infrastructure destructions and also destructive for the worldwide peace. Whereas the source of the conflicts could be orchestrated by politics, socials, economics or religions or a combination such as socio-cultural, such conflicts could be violent or could be non-violent.

A socio-cultural environment has individuals from dissimilar cultural groups within the setting, interacting with one another. The followers of multicultural groupings are subjected to the diverse factors of culture and various interpersonal styles (Mahboobeh. *Et al.*, 2020) ^[15]. In such a type of cultural setting, some degree of confusions and misinterpretation happen as a result of the lack of appreciating the other's cultural values. Diverse subgroups would be having dissimilar genetic backgrounds, as well as contrasting cultures or socio-economic features that impact models of behaviors, in so doing forming an association among living conditions and exposure to the environment.

According to Gilemkanova (2019) ^[7], the evolving sociocultural circumstances of living, create the desire for the complication of systems of socio-psychological acclimatization and socialization of the present generation. Therefore, the incapability to handle the social challenges of this era produces a rise of divergences. Such cultural deviations and divergences would be positive hence creating a balance or would be negative consequently creating an imbalance, subject to the way they are managed. Socio-cultural practices extend to the racial, ethnic, socio-economic classes, sexuality orientations, politics and religions association as concepts, and conflicts could arise from the struggles upon resources, power, community status and values.

According to Negash (2015) ^[20], in the former Federal Republic of Yugoslavia, the Albanians use of their official

language was banned, their Albanian symbols were severely restricted and any attempt to put right the demographic disproportion amongst the Albanians and Serbs was forbidden. It can be argued that, ethnic conflicts arise from the communal socio-cultural apprehension of the future, often manifested through shared historical memories among groups that perceive inadequate protection from the government. Consequently, Albanians rather than feeling protected, they faced persecution by the Serb's led state. This enhanced the ethnic Albanian socio-cultural solidarity hence deepening the mutual hatred against the Serbs.

In Africa, the traditions of conflicts and violences originates from ethnicities, cultures, socials, religious disparities. These displays the cultural diversities and intensified social and economic disparities amongst the various factions. For example, Nigeria's Toder massacre of 1991 where the Hausa farming community, massacred 102 tribesmen of the Fulani herd keeping community who had settled amongst them, is a reminder (Hussein, 2014) ^[9]. The socio-cultural motivations for conflicts and their motivations on the same have existed but being able to be diffused. Socio-cultural drivers in Nigeria appear to be fanning ethnic conflicts, therefore creating a need to understand the types of socio-cultures influencing interethnic conflicts.

In Ethiopia, inter-ethnic interactions were a vital occurrence in the making of the nation. As Zeleke (2018) ^[26] argues that, the several different ethnic groupings developed, and they were several gradual socio-cultural interactions between them before they started to inhabit the particular areas, they are in. Consequently, the existence of diverse socio-cultural practices in Mātākāl after some time, developed in ethnic grounded conflicts in the territory (Zeleke, 2018). This minor degree conflicts steadily developed and went past the influence of the government, putting the region in a situation of tension. This raised question on the socio-cultural practices that impact on inter-ethnic conflict in Ethiopia.

Just like in other parts of Africa, Kenya too has experienced conflicts between communities of diverse levels all the way through the years. Some of the conflicts are deep-rooted in several ethnic groups' mentality and are instigated for various reasons including socio-cultural practices. For instance, the Marakwets, Pokots, Samburus and Turkanas have experienced intense conflicts, and several of the validations have been attributed to the state's and its policies negligence (Aiyabei 2021) ^[1]. While the influences stemming from socio-cultural practices are extensively documented, there is a shortage of studies that have explored these practices in relation to inter-ethnic conflict, particularly within Narok, where this study was conducted. A study conducted by Akuma (2015) ^[2] on the socio-cultures on family changes in Kisii County, the paper focused on how the changing socio-cultural landscape affects the individual and institutional responses in rural south western Kenya. The results indicated that, the area residents have reacted by: First, deserting several of their traditional customs and substituting them with contemporary norms, thereby contributing to rising problems because the new norms are either partly or completely discrepant with current local conditions. Second, combining formerly known social norms with developing ones, is filled with large complications. As seen, the impulsive removal of the formal defense procedures, which by tradition aided in providing people with the capability of adapting naturally to

physical, social and psychological settings, and shield the community from disruptions, has resulted in the breakup of traditional household and marriage structures. This has resulted to a crisis that is social in nature, with most signs indicating to the advent of a generation of young individuals entirely not ready to be suited into present-day society. Therefore, there was the need to understand how the changing socio-cultural landscape would influence inter-ethnic conflicts. And this provided the impetus for this current study.

The main objective of the study by Sitin (2020) ^[21] was to investigate the influence of cultural practices on conflict and its management in West Pokot and Elgeyo Marakwet Counties of Kenya. The study found that, in West Pokot and Elgeyo Marakwet Counties, cultural practices have both been a cause of cultural related conflicts as well as a means for their management and resolution. The study concluded that indeed cultural practices influenced conflict and its management in Kenya. It also concluded that despite having caused conflicts, cultural practices have in most cases, positively influenced conflict and its management, since Kenyan cultures have in-built cultural mechanisms like cultural mechanisms include cultural rituals, dialogue, negotiation, mediation, compensation and conflict settlements through peace agreements for conciliation and reconciliation. However, despite the results paradoxes, this study sought to have an input on the limited empirical knowledge on the socio-cultural practices influencing inter-ethnic disagreements.

Recent studies conducted in Kenya on socio-cultural factors have consistently focused on the types or influence on family and community, but with limited reflection on how it influences inter-ethnic conflict. For instance, Akuma (2015) ^[2] focused on the socio-cultural and family change in Kisii County, the paper focuses on how the changing socio-cultural landscape affects the individual and institutional responses in rural south western Kenya. Whereas, Sitin (2020) ^[21] investigated the impact of cultures being practiced on conflicts management in the Western part of Pokot County and Elgeyo Marakwet county. However, these scholars did not taken cognizance of the types of socio-cultural components on conflicts between ethnic groups in Narok county. Consequently, the contextual gap that offered the incentive for this research was that, although socio-cultural practices in Narok county, and continue to affect the people and communities in the county, there is limited empirical information on the types of inter-ethnic conflicts. This research, consequently, sought to examine the types of socio-cultural practices on inter-ethnic conflict in Narok county.

2. Materials and methods

Cross sectional survey design was taken up as the study's research design. This design is intended to collect information from diverse participants simultaneously to make conclusions concerning the targeted group of research. By its usage, there existed a considerable possibility in the respondents participating. With it, information that is objective could be gathered for utilization to make generality for the entire population was gathered. It also helped to collect different data on social cultural practices as a result of the divergence of the participants' understandings. Divergence of the information gathered enriched the findings of the study.

Narok county was considered as the area of the study. It is one of the 47 counties in Kenya occupying a 17,933.1 square kilometer area (Narok County in Kenya, 2023) ^[19], having been created in 2013 after the disintegration of the former 8 provinces. Narok is home to many ethnic groups that are permanent residences, and others who are there temporarily. It also has the most diverse experiences of ethnic clashes therefore offering the best example of socio-cultural practices. But these results should cautiously be assumed to represent other areas of the country. Narok county is composed of six constituencies, which are, Kilgoris Constituency having 6 wards (Kilgoris Central, Keyian, Angata Barikoi, Shankoe, Kimintet, Lologorian), Emurua Dikirr Constituency having 4 Wards (Ilkerin, Ololmasani, Mogondo, Kapsasian), Narok North Constituency having 5 Wards (Olpusimoru, Olokurto, Narok Town, Nkareta'Oloropil, Melili), Narok East Constituency having 4 Wards (Mosiro, Ildamat, Keekonyokie, Suswa), Narok South Constituency having 6 Wards (Majimoto/Naroos, Ulolulung'a, Melelo, Loita, Sogoo, Sagamian), and last Narok West Constituency having 4 Wards (Ilmotiok, Mara, Siana and Naikarra) (Victor, 2023) ^[24].

For this study, the targeted population were the security agents and adults residents of Narok from the age of 19 and above who understand inter-ethnic conflicts. The approximate number of age 19 and above in the county are 544,843 (42.4%) (Narok County in Kenya, 2023) ^[19]. So as to identify the sample size and get the respondents, the researcher utilized multistage sampling. It is a sampling type that divides big populations in parts for making the sampling procedure considerably feasible. According to Theresa & McBurney (2012) ^[23], it can also allow the usage simple random sampling while combining stratified sampling or cluster sampling.

First, 3 constituencies were purposively sampled out of the six. Gay & Diehl, (1992) ^[6] recommend 20% of an n in comparison to the entire N . Nevertheless, the study raised to 50% which as per Martin and Bateson (1986) ^[18] they stated that, the value strength is enhanced by the increase of the amount of the sample. Second, purposively sampled were 2 county wards, making them 33.3% of the entire wards in a constituency with 6 wards, and 50% of the total ward in a constituency with 4 wards. It is recommended to utilize 20% for a lesser number of n in comparison to the entire N (Gay & Diehl, 1992) ^[6]. They were Narok North, Emurua Dikirr and Kilgoris. They were selected because they are the ones bordering other counties of Migori, Kisii and Bomet with different ethnic groups who have historic hostilities and hence offering the best site for diversity of conflicts. They are also in high population density areas and are also mostly experiencing security operations. This made them suitable samples as they were expected to have valuable data that was required to respond to the objectives.

Third, clustering was utilized for group the target population in three homogenous clusters: Village and nyumba kumi elders, the security agencies and the general public. Clustering involves arranging a cluster of items in a way that items in a similar category, are in a way alike amongst themselves, in comparison to those in other clusters (Kriegel, Kröger, & Zimek 2012) ^[12].

1. The security agencies were randomly samples as two chiefs, five sub-chiefs, one OCPD, five OCSs and fifty police officers below the rank of an inspector. Gay &

Diehl, (1992) ^[6] recommend 20% of an n compared to the general N.

2. Ten village elders were purposively sampled as our respondent. Gay & Diehl, (1992) ^[6] recommend 20% of an n compared to the general N.
3. Fifteen nyumba kumi elders were purposively sampled as our respondent. Gay & Diehl, (1992) ^[6] recommend 20% of an n compared to the general N.
4. The general populace for each 6th member was systematic random sampled to be a participant. A total of 296 were needed. According to Crossman (2017) ^[4] as a sampling method systematic random sampling is a form where sample participants from a study population get to chosen according to a random starting position to be labelled as an Nth number.

Table 1: Sampled Respondents

Respondents	Total	Sample
Chiefs	5	2
Sub-chiefs	14	5
OCPDs	3	1
OCSs	11	5
Police officers below the rank of an inspector.	226	50
Village elders	32	10
Nyumba Kumi elders	64	15
General public	544,843	300
Total Sample	69,551	388

Krejcie & Morgan (1970) ^[13] created a simpler chart for referring in the determination of sample sizes. Computations are not needed in the usage of the table provided in appendix VI. The target population of 69,370 falls under N 75,000. Therefore, the sample size will fall under 384. Consequently, the size of the sample was 388.

A mixed methods methodology was utilized for the study, with questionnaires collecting both the qualitative and quantitative data, whereas one-on-one interviews gathered qualitative data.

Questionnaires (Appendix I): These were administered utilizing ‘closed-ended’ probings that, were mostly having ranking scales and ‘open-ended’ questions which allowed the participants to write their views concerning their answer. The study questions guided the formation of the tools in order to capture all spheres to be tackled. The research assistants were involved in giving out the questionnaires. People are likely to be sincere when responding to the questionnaires regarding contentious matters as a result of the privacy in responding. Respondents were had the option of completing the questionnaires on their own.

Interviews (Appendix II): Person-to-person interviews were undertaken on the security officers: Chiefs and senior police officers and five junior police officers.

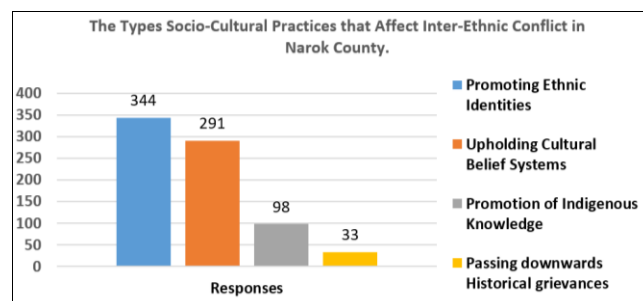
Also on the 2 village elders, 2 nyumba kumi elders. As an efficient information collecting instrument, interviews reduce the challenges of questions not responded to, and giving an opportunity for more inquiring.

3. Results and discussion

To establish the types of socio-cultural practices, the

participants were asked to indicate which of the socio-cultural practices that have influences on inter-ethnic conflict in Narok County. The findings are displayed below (Fig 4):

Types of Socio-Cultural Practices that Affect Inter-Ethnic Conflict in Narok County



Source: Field Data (2024)

As is indicated from the table, most of participants mentioned Promoting Ethnic Identities and are represented by n= 344 (98.3%), followed by Upholding Cultural Belief Systems at n=291 (83.1%), at the third position was Promotion of Indigenous Knowledge represented by n= 98 (28%), and lastly, passing downwards Historical grievances represented by n= 33 (9.4%). These findings are discussed in the subheadings below.

a. Promoting Ethnic Identities

Ethnic identities are a measure of the sense of fitting to a specific ethnic grouping. The construction, reinforcement and reliance on ethnic identity play a crucial role to emphasize exclusivity. It also stereotypes other groups and can contribute to inter-ethnic conflicts. One of those nyumba kumi elders interviewed explained.

“Most differences between neighbors have been as a result of misconceptions and viewing each other with suspicion through stereotyping. Ethnic identity aids in enhancing inter-ethnic conflicts amongst neighbors. It goes a long way in encouraging our disunity” (RESP2/03/2024)

Another general public respondent had this to say...

“Ethnic identity helps us get closer to other people from the same ethnic groups as us but possibly increases our alienation with other ethnic groups. With a more perceived living environment of ethnic differences, it does not help us embrace a common approach on various issues in our environment for our empowerment” (RESP3/03/2024)

Stereotypes are everywhere and based on varying social, cultural, gender and other conditions. But one of the most harmful, detrimental and dangerous is the ethnic stereotypes. In the findings of this study, it is expressed by feelings influenced by tribal group frequently incorrect beliefs that most individuals have concerning other people or things because of specific characteristics. Such disidentification is mostly inspired by efforts of some individuals to preserve an optimistic impression of themselves. It can be argued that, people regularly decide to not identify for the purpose of creating a detachment amongst themselves and bad qualities

of another grouping. It is of essence to recognize that people can only disassociate from groupings where they are not affiliates. And, the choice to disassociate in a certain occasion or circumstance, the particular decision when accumulated in several members, easily generates into disharmony which creates conflicts.

Ethnicity inclinations are motivated by emotive factors such as resentment, hatred or fear. But the early triggers for ethnic conflicts, lie in the belief that a group is better placed to ensure their well-being better than the government would. With the availability of causes, the focus of conflict will dependent on particular socio-cultural responses stirred between ethnic groupings. Ethnic groupings inspired by panic will select as their objective those ethnic groupings who possess the biggest threat. Ethnic groupings inspired by hatred, will select as their focus those ethnic groupings who are at the top of the reputational order no matter, being the biggest threat or not. Ethnic groupings inspired by hate will focus those ethnic groupings whom they have previously feuded with, irrespective of their threat probability, nor on their rank on the status pecking order.

Kanchan Chandra is cited by Just (2017)^[11] for associating some tribal characteristics with several types of violence. As per his argument, one basis for tribal/ethnic conflict, is the security predicament due to the weak state. This argument is sustained by the fact that, people possess unique emotional relations with their tribal identities that they might not possess as a result of not belonging to other kinds of identities. With weak states ruling over a mixed ethnic jurisdiction, they then to establish a setting similar to anarchy in the international situation, with ethnic groupings similar to states. In an anarchic atmosphere, ethnic groupings, alike to nations, equip themselves with weapons due to the apprehension for their safety. The ripple effect is that, the other ethnic groupings, alike to nations, become extremely afraid, giving them a motivation to also equip themselves with weapons. This results in a heightened threat of conflict, decreasing every community's security in the long run. If ethnic characteristics constantly obtain rigidity in a democratic situation, with regard that rigidity would endanger democratic firmness, and is as a result of several socio-cultural variables, that the study has theorized to be interacting with inter-ethnic identity.

b. Upholding Cultural Belief Systems

Cultural beliefs systems, are the shared standards, norms, and traditions that dictates the behavior and attitudes of a community. They mostly have an influence on how people perceive themselves, and others around them. Therefore, it happens to dictate how communities communicate, understand, work, and manage challenges including inter-ethnic conflicts. Nevertheless, they are not fixed but continuously changing. In the words of a resident respondent...

“Cultural beliefs systems are a factor that heightens misunderstandings and therefore heightening interethnic conflicts. For example, our values on life, domesticated animals and land, extremely differs from our neighbors. We tend to regard a human life in the highest esteem than them. They regard domesticated animals to be at the highest echelon. For us, land is individual but for them it is communal” (RESP4/03/2024).

Communities advance their own collective cultural beliefs system, that guides them to behave and act in conducts that might not appear totally normal to a stranger. The one believing is in a good position to express fundamental beliefs to give them significance and justification, through various standards of perspective and validity that have been developed over a considerable period of time. And every member in a community belongs to multiple cultural beliefs that gives them meanings concerning what is to be ordinary, proper and supposed. And when others are unable to maintain their hopes, it becomes a sign that the cultural belief hopes are diverse. Therefore, there might be a mistaken difference between others for evidence of bad faith resulting in conflicts. Consequently, conflicts amongst ethnic groupings, with the inclusion of fighting, might sometimes be a battle among cultural beliefs practices.

Cultural belief messages like the values on life, domesticated animals and land shape individual's understandings of relationships, whenever two or more people come together. The symbolic dimension in place where meaning and enacting of identities is constantly being made, can give messages concerning what is significant or vital, and which people are in the community and their relationships. Such cultural belief information from the groups people belong to when giving that information, can be a source of conflict when perceived with the other different groups.

Cultural belief messages are a sequence of vision that, influence what individuals perceive and do not perceive, how individuals see and understand, and where individuals draw borders. In modeling our ideals, cultural beliefs possess beginning areas for conflicts and specifically the inter-ethnic conflicts. Those beginning locations are the points it is normal for conflicts to start, either as a group or an individual miscommunication might arise from. For example, an ethnic group might know that, their neighboring community cannot take away a life easily before they are afraid of being haunted by the dead. Therefore, they will take advantage of such a ‘weakness’ to be having violent conflicts with them that results in their neighbors’ deaths, knowing that such might not be revenged on.

Others, might be seeing some domesticated animals as their god given birthright and having dominion on any that is moving on the earth. And with such perception, they might be tempted to raid the other communities to forcefully take away their animals. Such becomes a source of interethnic conflict. As Sur and Anand (2019)^[22] urged, communication performs a very important task in cross culture conflict as it involves language and gestures. And miscommunications and misinterpretation can lead to conflicts, since it is the people who are communicating and not the culture, but culture establishes a general style of communication. In cross culture communication people come across ethnocentric suppositions, in which the people establish a negative judgement of the other community's culture.

Cultural beliefs are like belowground rivers that run in people's lives and relations, giving them messages that model their observations, acknowledgments, opinions, and ideas of self and other. Though cultural beliefs are powerful, they are often unconsciously, impacting conflicts in imperceptible ways. Cultural beliefs are always an aspect in conflicts, whether it performs a vital faint impact. For conflicts that impact on individuals where it matters, due to

the people making sense and holding their identities, there will be a presence of a cultural element.

c. Promotion of Indigenous Knowledge

Native knowledge is a body of beliefs, practices and information that is developed up over time by a community through generations of living in close contact with their surroundings and their historic experiences. It is accumulative, dynamical and adapting to change. Therefore, it includes information about spiritual, politics, economics, environment and cultures inter-relations and how these ethnic groups observe the world. Indigenous knowledge derived from the culture of a society is considered to provide many solutions and complications in the community because it is the result of 'learning' from local communities in responding to the dynamics of their environmental change. Existing Indigenous knowledge can indicate that, local communities participate in conflict exercises or not. A local resident respondent said this...

"We have always grown up with the knowledge that our neighboring communities are always out at night, with the intentions of stealing our properties. So, whenever we see individuals from our neighboring communities walking around or just passing by during the day, we get suspicious that they are out to spy. Hence, we stalk them and we get to be alert for the next few nights, lest we get caught unawares"
(RESP5/03/2024)

The narration suggests that, indigenous knowledge has been exploited have severe adverse effects on the lives of neighboring communities. In many parts of the world, it has become clear that security can either be achieved better or not, because there is the incorporation of the wisdom of people with intimate knowledge of an area. And those are the indigenous people. Indigenous knowledge, which would also be referred to as traditional knowledge, heightens potential conflict stereotypes, and perceptions. Because of the exceptional experiences and information local individuals having concerning the indigenous situation due to their long-standing association with their neighbors, then there is grown recognition of the valuable contribution of local knowledge on insecurity and conflicts.

As individuals work collaboratively in their indigenous communities, they support the entrenchment and strengthening of various knowledges. And such becomes a way of life. For example, when a particular ethnic group considers another as domestic animal thieves, or those who are always inclined to destroy plants on their farms by grazing animals on them, impact on conflict tensions. This concurs with Magni (2021) ^[16] who states that, indigenous knowledge can be part of solution if not for numerous of the difficulties instigated by various socio-cultural factors. The robust circumstantial and cultural relations cause indigenous knowledge a crucial part of indigenous individuals lives as it delivers the essential ways for their livelihood.

These early engagements facilitate long-term conflict related situations and building social and community instability and suspicion. Indigenous knowledge helps to recognize vital issues of the cultures, supporting the consciousness of delicate fields in the cultures helping to influence conflict management. The recognition of vital environmental or cultural issues in advance, can inform the choice of conflict components. It therefore informs the starting point depiction

of previous or prevailing circumstances, with the inclusion of the existing cultural and social conditions or trends over time.

But this was a contradiction to Mandy (2023) ^[17] who applauded the function of indigenous knowledge in the achievement conflict management and restoring rightness. According to him, indigenous knowledge offers unique approach to conflict resolution and restorative justice by encouraging recovery and compromising by participation of the community, cultural practices and storytelling.

To summarize, native knowledge is essential in preparing for conflict resolution or conflict flare ups. Understanding indigenous knowledge of various ethnic groups is crucial so that suitable knowledge sources would be recognized and permitted to offer responses and confirmation all through the numerous stages of conflicts. The acknowledgement of indigenous knowledge can assist in assisting in the creation of more robust conflict management scenarios.

d. Passing Downwards of Historical grievances

Protracted historical grievances, which is normally characterized by past injustices, unresolved conflicts, and disputes over traditional territories is the leading precursor to inter-ethnic tensions and conflicts. Recollected discriminations, with the inclusion of those that had previously happened years ago, as far as centuries beforehand, perform a vital function in the justification and sustainability of numerous conflicts. Specific recalled processes, the most apparent being ethnic clashes, have a tendency of leaving a backlog of possibly flammable injustices. Opinions of complaints around feelings of past discrimination need to be recognized, in terms of what they mean today. A general public respondent had this to say...

"We continue to suffer because the various governments have not been putting in efforts to improve our community's welfare. The same neglect is seen in education, health, roads and many others. When you observe our neighboring communities, their environment is so different from ours. Our feeling of inferiority and their feeling of superiority that has been as a result of historical grievances, sometimes shows up in terms on inter-ethnic conflicts"
(RESP6/03/2024)

The existence of historical grievances is essential for grouping to form, and there to be collectivity of violent actions, which then turn out into inter-ethnic conflict. In addition to resource rents, historical injustices likewise perform their portion in fueling inter-conflicts by the explanations of inter-ethnic disobedience and aiding to discourage the cost of taking part in conflicts. Inter-ethnic conflicts can intensify due to heightened deep-rooted injustices, or as a result of the availability of a lot of resources for pillage.

Historical grievances especially on feelings among community members in terms of superiority or inferiority amplify these inter-ethnic conflicts, further exacerbated by the participation of the politicians and the few educated elites with self-centeredness, intensifying the complexity of the inter-ethnic conflicts. Among the Narok county people, the extreme poverty of their state and contemporary perceptions of political marginalization resonates with deeply held historical grievances.

Lack of various infrastructures due to historical grievances deprives a community of one of the vital gains of infrastructure growth, which improves connectivity and accessibility. When an area has well-developed roads, bridges, and public transportation systems, it makes it simpler for individuals and goods to move effectively. This improved connectivity unlocks new prospects for businesses, encouraging investments and boosting economic development. Infrastructure growth projects need a substantial amount of labor, causing in jobs creation. From construction workers and engineers to project managers and support staff, these projects offer job openings to a wide range of the community. Therefore, a lack of various infrastructures in a community due to historical grievances, is a precursor to inter-ethnic conflicts.

Historical grievances may, in the long run, offer the best explanation on why inter-conflicts commence, and the reason for their persistence. The existence of historical grievances is adequate for the eruption of brutal inter-conflicts, and which might need institutional collapse which can be described as the breakdown of the social contract. In contradiction, Burak (2021) ^[3] argues that, historical grievances do not play an important function in inter-conflict's start as the appearances of historical injustices in the kinds of hatred and resentment are very frequent worldwide, but these resentments seldom become conflicts or violence. The link between historical grievances, and inter-ethnic conflicts is a challenging to determine, because historical grievances vary sufficiently for it to be possible to notice their influence on conflicts in question. This is due to the fact that some historical grievances rarely turn into conflicts.

Sometimes, explanations of historical grievances remain even after peace breaks out. In some instances, it could be that grassroots fighters would be feeling undermined by the peace accords produced on their behalf. The fighters might also have individual motives on why they should continue fighting, as it may afford them status among their peers or they may be earning from the fighting. Some of them, might have been engaged in the fighting, since childhood, and not have had a chance to reflect on the history of the interethnic conflicts from their own viewpoint.

4. Recommendations

Based on the conclusions, the study recommends that, the existence of efforts to counter the types of socio-cultural practices that heighten inter-ethnic conflicts, and strengthen the ones that can decrease inter-ethnic conflicts so that the environment that is best, can be achieved for the community and citizens should be enhanced. If this can be achieved, then it will greatly contribute to increased social cohesion and national security. The state therefore has to involve the various stakeholders in this delicate endeavor.

5. Further Research

Based on the scope and the findings for this study, the following is the recommendation for future research: This research had restricted itself to the types of socio-cultural practices in Narok county, Kenya. However, a number of similarities in the types socio-cultural practices were noticed, mostly through literatures. It would be prudent, to stretch out this research to other regions, to determine the applicability of these findings for the whole of the country Kenya.

6. Acknowledgement

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