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One of the key factors in the conflict in Kenya is the dimension of community identity, which in itself is closely linked to the issue of land, borders and related historical grievances, as well as the complex regional environment and political transition. Proposed Reading conflict background GCCT Kisuke Ndiru Can argue that the state of peace in Kenya is complex. As early as 1969, a civil society led by religious entities led calls for the Government to address peaceful coexistence between communities (1). This came after Tom Mboya, one of Kenya's most energetic intellectual and political icons, was killed on Moi Avenue in Nairobi. It may be understandable that social tensions are inherent. However, when such tensions exceed limits and cover the response or actions of a part of the community using weapons such as automatic weapons, explosives and improvised explosives, that dimension changes. In addition, crime has created a great deal of tension, including demands for ransoms after abduction of both children and adults. Unfortunately, some of the tensions fuelled by violence also come from political platforms that write Kenya's political history. Based on the approximately 600,000 revolving weapons reported in the Special Small Arms Survey Report for June 2012, violence in Kenya is widespread. Access to small arms is facilitated by the presence of a clear informal business to buy, sell and even rent weapons. The emergence of armed operations supported by the Government of Somalia has led to increased violence involving the use of improvised explosive devices and automatic weapons. Such cases were impromptu and spread to various locations in Kenya. Six cases since January 2012 have been linked to al-Shabaab, whose policies and approaches to social and sectarian issues have implications for Kenya and other neighbouring countries. Kenya's proximity to Somalia, Sudan, Yemen and Eritrea, which are known to empathize with al-Qaida and al-Shabaab, has made the country vulnerable to violence linked to crime and terrorism at sea. The sea route from the Gulf of Aden to the Indian Ocean is rife with piracy - some of which are linked to general international terrorism - with ships bound for the port of Mombasa, often invaded by pirates. This has a more direct impact on shipping lines along the coast of East Africa, posing a threat to international security and causing serious humanitarian crises. Kenya supports the fight against terrorism and the fight against piracy, and the potential consequences are obvious. Yemen is also a traditional training ground for al-Qa'idah, while Somalia is also associated with terrorist training. Sudan and meanwhile, they also provided sanctuary for with these two terrorist organizations. Getting recruits from Kenya, drawn from idle and disaffected elements, is not very difficult, especially given the inherently porous borders with Somalia. Among the factors contributing to recruitment are, inter alia, the socio-economic conditions faced by young men, including deep levels of poverty, political disenfranchisement, youth unemployment and sectarian extremism. With regard to the internal context, there are a number of issues that affect and curb conflicts. The key is what is now defined as an aspect of community identity that responds closely to the question of land and boundaries. The transition to multi-party politics and then the constitutional transition created new factors for conflict. Although Kenya's new constitution defines governance structures and devolution, it does not provide conditions for achieving these new conditions of governance; different interpretations and counter-offensives by various political and parliamentary platforms. They often provoke confrontation over the access of politicians to national power and resources, leading to political rivalries that fuel conflicts at the grass-roots level. In addition, historical injustices, including the War in Shift, the Ten Mile Strip in Costa and the Government's decision on specific issues and communities, have led to community discontent. The emergence of powerful media that shape perceptions between communities and other communities associated with specific communities has further destabilized the situation. Thus, these factors represent the structural, systemic, social dynamics and dynamics of interaction that are the potential causes of the conflicts in Kenya. (Photo of the Advocacy Project, published under the license of Creative Commons) Some key conflict settlements in Kenya Conflict in Kenya is not new. Cross-border areas with Somalia, Ethiopia, southern Sudan and Uganda have been in conflict since time immemorial. The conflict in these cross-border settlements is related to the rustling of cattle, the key factors of which are water and grazing land. Cattle culture, as the only form of wealth, informs of these conflicts, which usually occur between two or three communities in each border area. However, it has also reached new proportions due to the political issues and radicalization of some of the inner, there are some key places where conflict regularly occurs - albeit on a low scale and in terms of community identity - since the first parliamentary delegate elections in 1962. Aspects of the conflict have recently revolved around the issue of community identity in relation to and the political boundaries of constituencies, while another type of conflict communities relating to land. This often occurs at a low level, as it did along the Samburu-Isiolo border, the Borders of Narok Kisia, the Kericho Kisumu border, the Kericho-Kisia border, the Kajado-Limuru (Maai Mahiu) border, the Tana River and the Elgon Mountain area. In these cases, conflicts involve access to land for the livelihood and identity of the community, as defined by the land occupied by the community. From the outset, it is important to note that the struggle for independence in Kenya has focused on re-ownership of land. The conflict in Kenya is thus linked to a history where the original communities on these lands were forcibly removed to give way to large-scale agriculture for white farmers. Since independence, restitution has never been persecuted; communities therefore continue to demand ancestral lands as part of their identity and political rights. Rift Valley, in general, is a relatively peaceful place, although some communities experience different types and levels of conflict from time to time - especially related to the rustle of cattle and conflict due to widely caustic natural resources (mainly water and grazing land) among more pastoral communities such as Pocat, Marakwet, Turkana and others. Some conflicts related to Kenya's political history occurred at different times (1982-2008), while the emergence of conflict in the rest of the Rift Valley escalated during the election campaign. Narok, Burnt Forest, Molo and Kulosei are the most unstable places, with conflicts stemming from land access and disrupted dialogue between communities, which has created mutual suspicion and mistrust. There is also evidence that the historical injustices associated with Kenya's political history are at the root of conflicts in these settlements. Mombasa, the Tana Basin and other coastal areas also face land-related conflicts; large chunks of which belong in absentia to landlords. The coastal areas had an interesting political history stemming from the colonial past, during which the imperial Government agreed with the Sultanate of Zanzibari that the ten-mile strip would be left under the Sultanate, without proper consultation with the local indigenous communities. When Kenya achieved its independence, the problem was once again not clearly resolved through the participation of local communities. The land of ancestors is a deep concept of identity that informs the politics of the land in Kenya. It is a concept that economic theory cannot easily change. In this context, local communities view land as their own and define their identity with the land. As a result, communities continue to express dissatisfaction with the way the Government manages land distribution and certification, especially in cases where they were not properly informed, participated and participated in land decisions. Despite the fact that the Ministry of Land certification mechanisms, they are - from the point of view of the community - goats community right to land. Consequently, there are a number of local community entities - some notable and others less visible - agitating for land issues in coastal areas. They were directly thrust, according to one imam, Sheikh Mohammed, when Kenya became independent in 1963, and the coast never achieved independence. There are three other areas in the context of the coast with unique types of conflicts, including urban settlements in Mombasa (i.e. Likony and Bombolulu). These locations include large informal settlements with mixed communities from both the coast and other parts of Kenya. Access to resources, livelihood opportunities, and opportunities for adequate participation in dialogue on issues affecting the local population often lead to conflict. A key example is the Canadian firm Tiomin Resources Inc., which has a complex in Kvale County. As part of the coastal mining initiative, communities have voiced their concerns about how concession land was distributed, low levels of compensation, environmental degradation and health risks associated with toxic emissions. Unresolved complaints and the lack of local community involvement in coastal areas have fuelled frequent conflicts and the loss of many lives, including the burning of a school and a police station. In Kenya, there are two other aspects of the conflict concerning Kisumu, Nairobi and Naivasha. In Kisumu, after the 2007/2008 elections, which saw stones thrown at candidates and supporters of rival groups in Kisumu, local communities evicted non-local community members who were in Kisumu because of business opportunities or employment opportunities. Property, especially commercial premises and houses, was looted and burned, with crimes committed by both young and old men and women, mainly from the local Kisumu community. In Nairobi, Kibera and Hurum, the electoral conflict has been taking place since 1992. While in Hurum this was due to Mungzhi, a quasi-political group of young people, in Kibera it is not clear what the drivers of the conflict are. Suffice it to say that there is no dialogue between communities and they perceive each other in adversarial terms. A clear characteristic of the conflict in the two locations of Nairobi is that it involves many young people who are not working or out of work, and electoral-related violence is being fanned by questions about access to political and economic power at the community level. After the 2007/2008 elections, Naivasha experienced a serious conflict, especially in Maai Mahiou and the city of Naivasha. Like the conflict in Kibera and Hurum, Naivasha saw hundreds of young people have clashed with both law enforcement and others across ethnic divides. Because it coincided with elections, elections, there is a great need to consider the role and place of young people in political and social leadership. There is also a need for political space and the role of young people in the democratic space. Categorizing the sources of conflict in Kenya There are a number of sources of conflict in Kenya, including but not limited to: (a) natural resources - the prevailing type of conflict between pastoral communities and along international borders; although sporadic cases occur within Turkana and Pokota, Karamajonga and Turkana, and in the east there are communities and communities (such as Rendile and Boran). Competition for common resources, mainly grazing land and water, is partly fuelled by the cultural practice of raiding livestock and the associated desire for vengeance. In addition, valuable economic activities and resources such as oil, coal, plaster, metals, sand, stone, wood, water and other minerals continue to be the result of conflict. The management of these areas differs from community to community, leading to inherent contradictions, accusations of favouritism, exploitation and discrimination against other communities. b) Land is the dominant factor in the coastal zone, but most often in the districts of Kval, Likon, Bombolulu, Tana River, Rift Valley and Mount Elgon. It is also becoming a hotspot in settlements with valuable resources, such as minerals (e.g. oil in Turkana and Murthy) and valuable commercial centres (such as Lamu). Land management shows signs of vested political interests, and local communities rarely participate in land allocation decisions (e.g., For the resettlement of forest-free communities in humanitarian emergencies or the exploitation of resources. Local communities often consider the allocation of funds to be unfair and a means of depriving them of their ancestral lands. (c) political activities such as elections, electoral processes or any community/major group elections (such as large group farms such as Mbo-I-Kamiti, savings and credit societies, trade unions), are a key factor in the conflict, mainly due to the participation of young people. Political parties tend to have vested interests (in favour of a particular clique or ethnic group), with narrow perspectives and strong elements of rivalry. Community identity and cultural rivalry are more dominant among some large communities, but have also recently affected some minority communities. The main factor is Kenya's political history, where forces are sometimes used to deal with certain issues rather than dialogue. In addition, minority communities are often not given space to express themselves, and where they have been expressed they don't listen. It is also important that that there are some minority communities where issues such as what are called unresolved massacres (e.g. the Wagall massacre) have not been resolved. The Shintia war and other examples of the use of government force, the killing of some luminary politicians, the political feasibility of exchanging resources and opportunities, and the political loyalty and interests that govern the development of various settlements are signals of this kind of rivalry; thereby breeding unreliable among certain communities. (e) Adversarial contexts and platforms arising from adversarial contexts and reports, whether they are related to the constitutional or land allocation process. For example, the constitutional process has raised a number of issues that continue to be conflicts, such as the establishment of constituencies and administrative boundaries. On the other hand, platforms are linked to statements or information, and are shared, in particular, by opinion leaders associated with community, religious and political organizations. For example, the media, including social media, often work to demonstrate who is to blame or who caused the problem, thereby announcing a verdict that fuels tensions. At the same time, the lack of leadership in the management of information, whether religious, political or community leaders, has also contributed to such situations, and verbal disputes, cover-ups, denials and accusations have contributed to anger and uncertainty at the expense of ethnic relations. Perception of conflict and access to small arms - A recent study reported that there are more than 0.6 million small arms in Kenya; most of them are automatic weapons. In the communities where political violence is most frequent, there appear to be more people who have access to small arms, while the use of explosive devices (such as conventional grenades and improvised explosives) has become a feature in various locations. (g) Proximity to training grounds in the Yemeni and Somali regions - Kenya's geopolitical position towards al-Qaeda and al-Shabaab affects regional and internal security. It is no secret that al-Qaeda and, to a lesser extent, al-Shabaab use Yemen for training and recruitment. As a result - as well as due to internal socio-economic factors - some elements from Kenya may be involved. While there is no evidence that this is happening now, the intimacy and temptation for young people to join is clear as the sabotage case is best assumed. (h) High crime and terrorism at sea - Kenya has a major port serving the Great Horn and the Great Lakes region Africa, with significant maritime traffic in Mombasa across the Gulf of Eden, and from the Far East plying the Indian Ocean. Piracy is the focus of the region's efforts to combat terrorism - - Abeba, Ethiopia, which Kenya actively supports and for which it has become a target. If high-moral crime reduces the frequency and docking rate in Mombasa, many people will lose their jobs; further exacerbates the problem of youth unemployment in Mombasa and Kenya as a whole and deprives the Kenyan Government of vital income. This graffiti, found in the slums of Kibera, was exhibited during the violence after the elections in 2008. An artist who calls himself solo7, while others have killed, robbed and rioted, risked his life to write these messages of peace. (A photo of the Advocacy project published under the Creative Commons license). The challenges facing the conflict situations in Kenya Conflict transconflict in Kenya face a number of challenges, including: (a) community-oriented perceptions of identity - even within one community, elements of clan or family line and gate arise, thus creating problems about how the community perceives itself. For the most part, perceptions drive the community's opinion of their identity, their problems and their leaders. The negative emphasis on the identity of others creates fundamental divisions based on mutual suspicions, which are often exploited by specific actors. One test relates to businesses belonging to North-Eastern Kenyans who were not perceived by others as Kenyans. (b) Limited and community-based positive dialogue, any aspect that raises suspicions, quickly provokes tension, especially when poor communication has a negative connotation that affects perception and dialogue between communities. c) Poorly defined Kenyan identity, including a low sense of Kenyan - most people do not have a definitive idea of what Kenya is and be Kenyan. As a result, most people, especially those aged thirty and over, define themselves in terms of their ethnicity. This is often seen during individual greetings and introductions, where one might ask to know which area they are from. Since administrative boundaries were originally established on the basis of ethnicity, this stimulates ethnic perception. (d) The ill-conceived role of outsiders in conflict situations - whenever and wherever a conflict occurs, outsiders are called upon to respond. Communities, however, believe that the police and the administration have resorted to excessive force and are often guerrillas. In addition, civil society organizations, which tend to be outsiders of conflict, respond through a range of activities, such as humanitarian emergency assistance and peace-building initiatives, which are often inconsistent with the local situation and do not respond sensitively to factors contributing to conflict. However, since they have communities accept their presence, if not they're trying to bring. Other outsiders include political and administrative leaders who, on the whole, bring their own prejudices; even if they are themselves from the community. In this case, it may be either bias against the role of government or the identity of communities. (e) Lack of effective models for sensitivity and conflict analysis, as well as for addressing the root causes of conflict - at the national level, law enforcement, government and political classes lack the necessary skills to resolve conflicts evident in Kenya. However, the models used by the Lorupe Peace Initiative and other efforts on Mount Elgon cannot be ignored; although it is important to note that these are efforts from communities affected by the conflict. Kisuke Ndiru is Executive Director of the Kenya Violence Initiative and a member of the Global Coalition for the Transformation of Conflict. Footnotes 1) See the Annals of NCCK and KEC Memoirs - John Kamau and Ndi Mingi Mwana Nzeki Nzeki ethnic conflict in Kenya pdf. causes of ethnic conflict in kenya. causes of ethnic conflict in kenya pdf

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