



Curtailing Dissonance amongst Clans in Kenya: A Deeper Insight into Maasai Clans' Feuds in Narok, Kenya

Kelele Joshua^{1*}

¹*Department of Social Studies, Religion and Community Development, Maasai Mara University, P. O.Box. 861-20500, Kenya.*

Author's contribution

The sole author designed, analyzed, interpreted and prepared the manuscript.

Article Information

DOI: 10.9734/ARJASS/2021/v14i430245

Editor(s):

- (1) Dr. Shiro Horiuchi, Hannan University, Japan.
- (2) Dr. Abdullah Aydin, Kırşehir Ahi Evran University, Turkey.
- (3) Dr. Takalani Samuel Mashau, University of Venda, South Africa.

Reviewers:

- (1) Jijo James Indiparambil, Sanjo College (SCMAS), India.
 - (2) A. N. M. Abdul Mabood, University of Chittagong, Bangladesh.
 - (3) Hamit Ayberk, Istanbul University, Turkey.
 - (4) Muhammad Bilal Majid, Universiti Sultan Zainal Abidin (UniSZA), Malaysia.
- Complete Peer review History: <https://www.sdiarticle4.com/review-history/70502>

Case study

Received 02 May 2021
Accepted 08 July 2021
Published 15 July 2021

ABSTRACT

Regions occupied with pastoral communities in Kenya are known to have intra-state conflicts. The main causes of conflicts and clashes are believed to be; grazing fields, water, encroachment by other communities, political leaders, and assimilation. The study thus sought to investigate the causes and remedies of conflicts and clashes among the Maasai clans of Kenya. A cross-sectional research design was used for the study. This design was opted to enable the researchers to determine the impacts of these variables in a more situational analysis perspective. From the study, 90.91% of the respondents agreed that there are clan tussles which 46% agreed to be caused by land ownership. It was also noted that the IIsiria clan do not adhere to culture and more vulnerable in protecting their territories and culture, the Ilpruko are most favored on choosing political leaders, sale of land preference, and distribution of social amenities. The Ildamat is found to be the most oppressed clan. The respondents believed that remedies to the observed conflicts are through; equal distribution of resources, improving security, the fair appointment of leaders, land demarcation, education/religion, and intermarriages.

*Corresponding author: Email: joshuakelele@gmail.com;

Keywords: Maasai; conflicts; clans; clashes; remedies.

1. INTRODUCTION

Regions with pastoral communities in Kenya are known to have intra-state conflicts [1]. These conflicts arise from numerous issues and are mainly based on clannism. Grazing resources such as water and pastoral land have always been key in fueling conflicts. The Maasai community of the Narok region, Kenya is one such community that has been experiencing such conflicts [2]. The outward appearance of the community is that of a peaceful and reserved population that lives in harmony with themselves and others. While this has been the true reflection of the community, over the last few decades, their cultural roots have been challenged thus opening up room for division. The division has been based on clannism and inter-clan conflicts need to be managed before the community is assimilated and subdivided [3].

The Maasai community is an alienated and marginalized group in terms of national development [4]. Most development projects are issued based on not only regional occurrence but also political allegiance of their tribal kingpins. The succession of tribal kingpins is a game of numbers and resources. Clans with more resources and a larger population control over the others. While this by the entirety has not been a major issue of concern, several contemporary factors have fueled feuds amongst Maasai clans [5]. There are more than 15 major Maasai clans. The most notable ones in Narok include: Ildamat, Ilkaputiei, Ilkeekonyokie, Ilkisonko, Iloodokilani, Ilmatapato, Ilaikipia, Ilmoitanik, IIsiria, Iluasin-Nkishu, Ilkankere and Ilpurko amongst others [6,7]. The community is segregated along its territorial group lines due to the cohesion that existed between the groups. The most notable conflicts have been arising from the clans with large populations i.e. Ildamat, Ilkeekonyokie, and Ilpurko. Each of these clans strives to control the rest through political alliances with other communities nationally [8].

Clan conflicts limit interactions between members of opposing groups. Without free and fair interactions, several cultural and socio-economic aspects are not achieved [9]. This has an impact on the livelihoods and lifestyles of affected groups. Some communities such as the IIsiria and Iluasin-Nkishu have been gradually assimilated by neighboring communities in preference to cohesion with other Maasai groups [10]. Consequently, the newer generations that

they bring forth are not 'purely' Maasai. They don't forfeit to all Maasai rituals and are thus omitted in key electoral positions; further deepening the rift with other clans. Continuous assimilation by other communities has shrunk the communities and their resources at the border [11,12]. For example, in Kilgoris, external communities such as The Ekegusii and Kipsigis have significantly pushed The IIsiria clan towards Narok town. A large chunk of land previously occupied by the Ildamat in Elmurua Dikirr was surrendered to the Kipsigis [13]. Other such hotspots in Narok county include Nairekia Enkare, Enaibelbel, Mwisho wa Lami, and more recently Suswa which have been encroached by The Agikuyu [14,15]. These regions were one of the most affected ones during the post-election violence in Kenya in 1992, 1997, and 2007 [16].

Clan conflicts also result from the creation of artificial boundaries [17]. Demarcations due to the creation of group ranches, game parks, and electoral boundaries have also fueled division [18]. Group ranches are attributed to conflicts amongst The Ewuaso Enkidongi clan in Narasha, OI Karia (West Narok), and also in Maasai clans along with the Mau complex. Gruesome evictions have been witnessed due to the fight for land ownership in these territories [19,20]. The divisions are enabled by other daily activities; whose fabric we envisage to address in this study. Some of these activities include land ownership and sale, resource allocation, political leadership and alliances, favoritism in organizations and institutions amongst others [21].

Several redress methods have been applied with little effort. Customary ways to settle down these conflicts have been hindered by cultural erosion which reduces the authenticity of Maasai elders in conflict management. Solace has been turned to the judicial system [22]. However, due to the complexity of most of these conflicts and the limitation of judicial courts in Narok, not many cases are solved. A peaceful and strategic dialogue at grass root levels is thus pertinent to resonate the previously enjoyed peace and cohesion amongst The Maasai of Narok [23]. To achieve this, the causes of the conflicts and their social pathology from a contemporary view are required. This study, therefore, sought to interrogate the enabler causes of inter-clan disputes and their possible redress mechanisms from a more contemporary; yet customary approach.

2. RESEARCH METHODOLOGY

2.1 Research Design

This study was inspired by the greed-grievance motivation theory. The independent variables interrogated were those envisaged to fuel more division among the Maasai clans. A cross-sectional research design was used for the study. This design was opted to enable the researchers to determine the impacts of these variables in a more situational analysis perspective. This was aimed at inspiring solutions at the contemporary hour. The study was conducted between January 2021 and June 2021. The moment was critical especially since it was the eve of an electioneering year; expected to have tribal and clan politics at the national and county level. Clan politics would not only affect succession and distribution of resources in the county but also within fundamental organizations and institutions within the county.

2.2 Study Area

The study was conducted in Narok county (coordinates 1.1041°S, 36.0893°E; Fig. 1). The

county has the largest population of Maasai people in Kenya [24,25]. Data was collected using questionnaire guides and observation and descriptive statistics were used to analyze it. The findings were presented in form of text, tables, charts, and graphs.

2.3 Sampling Techniques

Random sampling was carried out throughout the county. The target population was all Maasai adults above the age of 30 years. This cluster was assumed to be mature enough to have witnessed some inter-clan feud at whichever levels. Purposive random sampling was used. The researchers targeted respondents of different clans who were places under a similar cluster. This aimed at minimizing bias towards specific clans. All the respondents that fitted within this cluster were randomly picked. The method was preferred for its ability to sample a small representative group from a bigger population with limited bias. Any respondent could be taken from the main target population with equal probability.

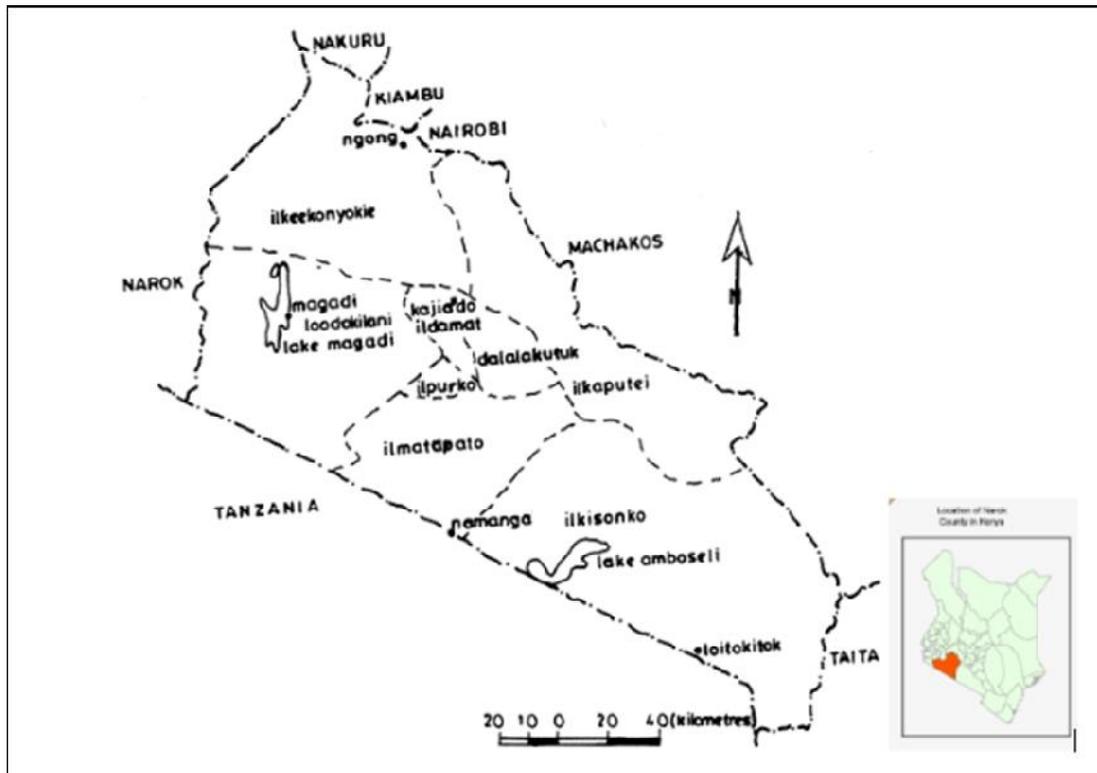


Fig. 1. Map of Narok county, Kenya where the study was conducted.

Source: [26] pngkey.com

2.4 Sample Size

The target population of the respondents in the county was very large and had to be narrowed down to a desirable size. The target population could not be wholly analyzed and was therefore reduced to 45 samples. The sample size was arrived at from Slovin's formulae [27] outlined in **Equation 1**

$$n = \frac{N}{1+N(e^2)} \quad (1)$$

Where, n-sample size, N-population size, e-Error term (5%) based on 95% confidence interval. The samples were spread out across the various wards in the county.

2.5 Research Questionnaires, Interviews, and Observation Guides Used

The study involved use of questionnaires guides and observation. The questionnaires were unstructured and had both open-ended and closed research questions. The questionnaires were divided into 7 main sections i.e respondents' biodata section, land sale preference, political leaders, social amenities distribution, cultural erosion, and assimilation sections. The respondents were assigned the questionnaire guides and given 3 days to fill the data. During the collection of the questionnaire guides, any interesting information that was not captured in the questionnaires was noted down at the back of the questionnaires guides. Observations were made to assess some of the situations that could easily be noticed. There was no clear structure or number of research items in an observation guide but rather researchers' opinions on notable features of respondents.

2.6 Validity and Reliability of the Research Guides Used

Questionnaires were quite reliable since they were easy to administer and encouraged confidentiality thus, reducing biases. They were subjected to the test-retest reliability method to check for their consistency in results after 11 days. A group of 15 respondents (volunteers) was used. There was a similarity index of 63% in the results at the two instances of testing. Observation also ensured the gathering of reliable data. The 15 respondents were also assigned the same task and a 58% similarity index was observed. Face validity of the research guides was conducted by 4 volunteers. A pilot study was then conducted to determine

the validity of the data collection instruments used. Each of the 110 initial distinct research questions in the questionnaire guide (excluding the bio-data section) was assigned to 2 different respondents. In total, there were 220 respondents (volunteers). The data was then debugged and the minimum and maximum values recorded. After a critical analysis check, 15 questions were found to be confusing and leading. These questions were plucked out. The ultimate validity score was thus 95/110 (86.4%) and the outcomes were found to strongly favor the use of these research guides.

2.7 Data Analysis

The data collected was analyzed and presented using descriptive statistics. The data collected was analyzed using Microsoft Excel (2016). For the significance levels, a confidence level of 95% was used.

3. RESULTS AND DISCUSSION

3.1 Demographic Information

Part of the questions administered on the questionnaires was on the demographic information of the respondents. This information about the age and gender of the respondents was key since among the Maasai communities, women and were not allowed to give information before consulting their husbands [28]. Similarly, the age was of higher significance as the old people have first-hand and more information regarding the clan's origin, history, and culture/tradition of the Maasai communities.

3.1.1 Gender

Gender was a key factor in understanding the cause of clashes and conflicts among the Maasai clans. The data obtained in **Fig. 2**, indicated that most of the respondents were male with a frequency of 73 %, with 27% being female. This was believed to be a result of the restrictions imparted to the women according to the Maasai tradition. This was in line with a study done by Sankale [23] where women have to abide by all what their husbands instructs them to do, and therefore, before giving about any information they had to seek permission first. This was quite challenging in gathering information on the causes of conflicts among the Maasai communities since the women might have had better information and remedies of the conflicts.

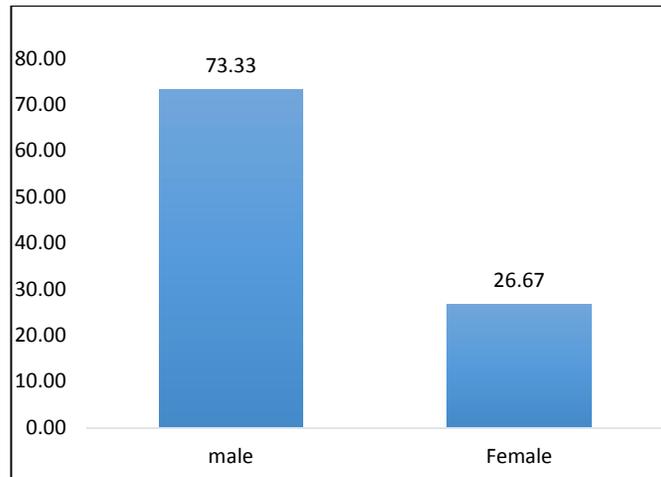


Fig. 2. Gender of the respondents

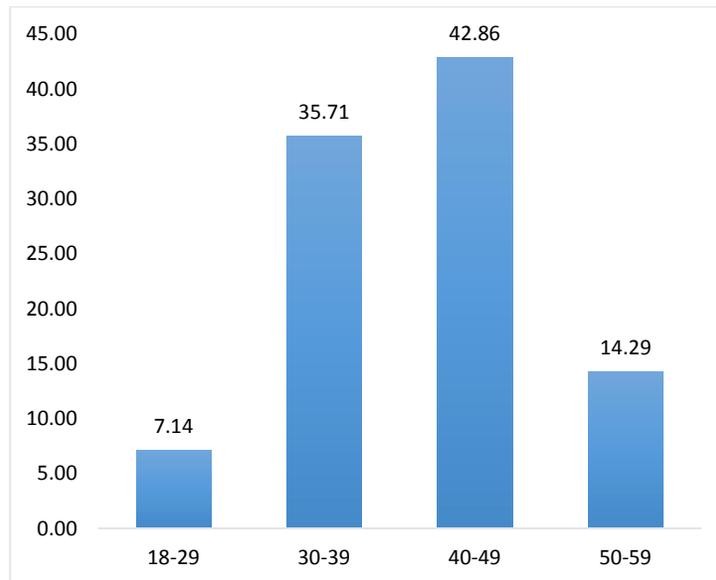


Fig. 3. Age of the respondents

3.1.2 Age of the Respondents

The age of respondents was very crucial in understanding the tradition, origin, and clans of a community [29]. From the data obtained in **Fig. 3**, the majority (42.86%) of the respondents were between the age of 40 to 49 years, followed by 35.71% of those with an age bracket of between 30 to 39 years, then 14.29% of respondents were between 50 to 59 years and finally, 7.14% of the respondents were between 18 to 29 years representing the smaller percentage.

Having majority of the respondents within the age bracket of 30 to 49 years, total of 78.57%

respondents, it meant that valuable information about their culture, ancestral lands, clans and assimilation was likely to be obtained.

3.2 Clan Tussles

It was important to know if there were tussles experienced between the Maasai communities. The data in **Fig. 4**, proved that majority of the respondents (90.91%) agreed that clan tussles were experienced. This was in agreement with study done by Mwangi [2]. A few of the respondents which is only 9.09% believed that there were no tussles among the clans.

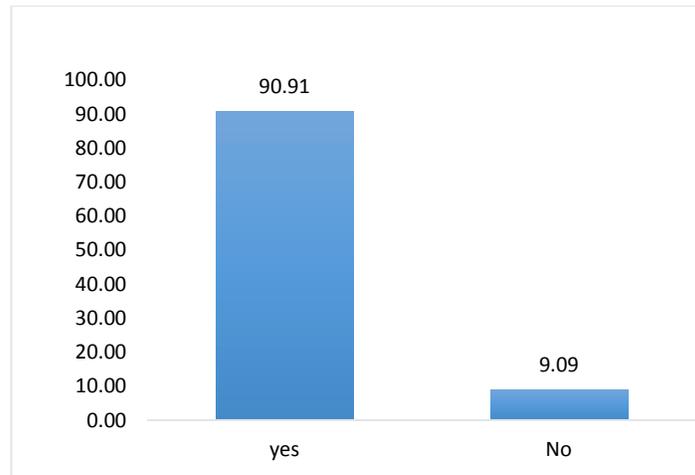


Fig. 4. Clan Tussles

The clan tussles were said to have resulted from land ownership, grazing fields, hatred among the clans and clan boundaries. As seen in **Fig. 5**, from the 90.91% of the respondents who had agreed that there were clan tussles, 46% of the respondents accepted that the clan tussles are thought to result from land ownership, 27% said to be as a result of grazing fields, 18% ascertained to have resulted from clan boundaries and only 9% stated that the tussles could be as a result of hatred among the clans.

3.3 Factors that Result to Conflicts between the Ilkeekonyokie, Ildamat, Ilsiria, Ilpruko, Uasinigishu, and the Moitanik

3.3.1 Non-Adherence to Tradition and Culture/Assimilation

The conflicts between the Maasai clans are said to be caused by the failure of some of the clans to adhere to their tradition and in turn, accept to be assimilated by other communities. From the data in **Table 1**, the IIsirial clan is the one that are thought to have mostly been assimilated with a frequency of 35.71%, followed by the Ildamat with 28.58%, then the Ilpruko with 21.43%, and lastly the Ilkeekonyokie and Moitanik with 7.14% respectively.

Conflicts among the assimilated clans with other clans that adhere to the culture are said to arise from the fact that assimilated clans have allowed other communities into their territories leading to erosion of culture, competition of natural resources which to its scarcity. The assimilated

communities are as well not allowed to hold any leadership position within the clans or participate in cultural rituals. This poses a greater tussle among the clans, resulting in hatred, differences, and even clashes.

3.3.2 Vulnerability in Protecting their Territories

Similarly, from **Table 1**, the assimilated communities are believed to be vulnerable in protecting their territories from other communities and clans, from the data in **Table 2**, the IIsirial clan is thought to be most vulnerable with 40% vulnerability, followed by the Ilpruko with 33.33%, then the Ildamat with 13.33% and lastly the Ilkeekonyokie and Moitanik with 6.67% respectively.

The ability of the clans to be vulnerable makes the clans relocate to areas with greener pastures not knowing that it is owned by other clans which in turn result in conflicts or clashes.

3.3.3 Favoritism in Institutions/Organizations

The study, also noted that some of the conflicts among the Maasai clans resulted from leadership positions within institutions or organizations. The clans that are believed to have had the opportunity to head the organizations/institutions favored those people from their clans. This is pictured from the data in **Table 3**, whereby the Ilpruko are said to be most favored with 60% respondents agreeing anonymously, followed by the Ilkeekonyokie with 20% flavor and finally the IIsiria and the Ildamat with 10% respectively.

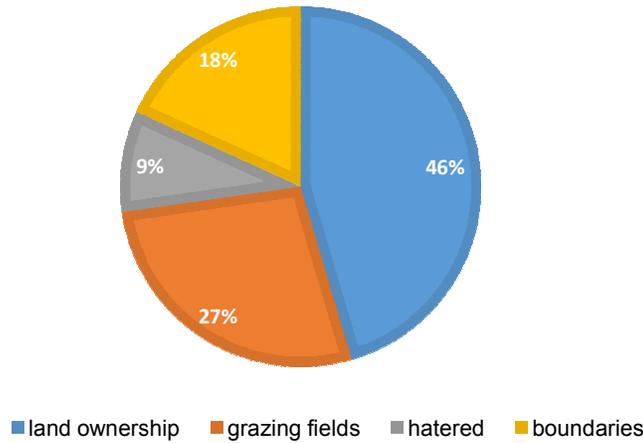


Fig. 5. Reasons for clan tussles

Table1. Non-adherence to tradition and culture/assimilation

Clans	Non-adherence to tradition (%)
Ilkeekonyokie	7.14
Ildamat	28.57
Isiria	35.71
Ipurko	21.43
Moitanik	7.14

** Non adherence to tradition and culture/assimilation*

Table 2. Vulnerable in protecting territories

Clans	Vulnerable in protecting territories (%)
Ilkeekonyokie	6.67
Ildamat	13.33
Isiria	40
Ipurko	33.3
Moitanik	6.67

** Vulnerable in protecting territories*

Table 3. Favoritism in Institutions/ organizations

Clans	Favor in Institutions/ organizations (%)
Ilkeekonyokie	20
Ildamat	10
Isiria	10
Ipurko	60

**Favoritism in Institutions/ organizations*

The act of favoring clans is thought to have resulted in several clans being left out in terms of development and civilization, and this is the root of most cattle rustling activities experienced among the Maasai clans, which finally result in tribal clashes and conflicts among these clans.

3.3.4 Choosing of Political Leaders

Political leaders are perceived to be the people who are likely to bring about development within

the regions they are representing. However, this is not true with the Maasai communities since the leaders are only chosen from specific clans that are believed to be stronger and aggressive in protecting their territories, the chosen leaders are also believed to have remained in power for several years due to their tyranny of numbers from members of their clans'. When these political leaders are chosen, instead of serving their community in general they segregate other

smaller clans leaving them in their native state of under-development and uncivilized. This later poses a lot of hatred among the clans, which finally results in conflicts and clashes.

From **Fig. 6**, it is seen that the Ilpruko clans are the ones that have dominated in politics with 70.37% of respondents agreeing, even though they are believed to be have been assimilated, they still have enough support from the Maasai communities and other neighboring communities and this could be the reason of their dominance in politics. The Ilkeekonyokie clan follows with a dominance of 18.52%, the Ildamat with 7.41% dominance, and finally the Isiria with a dominance of 3.7%. The Isiria have the least dominance since they are said to be vulnerable and mostly assimilated by other communities like the Kipsigis, a Kalenjin sub-tribe, and the Abagusii.

3.3.5 Land Ownership

The issue of land ownership was an important factor to looked into since it was aimed to provide a clear picture of how the clans live with other clans that are perceived not to belong to their

clans. From the data obtained in **Fig. 7**, the Ilpruko was believed to own 46% of the ancestral lands while the Ilkeekonyokie was believed to own 25%, followed by the Isiria who owns 17%, and finally the Ildamat with 12% of the ancestral land ownership. All other Maasai clans are said to have invaded the Ilpruko, Ilkeekonyokie, Isiria, and the Ildamat territories.

After the encroachment by other Kenyan Communities like the Kalenjin, Agukuyu, and Abagusii, and became being assimilated, all other Maasai clans except the Ilpruko, Ilkeekonyokie, Isiria, and the Ildamat left their lands and moved to places owned by other Maasai clans, this resulted scarcity of pasture in the grazing fields and other resources like water, this instigated a lot of hatred and conflicts among the Maasai clans which are still observed up to date.

3.3.6 Sale of Land Preference

The study also sought to know the communities' preference in selling their land among their clans.

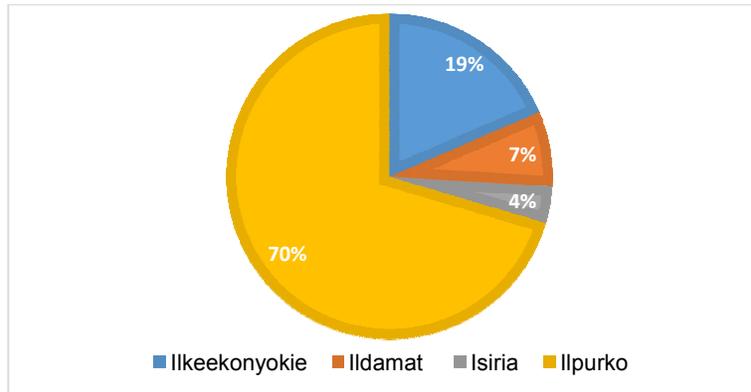


Fig. 6. Choosing political leaders

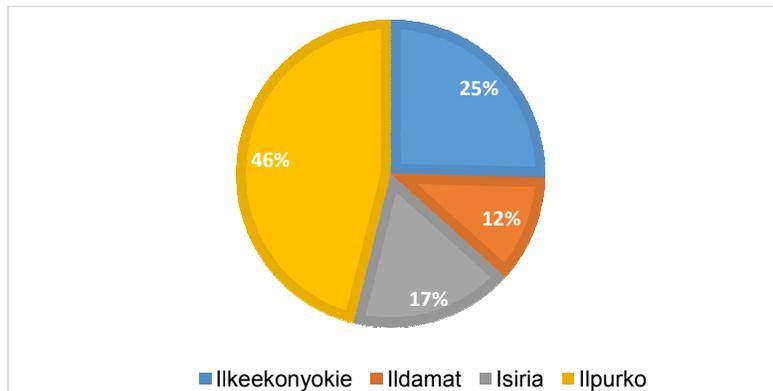


Fig. 7. Land ownership

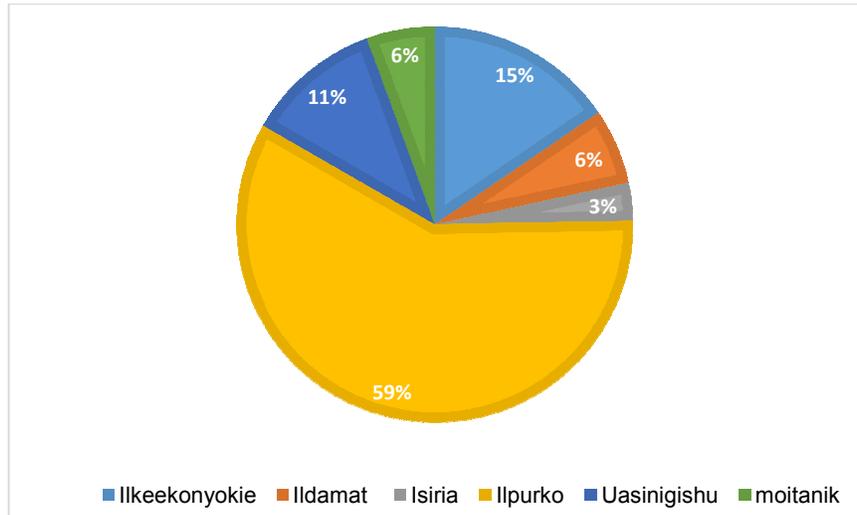


Fig. 8. Sale of land preference

From the data obtained in **figure 8**, the majority of the respondents (59%) preferred to sell their land to the Ilpruko, followed by the Ilkeekonyokie with 15%, the Uasingishu with 11%, the Ildamat and Moitanik with 6% respectively, and lastly the Isiria with 3%. The Ilpruko got the highest preference given that they are believed to be honest, developers, educated, and have enough resources. The communities with the least preference are perceived to be assimilated, dubious and non-developers and also, they sell out their lands to other communities who have encroached on their territories which is unacceptable by the Maasai culture.

3.3.7 Distribution of Social Amenities

Social amenities are key factors in understanding the development of a region, many social amenities indicate that the region is developed while inadequacy or lack of social amenities indicates that the region is underdeveloped. From the data obtained, **Table 4**, it is clear that most clans have enough social amenities while other clans have inadequate social amenities. The Ilpruko is leading with 60%, followed by the Ilkeekonyokie with 20%, the Isiria with 14.25%, the Uasingishu with 3.53%, the Ildamat with 1.52% respectively, and lastly the Moitanik with 0.82%. The Ilpruko is believed to have several social amenities as they are believed to have remained in power for several years. The distribution of these social amenities is thought to be among the main cause of the conflicts between the Maasai clans.

Table 4. Distribution of social amenities

Clans	Distribution of social amenities (%)
Ilkeekonyokie	20
Ildamat	1.52
Isiria	14.25
Ilpruko	60
Uasingishu	3.34
Moitanik	0.89

** Distribution of social amenities*

From the data, it is clear that most of the clans have to travel for a longer period to access essential services and in the process losing their loved ones. This sprouts a lot of hatred among the clans which finally results in conflicts and clashes.

3.3.8 Oppressed Clans

Oppression in every society results in bad relations among the members of communities. It could result from the aggressiveness of a community in the way of doing things or the community could be perceived to be having a good relationship with their enemies. Similarly, within the Maasai clans, there are those clans that are most oppressed.

From the data in **Table 5**, it is seen that the Ildamat are most oppressed with 44.44% of oppression, the Moitanic follows with 23.46%, the Uasingishu with 19.11%, and finally the Isiria with 12.99%. the Ildamat are most oppressed

since they are said to be the most aggressive clans in protecting their resources and tradition. The Moitani, Uasngishu, and the Ilsira are said to have been assimilated by other communities, the assimilation makes them not be considered as the Maasai's and hence they are not allowed to take part in any decision making within the Maasai communities, also they not allowed to attend some rituals performed by the Maasais'. This oppression is said to have made the clans allow other communities to encroach their territories, and thus leading to conflicts with other clans and finally clashes or even conflicts.

3.4 Efforts Put in Place to Resolve the Maasai intra-Community Conflicts

After understanding some of the main causes of clashes and conflicts, it is important to seek some remedies from the community view. From the study, the data presented indicate in Fig. 9, shows that most of the respondents agreed that land demarcation was the major remedy with 35%, this meant that when the land is divided among the clans the issue with grazing fields will no longer be observed. Similarly, 21% of the

respondents noted that improving the security of the Maasai clans will reduce issues of encroachment by other communities into their grazing fields which have been the main cause of the conflicts and clashes.

Additionally, 19% of the respondents suggested that fair appointment of leaders without facing the tyranny of numbers will help in reducing the clashes observed among the Maasai communities, this is because when leaders are chosen fairly there will be equal and distribution of resources such as social amenities. 12% of the respondents suggested that intermarriage was one way of reducing conflicts among the Maasai clans, however, this was faced by some perception that it would lead to erosion of culture. 10% of respondents believed that equal distribution of resources will assist in reducing conflicts among the clans. Conversely, only 3% of the respondents believed that education/religion will help reduce clan conflicts, this was taken into a lighter note since the Maasai's are pastoralists and believe in the rearing of larger herds of livestock.

Table 5. Oppressed clans

Clans	Most oppressed clans (%)
Ildamat	44.44
Ilsiria	12.99
Uasinigishu	19.11
Moitanik	23.46

*Oppressed clans

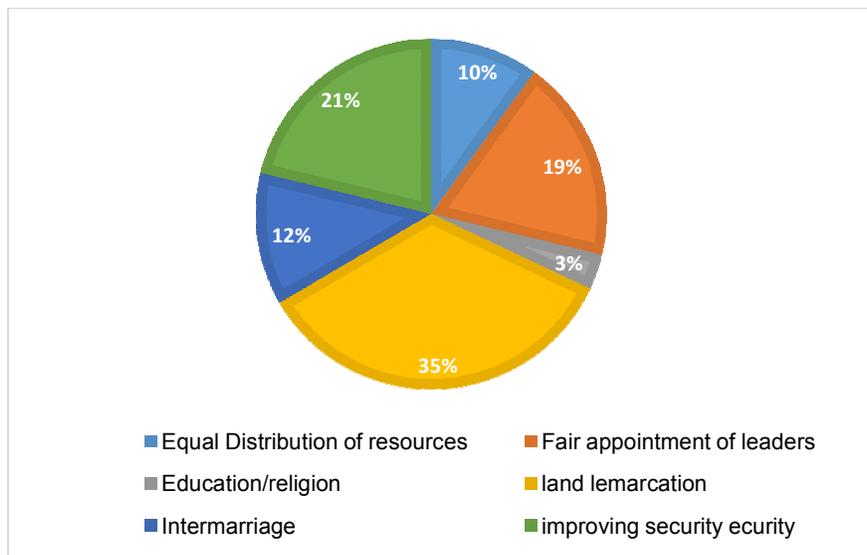


Fig. 9. The efforts put in place to resolve the Maasai intra-community conflicts

4. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

4.1 Summary

From the findings of the study, it was found that on the distribution of social amenities; the Ilpruko clan led with 60% of social amenities distributed in their region, followed by the Ilkeekonyokie with 20%, the Ilsiria with 14.25%, the Uasingishu with 3.53%, the Ildamat with 1.52% respectively, and lastly the Moitanik with 0.82%. Similarly, on ownership of ancestral lands, the Ilpruko was believed to own 46% of the ancestral lands while the Ilkeekonyokie was believed to own 25%, followed by the Ilsiria who owns 17%, and finally the Ildamat with 12% of the ancestral land ownership. Additionally, the Ilsiria clan is thought to have mostly been assimilated with a frequency of 35.71%, followed by the Ildamat with 28.58%, then the Ilpruko with 21.43%, and lastly the Ilkeekonyokie and Moitanik with 7.14% respectively. Furthermore, the Ildamat clan are the most oppressed with 44.44% of oppression, the Moitanik follows with 23.46%, the Uasingishu with 19.11%, and finally the Ilsiria with 12.99%. Likewise, the Ilpruko are said to be most favored with 60% of respondents agreeing anonymously, followed by the Ilkeekonyokie with 20% favor and finally the Ilsiria and the Ildamat with 10% respectively. On the other hand, the Ilpruko clans are said to have dominated in politics with 70.37% of respondents agreeing, even though they are believed to have been assimilated, they still have enough support from the Maasai communities and other neighboring communities and this could be the reason of their dominance in politics. The Ilkeekonyokie clan follows with the dominance of 18.52%, the Ildamat with 7.41% dominance, and finally the Ilsiria with a dominance of 3.7%. Based on the remedies of the conflicts and clashes among the Maasai clans, the land demarcation was believed to be the major remedy with 35%, similarly, 21% of the respondents noted that improving the security was another remedy, while 19% of the respondents suggested that fair appointment of leaders without facing on the tyranny of numbers will help in reducing the clashes observed among the Maasai communities, also 12% of the respondents suggested that intermarriage was one way of reducing conflicts among the Maasai clans, however, this was faced by some perception that it would lead to erosion of culture, furthermore, 10% of respondents believed that equal distribution of resources will assist in reducing conflicts among the clans. Finally, only

3% of the respondents believed that education/religion could alleviate the conflicts and clashes among the Maasai clans.

4.2 Conclusions

Based on the findings of the study, it was clear that clan tussles among the Maasai clans of Kenya are experienced. It was noted that most of the tussles/conflicts and clashes were caused by land boundaries, choosing of political leaders, assimilation of the clans by other communities like the Abagusii, the Agikuyu, and the Kalenjin which have resulted in erosion of their culture, favoritism of other clans, encroachment of their lands by external communities, oppression of smaller or assimilated clans, grazing field, water, and distribution of social amenities. The study proved that 90.91% of the respondents agreed that there are clan tussles which 46% agreed to be caused by land ownership. Among the respondents, the majority were male and comprised. It was also noted that the Ilsiria clan did not adhere to culture/tradition and were more vulnerable in protecting their territories, similarly, the Ilpruko are the most favored clan in terms of choosing political leaders, sale of land preference, and distribution of social amenities. The Ildamat was found to be the most oppressed clan. Furthermore, respondents believed that remedies to the observed conflicts are through; equal distribution of resources, improving security, the fair appointment of leaders, land demarcation, education/religion, and intermarriages.

4.3 Recommendations for Future Study

Based on the limitations faced during the study, it would be important for similar research to be done to ensure that all clans of the Maasai communities are reached during the study. It is also recommendable if the government, county government, institutions, and NGOs could invest more remedies of ensuring that the Maasai clans live in peace, through the provision of social amenities and education to the Maasais children, giving out title deeds to the Maasai clans so as to avoid conflicts in future. Additionally, it would be prudent if the same study is done for all communities that experience conflicts and clashes to avoid clashes that are observed in Kenya and other countries over the world during elections.

ETHICAL APPROVAL

The researcher sought relevant authorization before the commencement of the study. Informed

consent was established by the researcher engaging the respondents in a conversation explaining to them what the study was about as well as giving them room for voluntary participation. Respect and confidentiality of the respondents were very well preserved as the information gathered was for academic purposes. The results were made available at Maasai Mara University and the National Council of Science and Technology Libraries, where they were made available to all. Findings may also be distributed in academic workshops and conferences as well as publication in academic research journals to disseminate the findings.

ACKNOWLEDGEMENTS

I would like to acknowledge Maasai Mara university for their support. Not to forget all the respondents who participated in filling the questionnaires.

COMPETING INTERESTS

Author has declared that no competing interests exist.

REFERENCES

1. Kumssa A, Jones JF, Herbert WJ. Conflict and human security in the North Rift and North Eastern Kenya. *International Journal of Social Economics*. 2009;36(10):1008-1020.
2. Mwanika PAN. Natural resources conflict: management processes and strategies in Africa. *Institute for Security Studies Papers*; 2010;12- 216.
3. Lawren W. An historical analysis of the dissemination of Maasai culture to five Bantu tribes, with special emphasis on the Kikuyu; 1968.
4. Wachira MG. Indigenous People's Rights to Land and Natural Resources. in Dersso, S. (ed.). *Perspectives on the Rights of Minorities and Indigenous Peoples in Africa*; 2010;297-298
5. Zeleza PT. *Maasai*. New York: Rosen Pub. Group; 1994.
6. <https://www.ietravel.com/blog/history-culture-maasai-people>, May 2020.
7. Tarayia G N. The legal Perspectives of the Maasai Culture, Customs, and Traditions. *Arizona Journal of International and Comparative Law*. 2004; 21(1): 183-222.
8. Gewalt JB, Leliveld A, Peša I. *Transforming innovations in Africa: Explorative studies on appropriation in African societies*. Leiden: Brill; 2012.
9. Van W JA, Mwiturubani D A. *Climate change and natural resources conflicts in Africa*. Institute for Security Studies Monographs. 2010; 170:261.
10. <https://www.zegrahm.com/blog/maasai-culture-history-understanding-soul-east-africa>, January 29, 2018.
11. Shilaho WK, Yurova. *Political Power and Tribalism in Kenya*. Place of publication not identified: Palgrave Macmillan; 2017.
12. <https://www.nomadicexperience.com/learn-about-the-maasai-10-interesting-facts/> may 2020.
13. <http://crimeresearch.go.ke/wp-content/uploads/2019/10/Narok-County-Crime-Violence-Prevention-Survey-2019.pdf>
14. Munyae et al, *Crime, Violence and Prevention Rapid Appraisal Report*; 2017; 1-65.
15. <https://www.kenyanews.go.ke/peace-meeting-between-maasai-and-kikuyu-communities-over-cattle-rustling-conflict/>.August 12 2020.
16. Wambua M. The Ethnification of electoral conflicts in Kenya: Options for positive peace. *African Journal on Conflict Resolution*. 2017;9-40.
17. Simiyu R R. Militianisation of resource conflicts: the case of land-based conflict in the Mount Elgon region of Western Kenya. *Institute for Security Studies Monographs*. 2008;152: 80.
18. Ben RK. *A Critical Analysis of Factors that Contribute to Maasai Land Appropriation: The Case of Maasai Land Appropriation in Kajiado and Narok Counties in Kenya*; 2016.
19. Florence W, Sora K. *Unmasking Ethnic Minorities and Marginalized Communities in Kenya*, National Gender and Equality Commission Headquarters; 2018.
20. Osiro D, Mwiturubani D. A, Kamweti D. *Nature and extent of environmental crime in Kenya*. Institute for Security Studies Monographs. 2009;166:78
21. Mwangi KH. *Territorial Groups Conflicts Among the Maasai: Case of The Ilpurko, Ilkeekonyokie and Iloodokilani of Kajiado West Sub-County, 1996-2012*. Master Thesis; 2014.
22. Nganga PM. *Ethics, Values and Norms: Explaining Conflict Management in The Maasai Community, 2009-2012*. Master Thesis; 2013.

23. Msukwa CAPS, Taylor D. Relocating agency: do grassroots governance institutions enhance citizen participation in development. Journal of Public Administration and Development Alternatives. 2018; 3: 26-42.
24. Bussmann et al, Plant use of the Maasai of Sekenani Valley, Maasai Mara, Kenya. 2006;2 22-22
25. KNBS. Kenya National Bureau of Statistics: Gross County product; 2019.
26. pngkey.com, (2020).
27. Statisticsshowto.com, 2020.
28. Sankale J. Mobile Telephony and Its Influence on Gender Roles Among the Maasai Women of Ngong Division Kajiado North District, Master Thesis; 2010.
29. Aengwony R K, Itoyo P C, Simiyu D R. Nature and Extent of Inter-Clan Conflicts in the Somali Community in Wajir North Sub-County, Kenya. The International Journal of Social Sciences and Humanities Invention. 2019; 6(8):5580–5595. <https://doi.org/10.18535/ijsshi/v6i8.06>

© 2021 Joshua; This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Peer-review history:
The peer review history for this paper can be accessed here:
<https://www.sdiarticle4.com/review-history/70502>