INTERCULTURAL COMMUNICATION IN CONFLICT MANAGEMENT:
A CASE STUDY OF THE KARAMOJA CLUSTER

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UNITED STATES INTERNATIONAL UNIVERSITY - AFRICA

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DECLARATION

I, the undersigned, declare that this is my original research work and it has not been submitted to any other university, institution or college other than the United States International University - Africa in Nairobi for academic credit.

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DEDICATION

I dedicate this research study to my parents, Mr. and Mrs. Nelson N. Gichohi and to my grandparents Mr. and Mrs. Ephraim G. Kimani & Mr. and Mrs. John K. Kirigi. To my parents, thank you for your love, encouragement and for your threefold support (material, spiritual and moral) throughout this period and during my formative years. To my grandparents, both deceased and alive, thank you for your continued motivation, love and consistent prayers.
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ABSTRACT

Communities in the Karamoja cluster have been embroiled in conflict for many years, occasioned by competition for resources especially grazing land and water. The general objective of the study was to establish the role of intercultural communication in conflict management with special focus on Karamoja cluster. The study specifically aimed to: determine the role of culture in fueling conflict among the Karamoja cluster communities; ascertain the impact of cultural diversity on peace building efforts among the Karamoja communities; and, establish the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities.

The study sought to establish why in spite of diverse efforts to deescalate the conflict it still occurred among the communities. This was established by answering these three research questions: how does culture fuel conflict among the Karamoja cluster communities? to what extent does cultural diversity impact on peace building efforts among the Karamoja communities?, what is the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities?

Descriptive research design was employed to conduct the study and generalize the findings to all the communities. The study population comprised of the Provincial Administration Officers, representatives of Civil Society Organization and Faith- based groups, and local residents in both Turkana and West Pokot districts. The study used stratified random sampling approach to get the study sample population. Questionnaires were used as the main tool for collecting primary data while secondary data was derived from books, journals, internet and other publications.

The study was able to establish the role of intercultural communication in conflict management in Karamoja cluster. A lack of clear understanding and appreciation of cultural diversity has led to misconceptions between the cluster communities leading to recurrent conflicts. The study was also able to determine the role of culture in fueling conflict among the Karamoja cluster communities, ascertain the impact of cultural diversity on peace building efforts among the Karamoja communities, and establish the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities.
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CHAPTER ONE: INTRODUCTION

1.1 Background of the Study
Conflict is a manifest in structural inequity and unequal distribution of power. It is a situation with at least two identifiable groups in conscious opposition to each other as they pursue incompatible goals. Conflicts are common phenomena in many regions of the world, especially in dry lands, that are endowed with scarce natural resources. Global environmental change coupled with population increases has led to unprecedented demand for resources. The consequences have been competition over control of and access to the meager resources which in turn trigger conflicts. Climate related environmental changes have been observed to be among the major causes of the conflicts (Mathew, Brown & Jensen, 2009).

The changing demographics of a global society provide increasing opportunities for cross-cultural contacts within the community and work place, making effective intercultural communication a necessity. Hiebert (2005), a professor of anthropology, stated: “It is estimated that in normal communication within the same culture, people understand only about 70 percent of what is said. In cross-cultural situations the level is probably not above 50 percent.” The result of this inability to communicate across cultural lines is often conflict. That conflict may produce constructive or negative results (Grab, 2006). Climate change in the Greater Horn of Africa (GHA) has been evidenced by increasing frequency of droughts from one in every six years to one in every three years. In Ethiopia, for example, drought frequency has increased from 6-8 years to the current 1-2 years (Meier, Bond & Bond, 2007).

In South Africa there was a conflict involving the Zulus and the Xhosas, African National Congress supporters, in the KwaZulu-Natal homeland. Few physical conflicts occurred between the dominant minority white groups and the black majority ethnic groups. This was partly because of the government strategy of segregation, which distanced black homelands from white cities. However, there was a high level of violent conflict between black ethnic groups in the homelands. In Natal alone, well-over 1,147 people were killed during the first months of the year 1992 (Chanaiwa, 1993). In Nigeria, ethnic identities are so mixed that no region or state is immune to the infection. The main conflicts involved Hausa-Fulani and the Eastern Ibos and the
Yoruba and Hausa, the minorities of the oil producing states of the south from the year 1967 to 1970 (Rotimi, 1996).

Conflicts among the pastoral communities are largely caused by competition over control of and access to natural resources particularly water and pasture. Other causes of conflicts include historical rivalry, deep-seated cultural values, land issues, political incitements, idleness amongst the youth and more recently proliferation of illicit arms (USAID, 2005). However, Mathew et al. (2009) observe that exploitation of natural resources and other related environmental stresses are crucial in all phases of the conflicts, from outbreak and perpetuation of violence to undermining prospects for peace. They noted that at least 40 percent of the intrastate conflicts in the last sixty years are associated with natural resources. In some parts of Sudan, for instance, conflicts have intensified due to dwindling natural resources caused by severe droughts (United Nations Development Programme Sudan, 2010).

Karamoja cluster comprises seven districts of 10,550 square miles and is home to an estimated 1.2 million people. The region straddles the borders between southwest Ethiopia, northwestern Kenya, southeastern Sudan and northeastern part of Uganda. The area is inhabited by 14 pastoralist communities who share a common language, culture and way of life. Although the region is largely semi-arid, ecological diversity exists in both microclimates in hill regions and in belts of higher rainfall and more arable land in the western, southern and mountainous areas. Unpredictable and poorly distributed rains make pastoralism the most ideal form of livelihood in the region, which in turn means that the region rarely experiences peace. Inference from conflict analysis conducted identifies livestock, pastures, water, minerals, and access routes as significant elements of the perpetual contention among the pastoralists (Powell, 2010).

Conflicts have existed in the Karamoja cluster since time immemorial, and livestock raiding was accepted as a traditional practice of replenishing depleted herds and as an opportunity for young men to acquire their herds and assert their manhood. Conflicts in the cluster are both intra and inter-ethnic in nature, and are increasingly becoming cross-border. This is due to environmental deterioration that has invariably resulted in the decline of land productivity. Frequency of
drought aggravates pasture and water scarcity forcing pastoralists in a particular area to seek for pasture and water outside their own territory. Changing consumption patterns of these scarce resources is yet another cause of the conflicts (Oxfam, 2002). These conflicts have further been compounded by the fact that most tribes in the cluster, such as the Pokot, Turkana, and Karamojong, have a flourishing trade in arms and ammunition, and that each community now lives in ethnically defined territories that are off limits to neighboring pastoral groups (Mburu, 2002).

Since 1987, the inter-community clashes have become more violent and regular and involve all communities confronting each other. Due to their complexity, the cross border conflicts between these communities from the four countries pose a challenge to conflict analysis and management (Agaba, 2007). In the past, pastoralist conflicts were well organized, sporadic, communal ventures that followed a designated set of rules that limited destruction of life and property. They were resolved in a manner that provided for mediation and compensation as opposed to reprisal and had to be sanctioned by the elders whose intention was to ensure acquisition of optimal herd size for the community.

Today, raiding as a community undertaking has been overrun by narrower motives in which the aim is individual gain. Initially, insecurity was associated with cattle rustling, but because of the presence of modern firearms, it is increasingly being compounded with banditry, road robberies, and uncontrolled killing and lawlessness. This has led to low levels of development, poor infrastructure, and abandonment of rich agricultural areas, change in grazing patterns, and the emergence of large settlements in the region. The high rate of fatality and viciousness associated with this type of conflict arises from a shift in weaponry from the use of sticks, spears, bows and arrows, and home-made guns to modern automatic weapons. The possession of a gun has become a symbol of manhood in the present pastoralists’ milieu, with tribes having left the spears to the past. Guns now tend to define how groups in the Karamoja cluster relate with their neighbors and the State (Mburu, 2002).
This notwithstanding, the pastoral way of life is not without risks. Recurrent drought and disease epidemics decimate herds in the Karamoja cluster. In the past, when drought or disease decimated herds, people recouped stock and ensured their survival by exchanging or loaning stock or, in the worst cases, by raiding cattle from neighbouring tribes. Raiding was confined to times of extreme environmental stress and carried out by large groups of warriors armed with spears and arrows. Since the 1970’s, however, the nature of raiding has changed. It is now a continuous activity carried out by small groups of men armed with automatic weapons and driven by criminal motivation for profit. The results are devastating. It is estimated that cattle raids currently account for more than 70 percent of deaths among males aged 30 to 39 in tribes that inhabit the region. The proliferation of modern weapons along with changes in traditional rules of engagement have transformed an adaptive practice into a maladaptive and ongoing conflict that has increased poverty and famine in the area, placed vast tracts of grazing land and water sources out of reach of herders and rendered many pastoralist families destitute.

Although conflict has been the characteristic of the region for decades, the current trends, patterns, and scope are worrying and need to be addressed. The intensity of conflict in the region has wreaked severe and far-reaching consequences in society. As a result of conflict, many livestock, people, and property have been lost or destroyed. These conflicts left many people impoverished, with reduced options for alternative livelihoods, and such conflicts increase the likelihood of further clashes and instability in the cluster (Powell, 2010). These negative consequences of the conflict resulted into more increased efforts to resolve the conflicts such as national commitments to conflict resolution through disarmament, arms control, peace building and development (Eaton, 2008a). This study seeks to establish the role of intercultural communication in conflict management, with special, focus on Karamoja cluster.

1.2 Statement of the Problem

Over the years, the Karamoja cluster communities have engaged in violent conflicts mostly over the access to and control of the resources that are available within their respective lands. These conflicts are often cross-border and at times planned in one country and executed in another. In other times the conflicts are also internal to one country but the tension can seep into
neighbouring countries. One of the conflicts that have persisted over the years is that over livestock. Dialogue was and still is a main mechanism for resolving conflicts and disputes in the Karamoja cluster. The history of intervening and mitigating conflicts in the cluster is replete with intra and inter-community peace dialogues. Dialogue was a major mechanism for resolving disputes at all levels of society right from the family, clan and with other neighboring communities. Peace and or disputes resolving dialogues were basically like a modern court system (UNDP, 2004).

Conflict resolution efforts in Karamoja cluster constituted of national commitments specifically through ‘disarmament, arms control, peace building, and development’ (Human Rights Watch, 2007). Switzer and Mason (2006) believe that successful peace building requires a combination of technical and social interventions such as strengthening trade networks, establishing a political voice for pastoralist groups through civil society and engaging women in the peace process. Closely related to peace dialogue are arbitration and mediation. Amongst the Karamojong sub groups, a group can mediate a conflict or dispute between two or more different groups. (UNDP, 2004). Another way of resolving conflicts among the communities in the Karamoja cluster is through peace pacts and accords through intercultural communication.

Despite intercultural communication being an effective tool of managing conflicts; it has not been used to address conflicts among the Karamoja cluster communities. It is on this ground in research that this study was conducted to establish the role of intercultural communication in conflict management with special focus on Karamoja cluster.

1.3 Objectives of the Study

1.3.1 General Objective
The general objective of the study was to establish the role of intercultural communication in conflict management with special focus on Karamoja cluster.

1.3.2 Specific Objectives
The specific objectives of the study were
1. To determine the role of culture in fueling conflict among the Karamoja cluster communities.
2. To ascertain the impact of cultural diversity on peace building efforts among the Karamoja communities.
3. To establish the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities.

1.4 Research Questions
The research questions below guided the study:
1. How does culture fuel conflict among the Karamoja cluster communities?
2. To what extent does cultural diversity impact on peace building efforts among the Karamoja communities?
3. What is the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities?

1.5 Justification and Significance of the Study
Communities in the Karamoja cluster have been embroiled in conflict for many years leading to impoverishment, death, destruction of property and underdevelopment in the region. There have been diverse efforts by the governments of the four nations concerned and community leaders to deescalate the conflict yet the conflict still occurs among the communities.

Despite intercultural communication being an effective tool of managing conflicts; it has not been fully utilized to address conflicts among the Karamoja cluster communities. It is on this basis that this research was conducted to establish the role of intercultural communication in conflict management with special focus on Karamoja cluster.

1.5.1 Cluster Communities
This study will enhance peace building efforts by enabling the respective communities in the Karamoja cluster to understand each other’s cultural diversity and improve on their communication skills and channels so as to negotiate, change perceptions and educate the
communities’ members so as to resolve the conflicts. This study will also support a peace building approach based on effective communication where all actors are involved.

1.5.2 Security Personnel
The study proposes alternative measures of containing and managing the conflict as well as assist in enhancing peace building efforts in the region while aiming at reducing violent conflicts among the populations.

1.5.3 Respective Governments and Local Authorities
The study informs the respective governments of the four nations making up the cluster on the gaps with formal interventions to mitigate the conflicts and also advice on alternative all inclusive measures that will work better in resolving and eradicating these conflicts. The findings also advice on how the governments and local authorities can improve on their conflict intervention and management measures for them to be more effective and to yield desired results.

1.5.4 Civil Society and Faith-Based Organizations
The study gives the civil society and faith-based organizations working in the region more insight on how cultural practices contribute to the conflicts and briefs them on how to inculcate use of intercultural communication within the communities as a way of resolving and stemming the conflicts.

1.6 Scope of the Study
This study sought to establish the role of intercultural communication in conflict management, with special focus on Karamoja cluster. The study covered the Pokot and Turkana Communities in Kenya who are members of the Karamoja Cluster in Kenya. This is because the areas experience habitual conflicts. The major sources of conflict have been cattle rustling and rivalry over natural resources such as land, water and pasture for livestock. The target population consisted of respondents drawn from local administrative officers, security officers, representatives of civil society and faith based organizations, and local residents.
1.7 Limitations and Delimitations of the Study

Certain limitations were expected to be encountered during the study. However, they neither affected the reliability nor validity of the research findings since measures were put in place to address such effects. Firstly, the study area by geographical coverage was wider and therefore required a bigger sample size so as to have a wider representation. The researcher was, however, limited to a smaller sample size for ease of data collection. Nonetheless, adequate sampling strategy was adopted to ensure the selected respondents were representative of the whole target population.

Since the respondents were unwilling to disclose information because they feared that the information could affect the region’s image or used against them, the researcher sought letter of authority to conduct research from the University. This assured the respondents that the information they gave would be treated with confidentiality and would be purely for academic purposes.
CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction
This chapter reviews the existing literature on the role of intercultural communication in conflict management, with special focus on Karamoja cluster. In specific, it reviews the role of culture in fueling conflict, impact of cultural diversity on peace building efforts, and importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities. Lastly, it gives the chapter summary.

2.2 Theoretical review
This study utilized cultural variability and social constructionism as the basis for understanding the role of intercultural communication in conflict management. Hofstede’s original work (1980, 1983) established basic criteria for describing five different cultural characteristics. It provides a multicultural perspective to crisis and organizational management.

The five dimensions of cultural variability result from data collected in fifty countries around three regions of the world (Hofstede, 1980, 1983). This work is not without criticism, as it breaks culture down to a form that some scholars argue is just too simplistic to encompass an entire culture. For the purposes of this study, it serves as an excellent tool to address and group large audience perception and constructed reality.

A social constructionist perspective on crisis events emphasizes communication and the social construction of reality. Social constructionism states that social interaction processes are important in the never-ending construction of reality. Social constructionism emphasizes the role that people have in enacting a social reality, and the importance of language in the process (Gergen, 1998). According to social constructionism, language is not a passive medium that conveys reality. The sense making processes are affected by general undertakings, the member’s perceptual capability, and their expectations (Weick, 1988).
2.3 Review of Past Studies

Mwaura (2005) says that the states in which the Karamoja cluster lies have two roles to play: provision of security to pastoral communities and support pastoral livelihoods. As long as the states fail to fulfill these roles, Mwaura argues, self-armament or joining informal militia groups is a rational approach for the locals to dealing with conflict and insecurity. According to Mwaura, despite periodic state interventions, pastoral communities have, historically, largely fended for themselves, making the gun a key means of protection and a livelihoods asset (Mwaura, 2005).

Bevan (2008) believes that small arms are often seen as the only source of security for Karamoja groups due to the lack of adequate security service provision by the state. However, he sees guns as playing as much of an offensive role as a defensive one and comprising the greatest source of violence induced mortality and morbidity. Mirzeler and Young (2001) subscribe to the theory that small arms proliferation has undermined both spiritual sanctions and traditional restraints against violence. They cite the Karamojong belief that the spear’s power came from the soul of the iron ore of the sacred Mount Toror, whereas the gun has no such spiritual meaning (Agaba, 2007).

2.4 Role of Culture in Fueling Conflict among the Karamoja Cluster Communities

The definition of culture can be said to be in two ways: narrowly, it focuses on cultural products and expressions, such as traditional dance, theatre, sculptures or buildings, and broadly, culture is viewed as ‘the way we live’. The second definition is the one used in the current study and it includes all the endeavors of a person. According to Drake (2005) based on the broad definition of culture, military action can be said to be culturally-embedded. Human endeavors create culture by transforming the environment and the nature he lives in so as to not only enrich life but also to sustain it.

Since humans are social beings, the culture among them is established among communities and groups by them adopting a particular way of life. By means of human interaction, culture is transferred from trans-generational ones (through family and tribe) to intergroup ones (cultural
interaction). In this transferrable process, culture is often adapted to new circumstances or restructured, for instance, to address new beliefs, opportunities, a crisis or a threat. As a construct, culture is continuously reaffirmed and/or redefined (Kaufman, 2006).

Culture can be the origin of conflict as well as sustain it. This occurs through assigned or endorsed (Self-ascribed) culture. Self-ascribed culture results from an individual forming his/her own culture usually for identity, self awareness and protection, while assigned culture is that which individuals acquire from others through interactions. A combination of self-awareness based on origin, kinship, cultural uniqueness, a share history and possibly a shared language, forms the basis of ethnicity (Leith & Solomon, 2001). Colonial powers used their Western cultural views and definitions to assign cultural characteristics to indigenous communities, often based on derogatory perceptions of the ‘natives’. But, these indigenous communities become more aware and recognized themselves as worthy. In many contexts, conflicts are fuelled by perceptions, differing interests and hostility among competing groups (Kotzé, 2002).

African indigenous people during the post-colonial era had a challenge of redefining themselves which saw them be particularly aware of them being African. The people acceptance of this challenge can be seen through the formation of the Cultural Charter for Africa and also through the African Renaissance concept and promotion. However, competing groups differences were emphasized in most regional and national areas. The perception of ‘others’ leads to culture identity assignment. When this perception is negative or stereotyped, it becomes, one of the three necessary components for conflict; ‘behaviors of coercion or gestures of hostility’ and ‘incompatibility of interests’ are the other two components that are necessary for the occurrence of conflict (Kotzé, 2002).

Definitions of culture vary, from a narrow one that emphasizes artistic and cultural expression and production (ERICarts, 2005), as well as traditional knowledge and practices and linguistic diversity, to a more general one as ‘the totality of values, institutions and behavior within a society’, ‘ways of living’. Current debates are based more on the broader definition especially when these debates touch on the process of democratization. This has led the words cultural
diversity and culture to become vague words which can only be interpreted in specific situations for them to be understood. This and the fact that these words can be easily re-interpreted makes them to be easily misused especially in cases of conflict. Leaders often interpret these concepts considering competing groups political and historical perspectives (Drake, 2005).

Culture is used to mobilize support especially when used in combination with the human ‘identity’ concept. This concept is used to define cultural bonding of a particular group of people or the group to which a particular people belong to. Within mobilization tactics cultural identity is usually portrayed as a fixed characteristic, which must be defended against ‘others’ who are generally viewed as competing for the same resources, power or status. Most contemporary definitions of identity denote a move from bounded or fixed objects in the natural world namely that identity (singular) is essential, fundamental, unitary and unchanging to the idea that identities (plural) are constructed and reconstructed through socio-historical actions (Kaufman, 2006). Thus identities are interactive and process like not static; contested and polymorphic not unitary and single and emergent and constructed not fixed and natural (Du Plessis, 2001). It is generally found that for effective mobilization of cultural diversity in conflict situations, leaders emphasize the fundamental and unchanging aspects of culture, which can be simplified and contrasted more easily with other cultural communities.

National identity is emphasized by national governments so as to strengthen national building, social cohesion and national consciousness. The major challenge in such a case is to make the different culture identities within a nation an important part of the national identity. Countries such as the DRC that do not have a statehood history and which are ruled by neighboring countries warlords are particularly faced with this challenge (Rubin, 2006). The concept of cultural identity allows for the freedom of association for communities, groups and ideologies this can stretch far beyond a nation. Multiple identities among people which are complementary become possible and can be in form of religion, ethnic, work, gender and social.

Research done on the concept of national and cultural identity show that it is possible for both concepts to coexist. In fact, success stories of peaceful societies worldwide highlight the positive
results of this coexistence. Acceptance of cultural identity within national identity prevents stifling of social relationships and promotes dynamic interactions, creativity, critical thinking and the acceptance of history as a shared legacy and the future as shared aspirations. When national governments try to suppress cultural identity or do no equally recognize the different cultures in a nation, civil war, conflict and resistance can occur like what happened in former Sudan. Proportional representations of different cultures in the arrangements of institutions do entrench the identity of cultures and do not motivate for the integration of cultures nationally. This can lead to tension increment rather than resolving the existing tensions (Kotzé, 2002).

Although the concept of culture is vague It is a determining factor in existing societies as it identifies others and allows their identification in terms of their values, customs, products, history, language and traditions. This has made culture an important concept in national building, democratization and in national development. The influence culture has in community authority, conflict and common identity can be said to be in five means (Ross, 1997). Culture forms the basis on which politics happens: culture provides an account of worldview shared political behavior; when one seeks to understand the culture of a party then he will understand their way of thinking and the motive behind their actions.

Culture creates common identity between individuals and groups through common identity and values which are necessary for community mobilization (Ellingsen, 2000). Through this identity, individuals could be persuaded to take part in conflict through funding and recruitment. Cultural attachments lead to the connection of identity primary emotions. This can convince people to become part of the conflict despite them having general normative objections (Kaufman, 2006). Culture has been used in different ways to convince people to engage in conflict including recruiting people to participate in conflict to funding supporters of conflict who are based in diaspora (Weinstein, 2002). Culture shapes the perception of individuals in the society through language, traditions and history. As a result it helps develop democracy and build the nation. It also creates a context where politics occur by forming party’s own culture (Ross, 1997).
Culture sets limits through which individuals within the group acts. Cultural norms regarding inter-group relations can be elaborate and ambiguous, and cultural learning involves messages about groups’ motives, expectations about their behaviour, and how one is to act towards members of each out-group. Culture provides a basis to interpret actions and motives of individuals, though leaders often manipulate this for their own interest.

Culture since It is a concept that defines group’s boundaries leads to group organizing actions between and within the groups in which they exist. Cultural norms regarding inter-group relations can be elaborate and ambiguous, and cultural learning involves messages about groups’ motives, expectations about their behavior, and how one is to act towards members of each out-group. Through the concept of culture, the actions and motives of others can be explained. Leaders manipulate this so that their subjects can comply with their general interpretation of culture and the strategic direction that they wish to lead their subjects. Political resources that allow for political mobilization and organization are provided by culture through the definition of a groups communication messages and means and a groups distinctive ways and also by providing a groups ideologies, discipline, decision making ways and by giving authority (Weinstein, 2002).

In the Karamoja Cluster, the core issue is cattle. For the Pokot a cow is not just an animal. It is the life-line of a people living in an ecologically marginal location. It provides meat, milk, and blood. It is a store and measure of value, wealth and prestige. It defines one, and you are socially dead without a cow. Similarly, the Maasai community places a premium on cows and pasture. The Maasai values and world view cannot allow one to simply fence-off a land with pasture and prohibit herders from grazing in it. Thus in the Karamoja Cluster, disputes over borders and boundaries, access to pasture lands, water points, and more recently, other natural resources define conflicts. Reportedly, the Pokots are contesting the Turkana claims on Turkwell dam. In Karamoja, women play and important cultural role which fuels cattle-raids and the violence associated with it. Reportedly, when elders organise a delegation for peace, women, through songs, mock the men of their communities as cowards and challenge them to prove their
manhood through undertaking cattle-raids. Cattle-raiding becomes a test of manhood and means of earning esteem, and inevitably, it constitutes the cultural basis of organized violence.

2.5 Impact of Cultural Diversity on Peace Building Efforts

In the world based debates touching on peacemaking and conflict, Culture, and of more interest cultural diversity have become important concepts, culture refers to people’s way of living, heritage, ethnicity, customs, religion, values and mother tongue use. The interest in cultural diversity in conflict is directly related to the promotion of cultural diversity world-wide, starting with the UNESCO 2005 report “Our creative diversity”, and culminating in the adoption of the UNESCO ‘Convention on the promotion and protection of the diversity of cultural expressions’ (UNESCO, 2005). The latter is in form of guiding principles that seek to promote a more equitable and peaceful society.

In the above documents and the many publications accompanying them, cultural diversity seems to be promoted as something inherently good, a common heritage of humanity, a source for innovation, exchange and creativity, and an important source of identity. Cultural identity is today seen as a human right issue (Human Development Report, 2004). Although most conflicts have ethnic or culture elements, culture diversity is something of value and should be cherished. To restore and maintain peace globally, culture diversity has been promoted in different societies. Accepting the different cultures and their diversities has been given as a solution to African intra-state wars. Prof. Konare, who is African Union Commission chair stated (2006) ha we should consider ethnic and cultural diversity as one of our strengths.

The socio-cultural set up of pastoralists provides fertile ground for the breeding of relentless conflicts. The numerous social and cultural traits which are cherished by the society turn out to be support pillars for wrangles over livestock. Conflict may endure as long as these characteristics stay but can subside if these aspects of society yield to change. Permission of polygamous marriages paid out with a high dowry compels the youth to raid their neighbors to acquire the animals needed to enable them wed. The only source of livestock for marrying many wives is livestock rustling. Young men without cows are obliged to raid to be able to marry a
wife and have children to name. Marriage and participation in livestock raiding determine the place of an individual in the society. These two conditions are measures of warrior-hood. To enjoy this recognition, many young men look for livestock to raid (UNESCO, 2005).

The art of tattooing, which portrays one as a raiding maestro, exacerbates the unrelenting desire to kill those branded as enemies. Tattooing is an element of the quest of heroism and “pet-naming”. Pet names are associated with having big bulls and killing enemies. Special warrior names distinguish one from the rest of the men in the society. Constant reference and praise of heroes in meetings and cultural festivals encourages others to engage in raiding and in other acts of lawlessness as a way of emulating or surpassing the prowess of heroes. Youth are the people generally entrusted with implementation of the decisions of the elders and the security of the community (UNDP, 2004). Extensively encouraged by a composition of anecdotes and proverbs, music, dance and drama, the youth execute this task whatever the cost. Inevitably, this provokes counter revenge from the opponent party.

Among the pastoralists, men are considered to be the breadwinners for their families. In times of scarcity, men must replenish food supplies through any means, including raiding. Raiding is in fact considered by the society as the first option. Livestock rustling is believed to be the most direct way to wealth accumulation because livestock occupies such a central place among pastoralists. Social status being determined by the number of livestock in one’s possession, those without cattle are rebuked as poor and are motivated to raid other clans to overcome their condition.

Rites of passage/initiation ceremonies that graduate a youth into an elder of a special age set are an entitlement to all men, but they are only possible for those who have cattle. The need to go through this rite encourages those without cattle to go raiding to get cattle to undergo it. Without that ceremony, one becomes a laughing stock in the community. Every successful raid is accompanied by a traditional ceremony of “Lokwa” where by a bull is killed by the youth for the elders as a thanksgiving, for further blessings and for success in upcoming raids (UNESCO, 2005).
2.5.1 Cultural Diversity as an Emotion-based Mobilizer

Although cultural diversity and ethnicity are seldom roots or direct causes of conflict, their easy use for the mobilization of support often makes them an integral part of the dynamics of conflicts, and they can easily become the main motivators for sustaining the conflict and become obstacles to peace (UNDP, 2004). Mobilization depends on the nature of culture, ethnicity and contextual factors. Rebel organizations can embrace ethnic and cultural identities to reduce conflicts costs as well as sustain it Weinstein (2002). Kaufman (2006) associates cultural diversity to sentiments that emanate from politics. This mobilization easiness is as a result of ethnic and culture nature and also because of contextual factors.

Increased cultural diversity in different settings calls for abilities to adapt to the unfamiliar environment and to learn to work and live productively with people from different cultural backgrounds, which highlights the ability of intercultural sensitivity (Chen & Starosta, 2007). Research shows a high percentage of failed expatriate assignments because of expatriates’ inability to adapt to the host culture’s social environment (Black & Mendenhall, 2009; Copeland & Griggs, 2005; Mendenhall & Oddou, 2005). It was also found that high intercultural sensitivity was associated with high intercultural communication competence, such as cross-cultural adjustment, task effectiveness during conflict resolutions, and healthy interpersonal relationships with culturally different individuals (Bhawuk & Brislin, 2002; Hammer, Bennett, & Wiseman, 2003; Kapoor, Konisky, & Drager, 2000).

2.5.2 Cultural Diversity in Peace Making

According to Sandy & Perkins (2002), absence of war does not necessarily imply there is peace. Peace involves building trust, compassion and justice, both in embedded in institutions and in informal interaction. This usually requires the involvement of global perspectives such as international law and global organizations of justice such as the UN. In spite of this, local solutions that make use of mediation and education should also be used. The two processes have a cultural dimension in them. The stakeholders of conflict must in the long run compromise and tolerate others even after a long period of hate. Leaders must find solutions to community mobilization which is long term (Kaufman, 2006).
It could, therefore, be posited that any attempt to resolve conflict may in most cases only provide a situation of balance, convincing warring parties that the cost of maintaining conflict is higher than that of making peace. Cultural diversity can play an important role in peacemaking and post-conflict reconstruction processes. Elbadawi and Sambanis (2000) argue that highly diverse societies are significantly less prone to violent conflicts than polarized countries, as in the former it is very difficult to organize or sustain a rebellion.

The aspects of Cultural make an integral contribution to the processes of post conflict reconstruction and peacemaking. Even after political peace has been restored through formal agreements, underlying cultural tensions and seemingly incompatible cultural and religious identities make it difficult to develop national unity. Improving national social cohesion would necessitate knowledge about each other’s views of ‘others’ and ‘self’, for instance, through narratives on suffering and indigenous bargaining forums (Kaufman, 2006). According to Ross (1997) focusing on culture allows parties to make the needed firs steps that help resolve conflict before more focus can be put on institutional arrangements. As Kaufman (2006) points out that the role of culture may be paramount for many years so as to encourage the culture of peace. Social cohesion among communities can be achieved through shared cultural practices as politicians negotiate and seek unity at the national front.

To build a peace base that is culturally diverse there is need for various commitments and acknowledgements that rivaling parties need to make. For novice, if conflict is not caused by cultural diversity then wrangles should not be associated with cultural identity. Where cultural intolerance or discrimination is clearly a cause for conflict, inclusion of cultural diversity in peace agreements contributes to sustainability of peace, like in Sudan’s Darfur region conflict (Deng, 2005). Second, Africa’s heritage includes cultural institutions and traditions that promote social cohesion and peace, such as ubuntu (‘a human being is a human being because of other human beings’) and reconciliation customs that offer more sustainable solutions than Western legalistic approaches (Zartman, 2000). Black (2001) points to the importance of cultural differences that influence bargaining behaviour. Elbadawi and Sambanis (2000) point to the
advantages of cultural diversity in bargaining processes through ethnic balancing and crosscutting alliances and trade concessions.

Cultural diversity and identity thus influence the methods for conflict resolution and peacemaking, and local culturally-determined methods for reconciliation can contribute to sustainable peace. Third, making communities in conflicts aware that they had a shared past makes opportunities for a shared future possible. Celebrations that are heritage based are opportunities for communities to coexist in peace, for social cohesion and to include other communities’ practices and policies. So that communities can see the benefits of culture diversity, they should first understand others views of human relationships and society (Ross, 1997). According to International experience in places where culture diversity is seen as a nation’s asset, such societies are more prosperous and peace is entrenched in the society’s elements.

Cultural diversity and ethnicity among the Karamoja cluster are rarely the root causes of conflict. Nevertheless, their easy use for the mobilization of support often makes them an integral part of the dynamics of conflicts, and they can easily become the main motivators for sustaining the conflict and become obstacles to peace (UNDP, 2004). Ethnic and cultural identities help to reduce conflict costs and sustain wars among the Karamoja (Weinstein, 2002). Cultural diversity is connected to emotion-laden symbolic politics. Easy mobilization is due to the form of culture and ethnicity, and also due to contextual factors (Kaufman, 2006). Conflicts over cattle, access to pasture and other resources, cross border incursions by groups from the four countries and a high level of small-arms proliferation and violence have all adversely affected the Karamoja region.

2.6 Intercultural Communication and Resolution of Conflicts
2.6.1 Intercultural Communication
Intercultural communication is a scientific field that focuses on the interactions of individuals and other groups from different cultural background, and it examines how people listen, speak, think and act. Vila (2005) defines intercultural communication as a communicative process involving individuals from reference cultures which are sufficiently different to be perceived as
such, with certain personal and/or contextual barriers having to be overcome in order to achieve effective communication.

Individuals, even in the same society, are potentially members of many different groups, organized in different ways by different criteria, for example, by kinship into families or clans, language, religion, ethnicity or nationality, social classes or geographical region, political interest groups, by education, occupation, or institutional memberships into professions, trade unions, organizations, industries, bureaucracies, political parties, or militaries. Each of the groups is a potential “container” for culture. Any complex society is made up of various “subcultures” of individuals who are themselves “multicultural”, by virtue of them having overlapping and multiple group memberships. Considering this, then cross cultural boundaries conflict may occur simultaneously at numerous diverse levels and not just at the higher levels of social grouping (Vila, 2005).

An example from cross-cultural research is that of national delegations to international treaty conferences made up of different specialists: diplomats, lawyers, scientists and engineers. Although it might be expected that differences in “national negotiating styles” will be important elements in delegates’ communication with each other, the scientists and engineers may more easily converse with each other “across the table” than they do with fellow nationals on their own side. What links them in this case are the shared presuppositions of their professional subculture, resulting from the commonalities of educational, occupational, or professional socialization to careers in science or engineering (Vila, 2005). The communities in the Karamoja region who inhabit the region covering four states linguistically belong to the Central Group of the Nilote Language Family, which also includes several neighboring groups that speak a mutually intelligible dialect (Vila, 2005).

Indicating the kind of resources for competition or other objects of dispute are among the few how culture frames ways in which conflicts occurs. This is often done by postulating either their high value or scarcity, indicating rules on how contests are pursued showing when and how to begin and end the contests, and providing frameworks for interpreting motives and behavior to
the individuals. However in the case of Karamoja cluster conflicts, studies shows that despite intercultural communication being an effective tool of managing conflicts; it has not been used to address conflicts in the region.

2.6.2 Conflict Management System in Karamoja Cluster
Pastoralism is a key economic activity for Karamoja cluster communities despite it also being a part of their culture. Pastoralism is heavily dependent on natural resources, access to land and environmental factors. Over dependence on these factors especially land has hastened conflicts in the region as more raids of cattle are executed. Gray (2000) argues that subsistence pastoral activities in the region is dependent on access to scarce and unpredictable natural resources which in some way affects few other livelihoods. The failure of policy-makers to recognize the strength of this link and to take an ecological perspective during various developmental interventions has had disastrous consequences.

The Karamoja region has long been characterized by poverty, underdevelopment, and pervasive insecurity. Cattle raiding have characterized the relationship between Karamoja communities for generations. In recent years, however, raiding has become increasingly violent, due in part to the proliferation of small arms. As traditional power structures have eroded, social norms that once moderated raiding have dissolved, and raids are increasingly carried out by young men for their own personal gain. Although security has improved over the past several years, cattle raiding continue to take lives, undermine livelihoods, and discourage both development and private sector investment in the region (CEWARN, 2007).

The conflict management system in Karamoja includes both formal government and customary interventions. Both the official and customary actors play complementary roles in maintaining peace and security in Karamoja. Collaboration between actors both vertically, between customary leaders and government officials at the sub-county and district level, and horizontally between actors in neighboring districts, is crucial for effectively and appropriately response to security incidents, resolution of disputes, and facilitation for the return of stolen livestock (Powell, 2010).
Being a peace-maker requires good communication skills. It calls for a good listening skills and articulation of issues. A peace-maker must be able to see the real picture of a conflict situation and the perceptions of the parties to a conflict. Such a peace-maker must have an eye for the hidden or unusual in conflict situation. This calls for listening to the verbal and non-verbal ways in which parties to a conflict communicates (Agaba, 2007). Moreover, good communication skills call for a good understanding of the cultural subtexts of messages being relayed and how culture influence how a people communicates.

For example, among the Pokot any information relayed by a woman is often ignored. To the Pokot, a woman is just a child. However, if a man relays the same information it would command greater attention. Thus the message is as good as the messenger. Other cultural practices such as taking of oaths and codes of silence on community secret may also impede communication. Moreover, the context of communication also matters (Mwaura, 2005). Although the formula of working out how many cows have been stolen in a cattle-raid may be well known, for example, five cows for every single cow stolen, or the number of calves a single cow would have given birth to, kraal leaders or politicians who represent groups whose cows have been stolen usually exaggerates the number of cow stolen in any given raid. This is because of the need to command the attention of the community or the government whose intervention is critical in any attempt at recovering the stolen animals. Thus one should be skeptical of the reported numbers of cows lost in a cattle raid (Gray, 2000).

Similarly, one’s experience can also shape how one communicates or relays information. For example, in the past, government officers, particularly the police were feared. People took off at the sight of government vehicle. Additionally, the Chiefs barazas were poorly attended. However, in the recent times, the relationship is cordial. It is easy in the current context to relay information to a government officer. Furthermore, the police officers are now trained on how to work with the public (Mwaura, 2005).
2.7 Summary and Research Gaps
This chapter has reviewed literature on Karamoja cluster conflict specifically on the role of culture in fueling conflict, impact of cultural diversity on peace building efforts and importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities. It has been shown that culture among pastoralist communities fuel conflict, cultural diversity has been effectively used in propagating and managing conflict, as well as that intercultural communication has been used to resolve conflict among communities. From the literature, poor communication has been cited as an impediment to restoring peace and reducing conflict in the region. Despite intercultural communication being an effective tool of managing conflicts; it has not been used to address conflicts among the Karamoja cluster communities. It is on these grounds that this study was conducted to establish the role of intercultural communication in conflict management with special focus on the Karamoja cluster.

2.8 Conceptual Framework
Conceptual framework is a scheme of concept (variables) which the researcher operationalizes in order to achieve the set objectives, Mugenda and Mugenda (2003). A variable is a measure characteristic that assumes different values among subject, Mugenda and Mugenda (2003). Independent variables are variables that a researcher manipulates in order to determine its effect of influence on another variable. Kombo & Tromp (2006) states that independent variable, also called explanatory variable, is the presumed change in the cause of changes in the dependent variable. The dependent variable attempts to indicate the total influence arising from the influence of the independent variable (Mugenda & Mugenda, 2003). This is illustrated in figure 2.1 below showing the two types of the variables.
Figure 2.1: Conceptual Framework

Source: Researcher (2016)
CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction
A research methodology shows how research should be conducted by providing the methods to collect data as well as the theories and principles behind those methods. In this chapter, the study presents the research design used. It further describes the type and source of data, the target population, sampling methods and the techniques that were used to select the sample size. The data collection methods and data analysis are also described in this chapter. The suitable methodology for this study gives the guidelines for information gathering and processing.

3.2 Research Design
The basic plan that highlights on the activities that need to be done for the research project to be successfully executed is referred to as the Research design. The study adopted a descriptive research design. Descriptive studies seek to find the where, how and what of a phenomenon (Cooper and Schindler, 2003). This study, therefore, generalizes the findings to the cluster communities and other similar communities. This method seeks to intensely investigate a problem that is relevant to the study’s research problem. The research project focused on establishing the role of intercultural communication in conflict management with special focus on Karamoja cluster.

3.3 Target Population
Population that is specific to the information needed is known as the target population. Ngechu (2004) notes that a population is a well-defined set of households, people, and group of things, services, events or elements which are being investigated to generalize the study’s results. This definition assumes that the population is not homogeneous. The study population specifically comprised of the Provincial Administration Officers who include District Commissioners (DC’s), District Officers (DO’s) and Chiefs, Civic leaders, senior security personnel; Officer Commanding Station (OCS) Officer Commanding Police Division (OCPD), representatives of Civil Society Organization and Faith- based groups, and 170,591 local residents in both Turkana and West Pokot districts.
3.4 Sampling Procedure and Sample Size

Sampling refers to the process of selecting a portion of the population that conforms to a designated set of specifications to be studied. Kendall and Kendall (2005) observe that sampling is advantageous for it allows the researcher to draw generalization and reduce bias. According to Nachmias and Nachmias (1996) sampling is necessary because it is extremely expensive and nearly impossible to collect data from all members of the study population. Data collection by sampling technique allows the focus of data to be collected only to the subgroup data and not to all possible cases. Both non-probability and probability sampling methods were used for the study. Since the target population was above 10,000, the stratified random sample size was derived from the Morgan and Krejcie formula (1970).

Table 3.1: Sampling Table

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The researcher utilized stratified random sampling procedure to get the study sample population totaling to 265 respondents comprising of 220 local residents, 23 provincial administration
officers, 3 senior security officers, 9 civic leaders and 10 representatives of the civil society and Faith-based organizations. Kerry and Bland (2008) explain that the procedure leads to greater precision production to the overall population parameters estimates to be produced and also produces a more representative sample from a population that is relatively homogenous. Stratified random sampling procedure was employed since the population of interest is not homogenous and could be subdivided into categories to obtain a representative sample. In this study, the strata used were local residents, provincial administration officers, security officers, civic leaders and representatives of civil society and Faith-based organizations.

3.5 Data Sources and Instruments
The researcher used primary and secondary data sources to collect data for the study. Primary sources included questionnaires and historical documents while secondary sources were books, journal articles, internet, media publications, previous researches and other publications by employing content analysis.

The study used questionnaires to gather data. The selection of the tool was guided by the nature of data to be collected and the time available for the study. According to Kothari (2003), a questionnaire is a useful data collection instrument since it allows large amount of data to be collected within a shorter time and on a wider geographical area. Since the study was mainly concerned with views, opinions and perceptions, such information was best collected through the use of questionnaires (Touliatos, 1988).

3.6 Data Collection Procedure
The researcher administered the questionnaires individually to all respondents. Both quantitative and qualitative data were collected. Secondary data is the data gathered for other purposes and used in recent projects. This kind of data is collected and analyzed from published sources and also generated from sources such as published data and annual reports. Usually, secondary data is found in companies, organizations, libraries, research centers, internet, and media publications among others.
3.7 Data Analysis and Presentation

To ensure the completed questionnaires were complete and consistent before they could be processed, the responses were edited. Analysis of Quantitative data was done by use of descriptive statistics using Statistical Package for Social Scientists (SPSS) as it is the most recent data presentation version that enables the presentation of data in form of frequencies, percentages, standard deviations and means. To present the research data, the researcher utilized pie charts, graphs and prose form. This was done by tallying up responses, computing percentages of variations in response, as well as by describing and interpreting the data in line with the study objectives and assumptions through use of SPSS to communicate research findings. The researcher used content analysis to analyze qualitative data from open ended questionnaires. This study was mainly interested in establishing the role of intercultural communication in conflict management with special focus on Karamoja cluster.
CHAPTER FOUR: DATA ANALYSIS, INTERPRETATIONS AND PRESENTATION

4.1 Introduction
This chapter looks into the research findings interpretation and presentation. The respondent’s information background and the analysis findings than are based on the study’s objectives are also presented in the chapter. The researcher used descriptive and inferential statistics to discuss the findings of the study.

4.2 Response Rate
Out of 265 respondents, 195 of them filled and returned the questionnaires representing a response rate of 73% which is excellent. This response rate was satisfactory to conclude the study. According to Mugenda and Mugenda (2003) a 70% response rate and above is excellent. As such, then the study had an excellent response rate.

4.3 Demographic information
4.3.1 Local residents
Age of respondents
The study sought to establish the age of the respondents. From the findings the study established that the most of the respondents shown by 43% indicated 21 to 30 years, 36% of the respondents were under 21 years, and 16% of the respondents were between 41 and 50 years while 10% of the respondents indicated 51 to 60. This is an indication that all the genders were well represented.

![Figure 4.2: Age of the respondents](image)
**Gender of the respondents**

The study sought to establish the respondent’s gender. The findings show that the respondent’s majority as shown by 58% were female while the others 42% were male. This is an indication that all genders were represented for this study even though not in equal proportions.

![Gender of the respondents](image)

**Figure 4.3: Gender of the respondents**

**Respondents’ highest level of education**

The study sought to establish the respondents’ highest level of education. From the findings the study established that most of the respondents shown by 46% indicated secondary as their highest level of education, 24% of the respondents indicated primary, and 20% of the respondents indicated diploma while 10% of the respondents indicated degree. This is an indication that the respondents were in a position to answer the questionnaires.

![Respondents’ highest level of education](image)
4.3.2 Civil Servants

**Gender of the respondents**

The study sought to establish the gender of the respondents. From the findings the study revealed that majority of the respondents shown by 56% were female while 44% were male. This is an indication that all genders were represented for this study even though not in equal proportions.

![Figure 4.5: Gender of the Respondents](image)

**Respondents’ marital status**

The study sought to establish the respondents’ marital status. From the findings the study established that majority of the respondent shown by 60% were married, 22% of the respondents were widowed, and 10% of the respondents were divorced while 8% of the respondents were single.
Respondents’ highest level of education

The study sought to establish the respondents’ highest level of academic qualifications. From the findings, most of the respondents (45%) had diploma, 24% had certificate, 18% degree while 13% had postgraduate as their highest level of education.

Age of respondents

The study sought to establish the respondents’ age bracket. From the findings majority of the respondents shown by 52% indicated 35 to 45 years, 24% of the respondents indicated 45 to 55 years, 10% of the respondents indicated 25 to 35 years, 8% of the respondents indicated above 55 years while 6% of the respondents indicated below 25 years.
4.3.3 Government Officials

Gender of respondents

Gender of the respondents was established through the study. Results revealed that majority of respondents 78% were male while 22% of them were female. This is an indication that all genders were represented for this study even though not in equal proportions.

Respondents’ marital status

The aim of the study was to determine the marital status of the respondents. The findings show that majority of the respondent (76%) were married, 16% were single while 8% of them were divorced.
Respondents’ highest level of education

The study sought to establish the respondents’ highest level of academic qualifications. As established from the findings, majority of the respondents had a diploma level of education-43%, the respondents with certificates as their highest level of education were 20% while degree holders who had degree as their highest level of education were 26%, those with postgraduate as their highest education levels were 11%.

Figure 11: Respondents’ highest level of education
**Age of Respondents**

The study sought to establish the respondent’s age bracket: from the findings majority of the respondents shown by 63% indicated 35 to 45 years, 23% of the respondents indicated 25 to 34 years, 14% of the respondents indicated 45 to 55 years, while 10% of the respondents indicated below 25 years.

![Figure 4.12: Respondents’ age category](image)

**4.4 Role of Culture in Fueling Conflict**

**Local Residents**

The study requested the local residents to indicate their level of agreement with statements relating to the role of culture in fueling conflict among the Karamoja cluster communities.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
<th>Mean</th>
<th>Standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culture provides resources for political mobilization and organization, through defining group uniqueness and</td>
<td>10</td>
<td>12</td>
<td>23</td>
<td>80</td>
<td>35</td>
<td>3.74</td>
<td>1.617</td>
</tr>
</tbody>
</table>
communication means and messages
Culture lays down rules of engaging in contests.  
Culture guides group’s motives, expectations, behaviours, and actions.  
Culture provides a point of reference to interpret other people’s motives and behaviours.  
Cultural attachments are connected to very primary emotions about identity, which may convince people to participate in conflict despite general normative objections  

From the findings the respondents agreed that culture provides a point of reference to interpret other people’s motives and behaviours shown by a mean of 3.66; culture provides political resources for political organization and mobilization, by defining group distinctiveness and communication means and messages shown by a mean of 3.74; cultural attachments are connected to very primary emotions about identity, which may convince people to participate in conflict despite general normative objections shown by a mean of 4.03 and that culture lays down rules of engaging in contests; and culture guides group’s motives, expectations, behaviours, and actions shown by a mean of 4.07 for each statement.  

These findings were supported by a low standard deviation which is an indication that the respondents held similar views. Cultural attachments are connected to very primary emotions about identity, which may convince people to participate in conflict despite general normative objections (Kaufman, 2006).  

**Civil Servants and Faith Based Organizations**  
The study sought to establish from the civil servants and FBOs the role culture in fueling conflict among the Karamoja cluster communities. From the findings the study established that majority
of the respondents shown by 78% indicated that culture has role in fueling conflict while 22% of the respondents indicated culture doesn’t fuel conflicts among the Karamoja cluster communities.

Table 4.3: Role of Culture in Fueling Conflict

<table>
<thead>
<tr>
<th>Role</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>11</td>
<td>78</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

The study sought to establish from the civil servants and FBOs the extent to which culture fuels conflict among the Karamoja cluster communities. From the findings the study established that majority of the respondents shown by 60% indicated to a very great extent, 22% of the respondents indicated to a great extent, 10% of the respondents indicated it was to a little extent while 8% of the respondents indicated to no extent at all.

Table 4.4: Extent to Which Culture Fuels Conflict

<table>
<thead>
<tr>
<th>Extent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very great extent</td>
<td>9</td>
<td>60</td>
</tr>
<tr>
<td>Great extent</td>
<td>3</td>
<td>22</td>
</tr>
<tr>
<td>Little extent</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>No extent at all</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Totals</td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

The study requested the civil servants and FBOs to indicate their level of agreement with statements relating to the role of culture in fueling conflict among the Karamoja cluster communities.
### Table 4.5: Statements Relating To the Role of Culture in Fueling Conflict

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
<th>Mean</th>
<th>Standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>People with the same cultural identity often protect each other from others incase conflict ensues when competing for similar resources.</td>
<td>4</td>
<td>9</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>1.93</td>
<td>0.088</td>
</tr>
<tr>
<td>People who share a common cultural identity can bond effectively with each other by choosing which group to belong to.</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>9</td>
<td>4.53</td>
<td>0.243</td>
</tr>
<tr>
<td>Leaders of various groupings are able to mobilize individuals with similar cultural identities to offer support during conflicts.</td>
<td>1</td>
<td>3</td>
<td>8</td>
<td>2</td>
<td>1</td>
<td>2.93</td>
<td>0.111</td>
</tr>
<tr>
<td>People with similar cultural identity can freely associate within those groups and are entitled to ideologies of the group</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>9</td>
<td>3</td>
<td>3.80</td>
<td>0.186</td>
</tr>
<tr>
<td>National governments can protect social relationships and promote dynamic interactions among citizens by recognizing cultural identity within national identity.</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>8</td>
<td>4.47</td>
<td>0.224</td>
</tr>
</tbody>
</table>

From the findings the respondents strongly agree that national governments can protect social relationships and promote dynamic interactions among citizens by recognizing cultural identity.
within national identity shown by a mean of 4.47; and that people who share a common cultural identity can bond effectively with each other by choosing which group to belong to shown by a mean of 4.53. The respondents agreed that people with similar cultural identity can freely associate within those groups and are entitled to ideologies of the group shown by a mean of 3.80. The respondents were neutral on whether leaders of various groupings are able to mobilize individuals with similar cultural identities to offer support during conflicts shown by a mean of 2.93. As indicated by a mean of 1.93, people with the same cultural identity often protect each other from others incase conflict ensues when competing for similar resources. These findings were supported by a low standard deviation which is an indication that the respondents held similar opinions.

The study established that culture fuels conflicts by looking at others’ cultural beliefs, not understanding them, disliking them, intimidating them, and considering them backward which results to hatred and when a misunderstanding arises, the cultural differences and misconceptions fuel the conflicts.

**Government Officials**

The study sought to establish from the government officials, the role of culture in fueling conflict among the Karamoja cluster communities. From the findings the study established that majority of the respondents shown by 80% indicated that culture has role in fueling conflict while 20% of the respondents indicated culture does not fuel conflicts among the Karamoja cluster communities.

<table>
<thead>
<tr>
<th>Role</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>16</td>
<td>80</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
</tr>
</tbody>
</table>
The study sought to establish from the government officials the extent to which culture fuels conflict among the Karamoja cluster communities. From the findings the study established that majority of the respondents shown by 70% indicated to a very great extent, 20% of the respondents indicated to a great extent while 10 % of the respondents indicated to no extent at all.

Table 4.7: Extent to Which Culture Fuels Conflict

<table>
<thead>
<tr>
<th>Extent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very great extent</td>
<td>14</td>
<td>70</td>
</tr>
<tr>
<td>Great extent</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td>No extent at all</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Totals</td>
<td>20</td>
<td>100</td>
</tr>
</tbody>
</table>

The study requested the government officials to indicate their level of agreement with statements relating to the role of culture in fueling conflict among the Karamoja cluster communities.

Table 4.8: Statements Relating To the Role of Culture in Fueling Conflict

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly disagree</th>
<th>Mean</th>
<th>Standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>The state has called for all its citizens to embrace a common national identity to increase social cohesion, consciousness and build the nation.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>12</td>
<td>4.40</td>
<td>0.312</td>
</tr>
<tr>
<td>Any appointment or recruitment into public offices is based on equal representation of diverse culture in those state arrangements and as result making cultural identity deeply rooted in public offices.</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>7</td>
<td>8</td>
<td>4.10</td>
<td>0.215</td>
</tr>
</tbody>
</table>
Leaders are able to mobilize individuals to offer support during conflicts by emphasizing on group cultural identity.

State can suppress cultural identity through unequal representation of all cultures in state arrangements which may lead to conflict and civil war in the country.

Culture acts as a reference point for political discourse in a country.

From the findings, the respondents agreed that any appointment or recruitment into public offices is based on equal representation of diverse culture in those state arrangements and as result making cultural identity deeply rooted in public offices shown by a mean of 4.10; state can suppress cultural identity through unequal representation of all cultures in state arrangements which may lead to conflict and civil war in the country shown by a mean of 4.35; culture acts as a reference point for political discourse in a country; and the state has called for all its citizens to embrace a common national identity to increase social cohesion, consciousness and build the nation shown by a mean of 4.40 for each statement. These findings were supported by a low standard deviation which is an indication that the respondents held similar views.

### 4.4.1 Regression analysis on the role of culture in fueling conflict.

**Table 4.9: Regression Coefficients**

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>-.106</td>
<td>.063</td>
<td>-1.679</td>
</tr>
<tr>
<td></td>
<td>Culture</td>
<td>1.003</td>
<td>.028</td>
<td>.987</td>
</tr>
</tbody>
</table>

The established regression equation was

**Conflicts management = - 0.106 + 1.003 Culture**
From regression equation, conflicts would be at least -0.106 when culture is held at a zero constant. It also shows that increase in culture causes significant increase in conflict by a factor of 1.003. The sign value is less than 0.05, an indication that role of culture significantly influences conflicts, and thus culture positively influences conflicts.

4.5 Impact of Cultural Diversity on Peace Building Efforts

Local Residents

The study requested the local residents to indicate their level of agreement with statements relating to impact of cultural diversity on peace building efforts among the Karamoja cluster communities.

Table 4.10: Impact of Cultural Diversity on Peace Building Efforts

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
<th>Mean</th>
<th>Standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diversity in culture among people, groups or communities may lead to</td>
<td>4</td>
<td>6</td>
<td>7</td>
<td>65</td>
<td>78</td>
<td>4.29</td>
<td>2.218</td>
</tr>
<tr>
<td>identity, innovation and creativity, exchange of ideas and knowledge.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Efforts to restore peace in conflict stricken areas are considering</td>
<td>16</td>
<td>52</td>
<td>57</td>
<td>23</td>
<td>12</td>
<td>2.77</td>
<td>0.716</td>
</tr>
<tr>
<td>cultural diversity as an integral ingredient in successful execution of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>those initiatives.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>National governments have recognized the use of cultural identity as key</td>
<td>3</td>
<td>4</td>
<td>7</td>
<td>56</td>
<td>90</td>
<td>4.41</td>
<td>2.449</td>
</tr>
<tr>
<td>in solving conflicts and building the nation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural diversity and ethnicity are not direct causes of conflict.</td>
<td>89</td>
<td>44</td>
<td>16</td>
<td>6</td>
<td>5</td>
<td>1.71</td>
<td>0.403</td>
</tr>
</tbody>
</table>
Cultural diversity and ethnicity are used for the mobilization of support hence the main motivators for sustaining the conflict shown by a mean of 4.33; and that national governments have recognized the use of cultural identity as key in solving conflicts and building the nation as shown by a mean of 4.41. The respondents were neutral on whether efforts to restore peace in conflict stricken areas are considering cultural diversity as an integral ingredient in successful execution of those initiatives shown by a mean of 2.77. Further, the respondents disagreed that cultural diversity and ethnicity are not direct causes of conflict. This is shown by a mean 1.71. These findings were supported by a low standard deviation which is an indication that the respondents held similar views. Improving national social cohesion would necessitate knowledge about each other’s views of ‘others’ and ‘self’, for instance, through narratives on suffering and indigenous bargaining forums (Kaufman, 2006).

**Civil Servants and Faith Based organizations**

The study sought to establish from the civil servants and FBOs, the impact of cultural diversity on peace building efforts among the Karamoja cluster communities. From the findings the study established that majority of the respondents shown by 66% indicated that cultural diversity has an impact on peace building efforts while 32% of the respondents indicated cultural diversity does not impact on peace building efforts among the Karamoja cluster communities.

<table>
<thead>
<tr>
<th>Role</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>10</td>
<td>66</td>
</tr>
<tr>
<td>No</td>
<td>5</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4.11: Role Of Culture In Fueling Conflict
The study sought to establish from the civil servants and FBOs, the extent to which cultural diversity has an impact on peace building efforts among the Karamoja cluster communities. From the findings the study established that majority of the respondents shown by 56% indicated to a great extent, 34% of the respondents indicated to a great extent, while 12% of the respondents indicated to no extent at all.

**Table 4.12: Extent to Which Cultural Diversity Impacts on Peace Building Efforts**

<table>
<thead>
<tr>
<th>Extent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very great extent</td>
<td>8</td>
<td>56</td>
</tr>
<tr>
<td>Great extent</td>
<td>5</td>
<td>34</td>
</tr>
<tr>
<td>No extent at all</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Totals</td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

The study sought to establish from the civil servants and FBOs, the level of agreements with statements relating to the impact of cultural diversity on peace building efforts among the Karamoja communities.

**Table 4.13: Impact of Cultural Diversity on Peace Building Efforts**

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
<th>Mean</th>
<th>Standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>National governments and other leaders in both public and private institutions have recognized cultural diversity as a source of innovation and a common heritage of humanity.</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>9</td>
<td>4.40</td>
<td>0.236</td>
</tr>
<tr>
<td>Human rights associations have now</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>12</td>
<td>4.80</td>
<td>0.325</td>
</tr>
</tbody>
</table>
identified cultural identity of individuals as one of its human rights issues.
Promotion of cultural diversity is a key element in maintaining or restoring peace
In times of scarcity, men must replenish food supplies through any means, including raiding
Those involved directly in the conflict must be ready to compromise and tolerate each other after long periods of hatred in order to build peace

From the findings the respondents strongly agreed that promotion of cultural diversity is a key element in maintaining or restoring peace shown by a mean of 4.60; and that human rights associations have now identified cultural identity of individuals as one of its human rights issues shown by a mean of 4.80. The respondents agreed that national governments and other leaders in both public and private institutions have recognized cultural diversity as a source of innovation and a common heritage of humanity shown by a mean of 4.40. The respondents strongly disagreed those involved directly in the conflict must be ready to compromise and tolerate each other after long periods of hatred in order to build peace shown by a mean of 1.33. The respondents disagreed that in times of scarcity, men must replenish food supplies through any means, including raiding shown by a mean of 1.53. These findings were supported by a low standard deviation this shows that the respondents held similar views.

**Government Officials**

The study sought to establish from the government officials, the impact of cultural diversity on peace building efforts among the Karamoja cluster communities. From the findings the study established that majority of the respondents shown by 60% indicated that cultural diversity has an impact on peace building efforts while 40% of the respondents indicated cultural diversity does not impact on peace building efforts among the Karamoja cluster communities.
Table 4.14: Role of Culture in Fueling Conflict

<table>
<thead>
<tr>
<th>Role</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>14</td>
<td>70</td>
</tr>
<tr>
<td>No</td>
<td>6</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
</tr>
</tbody>
</table>

The study sought to establish from the government officials, the extent to which cultural diversity has an impact on peace building efforts among the Karamoja cluster communities. The findings established that 50% indicated very great extent, 30% great extent while only 20% showed no extent at all.

Table 4.15: Extent to Which Cultural Diversity Impacts on Peace Building Efforts

<table>
<thead>
<tr>
<th>Extent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very great extent</td>
<td>10</td>
<td>50</td>
</tr>
<tr>
<td>Great extent</td>
<td>5</td>
<td>30</td>
</tr>
<tr>
<td>No extent at all</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td>Totals</td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

The study sought to establish from the government officials, the level of agreements with statements relating to the impact of cultural diversity on peace building efforts among the Karamoja communities.
Table 4.16: Impact of Cultural Diversity on Peace Building Efforts

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural diversity seems is promoted as a source for innovation, exchange and creativity, and an important source of identity</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>11</td>
<td>8</td>
<td>4.35</td>
<td>0.282</td>
</tr>
<tr>
<td>Human rights association has now identified cultural identity of individuals as one of its human rights issues.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>12</td>
<td>5</td>
<td>4.05</td>
<td>0.254</td>
</tr>
<tr>
<td>Promotion of cultural diversity is a key element in maintaining or restoring peace</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>11</td>
<td>4.40</td>
<td>0.313</td>
</tr>
<tr>
<td>In times of scarcity, men must replenish food supplies through any means, including raiding</td>
<td>12</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>1.55</td>
<td>0.069</td>
</tr>
<tr>
<td>stakeholders in the conflict must take up the challenge of compromise and tolerance, often after a long period of hatred</td>
<td>14</td>
<td>5</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1.35</td>
<td>0.079</td>
</tr>
</tbody>
</table>

From the findings the study established that the respondents agreed that human rights association has now identified cultural identity of individuals as one of its human rights issues shown by a mean of 4.05; cultural diversity seems is promoted as a source for innovation, exchange and creativity, and an important source of identity shown by a mean of 4.35; promotion of cultural
diversity is a key element in maintaining or restoring peace shown by a mean of 4.40. The respondents strongly disagreed that those involved directly in the conflict must be ready to compromise and tolerate each other after long periods of hatred in order to build peace shown by a mean of 1.35. The respondents disagreed that in times of scarcity, men must replenish food supplies through any means, including raiding shown by a mean of 1.55. These findings were supported by a low standard deviation which is an indication that the respondents held similar views.

4.5.1 Regression of impact of cultural diversity on peace building efforts

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>T</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1 (Constant)</td>
<td>-.046</td>
<td>.168</td>
<td>-.272</td>
<td>.787</td>
</tr>
<tr>
<td>Leadership</td>
<td>.938</td>
<td>.072</td>
<td>.914</td>
<td>12.954</td>
</tr>
</tbody>
</table>

The established regression equation was

**Conflicts management = -0.046 + 0.938leadership**

The regression equation shows that conflict would be at -0.046 when cultural diversity is held at a zero constant. It shows that a unit increase in cultural diversity increases conflict by a factor of 0.938. The sign value is less than 0.05 which is an indication that cultural diversity significantly influences conflicts, thus cultural diversity positively influences peace building efforts.

4.6 Importance of Intercultural Communication in Resolution of Conflicts

**Local Residents**

The study sought to establish the local residents’ level of agreement with statements that relate to importance of intercultural communication in resolution of conflicts.

**Table 4.17: Importance of Intercultural Communication in Resolution of Conflicts**
Intercultural communication examines how people listen, speak, think and act hence improve interaction.

Intercultural communication involves individuals from different cultures to overcome barriers in order to achieve effective communication.

Conflicts may occur at the same time at different levels of cultural groupings.

Culture frames the contexts in which conflict occurs by indicating what sorts of resources are subjects for competition or objects of dispute.

From the findings the respondents strongly agreed that intercultural communication involves individuals from different cultures to overcome barriers in order to achieve effective communication shown by a mean of 4.57; the respondents agreed that culture frames the contexts in which conflict occurs by indicating what sorts of resources are subjects for competition or objects of dispute shown by a mean of 4.01; intercultural communication examines how people listen, speak, think and act hence improve interaction shown by a mean of 4.05; and that conflicts may occur at the same time at different levels of cultural groupings shown by a mean of 4.25. These findings were supported by a low standard deviation which is an indication that the respondents held similar views.

**Civil Servants and Faith Based organizations**

The study sought to establish from the civil servants and FBOs, whether intercultural communication is important in resolution of conflicts among the Karamoja cluster communities.
From the findings the study established that majority of the respondents shown by 82% indicated that intercultural communication is important in resolution of conflicts while 18% of the respondents indicated intercultural communication is not important in resolution of conflicts among the Karamoja cluster communities.

**Table 4.18: Role of Intercultural Communications in Resolution of Conflicts**

<table>
<thead>
<tr>
<th>Role</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>12</td>
<td>82</td>
</tr>
<tr>
<td>No</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

The study sought to establish from the civil servants and FBOs the extent to which intercultural communication is important in resolution of conflicts among the Karamoja cluster communities. Findings established that 76% shown a very great extent with 15% showing great extent while only 9% of the respondent showed no extent at all.

**Table 4.19: Extent to Which Intercultural Communications Resolves Conflicts**

<table>
<thead>
<tr>
<th>Extent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No extent at all</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Great extent</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Very great extent</td>
<td>11</td>
<td>76</td>
</tr>
<tr>
<td>Totals</td>
<td>15</td>
<td>100</td>
</tr>
</tbody>
</table>

The study sought to establish from the civil servants and FBOs the level of agreement with statements relating to the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities.

**Table 4.20: Importance of Intercultural Communication in Resolution of Conflicts**
Pastoralism is heavily dependent on natural resources, access to land and environmental factors which has hastened conflicts in the region.

During conflict kinship into families or clans are used to resolve the conflict.

Conflicts may occur at the same time at different levels of cultural groupings.

The communities in the Karamoja region who inhabit the region covering four states linguistically belong to the Central Group of the Nilote Language Family.

The communities in the Karamoja region also includes several neighboring groups that speak a mutually intelligible dialect.

From the findings the respondents strongly agreed that during conflict kinship into families or clans are used to resolve the conflict shown by a mean of 4.80. The respondents agreed that conflicts may occur at the same time at different levels of cultural groupings shown by a mean of 4.13; the communities in the Karamoja region who inhabit the region covering four states linguistically belong to the Central Group of the Nilote Language Family shown by a mean of 4.20; the communities in the Karamoja region also includes several neighboring groups that speak a mutually intelligible dialect shown by a mean of 4.27; and that pastoralism is heavily dependent on natural resources, access to land and environmental factors which has hastened conflicts in the region shown by a mean of 4.40. These findings were supported by a low standard deviation which is an indication that the respondents held similar views.
The study established that intercultural communication is important in resolution of conflicts among the Karamoja cluster communities through; understanding each other, appreciating each other’s culture, it ensures that there are no communication barriers, it improves interaction among the communities and it ensures that the communities understand the need for each other thus not resulting to conflict over resources.

**Government Officials**

The study sought to establish from the government officials whether intercultural communication is important in resolution of conflicts among the Karamoja cluster communities. From the findings the study established that majority of the respondents shown by 88% indicated that intercultural communication is important in resolution of conflicts while 12% of the respondents indicated intercultural communication is not important in resolution of conflicts among the Karamoja cluster communities.

**Table 4.21: Role of Intercultural Communications in Resolving Conflicts**

<table>
<thead>
<tr>
<th>Role</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Yes</td>
<td>18</td>
<td>88</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>100</td>
</tr>
</tbody>
</table>

The study sought to establish from the government officials, the extent to which intercultural communication is important in resolution of conflicts among the Karamoja cluster communities. From the findings the study established that majority of the respondents shown by 70% indicated to a very great extent, 20% of the respondents indicated to a great extent, while 10% of the respondents indicated to no extent at all.

**Table 4.22: Extent to Which Intercultural Communication Resolves Conflicts**

<table>
<thead>
<tr>
<th>Extent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No extent at all</td>
<td>2</td>
<td>10</td>
</tr>
</tbody>
</table>
Great extent 4 20
Very great extent 14 70
Totals 20 100

The study sought to establish from the government officials, the level of agreement with statements relating to the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities.

**Table 4.23: Importance of Intercultural Communication in Resolution of Conflicts**

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karamoja cluster communities is made up of various subcultures.</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>10</td>
<td>6</td>
<td>3.95</td>
<td>0.225</td>
</tr>
<tr>
<td>Intercultural communication is easily applicable in resolution of conflicts among the Karamoja cluster communities.</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>12</td>
<td>4</td>
<td>3.80</td>
<td>0.248</td>
</tr>
<tr>
<td>Pastoralism is a key economic activity for Karamoja cluster communities despite it also being a part of their culture.</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>9</td>
<td>7</td>
<td>4.00</td>
<td>0.224</td>
</tr>
<tr>
<td>Policy-makers fail to recognize the strength of intercultural communication and to take an ecological perspective during various developmental interventions</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>9</td>
<td>8</td>
<td>4.10</td>
<td>0.247</td>
</tr>
<tr>
<td>Intercultural communication lead to shared presuppositions of subculture</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>10</td>
<td>8</td>
<td>4.25</td>
<td>0.263</td>
</tr>
</tbody>
</table>

From the findings the respondents agreed that intercultural communication is easily applicable in resolution of conflicts among the Karamoja cluster communities shown by a mean of 3.80;
Karamoja cluster communities is made up of various subcultures shown by a mean of 3.9; pastoralism is a key economic activity for Karamoja cluster communities despite it also being a part of their culture shown by a mean of 4, policy-makers fail to recognize the strength of intercultural communication and to take an ecological perspective during various developmental interventions shown by a mean of 4.10; and that intercultural communication lead to shared presuppositions of subculture shown by a mean of 4.25. The low standard deviation is an indication that the respondents held similar views.

4.6.1 Regression of importance of intercultural communication

Coefficientsa

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>-.046</td>
<td>.168</td>
<td>-.272</td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
<td>.938</td>
<td>.072</td>
<td>.914</td>
</tr>
</tbody>
</table>

The established regression equation was

**Conflict management = -0.046+0.938 (Intercultural Communication)**

From the regression equation, it is evident that conflict would be at -0.046 when intercultural communications is held at zero constant. It also shows that an increase in intercultural communication by a unit would increase conflict resolution by a factor of 0.938. The sign value is less than 0.05, an indication that intercultural communication significantly influences conflicts resolution, thus intercultural communication positively influences conflict management.
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction
In this chapter, a summary of key data findings from the study are presented, conclusions are drawn from those findings and appropriate recommendations are also made for the study. The study’s objectives were addressed through the drawn conclusions and recommendations. The study sought to determine the role of culture in fueling conflict among the Karamoja cluster communities, to ascertain the impact of cultural diversity on peace building efforts among the Karamoja communities and to establish the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities.

5.2 Summary of the Findings
5.2.1 Role of Culture in Fueling Conflict.
From the findings, the study established that culture fuels conflict among the Karamoja cluster communities as indicated by the civil society, FBOs and government officials to a very great extent. It is established from the findings that culture provides frameworks which help individuals in motive and behavioral interpretation for others and themselves. These frameworks a not only symbolic but are also cognitive and affective. Culture being a source of political resources, can be used in political mobilization, organization and by evaluating group distinctiveness and communication messages and means. cultural attachments are connected to very primary emotions about identity, which may convince people to participate in conflict despite general normative objections; culture is also known to provide regulations on how and when to begin and end pursued contests; and cultural learning involves messages about groups’
motives, expectations about their behavior, and how one is to act towards members of each out-
group.

The findings show that one’s acceptance to cultural diversity within his/her national identity reduces stifling of his/her social relationships and improving dynamic interactions; cultural identity defines the group that an individual’s belong to and also defines people’s cultural bonding; cultural identity allows individuals to associate freely and share ideologies within communities, and groups; and those who are seen as to be competing for same resources never had cultural identity defended against them.

The study revealed that recognition of cultural identities through proportional representation in institutional arrangements easily entrenches cultural identities; recognition inequity by the national government or even cultural identity suppression can cause resistance, civil war or even conflicts; politics occur through the cultural frame; and national identity emphasizes by the government increases national building, national consciousness and social cohesion. These findings concur with that of Kaufman, (2006) that states that cultural attachments are connected to very primary emotions about identity, which may convince people to participate in conflict despite general normative objections.

5.2.2 Impact of Culture

The research study established that cultural diversity has an impact on peace building efforts among the Karamoja cluster communities as indicated by the civil society, FBOs and government officials to a very great extent. The study revealed that cultural diversity is a source for innovation, exchange and creativity, and an important source of identity; cultural diversity and ethnicity are used for the mobilization of support hence the main motivators for sustaining the conflict and that acceptance of cultural diversity in nation-building has been offered as a solution to conflicts, and conflicts are not directly caused by cultural diversity and ethnicity.

From the findings, promotion of cultural diversity is a key element in maintaining or restoring peace; cultural diversity should not only be viewed as something inherently good but something
which is a source of innovation and heritage of humanity but not to view cultural identity as a human right issue; compromise and tolerance must not be taken, especially after a long period of hate by individual stakeholders and that in times of scarcity, men must not replenish food supplies through just any means, including raiding.

Results reveal that cultural identity is now a human right issue; cultural diversity seems to be promoted as a source of innovation, exchange and creativity, and an important source of identity; promotion of cultural diversity is a key element in maintaining or restoring peace; stakeholders in the conflict must not always take consider compromise and tolerance after a long period of hatred; and that in times of scarcity, men must replenish food supplies through other means, not just raiding. These findings concur with that of Kaufman, (2006) who argues that improving national social cohesion would necessitate knowledge about each other’s views of ‘others’ and ‘self’, for instance, through narratives on suffering and indigenous bargaining forums.

5.2.3 Importance of Cultural Diversity

From the research, it is evident that intercultural communication is important in resolution of conflicts among the Karamoja cluster communities as indicated by the civil society, FBOs and government officials to a very great extent. From the findings, intercultural communication involves individuals from different cultures to overcome barriers in order to achieve effective communication; culture frames the contexts in which conflict occurs by indicating what sort of resources are subjects for competition or objects of dispute; intercultural communication examines how people listen, speak, think and act hence improve interaction; and that conflicts may occur at the same time at different levels of cultural groupings.

The study revealed that during conflict kinship into families or clans are used to resolve the conflict; conflicts may occur at the same time at different levels of cultural groupings; the communities in the Karamoja region who inhabit the region covering four states linguistically belong to the Central Group of the Nilote Language Family; the communities in the Karamoja region also includes several neighboring groups that speak a mutually intelligible dialect; and
that pastoralism is heavily dependent on natural resources, access to land and environmental factors which has hastened conflicts in the region.

From the findings, the respondents agreed that intercultural communication is easily applicable in resolution of conflicts among the Karamoja cluster communities; Karamoja cluster communities is made up of various subcultures; pastoralism is a key economic activity for Karamoja cluster communities despite it also being a part of their culture; policy-makers fail to recognize the strength of intercultural communication and to take an ecological perspective during various developmental interventions; and that intercultural communication leads to shared presuppositions of subculture.

These findings concur with that of Vila (2005) who depicts that conflict across cultural boundaries may occur simultaneously at many different levels, not just at the higher levels of social grouping and that the communities in the Karamoja region who inhabit the region covering four states linguistically belong to the Central Group of the Nilote Language Family, which also includes several neighboring groups that speak a mutually intelligible dialect.

5.3 Conclusion
From the research findings, the study established that culture fuels conflict among the Karamoja cluster communities as indicated by the civil society, FBOs and government officials. The findings established that culture provides individuals with cognitive, symbolic, and affective frameworks for interpreting the behavior, political resources, defining group distinctiveness, stipulates rules for how contests should be pursued, prevents stifling of social relationships, promotes dynamic interactions, defines people’s cultural bonding, implies freedom of association with groups, entrenches cultural identities, suppression of cultural identity by national governments can lead to resistance, conflict and civil war, culture frames the context in which politics occur and the government emphasizes national identity to increase social cohesion, national consciousness and nation building. The study concludes that culture fuels conflict among the Karamoja cluster communities to a very great extent.
The study revealed that cultural diversity has an impact on peace building efforts among the Karamoja cluster communities as indicated by the civil society, FBOs and government officials to a very great extent. The study revealed that cultural diversity is a source for innovation, exchange and creativity, and an important source of identity, cultural diversity and ethnicity are used for the mobilization of support, they are motivators for sustaining conflicts, it is a solution to conflicts, they are often roots or direct causes of conflict, maintaining or restores peace, it is a human right issue and it’s a common heritage of humanity and a source for innovation. The study concludes that cultural diversity has an impact on peace building efforts among the Karamoja cluster communities to a very great extent.

The study established that intercultural communication is important in resolution of conflicts among the Karamoja cluster communities as indicated by the civil society, FBOs and government officials to a very great extent. From the findings intercultural communication helps to overcome barriers for effective communication, it examines how people listen, speak, think and act, it improves interaction, used in resolution of conflicts and it leads to shared presuppositions of subculture. The study, therefore, concludes that intercultural communication is important in resolution of conflicts among the Karamoja cluster communities to a very great extent.

5.4 Recommendations
The study recommends that since culture fuels conflict among Karamoja people to resistance, conflict and civil war; the government and the policy makers should emphasize national identity to increase social cohesion, national consciousness and nation building.

The study recommends that in times of scarcity, men must not replenish food supplies through any means, including raiding. The community should set up strategies to ensure that food is provided. The stakeholders in the conflict must also take up the challenge of compromise and tolerance, immediately conflicts arises.
The study recommends that policy-makers should recognize the strength of intercultural communication and to take an ecological perspective during various developmental interventions as the study established that intercultural communication is important in resolution of conflicts among the Karamoja cluster communities to a very great extent.

Specifically, the study recommends the following intercultural communication measures to enhance peace building efforts in the region while aiming at reducing violent conflicts among the populations.

5.4.1 Governments and Local Authorities

i. Train officers who are sent to Karamoja cluster on cultural aspects and particular issues unique to these communities so that they are aware of the context in which they are going to operate.

ii. The civil-military department of the army needs to be well facilitated so that information is imparted to the people; the community is sensitized on the benefit of disarmament and explained to the role of the army. This will help the governments to build on the trust the community has with the police so as to help the local structures to respond to conflict.

iii. Closely consult with the communities in determining the locations for putting up development projects and infrastructure so that the projects do not cause conflict between communities but instead enhance positive contact between the communities.

iv. Increase their efforts in sensitization of the existing programs so that the communities are able to appreciate government efforts. This will help in enhancing public accountability and transparency in managing programs and resources.

v. Promote consultations between community elders, state security agencies and local representatives of the judiciary on security issues, in order to better define their respective roles in managing tensions and to strengthen the role of traditional peace building structures.

vi. Monitor changes in patterns of settled farming by the communities, in order to identify potential tensions with other communities settled within the same area at an early stage.

vii. Establish effective communication channels where customary leaders and the community can voluntary share information and as well as train these leaders in communication and
negotiation skills to enable them disseminate information to the community members and bargain effectively.

viii. The four respective governments to harmonize their approaches in relation to conflict resolution and restoration of peace in the region so as to avoid clash of interests.

5.4.2 Civil Society and Faith Based organizations

i. Incorporate more conflict sensitive approaches to their work so that it does not negatively impact the conflict in the community.

ii. Empower community members with skills which will help them advocate for their rights and skills to enhance poverty alleviation through introduction of alternative economic activities as well as small income generating projects.

iii. Support community members in facilitating peace meetings and dialogues in the region because traditional peace building structures exist but with fewer resources to conduct inter-tribal reconciliation initiatives.

iv. Sensitize the communities on the cultural diversities and similarities advocating for respect of the different cultural values and perspectives while creating a common understanding for peaceful co-existence.

5.4.3 The Karamoja Communities

i. Local communities need to cooperate with government and civil society organization so as to inform programs that are being implemented in the region. Communities should ensure they maintain and keep their bargain met in peace agreements.

ii. The community leaders and elders to educate their communities on the importance of respecting their neighbouring communities and their cultures so as to encourage peaceful coexistence.

iii. The communities to device communal activities like cultural festivals that can bring the different communities together that will encourage them to interact more closely with each other and forge cordial relationships which will foster peaceful coexistence.

iv. Community elders to come together and come up with a mutually acceptable conflict resolution mechanism which will be agreeable to all communities in the region. This will
alleviate the occurrence of counter attacks by the communities and finally eradicate conflicts.

5.5 Suggestions for Further Research

The study sought to establish the role of intercultural communication in conflict management: a case study of the Karamoja cluster. A study should be done on challenges facing intercultural communication in conflict management among the Karamoja cluster.

6.0 REFERENCES


CEWARN/IGAD. (May 2004). *Baseline Study for the Ugandan Side of the Karamoja Cluster*.


APPENDICES

Appendix I: Questionnaire for Local Residents

This questionnaire is designed to collect data to establish the role of intercultural communication in conflict management with special focus on Karamoja cluster. The information given shall be used solely for academic purpose and will be treated with utmost confidentiality. The respondents are highly encouraged and persuaded to respond to the statements in this questionnaire in the most truthful and objective way possible. Your contribution in making this study possible will be highly appreciated.

Kindly tick [ ] in the spaces provided the correct answer, or supplies the required information. Where required, please specify and elaborate.

PART A: RESPONDENTS INFORMATION

5 Name…………………………………………………………………………………………… (Optional)

6 Age of the respondent
   Under 21 ( )  21 - 30 ( )  31 - 40 ( )  41 - 50 ( )  51 – 60 ( )  Above 60 ( )

7 Gender of the respondent?
   Male [ ]  Female [ ]

8 What is your highest level of education?
   Degree ( )  Diploma ( )  Certificate ( )  Secondary ( )  Primary ( )

PART B: ROLE OF CULTURE IN FUELING CONFLICT

9 Indicate your level of agreement with the following statements that relate to the role of culture in fueling conflict among the Karamoja cluster communities.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culture provides resources for political mobilization and organization, through defining group uniqueness and communication means and messages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Culture lays down rules of engaging in contests.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Culture guides group’s motives, expectations, behaviour, and actions.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Culture provides a point of reference to interpret other people’s motives and behaviours.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural attachments are connected to very primary emotions about identity, which may convince people to participate in conflict despite general normative objections</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

10 How else does cultural practice fuel conflict among the Karamoja cluster communities that is not indicated above?

11 What is the role played by cultural practices in fueling conflict among the Karamoja cluster communities that is not indicated above?

12 Which cultural practices in the region act as catalyst for conflict among the Karamoja cluster communities that is not indicated above?
PART C: IMPACT OF CULTURAL DIVERSITY ON PEACE BUILDING EFFORTS

13 Indicate your level of agreement with the following statements that relate to impact of cultural diversity on peace building efforts among the Karamoja cluster communities.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diversity in culture among people, groups or communities may lead to identity, innovation and creativity, exchange of ideas and knowledge.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Efforts to restore peace in conflict stricken areas are considering cultural diversity as an integral ingredient in successful execution of those initiatives.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>National governments have recognized the use of cultural identity as key in solving conflicts and building the nation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural diversity and ethnicity are not direct causes of conflict.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural diversity and ethnicity are used for the mobilization of support hence the main motivators for sustaining the conflict</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

14 How else does cultural diversity among the Karamoja cluster communities affect peace building efforts that are not indicated above?

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
15 How does cultural diversity affect conflict resolution among the Karamoja communities?

16 How does cultural diversity in the region influence peace building among the Karamoja communities.

17 Which cultural practices affect the peace building efforts among the Karamoja communities?

PART D: IMPORTANCE OF INTERCULTURAL COMMUNICATION IN RESOLUTION OF CONFLICTS

18 Indicate your level of agreement with the following statements that relate to importance of intercultural communication in resolution of conflicts.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercultural communication examines how people listen, speak, think and act hence improve interaction</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intercultural communication involves individuals from different cultures to overcome barriers in order to achieve effective communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conflicts may occur at the same time at different levels of cultural groupings.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>--------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19 Which methods of communication are used in resolution of conflicts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>among the Karamoja cluster communities?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 How does intercultural communication affect resolution of conflicts</td>
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<td>among the Karamoja cluster communities?</td>
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<tr>
<td>21 How does a Karamoja cluster community communicate in time of conflict?</td>
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<tr>
<td>22 What is the role played by intercultural communication in resolution</td>
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<tr>
<td>of conflicts among the Karamoja cluster communities?</td>
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<tr>
<td>23 How else is intercultural communication among the Karamoja cluster</td>
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<tr>
<td>communities of importance to resolution of conflicts that is not</td>
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<td>indicated above?</td>
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</table>

Thank you!
Appendix II: Questionnaire for Representatives of Civil Society and FBOs
This questionnaire is designed to collect data to establish the role of intercultural communication in conflict management with special focus on Karamoja cluster. The information given shall be used solely for academic purpose and will be treated with utmost confidentiality. The respondents are highly encouraged and persuaded to respond to the statements in this questionnaire in the most truthful and objective way possible. Your contribution in making this study possible will be highly appreciated.

Please tick where appropriate;

**PART A: DEMOGRAPHIC INFORMATION**

Please (✓) where applicable.

1. Gender
   - Male [    ] Female [    ]

2. Marital status
   - Single [    ] Married [    ]
   - Divorced [    ] Widowed [    ]

3. Highest level of Academic Qualifications:
   - Certificate [    ] Diploma [    ]
   - Degree [    ] Post Graduate [    ]
   - Others, please specify…………

4. Age bracket:
   - Below 25 years [    ] 25-35 years [    ] 35-45 years [    ]
   - 45-55 years [    ] Over 55 years [    ]

**PART B: ROLE OF CULTURE IN FUELLING CONFLICT**

5. Do you think culture play a role in fuelling conflict among the Karamoja cluster communities?
   - Yes [    ] No [    ]

6. To what extent do you think culture fuel conflict among the Karamoja cluster communities?
   - Very great extent [    ] Great extent [    ]
7. To what extent do you agree with the following statements relating to the role of culture in fuelling conflict among the Karamoja cluster communities? Scale of 1 to 5. Where 1= Strongly Disagree, 2=Disagree, 3=Neutral, 4=agree and 5= Strongly agree)

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
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</thead>
<tbody>
<tr>
<td>People with the same cultural identity often protect each other from others incase conflict ensues when competing for similar resources.</td>
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<td>People who share a common cultural identity can bond effectively with each other by choosing which group to belong to.</td>
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<tr>
<td>Leaders of various groupings are able to mobilize individuals with similar cultural identities to offer support during conflicts.</td>
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<tr>
<td>People with similar cultural identity can freely associate within those groups and are entitled to ideologies of the group</td>
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<tr>
<td>National governments can protect social relationships and promote dynamic interactions among citizens by recognizing cultural identity within national identity.</td>
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</tbody>
</table>

8. How else does culture play a role in fuelling conflict among the Karamoja cluster communities?

PART C: IMPACT OF CULTURAL DIVERSITY ON PEACE BUILDING EFFORTS

9. Do you think cultural diversity has an impact on peace building efforts among the Karamoja communities?

   Yes [  ]       No [  ]

10. To what extent do you think cultural diversity impact peace building efforts among the Karamoja communities?

   Very great extent [  ]       Great extent [  ]
11. To what extent do you agree with the following statements relating to the impact of cultural diversity on peace building efforts among the Karamoja communities? Scale of 1 to 5. Where 1= Strongly Disagree, 2=Disagree, 3=Neutral, 4=agree and 5= Strongly agree)

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
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<tbody>
<tr>
<td>National governments and other leaders in both public and private institutions have recognized cultural diversity as a source of innovation and a common heritage of humanity.</td>
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<tr>
<td>Human rights associations have now identified cultural identity of individuals as one of its human rights issues.</td>
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<tr>
<td>Promotion of cultural diversity is a key element in maintaining or restoring peace</td>
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<tr>
<td>In times of scarcity, men must replenish food supplies through any means, including raiding</td>
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<tr>
<td>Those involved directly in the conflict must be ready to compromise and tolerate each other after long periods of hatred in order to build peace.</td>
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</table>

12. How else does cultural diversity affect peace building efforts among the Karamoja communities?

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PART D: IMPORTANCE OF INTERCULTURAL COMMUNICATION IN RESOLUTION OF CONFLICTS

13. Do you think intercultural communication is important in resolution of conflicts among the Karamoja cluster communities?

Yes [ ] No [ ]
14. To what extent do you think intercultural communication is important in resolution of conflicts among the Karamoja cluster communities?

- Very great extent [    ]
- Great extent [    ]
- Moderate [    ]
- Little extent [    ]
- No extent at all [    ]

15. To what extent do you agree with the following statements relating to the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities? Scale of 1 to 5. Where 1= Strongly Disagree, 2=Disagree, 3=Neutral, 4=agree and 5= Strongly agree)

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastoralism is heavily dependent on natural resources, access to land and environmental factors which has hastened conflicts in the region</td>
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<tr>
<td>During conflict kinship into families or clans are used to resolve the conflict</td>
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<td>Conflicts may occur at the same time at different levels of cultural groupings.</td>
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<tr>
<td>The communities in the Karamoja region who inhabit the region covering four states linguistically belong to the Central Group of the Nilote Language Family</td>
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<tr>
<td>The communities in the Karamoja region also includes several neighboring groups that speak a mutually intelligible dialect</td>
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</table>

16. How else is intercultural communication important in resolution of conflicts among the Karamoja cluster communities?

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Thank you!
Appendix III: Questionnaire for Government Officials

This questionnaire is designed to collect data to establish the role of intercultural communication in conflict management with special focus on Karamoja cluster. The information given shall be used solely for academic purpose and will be treated with utmost confidentiality. The respondents are highly encouraged and persuaded to respond to the statements in this questionnaire in the most truthful and objective way possible. Your contribution in making this study possible will be highly appreciated.

Please tick where appropriate;

SECTION A: DEMOGRAPHIC INFORMATION

Please (√) where applicable.

1. Gender
   Male [ ]       Female [ ]

2. Marital status
   Single [ ]      Married [ ]
   Divorced [ ]    Widowed [ ]

3. Highest level of Academic Qualifications:
   Certificate [ ]       Diploma [ ]
   Degree [ ]            Post Graduate [ ]
   Others, please specify…………

4. Age bracket:
   Below 25 years [ ]  25-35 years [ ]  35-45 years [ ]
   45-55 years [ ]    Over 55 years [ ]

SECTION B: ROLE OF CULTURE IN FUELLING CONFLICT

5. Do you think culture play a role in fuelling conflict among the Karamoja cluster communities?
   Yes [ ]          No [ ]

6. To what extent do you think culture fuel conflict among the Karamoja cluster communities?
   Very great extent [ ]  Great extent [ ]
To what extent do you agree with the following statements relating to the role of culture in fuelling conflict among the Karamoja cluster communities? Scale of 1 to 5. Where 1= Strongly Disagree, 2=Disagree, 3=Neutral, 4=agree and 5= Strongly agree)

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<th>2</th>
<th>3</th>
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<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>The state has called for all its citizens to embrace a common national identity to increase social cohesion, consciousness and build the nation.</td>
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<tr>
<td>Any appointment or recruitment into public offices is based on equal representation of diverse culture in those state arrangements and as result making cultural identity deeply rooted in public offices.</td>
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<tr>
<td>Leaders are able to mobilize individuals to offer support during conflicts by emphasizing on group cultural identity.</td>
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<tr>
<td>State can suppress cultural identity through unequal representation of all cultures in state arrangements which may lead to conflict and civil war in the country.</td>
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<td>Culture acts as a reference point for political discourse in a country.</td>
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8. How else does culture play a role in fuelling conflict among the Karamoja cluster communities?

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SECTION C: IMPACT OF CULTURAL DIVERSITY ON PEACE BUILDING EFFORTS

9. Do you think cultural diversity is important on peace building efforts among the Karamoja communities?

   Yes [    ]           No [    ]
10. To what extent do you think cultural diversity is important on peace building efforts among the Karamoja communities?

- Very great extent [    ]
- Great extent [    ]
- Moderate [    ]
- Little extent [    ]
- No extent at all [    ]

11. To what extent do you agree with the following statements relating to the importance of cultural diversity on peace building efforts among the Karamoja communities? Scale of 1 to 5. Where 1= Strongly Disagree, 2=Disagree, 3=Neutral, 4=agree and 5= Strongly agree

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<tbody>
<tr>
<td>Cultural diversity seems is promoted as a source for innovation, exchange and creativity, and an important source of identity</td>
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<tr>
<td>Human rights association has now identified cultural identity of individuals as one of its human rights issues.</td>
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12. How else does cultural diversity affect peace building efforts among the Karamoja communities?

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SECTION D: IMPORTANCE OF INTERCULTURAL COMMUNICATION IN RESOLUTION OF CONFLICTS

13. Do you think intercultural communication is important in resolution of conflicts among the Karamoja cluster communities?
   Yes [    ]           No [    ]

14. To what extent do you think intercultural communication is important in resolution of conflicts among the Karamoja cluster communities?
   Very great extent [    ]    Great extent [    ]
   Moderate [    ]            Little extent [    ]
   No extent at all [    ]

15. To what extent do you agree with the following statements relating to the importance of intercultural communication in resolution of conflicts among the Karamoja cluster communities? Scale of 1 to 5. Where 1= Strongly Disagree, 2=Disagree, 3=Neutral, 4=agree and 5= Strongly agree)

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<tr>
<td>Karamoja cluster communities is made up of various subcultures</td>
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<td>Intercultural communication is easily applicable in resolution of conflicts among the Karamoja cluster communities</td>
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<tr>
<td>Pastoralism is a key economic activity for Karamoja cluster communities despite it also being a part of their culture</td>
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<td>Policy-makers fail to recognize the strength of intercultural communication and to take an ecological perspective during various developmental interventions</td>
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<tr>
<td>Intercultural communication lead to shared presuppositions of subculture</td>
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</table>
16. How else is intercultural communication important in resolution of conflicts among the Karamoja cluster communities?

Thank you!
## Appendix IV: Time Schedule of Activities

<table>
<thead>
<tr>
<th>Description</th>
<th>Timeframe in Months</th>
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<tbody>
<tr>
<td>Progress Reports</td>
<td>1</td>
</tr>
<tr>
<td>Designing the field Materials</td>
<td>2</td>
</tr>
<tr>
<td>Finding the respondents</td>
<td>3</td>
</tr>
<tr>
<td>Test-pilot questionnaire</td>
<td>4</td>
</tr>
<tr>
<td>Collection of the Primary data</td>
<td>5</td>
</tr>
<tr>
<td>Collection of the Secondary Data</td>
<td></td>
</tr>
<tr>
<td>Writing up</td>
<td></td>
</tr>
<tr>
<td>Finalize on research paper</td>
<td></td>
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</tbody>
</table>