

AN INVESTIGATION OF CLANISM FACTOR IN COMMUNITY LEADERSHIP AND DISTRIBUTION OF RESOURCES AMONG THE ILKISONKO SECTION OF THE MAASAI IN LOITOKITOK SUB-COUNTY

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ABSTRACT

The Maasai people are highly patriarchal society with the men being the key decision makers in the families and communities. The male culture is organized into age-sets, with chosen age sets leaders like the Olaiquanani (chief), Olopolosi Olkiteng, Olotuno (leader of the elders), Oloiboni (seer) and Olororu-enkeene playing significant roles in shaping the leadership epitome of the Maasai society. The Maasai community is faced with many challenges key among them being ignorance, poverty, unemployment, illiteracy and clan feuds and hatred among members of the same clan and families. The issue of clanism has continued to play a crucial role in deciding the destiny of many leaders in the community as well as the distribution of resources within the community. The Maasai society consists of various sub-clans which originated from the two major clans or moieties i.e. the Orok-kiteng and Odomong'i. Under the two major moieties are various sub-sections (iloshon) varying between 14-22 straddling Kenya and Tanzania. One such sub-tribe is the Ilkisonko. Clanism has for a long time been used to influence the selection and appointment of leaders to various slots, sometimes disregarding other important bench points such as education and choice of the people. The distribution of resources and leadership slots has therefore heavily relied on the issue of which clan will benefit or has been benefiting. Clanism had continued to play a major role in the retention of leaders of particular clans in office. Other clans have had little opportunity left to them despite the fact that all Maasai are members of one of the two major umbrella clans. The clanism effects have manifested itself in the group ranches leadership hierarchies, provincial administration appointments and have spilled into the elections of School Management Committees (SMCs) and Board of Management (BOMs) in our primary and secondary schools. Eligibility for recruitments into the county government is also drawn on clanism boundaries. In return, some clans have continued to benefit more at the expense of others. Though clanism as a cultural activity is uniquely Maasai, it is the view of this study to highlight the need of identifying its influence and the role it plays in the ultimate composition of leaders among the Ilkisonko Maasai in Loitokitok Sub County. The study recommends the positive embalming of this noble idea for the good intention and benefit of all in the community.

Keywords: Clanism, Maasai, leadership, resources, clan

BACKGROUND

The current challenge facing the Maasai community includes ignorance, poverty, unemployment, inequality, corruption and the dangers from within, which can be categorized as never ending jealousies, inter clans' feuds, the ancestral and the hatred among the members of the same families' clans. Since time immemorial the Maasai have struggled to redeem themselves of these enemies and unfortunately they have continued to sink in it regardless of great efforts made by few leaders. Unfortunately, the issue of which clan or family one comes from has recently been used by leaders when they are making important decision which have or may have impact on individual persons or a particular clan.

According to Saitabau (2011), the Maasai people are divided into social territorial sections known as *Iloshon*. Each *Olosho* (plural) is occupied by a single Maasai sub-tribe. Each section or *olosh* enjoy grazing and other sources of rights in particular areas with sections sub-divided further into localities or neighbourhoods called *inkutot*.

The Maasai straddles Kenya and Tanzania and is composed of several sub-tribes or sections varying between 14-22. According to the Kajiado District Atlas (1990), the following sections or *Iloshon* live in Kenya and Tanzania. These are: Iloodokilani, Ilmatapato, Ilkaputie, Ipurko, Ildamat, Ilkeek-onyokie, Ilkisonko and the Ildalalekutuk from Kajiado District. From Narok District are the Iloitai, Ipurko, Ilwuasin-Nkishu, Ilmoitanik and Isiria. From Tanzania are the Ilkisonko and Isikirari. The Ilkisonko Maasai is one of the sub-tribe which occupies southern parts of Kajiado south district and which is the main focus of this paper and study. Among the Maasai, there were originally five clans, to which two were added later, each occupying a defined territory which may be used by others only through negotiation. The clans themselves are patrilineal, and are sub-divided into sub-clans or sections distinguished by their cattle brands and ear marks. The five original clans are the il-makesen, il-aiser, il-molelian, il-taarosero, and il-ikumai. The Maasai society consists of various sub-clans which originated from the two major clans or moieties which are the *Orok-kiteng* and the *Odomong'i*. A clan is a group of relatives who trace their ancestry back to one male person. The clan gives the members a sense of belonging. Clan members may be found in various sections (*iloshon*). Each *Olosho* has its own peculiar dress, speech, beadwork, and way of building houses and occupy a specific territory with well-defined boundaries. Clan elders are recognized by all. They settle disputes among the clan members. Clan members could discipline a member; assist him through donations when his livestock is wiped out by a drought or misfortune. Non-Maasai can be ritually incorporated into a clan. Thus, the clan has an important role in the wider political system. Although women are excluded from the age-set system, they have full recourse to their own clan-mates when in difficulty. There are no age sets for women, nor are there other formal cultural structures that recognize their voice. Maasai women are responsible for building the homes, milking the cows, collecting firewood, cooking and looking after children. There are strict gender roles with most women almost taking all the household chores and men taking supervisory and decision making roles (Godson et.al 2012).

Regardless of clan or family affiliations, all Maasai are also members of one of two moieties, one called the house of the red oxen (*Odomong'i*) and the other the house of the black cattle (*Orok-kiteng'*). According to Masharen (2009), *Oledukuya* (the first one), was a legendary patriarch who is believed to have been the founder of the Maasai community. He had two wives and as is custom to date, they occupied different parts of the homestead (Enkang) opposite one another. To the first wife he gave red cattle (*Nadomong'i*), and to other black (*Narok-kiteng*).

The first wife gave birth to four boys namely; Lolkesen, Lelian, Losero and Mamasita. The second wife gave birth to two sons namely Lukum and Naiser. All these boys became the founding fathers of the Maasai clans. According to Masharen(2009), Lolkesen descendants became Ilmakesen, Lelian (Ilmolelian), Losero (Iltalosero), Mamasita (Ilmamasita), Lukum (Ilukumai) and Naiser (Il-aiser). Masharen (2009) further clarifies that the term *Odomong'i* shows the linkage with the first wife, while *Orok-kiteng* shows the linkage with the second wife. The Ilkisonko section of the Maasai is the most numerous and widespread of all, stretching from Chyulu hills to Eselenkei in the far border with Ilkaputie. In Tanzania, they are spread all over Monduli, Longido, Simanjiro, Ngorongoro and Kiteto. Masharen (2009) classified the Ilkisonko Maasai sub-section into the following 14 localities or

(Inkutot/Imanyat). These are: Ilembalbal, Ilaiser, Isirinketi, Ilaitayiok, Osupuko Looltatua, Isikirani, Ilketumbeine, Ilgilai, Lekirapash, Ilkiito, Isalei, Ilpiyaya, Ilmolelian and Ilekule.

STATEMENT OF THE PROBLEM

This study is therefore aimed at finding how much and to what extent the issue of clanism is being used or has been used in determining the composition of leaders in various positions/offices and distribution of resources within the Ilkisonko Maasai of Loitokitok Sub County. In addition, the study will dwell on investigating whether the composition of leaders is equal in numbers between the various clans in Loitokitok and if not what is the discrepancy. The study will also strive to find answers to the following questions as to why there is still obsession of clanism in this era of 21st century. The study will investigate if clanism is a ploy or stratagem leaders are using to stay and remain in power forever. Or whether is it an accepted way of living among the Maasai that existed traditionally and whose noble meaning is being misused and misinterpreted by our current crop of leaders in power for rewarding their cronies. The study will explore whether the Maasai people comfortable with the issue of clanism as a factor in determining quality of leadership within the Ilkisonko Maasai, and if not what are the options?

OBJECTIVES OF THE STUDY

General objective

The main objective of the study is to investigate if clanism has been used as determinant factor in influencing the distribution of leadership positions and resources among the Ilkisonko Maasai in Loitokitok Sub County.

Specific objectives

The study will be guided by the following specific objectives

1. To examine how much the issue of clanism is influencing the composition of leadership positions among the Ilkisonko Maasai in Loitokitok Sub County.
2. To find out the positive and negative results of using clanism factor in the distribution resources among the Ilkisonko Maasai in Loitokitok Sub County.
3. To investigate the clanism factor as a determinant of quality leadership among the Ilkisonko Maasai in Loitokitok Sub County.
4. To examine whether the clanism factor influences the traditional leadership structures among the Ilkisonko Maasai in Loitokitok Sub County.

RESEARCH QUESTIONS

1. How is clanism influencing the composition of leaders in the community among the Ilkisonko Maasai in Loitokitok Sub County?
2. What are the positive and negative effects of using clanism to distribute resources among the Ilkisonko Maasai in Loitokitok Sub County?
3. What are the consequences of clanism factor as a determinant of quality leadership among the Ilkisonko Maasai in Loitokitok Sub County?
4. How has clanism influenced the traditional leadership structures of the Ilkisonko Maasai in Loitokitok Sub County?

PURPOSE OF THE STUDY

The study will look into how clanism has defined the appointments of leaders in various positions and whether the distribution of resources has been based on clanism line. The study will additionally look into the composition of leaders slots in Loitokitok per clan and investigate if the composition has been influenced by clanism. The study will similarly look into the traditional way of leadership of the Maasai people and try to figure out how it has been influencing the composition of leaders in our modern society today with reference to clanism, age sets and age group systems. Also, the study will try and find out if clanism is also a factor in determining leadership in Maasai women and what has clanism done to shape the socio-economic and political position of Maasai women, now that women hold leadership positions

THE SIGNIFICANCE OF THE STUDY

The significance of this study is that it will attempt to compare between the traditional and current perceptions of clanism and will seek to explore the importance attached to it among the Maasai people. The study will try to unearth whether clanism is being used by our leaders as a ploy to exploit people by imposing to the people leaders who do not measure to the quality wanted by people in total disregard of the good and noble idea that clanism was intended to foster. The study will further attempt to expose whether clanism has been used as carrot stick in the distribution of leadership positions and resources to those who toe the line of those in power, as well as deny individuals who deserve in the pretext of substituting the peoples' favorite by rewarding loyalists under the disguise of clanism.

The study will be beneficial to all people who want to understand the Maasai ways of living especially how clanism has been used for decades to create a close knit family among the Maasai. The study will be of immense importance to our leaders in powerful positions as it will shed light on how clanism has been influencing the number of leaders in various positions within the Ilkisonko Maasai and its effects on those who feel left out in the distribution of appointments and also how it has become a tool being used by people during voting and decision making. The study will too shed the importance attached to clanism among the Maasai, and how it is used by the Maasai community as an identity tag between themselves against others alike. The study will too benefit people who are yearning to come and live in Maasai land as it will shed light on how the Maasai people conduct themselves administratively, socially and politically and the importance attached to clanism among the Maasai.

LITERATURE REVIEW

The Maasai organisational structures

Before the introduction of a unified national leadership system and structures hinged on the organisational structures of western societies, the Maasai like other societies in Africa had its own system of organisation and leadership. The traditional Maasai system of government was decentralized, with every age-set of every section having its own elected political as well as ritual leaders. While political leaders preside over secular functions, the ritual leaders officiate at religious functions. Such leaders include: Olaiguanani (chief), Olopolosi Olkiteng, Olotuno (leader of the elders), Oloiboni (seer) and Oloboru-enkeene. Although most of the political and administrative functions of age-sets have been taken over by the government, age-sets still provide an important structure for socio-political relations. A man's age-set status (e.g. junior elder, senior elder) continues to affect his political possibilities, although this is increasingly offset by the level of education. The Maasai men are organised by a system based on age set (*orporor*) and age groups. These age sets or age groups commence

from circumcision and later carry on until the old age and death of the entire lot, Masharen (2009). According to the Kajiado District Atlas (1990), an age set in Maasailand is described as a group of men who are initiated in youth during a definite span of time, and as they group, they share certain constraints and expectations for the remainder of their lives. The age set represents age-mates within a span of about twenty years. Under these system, on attaining the age of sixteen or thereabout all boys are circumcised and accepted into a particular age-set, a unit was possessed a single name and sense of unity. Age sets were formed at intervals of 10-15 years, with each age set serving in warrior hood for about twenty years. The age set or age group system is therefore a very important aspect in the life of any Maa speaker. According to Masharen (2009), one of the first things a revolution needs is exceptional leadership which the Maasai are busy circumventing through clanism, sectionalism and age-set considerations. The post independent leaders have failed to unlock the Maasai from reserves and put them on the mainstream of socio-economic progress. Most leaders lack visionary leadership.

After circumcision, the initiates became *Isipolio* (novices), then *Ilbarnot* (the shaved ones). That was followed by the closing down ceremony of the right hand circumcision grade (*Emurata Etatene*) before the new process begun for the left hand circumcision grade (*Emurata Enkedienye*). There were no rulers but leaders. For every sub-tribe, an *Olaigwanani* was elected by the largest possible assembly of the members of the same age group and given a staff-of-office, a club. His duties involve leading the members through all the rituals until they are old men. Notable examples include Ole Naudo (Iseuri Age group) and Ole Sheke (Irkeleani). There was a deputy (*Engopiro*) who was elected together with the Olaigwanani. They functioned through the youth age group (*Murrano*). Besides youth leaders, there were also sub-tribal leaders who acted as spokesmen. Traditionally, Maasai were ruled by a general consensus. According to Masharen (2009), the Maasai like any other communities failed to construct a coherent, competent and committed administration to enable them spread their wings on conquered lands.

As a result, some sections of the Maasai attacked one another and these civil wars greatly diminished their numbers. These conflicts and jealousies among the various Maasai sections contributed to their lack of a centralized political structure. So, to what extent has the unified national leadership structures and organizations been influenced by clanism in the sharing of leadership positions among the Ilkisonko Maasai community? Though our current crops of leaders in influential and powerful positions in the government are educated, they are well connected with the clanism reality when it comes to sharing of resources and leadership positions at the community level.

The Maasai versus development

Maasai people have become victims of development and with incumbent Maasai leaders doing very little salvage the Maasai status; instead ending up further aggravating the woes of their people. A huge chunk of the once Maasai group ranches land has been grabbed from its real owner and sold to outsiders. Some huge chunks of the group ranches land have been leased to private investors as wildlife conservation and sanctuaries with little benefit finding its way to the locals in the form of bursaries. As a result of the rapid development engulfing the Maasailand coupled by poverty and illiteracy, many Maasai people are being lured to sell their prime lands to individuals migrating from other corners of the country. This has further pushed the Maasai people into the interior reserves where they have little or no better infrastructures like hospitals, roads and other services. Many clan members have been left wallowing in poverty after squandering the proceeds from the lands they sold at throw away prices yet leaders do nothing to arrest the situation. Group ranches which were once

communal land are increasingly being sub divided and members selling their parcels. Even the distribution of the sub-divided group ranch land parcels are done in deep secrecy with many officials awarding themselves and their close clan members huge chunks of land or even dozens of plots to the detrimental of other genuine members. Leadership positions are being distributed on clanism lines. Clanism has infiltrated even the local public primary and secondary schools, furrow management, churches to village men where positions are given based on clanism

Pastoralism and the group ranches has remained one of the economic mainstays of the Ilkisonko Maasai people, with quite a number of them engaging in growing of crops as well as businesses like operating butcheries and shops. However, the traditional Maasai lifestyle has continued to revolve around their livestock which is primarily their main source of live hood. A man’s wealth is still being measured by the number of cattle and also children one has. Currently the craze of selling their ancestral lands to outsiders has sprung like a wild fire following the sub division of the group ranches.

Group Ranches and Leadership

According to Masharen (2009), Loitokitok sub-county is divided into two zones namely: the upper belt on the slopes of Mt.Kilimanjaro and the lower belt which is made of at least six group ranches namely Kimana, Imbirikani, Kuku, Rombo, Loolarashi and Eselenkei. Close to the traditional leadership today are the group ranches officials who are a mixture of literate and semi-literate leaders. They are usually henchmen of the local Member of Parliament and Member of County Assemblies (Masharen, 2009). For you to be elected as a group ranch official, you must be under the camp of the sitting member of parliament or supporting him or much still affiliated to the incumbent local councilor. Most of these group ranch leaders belong to the clan of the sitting member of parliament and are used for soliciting funds to be used in campaign periods. They too engage in corruption, grabbing of land belonging to members or buying the land from members at throw away prices and selling them to investors from outside the district at exorbitant prices (Masharen, 2009).

The formation of group ranches has introduced a new level in territorial and administrative organisation and a new method of decision making. Most of these group ranch committees have the authority to enforce their will on members, who are permanently tied to the ranch. Group ranches have incapacitated traditional leadership in many parts of Maasailand without giving out a workable substitute. Group ranches are managed by a group of democratically elected committee members based on distribution of slots on clanism patronage so that at least each clan can have a representative.

The following tables are examples of how group ranches leadership and administration slots has been influenced by clanism.

Table1. *Kimana Group Ranch Officials*

<i>Chairpersons</i>	<i>Clan</i>	<i>Secretaries</i>	<i>Clan</i>	<i>Treasurers</i>	<i>Clan</i>
Current chairman	Ilaitayiok	Current secretary	Nkidong’i	Current treasurer	Ilmolelian
3 rd chairman	Nkidong’i	3 rd secretary	Ilaitayiok	3 rd treasurer	Ilaitayiok
2 nd chairman	Ilmolelian	2 nd secretary	Ilaitayiok	2 nd treasurer	Ilaitayiok
1 st chairman	Ilmolelian	1 st secretary	Nkidong’i	1 st treasurer	Iseker

Table 2. Imbirikani group ranch officials

<i>Chairpersons</i>	<i>Clan</i>	<i>Secretaries</i>	<i>Clan</i>	<i>Treasurers</i>	<i>Clan</i>
Current chairman	Loodokishu	Current secretary	Iseker	Current treasurer	Ilmolelian
4 th chairman	Nkidong'i	4 th secretary	Nkidong'i	4 th treasurer	Ilmolelian
3 rd chairman	Loodokishu	3 rd secretary	Ilpartimaro	3 rd treasurer	Ilmolelian
2 nd chairman	Loodokishu	2 nd secretary	Ilpartimaro	2 nd treasurer	Ilmolelian
1 st chairman	Loodokishu	1 st secretary	Iseker	1 st treasurer	Ilmolelian

Source: Purdul (2015)

According to Masharen (2009), election of the group ranch officials is mainly centered on clanism. It is a fierce battle of individuals drawn along clanism and loyalty to those in power. As shown in the above tables, it is clear evidence that certain leadership slots within the group ranches are slated for particular clans and have been like that since time immemorial. Masharen (2009) further asserts that, during elections voting mainly centers on blocks curved from individual clans agreeing to support a particular candidate for a position from another clan with mutual agreement of the same being done to them to support their clan members with seats being extensively distributed according to the clans. That is to say if the chairman is from Il-aiser clan, then the Secretary can come from another clan say the Ilmolelian and the treasurer from a different clan say the Ilpartimaro. The Ilmolelian forms the larger clan in Loitokitok with the Il-aiser taking the second place. The system of clanism has also greatly been used to influence the dishing out jobs at the county government, giving out bursaries to individuals at secondary, colleges and universities, appointment of chiefs, assistant chiefs, election of SMCs, and even appointing chairpersons of furrows in areas where people do irrigation. Clanism has further been used as a perfect beam balance for rewarding each clan, at least to make everybody happy. It is an intricate exercise which our leaders have perfected only too well.

Distributions of resources and leadership

The distribution of resources and leadership slots has heavily relied on the issue of which clan will benefit or has been benefiting. Some families have been known to have been in leadership position or had people in influential positions for long periods and yet they come from one clan. Clanism had played a major role in retaining such leaders in office. Other clans have had little opportunity to hold position in the community as a result of the interference of the Members of parliament and councilors who use their influence in oppressing some clans especially those that did not vote in their favour. This has negatively fanned the notion of '*it is our time to eat*' every time a leader from a particular clan comes to power. Such a leader will make sure that he benefits only his fellow clansmen, stooges and a few loyal ones or bootlickers from the other remaining clans. This has there brought about a tug of war when it comes to sharing of positions and resources in various cadres and stratum within the community at large right from committee elections in schools, deployment of head teachers, election of group ranches officials to the appointments in the provincial administration and county government at large.

RESEARCH METHODOLOGY

The study employed the qualitative method of research to collect data. Specifically, the researcher engaged the interactive inquiry design as it involved the face to face engagement with the participants of interest. As such, a case study design was adopted in the collection of

data to give meaning to the research. A case study is a systematic collection of information about a person, group, or community; social setting; or event in order to gain insight into its functioning. Purposive sampling was used to gather the respondents from the population of chiefs and leaders.

The study targeted 22 chiefs, 18 group ranch officials, 30 Maasai leaders. The study however sampled 5 chiefs, 5 group ranches officials and 15 Maasai leaders through simple random sampling procedure. The study used interview guides as research instruments to collect data. The developed interview guide was based on reviewing the main questions of the study which explored on issues concerning clanism and distribution of leadership among the Ilkisonko Maasai. Apart from back ground information from the respondents; the questionnaire/interview guide sought information relating to the effectiveness of the clanism in the appointment of leaders as well as distribution of resources with the community and also sought to know whether clanism influences the traditional leadership structures. To ensure validity, the researcher ensured that the questions were directly related to the objectives of the research. A pilot study was also conducted to ensure that the instruments were reliable. The qualitative data was analyzed using percentages, frequencies and means and presented in tables.

FINDINGS

The study was confined to all Maasai persons within the Loitokitok sub county believed to have information on the study. The researchers gave out 25 questionnaires in total. Only 14 of the questionnaires were returned. The first objective of the study was to examine how much the issue of clanism is influencing the composition of leadership positions among the Ilkisonko Maasai in Loitokitok Sub County. A major establishment of this study was that most leaders support clanism as a factor in the distribution of leadership slots and fair distribution of resources.

Table 3. Clanism influence on composition of leadership

<i>Response</i>	<i>Frequency</i>	<i>%</i>
Yes	11	79
No	2	14
Not sure	1	7
Total	14	100

According to the results, 79% of the respondents said that clanism plays a crucial role in the election of leaders to leadership positions among the Maasai people.

Table 4. Clan dominance on composition of leadership

<i>Clans</i>	<i>Frequency</i>	<i>%</i>
Ilmolelian	8	57.1
Ilaiser	3	21.4
Ilpartimaro	1	7.1
Ilaitayiok	1	7.1
No answer	1	7.1
Total	14	100

According to the above table, 65% of the respondents said that the Ilmolelian clan dominates other clans when it comes to the composition of leaders. It is followed at a distance by the Ilaiser clan at 18%.

The second objective was to examine the positive and negative results of the clanism factor in the distribution resources. Some clans have continued to be under represented and left out when it comes to the sharing of resources and leadership slots whether in the County government or group ranches.

Table 5. *Distribution of Resources*

<i>Response</i>	<i>Frequency</i>	<i>%</i>
Yes	9	64
No	5	36
Not Sure	0	0
Total	14	100

According to the above results, most of the respondents (64%) agreed that when it comes to the distribution of resources such as plots and shambas, some clans are left out with other clans taking huge portions at the expense of the others. Only 36% of the respondents did not agree with the above sentiments as far as distribution of resources is concerned.

Table 6. *Positive effects of clanism*

<i>Responses</i>	<i>Frequency</i>	<i>%</i>
Bonds the clan members	12	23.08
Cultural identity tag	11	21.15
Help in distribution of resources	10	19.23
Useful traditional practice	9	17.31
Brings unity in the community	9	17.31
Election of leaders	1	1.92
Total	52	100

According to Table 6, majority of the respondents at 23.08% said that clanism bonds the clan members, while at 1.92% a few suggested that clanism has a positive effect when it comes to election of leaders.

Table 7. *Negative effects of clanism*

<i>Responses</i>	<i>Frequency</i>	<i>%</i>
Unequal distribution of resources	9	14
Brings hatred among clan members	9	14
Retaining of unwanted leaders	9	14
Land grabbing	9	14
Unequal distribution of leadership slots	8	12
Sidelines qualified persons	8	12
Favoritism	8	12
Corruption	6	9
Total	66	100

According to the above findings, majority of the respondents (14%) admitted that unequal distribution of resources, bringing of hatred among clan members, retaining unwanted leaders

and land grabbing as some of the major negative effects of clanism. The third objective was to investigate the clanism factor as a determinant of quality leadership.

Table 8. *Clanism as a tool for determining quality leadership*

<i>Responses</i>	<i>Frequency</i>	<i>%</i>
Disagree	12	86
Agree	2	14
Total	14	100

According to the results above, 86% of the respondents disapproved the usage of clanism as a factor for determining the quality of a leader or leadership.

Table 9. *Use of clanism as an identity tag*

<i>Responses</i>	<i>Frequency</i>	<i>%</i>
Disagree	9	64
Agree	5	36
Total	14	100

From the above table, majority of the respondents (64%) said that they disagree with the use of clanism as an identity tag whenever leaders are to be elected. Clanism should not be the yard stick to be used for identifying leaders fit to hold offices or leadership positions. The last objective was meant to examine whether the clanism factor influences the traditional leadership structures as well as appointments of local leaders such as chiefs, group ranch officials and Members of County Assembly.

Table 10. *Clanism as an influence on appointment of chiefs*

<i>Responses</i>	<i>Frequency</i>	<i>%</i>
Agree	9	64.3
Strongly Agree	3	21.4
Disagree	2	14.3
Strongly disagree	0	0
Total	14	100

Results from the above table indicates that majority of the respondents (64.3%) agreed that the appointment of chiefs is influenced by clanism.

Table 11. *Clanism as an influence on election of group ranch officials*

<i>Responses</i>	<i>Frequency</i>	<i>%</i>
Agree	6	42.9
Strongly Agree	5	35.7
Disagree	3	21.4
Strongly disagree	0	0
Total	14	100

According to the table above, 42.9% of the respondents agreed that the election of group ranch office bearers is largely determined by the clanism factor. Additionally, 35.7% strongly agreed that clanism factor plays a crucial role in determining who is elected as a group ranch official.

Table 12. *Clanism as an influence on election of Members of County Assembly*

Responses	Frequency	%
Agree	6	42.9
Strongly Agree	3	21.4
Disagree	5	35.7
Strongly disagree	0	0
Total	14	100

According to the above results, 42.9% believed that the election of Members of County Assemblies (MCAs) is largely influenced by the clan a particular individual belongs.

CONCLUSION

The distribution of resources and leadership slots should not rely on the clanism factor. Though clanism has continued to play a major role in the election, appointment and retention of leaders of particular clans in offices, all major umbrella clans belong to the Maasai speaking people and are equally important. Maasai leaders should salvage the Maasai status instead of ending up further aggravating the woes of their people on clanism lineage. For many years, clanism has been used to create a close knit family among the Maasai speaking people. The importance attached to clanism among the Maasai people should prevail and should not be used to influence the dishing out jobs at the county government, giving out bursaries, and appointment of chiefs, assistant chiefs, and election of Members of Parliament, Member of County Assemblies, Board of Managements and even appointing chairpersons of furrows in areas where people do irrigation

RECOMMENDATIONS

In view of the study findings, the researcher recommends the acceptance of the uniquely Maasai cultural and traditional practices that have been there and are still there as a driving force even today. There is need to consider their good intentions and capitalize on them to foster more cohesion within the Maasai community other than using them for individuals own benefit.

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