CONFLICT AND CONFLICT MANAGEMENT: A CASE STUDY OF THARAKA AND TIGANIA CLANS OF MERU COMMUNITY IN KENYA

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"This dissertation is my original work and has not been presented for a Degree or any other academic award in any University or Institution of Learning".

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To Lydia, June and Soni: the three pillars of my life.
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ABSTRACT

The purpose of this study is to establish the causes of conflicts between the Tharaka and Tigania clans and how that conflict is managed by various stakeholders. The study has analyzed the following objectives: causes of conflicts between Tharaka and Tigania clans of the Meru community, the socio economic political and cultural impacts of the conflicts, the role of the government and other non state actors in resolving the conflict and the way forward.

Both qualitative and quantitative approaches of data collections of were applied to conduct the research study. The researcher used both cross sectional and co relational designs to access the data. Data was analyzed using descriptive statistics. The outcome of the study point to the conflict between the clans as intractable (53%). These are the very core, deeply rooted conflicts which affect the clans’ fundamental interests, needs, values and culture. The Inadequacy of governance structures and those that tend to be partisan also was identified as a cause of conflict. Respondents suggested that conflict is a central phenomenon in mankind and there seem to exist a mutual understanding that any attempt to resolve a conflict must be resisted. They, however, identify some generic methods of conflict resolution which includes negotiations, mediation, arbitration, use of force and the use of the criminal justice system.

The researcher concludes that practical and theoretical work linking conflict transformation and development is still insufficient. The emerging centrality of the government’s capacity building approaches to conflict prevention need not be over-emphasized. However there exist serious gaps since, in general, conflict resolution is an end as opposed to a systematic continuous process in any civil society. Conflict transformation initiatives need a broad and diverse range of competencies, that should include negotiation skills development among individuals in the community, mediation skills, arbitration a trustworthy judicial system, existing institutional strengthening and awareness raising and enhancing of existing traditional resolution mechanisms.
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CHAPTER ONE

INTRODUCTION

Background of the Study

Kenya’s history is dotted with episodes of land-ownership conflict, starting in the early 1950s with the bloody repression of the Mau Mau movement by the British colonial power. This conflict caused 11,000 deaths among the rebels and also prompted the first regrouping of agricultural lands in Kenya. Access to land in this former British colony is still to this day a particularly hotly debated issue. The colonial heritage also found expression in an administrative tradition where territorial control was paramount of all priorities. Stemming from this, interior boundaries defined exclusive territories, both in the form of nature reserves (forest, national parks) and “ethnic reserves”, which often took on the aspect of administrative bodies. This resulted in inter and intra conflict among various players.

Kenya went through a transition in 2002. The new government was seen as a significant breakthrough in the realm of democracy because their predecessors had imposed widespread structural violence and appallingly heavy burdens on the majority of its population. Indeed, it is conceivable to deconstruct causal assumptions between socio-economic and political aspects and the nature of conflicts in the country. Before opening up to multiparty politics, regimes in the country defined political opposition as subversion and engaged the opponents in intractable political ground rules that invited various forms of violence. Alternative conceptions to the political establishment were denied the political space through repressive laws and partisan security.

Hopkins (2001) says a crucial dimension in Kenyan conflicts was the aspect of economic injustice. The country witnessed economic mismanagement and mega-corruption that stemmed from government misuse of its institutions and political power. Added to this were the repressive legislation and systematic violations of individual rights that provided the broad basis of structural violence to Kenyan society.
The country, on the other hand, attained its ‘independence’ from Britain in 1963 and has, in sweeping terms, generally avoided overt armed conflict as compared to neighbours such as Somalia, Ethiopia, Uganda and Sudan. The intervening decades after Kenya’s independence, however, pointed to a deepening sense of economic and political dilemma. It led to the looting and squandering of the country’s resources and the virtual silencing of its people.2 The Kenyatta and Moi regimes both created government structures that denied citizens their basic democratic rights and kept them perpetually subordinate. Kenyatta, a charismatic leader, commanded broad respect and loyalty at the time of independence. By December 1964 signs of disenchantment had started to manifest themselves as the ruling party, the Kenya African National Union (KANU), began to suffer from internal divisions which were exposed quickly as Kenyatta succumbed to authoritarian rule. Determined to be the boss, Kenyatta could not condone political rivalry, and politicians in the country competed with one another to sing praises to the president with a view to attracting his favour. The mid-1960s saw the Kenyatta government institute various constitutional amendments. For example, parliament was relieved of any involvement in issues of national elections and presidential verdicts and any other say over Kenyatta’s conduct and use of power. As the terrain for political debate was progressively restricted, it became increasingly difficult to publicly register dissent. Government critics used parliament as a platform for public debate to publicise major political issues. At the heart of these political differences were questions of political power and the distribution of national resources. Kenyatta allowed himself and his close friends to accumulate power, land and wealth, and Kenya became a country marked by stark contrasts between the majority, who were poor, and a few extremely rich individuals.

Mwagiru (2000), comments that during Kenyatta’s rule public figures such as Pio Gama Pinto, Tom Mboya and J M Kariuki were great politicians who were mysteriously assassinated and many others were detained without trial. This trend continued after Moi took over power in 1978. His administration coincided with an economic slowdown following the imposition of structural adjustment programmes at the behest of the World Bank and the International Monetary Fund in 1980. Economic difficulties increased, setting off protests by students and strikes by workers. In August 1982 Kenyan Air Force officers attempted a coup détente against Moi, accusing his government of corruption and tyranny. The failure of the coup was followed by a crackdown on real and imagined dissidents. The subsequent period was a tense political
chapter in Kenya as widespread protests and arrests showed signs of a far deeper discontent. Tainted by corruption, human rights violations and a sluggish economy, Kenya’s image as a model for the region was tarnished.

Broadly, the authoritarian systems of Kenyatta and Moi were constructed in a way that encouraged personal rule and precluded democratic competition and accountability. Political space was denied to alternative political conceptions through repressive laws and authoritarian leadership. As ideological expression was stifled, politics increasingly became personalized and tribalised. The oppressive socio-economic and political structures denied people their aspirations and perpetuated frustrations and latent but insidious violence. A society in which basic needs are out of reach of its majority becomes frustrated; frustration normally leads to resentment and, as happened in Kenya, manifests itself in societal disturbances such as political demonstrations and disturbances. Conflict originates and feeds on this frustration and over time can escalate into intractable physical violence.

Taylor (2004) argues that Kenya’s recent history has been dotted with several intense episodes of land-ownership conflict, starting in the early 1950s with the bloody repression of the Mau Mau movement by the British colonial power. The result is a sectorization with certain repercussions on the distribution of the different communities which populate the country. This situation has become a source of inter-ethnic tension. And it is particularly potent among the Bantu ethnic group who reside around Mount Kenya’s agriculturally rich slopes, in Kenya’s Eastern and Central Province.

The Tharaka and Tigania clans are among the seven clans of the larger Meru community. The others include Chuka, Mwimbi, Muthambi, Imenti and Igembe clans. Amerus as they are popularly known, live in the Eastern slopes of Mount Kenya. Violent conflict between the two clans is mostly a struggle between rivals seeking to maintain or gain control of power over resources. To understand ethnic conflict between the two clans, it is important to understand the role ethnicity plays in mobilizing, structuring, and managing such ethnic conflicts.

More recently, the violent stresses associated with the December 2007 elections, expressed locally by rival factions’ taking up of arms, played a role in magnifying the conflict. Those long
battles for land nevertheless find their origin more in the history of State schemes for regulating access to land ownership, rooted in practices of political favouritism and authoritarian methods employed to implement land redistribution operations. Land appropriation battles in the Mount Kenya region stem in the end from repeated episodes of land allocations and evictions which gave rise to frustrations that are now boiling up into ethnic territorial claims.

Statement of the Problem

Conflicts are a phenomenon of human relationships and are evident in all societies. Kenya has suffered from structural or indirect violence. Ethnic groups are defined as a community of people who share cultural and linguistic characteristics including history, tradition, myth, and origin. Scholars have been trying to develop a theoretical approach to ethnicity and ethnic conflict for a long time. Gurr (1994), Rothschild (1997) and Azar (1990) agree that ethnic conflicts experienced today especially in Africa are deep rooted. Insecure land and property rights and inequitable systems of land access and use have contributed too many conflicts between Tharaka and Tigania and without reform, may become even more likely to trigger violence. As a result, each side views the rigid position of the other as a threat to its very existence. The clans have develop a mutual fear of each other and a profound desire to inflict as much physical and psychological harm on each other as possible. This sense of threat and hostility often pervades the everyday lives of the communities and overrides their ability to recognize any shared concerns they might have.

Purpose of the Study

The overall purpose of the study was to establish the basic factors that constitute a conflict or factors that cause a conflict to escalate and make useful contribution to create sustainable peace, a long-term solution to the conflict so that the root causes must be addressed and eradicated

Research Objectives

The objectives of the study were:

i) To examine the causes of conflict between Tharaka and Tigania communities of Meru
ii) To examine the effects of conflicts between the Tharaka and the Tigania clans of the Meru community.

iii) To determine the role of the government and other stakeholders in resolving the conflict in the area covered by the study.

Research Questions

i) What are the causes of conflict between Tharaka and Tigania clans?

ii) What are the effects of conflicts among the two clans?

iii) How has the government and other stakeholders attempted to mitigate the conflict between the two clans?

Scope of the study

The study covered the two border clans of Tharaka and Tigania in Meru. The Meru live in the northeastern slopes of Mt. Kenya and they are an agricultural society. Meru is a term that actually groups together eight different ethnic groups which include the Tharaka, Chuka, Muthambi, Igembe, Imenti, Igoshi, Mwimbi, and Tigania. The Meru comprise only six percent of Kenya’s total population. Due to their habitation of the region, there is a town in Kenya named after the Meru people. Their language is also called Ki-Meru. However, the contextual scope of the study covered the causes of conflict between Tharaka and Tigania clans living along the common boundary, the impact of conflicts between the two clans, the role of the government and other stakeholders in resolving the conflict and the possible solutions to mitigate the conflict.

Significance of the Study

The researcher believes that a comparison of patterns of conflict management may offer a better understanding of the complexities and available mechanisms to ensure clan harmony and peace. The study focuses on identifying ethno-political problem spots and subsequently assessing the similarity or differences in approach to conflict management and effectiveness in securing clan coexistence.
This study looked at the issues of conflict and the role of the government in resolving or managing them. The beneficiaries will be the conflicting parties. They will be able to understand the high cost of conflict, especially when the conflict turns violent. The government is also expected to borrow heavily on the recommendations of the outcome of the study. This is because the government has been spending substantial amounts of resources to address conflicts in the country. This is evidenced by the fact that in the year 2001, the government established the National Steering Committee (NSC) on Peace building and Conflict Management in an effort to strengthen, co-ordinate and integrate various conflict management initiatives. Finally, the whole nation should look at the study as the guiding principle for conflict management both at the micro and macro level to reconceptualise mechanisms for dealing with ethnic conflicts.
CHAPTER TWO
LITERATURE REVIEW

Theory of the Study

The researcher focuses on Burton's (1979) human needs theory on conflict and conflict management to explain ethnic conflict in Tharaka and Tigania clans, because it provides cogent reasons for the conflicts in the case studies. The human needs theory was introduced to debunk the other theories that attribute causes of conflict to the innately aggressive nature of human beings. (Burton 1990) says that the importance of this theory to ethnic conflict management is that it moves beyond theories that blame African conflicts on a primordial past. Instead, it points to ineffective institutions unable to satisfy the basic human needs of their citizens. Wherever such non-negotiable needs are not met, conflict is inevitable. Obviously, the problem of ethnicity in Africa largely depends on the level of state effectiveness, accountability, and transparency in handling the demands of diversity. The focus on the human needs theory in this study does not mean the neglect of other theories, which I consider to be equally useful.

It is necessary to emphasize that proper analysis of ethnic conflicts is very important in order to get the right prognosis for the ailment. Failure to find solutions to Africa's ethnic problem will have devastating social and economic consequences on a continent that is already worn out by conflict, poverty and disease.

According to theorists, conflict management means constructive handling of differences. It is an art of designing appropriate institutions to guide inevitable conflict into peaceful channels. The importance of conflict management cannot be overemphasized. It is when leaders and states fail to address important issues and basic needs that violence brews. Nowhere is conflict management and peaceful resolution of conflict more important than in Africa. African leaders should take a second look at their behaviour and policy choices. Emphasis here should be on discouraging corruption, embracing transparency and good governance.

Burton's (1997) argues that this approach to ethnic conflict explains that ethnic groups fight because they are denied not only their biological needs, but also psychological needs that relate
to growth and development. These include peoples' need for identity, security, recognition, participation, and autonomy. This theory provides a plausible explanation of ethnic conflicts in Africa, where such needs are not easily met by undemocratic regime.

**Causes of Ethnic Conflict**

Conflicts are witnessed in daily public and private life. These conflicts may be on a small or large scale; they may occur within and among groups, communities, or nations; and they may be triggered by ethnic, racial, religious, or economic differences, or arise from differences in values, beliefs, and attitudes regarding issues. Local communities are constantly faced with issues such as funding for education, sitting of waste facilities and zoning that have the potential of leading to community conflict. Workers in community organizations are (or should be) aware of issues and value differences that may cause conflict within or among groups. Unmanaged conflict is a threat to the survival of the group and, at the least, tends to make the group less effective. (Loomis and Loomis, 1965)

What is conflict? Defined as the existence of incongruent interests, conflict is almost everywhere in our society. The potential for conflict exists whenever and wherever people have contact. As people are organized into groups to seek a common goal, the probability of conflict greatly increases. Since only the most serious conflicts make headlines, conflict has a negative connotation for many people. All conflicts are not the same. We face conflicts on all levels (Barker et al, 1987). We have disagreements with family, friends, and co-workers. "Conflicts are rarely resolved easily. Most conflicts are managed as individuals work out differences."

Individuals may dislike certain people with whom they come into frequent contact, but may tolerate their behavior on a day-to-day basis until a situation arises where strong feelings are at issue. Such situations almost inevitably turn up, sooner or later, within any long term community project or program. Conflict can occur within groups (intra-group conflict) or among groups (inter-group conflict).

Types of Conflict: Three basic types of conflict will be discussed here: task conflict, interpersonal conflict, and procedural conflict. Group members may disagree about facts or opinions from authorities. The interpretation of evidence may be questioned. Disagreement about
the substance of the discussion is called "task conflict." Task conflict can be productive by improving the quality of decisions and critical thinking processes.

Another potential area for conflict is the interpersonal relationships within the organization. The term interpersonal conflict is used to indicate the disagreement that most people call a "personality clash." This "clash" may take the form of antagonistic remarks that relate to the personal characteristics of a group member or disregard any organizational goals to antagonize a particular group member. Conflict of this type is expressed through more subtle nonverbal behaviors. There may be icy stares or, at the other extreme, an avoidance of eye contact. Interpersonal conflict may be inevitable and must be managed for optimal group maintenance.

"Procedural conflict" exists when group members disagree about the procedures to be followed in accomplishing the group goal. New procedures may be formulated and a new agenda suggested. Even the group goal may be modified. Procedural conflict, like task conflict, may be productive (Barker et al. 1987).

According to Collier (1969), at least four conditions are necessary if a conflict situation can be said to exist: There must be sets of individuals exhibiting some level of organization. These could be voluntary groups, religious groups, families, communities, nations, or some other collections of individuals. There must be some level of interaction among group members. Without contact (and communication) there can be no conflict. The contact may merely be propaganda about another people, culture, or group; it need not be personal. There must be different levels of positions to be occupied by group members - a hierarchy of relationships. All individuals cannot occupy the same positions at the same time. There must exist a scarcity of needed or desired resources and a general dissatisfaction among members about how these resources are being distributed. When there is dissatisfaction, conflict can erupt (French 1969, Barker et al., 1987).

Because small group communication acts as a system, no single variable operates in isolation. A change in one variable may produce changes in others. Because the system is continuously changing, a small group could possibly experience more than one type of conflict simultaneously (Knutson and Kowitz, 1977)
Economic factors have been identified as one of the major causes of conflict in Africa. Theorists believe that competition for scarce resources is a common factor in almost all ethnic conflicts in Africa. In multi-ethnic societies like Nigeria and South Africa, ethnic communities violently compete for property, rights, jobs, education, language, social amenities and good health care facilities. In his study, Nnoli (1980) produced empirical examples linking socio-economic factors to ethnic conflict in Nigeria. According to Furnival, cited in Nnoli (1980:72-3), "the working of economic forces makes for tension between groups with competing interests." In the case of South Africa, Gerhard Mare confirms that ethnicity and ethnic conflict appear to be a response to the uneven development in South Africa, which caused ethnic groups (Xhosas, Zulus and even Afrikaners) to mobilize to compete for resources along ethnic lines. It follows that multi-ethnic countries are likely to experience distributional conflicts.

Another major cause of ethnic conflict is psychology, especially the fear and insecurity of ethnic groups during transition. It has been suggested that extremists build upon these fears to polarize the society. Additionally, memories of past traumas magnify these anxieties. These interactions produce a toxic brew of distrust and suspicion that leads to ethnic violence. The fear of white Afrikaners in South Africa on the eve of democratic elections was a good case in point. Gurr's (1970) relative deprivation theory offers an explanation based on an ethnic groups' access to power and economic resources. This is closely related to Horowitz (1985), who wrote that group worth is based on the results of economic and political competitions.

According to Lake and Rothschild, (1996) ethnic conflict is a sign of a weak state or a state embroiled in ancient loyalties. In this case, states act with bias to favour a particular ethnic group or region, and behavior tending towards preferential treatment fuel ethnic conflicts. Therefore, in critical or difficult political situations, the effectiveness of governance is dependent on its ability to address social issues and human needs.
The Effects of Conflicts among Communities

"Not all conflict is bad and not all cooperation is good," according to Robinson (1972). People tend to view conflict as a negative force operating against successful completion of group or community goals. Conflict can be harmful to groups but may also serve some potentially positive functions, depending upon the types of groups within and among which it occurs. Not every type of conflict may benefit groups, and conflict may not serve such functions for all groups (Coser and Rosenberg, 1964). Conflict could be productive and could have positive effects on groups. Three of these positive effects are: improving the quality of decisions, stimulating involvement in the discussion, and building group cohesion.

The integrative and disintegrative effects of conflict are examined in the following paragraphs. Much of the material is summarized from Robinson & Clifford (1974) and Schaller (in Cox, 1974) and Barker et al. (1987). Defining and sharpening issues is one of the positive functions of conflict among community groups.

As sides form on an issue, arguments and positions are clarified, and people can easily distinguish between two different points of view. Conflict can improve the quality of decisions. Suppose your group is discussing the issue of "student enrollment at your school." You and another member disagree about the number of students attending your college. What would you do, would you continue affirming your position or would you walk to the telephone and call the registrar's office to request the enrollment information contained in its records? Most group members will look for more information to resolve task conflict. Expressions or conflicting views generate need for additional information that is imperative to the decision-making process.

Conflict among groups may increase unity and cohesion within each group as members unite in a common purpose. As Mack (1969) suggests, conflict may define, maintain, and strengthen group boundaries, contributing to the group's distinctiveness and increasing group solidarity and cohesion. He adds, "Conflict promotes the formation of groups. Conflict also destroys groups, both in the sense of realignments resulting from shifts in the distribution of power and in the ultimate sense of the extermination of an unsuccessful party to conflict."
Internal social conflicts which concern goals, values or interests that do not contradict the basic assumptions upon which the relationship is founded tend to be positively functional for the social structure. Such conflicts tend to make possible the readjustment of norms and power relations within groups in accordance with the felt needs of its individual members or sub-groups.

Internal conflicts in which the contending parties no longer share the basic values upon which the legitimacy of the social system rests tend to threaten to disrupt a structure. One of the most obvious "side effects" of task and procedural conflict is excitement, although some of the feelings generated by conflict may be negative, they are evidence of involvement. That is, a group member may be angry but at least he or she is involved in the group discussion. Thus, a good argument may be an effective antidote to apathy. Individual involvement helps groups become more cohesive.

Conflict may lead to alliances with other groups, creating bonds between loosely structured groups or bringing together different individuals and groups in a community as they unite to fight a common threat. Issues, such as types of books used in public schools, have recently brought diverse individuals and groups together in various communities.

Obviously, building group unity through interpersonal conflict is difficult at times. Suppose, for example, that you become extremely angry during an already heated discussion and call another group member "a turkey." If individual and group trust exists and members do not take remarks as personal rejection, the group can grow through the confrontation. Group members learn that together they can confront even personality clashes and as a group work to solve them. In the words of Fisher (1980), "The group that fights together stays together." The conflict should be managed, however, before it becomes verbal assault and irreparable damage to individual egos occurs (Barker et al. 1987).

Conflict often helps gain recognition for the groups involved. However, conflict may increase bitterness, alienation and divisiveness within or among groups and may have long-lasting effects upon future cooperation among individuals and groups holding opposite views. Coleman (1957) cites that "the residuum of past controversy", or the cleavages that exist in a community as a result of past conflicts, have an effect on present and future conflicts.
Conflict within a group can allow dissatisfied members to voice their complaints. And, the group may restructure itself to deal with internal dissension and dissatisfaction. However, conflict within a group often leads to internal tension and disruption. Member's attention may be diverted from the goals of the group to focus on the conflict.

The structure of the group and its degree of tolerance of conflict will affect the results of intra-group dissatisfaction and dissension. Groups that have developed close bonds and whose members feel a great involvement and sense of belonging tend to "play down" or suppress conflict and hostile feelings which may be seen as a threat to the unity of the group. Because of this tendency, feelings of hostility within a group can accumulate and intensify over time. If conflict eventually erupts it may be quite intense. This reaction may occur for two reasons (Coser and Rosenberg 1964):

First, because the conflict does not merely aim at resolving the immediate issue which led to its outbreak all accumulated grievances which were denied expression previously is apt to emerge at this occasion. Second, because the total personality involvement of the group members makes for mobilization of all sentiments in the conduct of the struggle and therefore may threaten the very root of the relationship. Cosner (1964) concludes that "the closer the group, the more intense the conflict."

In groups of individuals who participate only marginally, without involving their total personality, conflict is less likely to be disruptive or destructive. Such groups tend to experience fewer conflicts which guard against the breakdown of consensus. Hostilities do not tend to accumulate when tensions are resolved because "such a conflict is likely to remain focused primarily on the condition which led to its outbreak and not to revive blocked hostility; in this way the conflict is limited to 'the facts of the case' ". Coser (1964) concludes that the number of conflicts experienced by a group is negatively related to the intensity of those conflicts:

However, conflict can also disrupt normal channels of co-operation among various segments of the community. Conflict may result in social change, although "change often occurs without conflict, and conflict does not always produce change" (Schaller, in Cox, 1974). Conflict may produce harmful side-effects in addition to the intended change. When teachers strike for higher wages, in a simplified example, students miss several weeks of school work - no matter what the
outcome of the strike. A successful bid for wage increases or the collapse of a trade union might be seen as a desirable change by various groups, yet the negative side effect remains in either case.

Conflict may become violent and in extreme cases, lead to destruction and bloodshed. Conflict does not necessarily imply or lead to violence; "conflict becomes violent when the process turns to overt hostility and involves destructive behavior" (Robinson and Clifford 1974). Conflict may also lead to violence "when a group is forced to change because its rights and privileges have been threatened or usurped".

Clark (1968) states that two conditions help control community conflict and keep it from turning violent: the degree to which people are similar (for example, age, ethnic background, religion, length of residence, organizational ties); and, the degree to which community members have internalized community values, norms, and traditions, resulting from participation in voluntary organizations and involvement in community life.

To summarize the effects of conflict, it can be said that they are many and varied, as well as unpredictable. In general, conflict may be harmful to individuals or groups; have positive results; help define and sharpen community issues to improve decisions; help gain recognition for a group; increase bitterness, alienation, and divisiveness; increase unity, cohesion, and solidarity within a group; strengthen group boundaries; aid in the formation of a new group; weaken or destroy a group; increase tension within or between groups; result in restructuring a group; lead to alliances with other groups; disrupt normal channels of cooperation; or even become violent.

As we have seen, conflict has several positive aspects. However, conflict also is potentially destructive in groups when it consumes individual members' energies. However, conflict can interfere with group process and create so much interpersonal hostility that group members may become unwilling or unable to work with one another.
The Role of the Government and Other Stake Holders in Resolving Conflicts

Strategies that the Leaders Apply in Building Trust and Developing Capacity in Overcoming the Challenges

Communication

More often than not during the time of crisis, Kenya has a tendency to search for clues as to why something happens and to construct theories to respond appropriately. Adan and Pkalya (2008) argue that leaders must take seriously the need to provide careful explanations and information as quickly as possible, or people will do this themselves: perhaps creating more chaos and confusion. People need to be informed rapidly of any steps they need to take, what the consequences are of the event and what this will mean for the future. President Kibaki and Mr. Odinga immediately formed various task forces to investigate the causes and the implications of post-election violence. Some of the task force’s recommendations were currently being implemented, hence sending a signal that the government is committed in offering leadership to address long-term problems. Nura (2010)

Consultations and Collective Responsibility

President Kibaki and Mr. Odinga both emphasized to the new cabinet that they are members of one Government, colleagues in Cabinet, and as such they should always feel free to reach out to one another for consultations, instead of commenting on important national issues through the Press. They both agreed that speaking in one voice, should also be reflected in the transaction of Government business with development partners, especially with regard to public policy. Further, they urged for integrity and passion for excellence among the ministers in handling public affairs. In a reconciliatory mood, President Kibaki and Mr. Odinga spoke of the urgent need for national cohesion and collective responsibility on Government matters and policies that have been agreed on by the Cabinet. This unity in diversity created sense of harmony among the society as they see government moving in the same direction. Nura (2010)

Review of laws and policies to avert future problems

Both leaders agreed that review of laws, policies and procedures are critical to avert future problems. They both agreed to steer the review of the Constitution, formation of new electoral
body etc. The two leaders realized that the major source of the conflicts was as a result of unfair
distribution of the resources. To this effect they agreed to review various laws, policies and
procedures of the Government. Currently, the government has established the following
committees/commissions to spearhead various reforms in the public sector:

(i) The Constitution of Kenya Review Commission
(ii) Interim independent Electoral Commission of Kenya
(iii) Interim independent boundaries review commission
(iv) The Kenya Truth, Justice and Reconciliation Commission
(v) Interim independent constitutional dispute resolution court
(vi) National Cohesion and Integration Commission
(vii) Committee of Experts of the Constitution

These commissions and committees will not only unearth the earlier injustices, but will also set a
good foundation for future development and economic stability.

Role of training institution in building capacity for long-term, sustainable and effective way
of building peace and overcoming future conflicts

When the post-election violence started in most part of the country, the provincial administration
response was slow and uncoordinated. Senior civil servants and professionals watched the whole
situation helplessly. That posed a question as to whether the government security agencies have a
capacity to handle conflict or crisis of such magnitude. Further, it was realized that most of the
decisions were made at the top level, hence curtailing the officer’s response at the grassroots
level. Most of the officers were waiting for the decision from their seniors at the head quarter,
hence inability to respond in time. As the Centre of training for government employees, Kenya
Institute of Administration immediately responded in contributing towards improving the
capacity of the government employee in handling conflicts. The following were some of the KIA
response towards capacity development:

(i) KIA in collaboration with the office of the president conducted a study on assessment of
administrative officer’s competencies in managing conflict. The results were used to
design curriculum for Conflict Management. Based on that study, a research article was

(ii) Developed training programme on Peace Building and Conflict Management and trained all the provincial administration staff. This training programme was developed in conjunction with the developing partners (UNDP) to build the capacity of government officers.

(iii) Realizing the importance of strategic leadership in facilitating the delivery of quality and timely services, Kenya Institute of Administration developed and run a programme on Strategic Leadership Development Programme for all senior government officers. The aim of the programme was to inculcate a culture of strategic thinking, succession planning, conflict management, and delegation, decision making, nurturing innovation and creativity among the staff and empowering the staff to take risk in making a decision.

Peace Initiatives to Declarations

Given the incompatibility of local systems with official justice institutions, communities had to develop their own ways and means to stop and prevent conflicts. In some areas, after a long period of incessant conflicts and insecurity, ad hoc peace initiatives started to resolve ongoing conflict in the arid lands. One well-known initiative is the Wajir Peace and Development Committee (WPDC). During years of intense conflict in Wajir District in the early 1990s, a small group of Somali women began to meet with local market women to discuss conflict prevention (Krätli and Swift, 1999). They later merged into the Wajir Peace Group. This group first approached elders in conflict communities, gradually expanding their peace building and mediation efforts to youths, sheiks, business leaders, civil servants, and the District Commissioner. The Wajir Peace Group was formalized in 1995 as the WPDC and was integrated as a subcommittee of the District Development Committee, a multi-sectored development committee at the district level.

Other organizations have followed this example and the model of the ‘Peace and Development Committees’ has been duplicated in other districts across the arid lands. Committees were established through bottom-up selection processes at the location, division and district level. They consist of a broad range of members all with the intention to contribute to the maintenance
of peace in their area. With some of the committees consisting of representatives from multiple ethnic groups, they have shown considerable success in preventing conflicts and safeguarding property. These peace initiatives have since received significant support from government, local and international NGOs, as well as donor agencies.

Buchanan and Lind (2005) further argue that the challenges in cases where the conflict parties originate from different ethnic groups adhering to different local value systems were overcome through the facilitation of meetings, in which the disputants could carefully negotiate common ground rules that complied with each of their own systems. A good example of this is the ‘Modogashe-Declaration’. A meeting was organized between the peace committees, district security committees and other formal and informal stakeholders of the districts of Isiolo, Marsabit, Moyale, Wajir and Garissa. It included the respective provincial commissioners, district commissioners, police officers in charge of a division or district (OCPD), members of parliament, county councils, chiefs and elders. Together they discussed and outlined the modes of a peace agreement, which resulted in a document called the ‘Modogashe Declaration’ in April 2001. ‘Every community in Kenya had their own laws. The Brits came and imposed their laws on us. We then took them over. It would have been better to adopt every different law into the official law. There are so many conflicts now because of that. So we had to go back and revert to the old laws. Those are the Modogashe declarations. We had to look back into our history, when we had no government. But we had traditional rules, which we had to follow. We had to ask ourselves, what were these?’

The declaration outlines the general challenges faced by communities in the area, such as cattle rustling, disputed use of pasture and water sources, and trafficking of illegal firearms. Its provisions spell out ground rules in order to tackle these problems. For example, it determines that all unauthorized grazers have to seek prior consent from elders and chiefs if they wish to migrate to a different area; that they are not allowed to enter strange grazing areas with their firearms; and that they have to return to their home district at the end of a drought. This provision responded to the frequent conflicts over pasture between the Borana communities in Isiolo and the Somali communities in Garissa and Wajir through re-introduction of the ‘traditional’ usage system (under which people needed to seek permission to migrate to an area claimed by a different group). The provision opposes modern law, which allows anyone to move
freely within the country and which does not recognize land claims based on customary usage. In most of the arid lands only the county council and not the local elders and community leaders—technically have the power to keep grazers away from land.

With the aim of stopping the practice of cattle rustling, one provision calls upon peace committees and elders to work with the authorities to recover stolen cattle. Complainants have to give correct information about the number of cattle stolen or they should be prosecuted for giving false information, complainants should not track their own animals but should let elders and security personnel to pursue them, elders and security personnel should hand over to the authorities in the neighboring district if the tracks lead across a boundary, and most importantly, each head of livestock not recovered should be compensated by five, the death of a man should be compensated with 100 cows/camels, and that of a woman with 50 cows/camels.

According to an Office of the President (2005) circular on highway banditry, it emphasizes the need for increased cooperation between communities and governmental security services. It called upon communities to assist in the identification of perpetrators; and peace committees should cooperate with the security personnel in order to identify and arrest them. The declaration further determined how to stop the spread of livestock diseases, how to encourage socio-economic development, and acknowledges the important role played by the peace committees, especially in uniting communities and requested further strengthening of the peace committees through training in peace issues.

In May 2005, a review of this declaration was coordinated by the Office of the President, with financial assistance from donors, such as Oxfam, UNDP, and ITDG. The fact that the revised declaration was drafted under the auspices of the Office of the President, and bilateral and multilateral donors was a landmark in making law from bottom-up instead of top-down. The result was the new ‘Garissa Declaration’, which was signed between the districts of Isiolo, Garissa, Marsabit, Moyale, Samburu, Meru North, Tana River, Mandela, Wajir and Ijara. The revised version adds specifics to some of the provisions of the first declaration. For example, it gave more details in regard to the process followed by visiting grazers; they were requested to have a written agreement when grazing elsewhere; and visiting grazers should adhere to ‘traditional’ water and grazing rules of the local host community.
At the national level, the National Steering Committee for Peace Building and Conflict Management (2008) was formed within the Office of the President in order to coordinate and harmonize the peace activities. In 2006, the NSC took the idea of the peace initiatives even further by drafting a national policy framework on peace building and conflict management for Kenya. This aimed at establishing a countrywide policy on peace building and conflict resolution, building on experiences from the arid lands. One of the principles of the policy framework is that conflict management and peace building must be sensitive to cultural values and build on existing traditional conflict resolution methods. It recognizes that the official law gives minimal attention to the needs and conceptions of justice that the victim or victims may have. The drafting of such a policy framework is a captivating attempt to formalize local peace structures.

Implementing Peace in Practice

Effective peace committees facilitate dialogue, raise conflict awareness, and coordinate peace initiatives at relatively low cost. They rely on local approaches, work with locally legitimate authorities and have defined, locally accepted processes and punishments. The committees allow for peaceful interaction with representatives of different groups across ethnic and administrative boundaries. Ibrahim (2005) sites an example; the peace committees send rapid response teams, in case of cattle theft, that pursue the footprints of the cattle. If the cattle have already crossed the district border, they call the peace committee of the neighboring district for cooperation. Once the location of the cattle is identified, they request the return of the cattle. In case the cattle is not returned, the peace committees from both sides get involved in mediation and negotiations over compensation to reimburse the victim group for their loss of livestock, on the basis of the declarations. The committees are perceived as less bureaucratic than governmental institutions. They have basically delivered what the justice sector has not been able to provide: acceptable resolutions to conflict and the pacifying of communities.

The peace committees also intervene in conflicts within a district. These conflicts can be inter-ethnic, as different ethnic groups may inhabit a single district. However, intra-district conflicts are easier to handle, because the district peace committees combine representatives of most of the ethnic groups of a district. Committee members have well-established working relationships and can easily turn into mediators between their groups. They make use of their various local
conflict resolution methods, and try to establish what is generally perceived as ‘fair’ deal. In this scenario the declarations may be less significant.

Ibrahim (2005) further argues that involvement of peace committees in intra-ethnic conflicts differs from area to area. Some ethnic groups adhere to a more hierarchical social structure that provides for more general leadership. For example, Borana communities adhere to a joint leader, a ‘king’ (bagada). He presides over a ‘parliament’ (gumigaiu), which has the foremost task of handling conflicts among the Borana. This informal structure is set-up to deal with intra-ethnic conflicts. Somali social structure, in contrast, is sedentary rather than hierarchical; it provides less for overall leadership. Clans or sub-clans may compete in order to increase their status and power. Inter-clan fights are therefore not unusual among the Somali communities. Here, peace committees are said to play an important role in calming down intra-ethnic conflicts.

The work of the peace committees and the implementation of the declarations depend significantly on the cooperation of official authorities. The involvement of the government in the peace initiatives is at present still defined by practice rather than official policies. Government officials, such as chiefs, county council members, district commissioners (DC), and the police have a general interest in the maintenance of peace in their areas, or it is even their duty to keep peace and provide security. In practice, many formal authorities thus get involved in peace initiatives in order to stop serious conflicts instead of pushing for formal avenues of conflict resolution according to Nura (2010).

The district security committees assume an important role in the peace initiatives. The district security committees consist of formal and informal authorities, such as the DC, the Officer Commanding Police Division (OCPD) and peace committee members. They cooperate if cattle have been raided or a killing has taken place. They are also the main institutions that meet if cross-district conflicts have occurred. In addition, the District Commissioners may call in Administrative Police officers to support the peace committees in their work. They may support the peace initiatives either by providing transport or sometimes even by enforcing peace agreements. In some areas, the cooperation between peace committees and administrative police is said to have fostered better relationships between the community and the police.
Generally, district government authorities have come to appreciate and acknowledge the peace initiatives. This trend, however, has developed despite the fact that the peace initiatives maybe at odds with the formal duties of their government position.
CHAPTER THREE
RESEARCH METHODOLOGY

Research Design

The researcher in this study employed a descriptive research design which is a scientific method that involves observing and describing the behavior of a subject without influencing it in any way. Descriptive research is often used as a pre-cursor to more quantitative research designs, the general overview giving some valuable pointers as to what variables are worth testing quantitatively.

Sample Population and Sampling Procedures

The population of study consisted Tharaka and Tigania clans in Meru. This was in an attempt to receive diversified opinions about the subject of study. Tharaka and Tigania clans’ boundary was purposively selected as geographical locations of the field study. The study population consisted of the cadres of informants included: clash victims, teachers, administrators, clergymen, politicians, local opinion leaders, women, youth, business people, farmers, elders and other relevant persons within and outside the study areas; people defined in those particular communities as adults and as Key informants. Categories of people who were interviewed were carefully selected to include community opinion leaders, Chiefs and Assistant chiefs, clan elders from both clans. With the help of Krejcie and Morgan (1970), determining Sample size for Research activities and using slovenes’ formula of 1978 below, the sample of respondents was arrived at

\[
 n = \frac{N}{1 + Ne^2}
\]

Where \( n \) = The sample size, \( N \) = Population of the Respondents in Tharaka and Tigania boarder, \( e \) = The level of significance and this is 0.05.

Research Instruments

The study employed a range of data collection methods. The use of a combination of methods was intended to help improve on the validity of results as well as allow for complimentarity in data collection for purposes of attaining high levels of completeness. Broadly, qualitative and quantitative methods were used. The qualitative tools were to help
to analyze the dynamics of gender relations in the communities and record certain historical aspects and life experiences of women and men. Quantitative methods were used to collect quantifiable data such as socio-economic characteristics of the respondents. In general qualitative tools were used to capture and understand the complexity of relations and seek differences rather than generalizations.

Questionnaires

Structured questionnaires were administered by the researcher and research assistants to the sampled respondents that consisted mostly of closed ended questions. This type of formal interview was useful mainly for comparative purposes since all the respondents answered the same set of questions, which supported a comparative analysis of the research variable of relevance to the research.

Key Informant Interviews

A key Informants Interview guide was used consisting of open-ended questions to elicit response from key individuals. Opinions were sought from clash victims, teachers, administrators, clergymen, politicians, and local opinion leaders at the Tharaka and Tigania clan boarder communities.

Reliability and Validity

The reliability of any questionnaire is the consistency with which the same results are achieved. This always depends on the questionnaire and the person answering. Then the validity of a questionnaire relies on its reliability. If a questionnaire cannot be shown to be reliable, then there is no element of validity to be discussed. However validity and reliability are related in such a manner that a valid instrument is reliable but not vice versa. This was scrutinized by expert judges including the supervisor. Content Validity Index (CVI) of a questionnaire focused on the extent to which the instrument corresponds to the theoretical content as designed to measure. Content validity refers to the degree to which the text actually measures the traits for which it was designed. The split half reliability or sub divided test was calculated to further ascertain the coefficient of internal consistency. The test scores
were split into two subsets, placing odd numbered items in one sub set and the even items in the other sub set. The scores were then computed for each individually using the Pearson product moment formula.

**Research Procedure**

Before going to the field the researcher obtained an introduction letter from office of the director Postgraduate Studies. This introduced the researcher as a student attempting to carry out an academic research. The researcher sought permission from the concerned authorities of the local councils in the subdivisions to access the respondents and to be introduced to other areas of the Tharaka and Tigania community Boarder. To ensure promptness and accuracy some of the questionnaires were administered by the researcher and others administered by the research assistants that the researcher employed.

**Data Analysis**

The data filled in the questionnaires was copied and analyzed by tallying it and tabling it in frequency tables, identifying how often certain responses occurred. The information was later recorded in terms of percentages. The recorded data was edited and interpreted which ensured uniformity, legibility and consistence. Interview results were also coded on frequency tables and calculated in percentages and presented as captured in this study.

**Limitations of the Study**

In the process of carrying out this study, a number of constraints were encountered. These constraints may have hindered the validity of the study. These included; Illiteracy about research; majority of the respondents were illiterate about research and do not understand or appreciate the intention of researchers and were not willing to cooperate with their activities. The respondents were worried of change and many of them feared the researcher and looked at the researcher as a spy or a government agent. Thus, they became unwilling to give information required by the researcher since the researcher did not share a persisting sense of common interest and identity that is based on some combination of shared historical experience and valued cultural traits - beliefs, culture and religion, language, ways of life, a common
Ethical Considerations

The researcher sought permission from the authorities of the division and subdivisions before beginning with the process of conducting the research. The consent of the respondents was also sought before they were given questionnaires or interviewed. The researcher ensured that the responses of the respondents were not interfered with by the authorities. They were free to express their views. To attain this, the researcher submitted the questions to respondents individually. The respondents' views were treated confidentially and only appeared in this report.
CHAPTER FOUR
PRESENTATION, INTERPRETATION, ANALYSIS AND DISCUSSION OF RESEARCH FINDINGS

Chapter Overview

This chapter presents analysis and discussion of research findings. The presentation begins with a brief description of demographic characteristics with respect to gender, age and the level of education. This is followed by the research objectives whose variables include existing conflicts in the study area and their causes, examining the effects of conflicts between the Tharaka and the Tigania clans of the Meru community and determining the role of the government and other stakeholders in resolving the conflict.

Demographic Characteristics of the Respondents

Gender issues

The researcher sampled 100 respondents in the study area, the majority of whom happened to be men (68%) and the rest were women as indicated in the table 1.

Table 1 Gender Representation

<table>
<thead>
<tr>
<th>Sex</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>68</td>
<td>68%</td>
</tr>
<tr>
<td>Female</td>
<td>32</td>
<td>32%</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Field Work (2010)
Figure 1 Gender Representation

This gender consideration did not affect the outcome of the study since the sampling unit was a household and the head was the main target. This therefore led to a big percentage of interviewed men compared to that of women. However, this has conformed to the government policy on leadership representation where the number of women in leadership position should meet the 30% requirement in composition (ALRMP II report May 2009).

Age of Respondents

The respondent’s minimum age bracket was between 20 and 30 years and the maximum age bracket was 70 and 80 years. About 34% of the respondents fell within 31-40 age categories, followed by 20% who fell between 41-50 age categories. 18% were between 51-60 years, while 10% fell in the 61-70 years category.
Table 2: Age of Respondents

<table>
<thead>
<tr>
<th>Age group</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 to 30</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>31 to 40</td>
<td>34</td>
<td>34%</td>
</tr>
<tr>
<td>41 to 50</td>
<td>20</td>
<td>20%</td>
</tr>
<tr>
<td>51 to 60</td>
<td>18</td>
<td>18%</td>
</tr>
<tr>
<td>61 to 70</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>71 to 80</td>
<td>8</td>
<td>8%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Source: Field (2010)

The 20 to 30 years category formed 10% while the 71 to 80 years category was 8%. The 31 to 40 age categories had the majority of respondents and were the readily available people in the community. This is probably because they are always most active in supporting the peace initiatives, law makers would need to be involved to make the necessary constitutional amendments that allow the declarations to play a formal role.
Figure 2: A line graph showing age representation of respondents

Marital Status of Respondents

About 88% of the respondents were married and stayed with their husbands, while 6% were Single, 4% Widowed, and 2% divorced. Table 3 and figure 5 shows the marital status of respondents in the study area.

Table 3 Marital Status of Respondents

<table>
<thead>
<tr>
<th>Marital status</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>single</td>
<td>6</td>
<td>6%</td>
</tr>
<tr>
<td>married</td>
<td>88</td>
<td>88%</td>
</tr>
<tr>
<td>widowed</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>Divorced</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Field (2010)
Family forms the basic unit in the community. Married status formed biggest category of the respondents owing to the fact that marriage institution in Africa is fairly strong and more so in rural areas like Meru. As the state has generally little impact on the area, many of the intra-communal conflicts and grievances among the arid lands populations are handled within the community. Property and domestic disputes, or livestock thefts are usually taken to the family elders, or, if they concern more than one family, to respected community elders or the assistant chief.

**Respondents' Education Level**

The education level of respondents helps to find out the level of understanding and it improves knowledge of the laws and regulations related to conflict resolution. Table 4 and Figure 4 show the frequency of education level of respondents.
Table 4: Educational Level of Respondents

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>44</td>
<td>44%</td>
</tr>
<tr>
<td>Secondary</td>
<td>22</td>
<td>22%</td>
</tr>
<tr>
<td>College</td>
<td>12</td>
<td>12%</td>
</tr>
<tr>
<td>Never been to school</td>
<td>22</td>
<td>22%</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Field (2010)

Among the respondents 44% had attained primary level, 22% had never been to school, and 12% had college education while 22% had secondary education too. This shows that some respondents were literate and others semiliterate which eases decision making. The level of education helps to understand why some Peace committees judge cases beyond their jurisdiction. Often, due to inaccessibility or incompatibility with local socio-cultural values, official justice institutions in developing countries like Kenya do not fully pervade society. The notion of ‘justice’ in the courts is at variance with what local communities consider as ‘just’. The formal system therefore often proves incapable of re-establishing peaceful relations in communities following conflict. In response, practitioners and policy makers increasingly turn to the conflict management and peace building fields, which can be more flexible and responsive to local values and realities, and consequentially have a higher rate of success in settling disputes and establishing lasting peace. Though both have the potential to be mutually informative, in practice, conflict management initiatives are often severed from justice sector work. Policy makers and practitioners are confronted with a choice between applying official justice, which may be inefficient in settling disputes, or resorting to conflict management techniques, which can run counter to the official law.
Figure 4: A bar graph showing Education Level of Respondents

Research Question one. What are the causes of conflict between Tharaka and Tigania clans of the Meru community?

CAUSES OF CONFLICTS

Table 5: Respondents views to the causes of Conflicts

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Issues of identity</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Matters of justice and human rights</td>
<td>09</td>
<td>09</td>
</tr>
<tr>
<td>High-stakes distributional issues</td>
<td>53</td>
<td>53</td>
</tr>
<tr>
<td>Unmet human needs</td>
<td>26</td>
<td>26</td>
</tr>
</tbody>
</table>

Source: Field work (2010)
The data from Table 1 reveals that more than half of the respondents mentioned high-stakes distributional issues as the major cause of conflicts between these two communities, with a highest percentage of 53% at the core of most intractable conflicts that are deeply rooted divisions affecting communities' fundamental interests, needs, and values. Such conflicts tend to be protracted and have very damaging effects.

The researcher viewed intractable conflicts as those that remain unresolved for a long period of time and then become stuck at a high level of intensity and destructiveness. These typically involve many communities and concern an intricate set of historical, religious, cultural, political, and economic issues. These matters are centred on human social existence and typically resist any attempts at resolution. In fact, parties often refuse to negotiate or compromise with respect to such issues. As a result, each side views the rigid position of the other as a threat to its very existence. They may develop a mutual fear of each other and a profound desire to inflict as much physical and psychological harm on each other as possible. This sense of threat and hostility often pervades the everyday lives of Tharaka and Tigania communities and overrides their ability to recognize any shared concerns they might have, this can also be viewed from Figure 1.

![Figure 5: Bar graph showing the causes of conflicts](image-url)
High-stakes distributional issue is a conflict surrounding who gets what and how much they get tend to be intractable. The researcher outlines the items to be distributed include tangible resources such as money, land, or better jobs, as well as intangible resources such as social status. If there are plenty of resources available, then everyone simply takes what they need and no conflict develops. However, when there is not enough of a given resource to satisfy Tharaka and Tigania communities' needs or wants, and no more can be found or created, the conflict becomes a "win-lose" situation. The more one community gets, the less the other community gets (or the more he or she "loses"). When the item in question is very important or valuable, these conflicts tend to become very intractable.

These research findings tend to tally with those of Michelle (2003), which concluded that conflicts over water in arid lands are high-stakes classic distributional conflicts. In the Western United States, as well as many other arid regions, water is extremely valuable, as life cannot exist without it. Because there is not enough water to go around, endless conflicts arise about who gets what amount of water for what purpose. Although individual disputes get resolved, another dispute over the same water will almost certainly arise again later on.

Table I also reveals unmet human needs (26%), issues of identity (12%), matters of justice and human rights (09%), followed respectively in terms of percentage. The researcher's conclusion is as follows:

**Unmet Human Needs;** Human needs theorists argued that many intractable conflicts are caused by the lack of provision of fundamental human needs. These include basic needs of food, water, and shelter as well as more complex needs for safety, security, self-esteem, and personal fulfillment. These more complex needs center on the capacity to exercise choice in all aspects of one's life and to have one's identity and cultural values accepted as legitimate. The need for both distributive justice and the ability to participate in civil society are also crucial. All of these needs are fundamental requirements for human development. Thus, while interests can be negotiated when they come into conflict, needs cannot as viewed from table I.

**Identity Issues;** Identity scored 12% as one of the fundamental human needs that underlies many intractable conflicts. Conflicts over identity between Tharaka and Tigania communities
felt that their sense of self is threatened or denied legitimacy and respect. Because identity is integral to the community's self-esteem and how a community interprets the rest of the world, any threat to identity is likely to produce a strong response. Typically this response is both aggressive and defensive, and can escalate quickly into an intractable conflict. Because threats to identity are not easily put aside, such conflicts tend to persist. Intractable conflicts are often maintained by the development of polarized collective identities among group members. Group memberships form along the lines of nationality, ethnicity, race, religion, or whatever other categories are relevant to the conflict. Individuals identify with those in their own group and begin to organize against those in the opposing group. While collective identities may initially form around issues such as resisting oppressive social structures or staking claims to territory, they eventually take on meaning and value of their own. As the conflict escalates, the opposing groups become increasingly polarized and develop hostility towards those in the out-group. A high level of in-group identification, together with a high degree of perceived threat from the other group, leads to a basic impulse to preserve oneself and destroy the opponent.

**Matters of justice and human rights:** Rights-based grievances likewise contribute to intractability. A dispute begins when one person or group makes a claim or a demand on another who rejects it. One way to resolve disputes is to rely on some independent standard of perceived legitimacy or fairness. However, if both groups advance their claim as a "right," moderate positions become less likely and it becomes difficult to compromise or reach consensus. Rights talk can foreclose "further communication with those whose points of view differ from our own." This is in part because people treat rights-based arguments as "trump cards" that neutralize all other positions. A tendency towards absolute formulations in rights talk promotes unrealistic expectations and increases the likelihood of conflict. It also ignores social costs and the rights of others, and inhibits dialogue that might lead to the discovery of common ground or compromise.
Research Question two: What are the Effects of conflicts among the Tharaka and the Tigania clans of Ameru?

The Effects of conflicts among the Tharaka and the Tigania Clans

Table 6: The scores of Responses towards accountability of land Wrangles for the Biggest Percentage of Conflicts

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td>82</td>
<td>82</td>
</tr>
<tr>
<td>Agree</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Neither agree or disagree</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>disagree</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>00</td>
<td>00</td>
</tr>
</tbody>
</table>

Source: Field work (2010)

Table 2 revealed that land wrangles were a major cause of conflicts between the communities with a percentage of 82% strongly agreeing. As a matter of understanding factors that cause wrangles in the two communities the respondents identified the factors that are as a result of the land wrangles and these are reported by researcher as follows:

The respondents identified lack of recognition of informal settlements and the right of the inhabitants to live on these settlements. This is very closely tied to the historical problem of not having dealt with the issue of redistribution of land after independence. Issuance of temporary occupation licenses (leases) which give residents limited rights to land as long as the government does not require it has aggravated the problem. This puts the tenant in a vulnerable situation because they have no bargaining power because the government is doing them a favor and the fear of eviction that limits participation by both public and private sector and thus providing excuses for not providing infrastructure. The community lives in perpetual fear of eviction as a result of the fear is sustained by temporary occupation a licence which gives one only temporary occupation rights and this limits temporary nature of
land ownership. This fear has been a powerful tool for government to silence the land owners because living in these settlements remains a privilege and not a right.

The respondents further identified lack of meaningful community participation which makes it difficult to address conflicts and especially conflicts on resources like land and provision of services. It is not clear who constitutes the community in informal settlements because residents have conflicting interests. For example, the land owners across the borders have very different interests and provision of services that represent different benefits for both groups. Improvement, does not always lead to resolving of conflicts because this could benefit a group that is already benefiting as communities do not usually participate in decision making even for their own development. Representation does not always work and vested interests lead to many elected leaders addressing their own needs and not those of the community. There is also a lot of manipulation when it comes to election of local leaders that represent the communities on either side of the conflicting communities. Most times election depends on how much money you give to community members before election and not necessarily dealing with problems that affect the community. Another important aspect of this leadership is representation. Most of these leaders do not necessarily represent the people because they are hand-picked to advance the interests of politicians or government. They are therefore, subjected to manipulation and have taken decisions that negatively affect the communities that they are supposed to represent.

The power structures in informal settlements as earlier mentioned has failed to account for conflict management and a resolution. Provincial administrations has unequivocal influence because they are the ones who allocate the temporary occupation licenses and are thus the only means of access to land by the poor. This gives them a lot of power and control over communities that they govern. They also control law and order at the local level and can utilize the police at will to enforce whatever they want done. So far they have used their selected local informal leaders who are very powerful in spite of being informal and are the main link between the community and provincial administration. Informal leaders are used by provincial administration to enforce both formal and informal rules.

For example, in Tigania one informant who we interviewed lamented that "the chief through these leaders collects money from any land owner who wants to improve their plots. In 1996,
the payment was said to be Kshs. 2000 for development of a latrine and Kshs. 5,000 for the development of a new room. The collection of "informal tax" is illegal and is never accounted for but according to the residents the chief is the mastermind and the authority”.

And this was also echoed by another respondent who stated that “the presence of policemen in the settlement meant trouble because they were always harassed by police who demanded money from residents or threatened them. The respondent added on by saying that a more powerful resident approached the chief for his piece of land where he supposedly gave handsome bribes and got the land allocated because of him not being of the same clan. In no time the land was fenced and the community group had no access. Construction had already started. A few protests were organized by his community group and others who sympathized with the situation. The response of the chief has been mainly promises and nothing has been done on the ground. Referring to this situation one of the leaders felt helpless because a rich land owner was involved so he knew that their fighting would be futile. They had however not given up completely but knew they would never get that particular piece of land but hoped the chief could allocate another piece of land. This example shows how powerful the chiefs in informal settlements are and the powerlessness of communities in dealing with land conflicts”. This set-up limits what community members can do to manage and resolve conflict. They are so preoccupied with daily survival and avoiding police brutality that they hardly have time to organize meetings that would question the way things are done leaving dealing with conflicts around resource allocation. What one ends up with is marginalized communities who can hardly raise meaningful resistance most times.
Cattle rustling as a cause of conflict between the communities

Table 7: Shows the Responses about cattle rustling between the two communities

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To a bigger extent</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>To a big extent</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Neither big nor small</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>To a small extent</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Disagree</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Source; Field work (2010)

According to the respondents in table 3 (above) cattle rustling does not exist between the two clans. The researcher has observed that according to the existing literature, since time immemorial, Tiganian people do not share a lot in terms of language, culture and many other practices with their Tharaka neighbors. According to research findings the Ameru live on the fertile agricultural eastern slopes of Mount Kenya, in the Eastern Province of Kenya. The Ameru people are unrelated to the Meru people in north Tanzania, other than that they are both Bantu-speaking. They are primarily agrarian, with some animals kept mainly in the northern part of the region. Their home life and culture is similar to other highland Bantus however the Tharaka live in the harsh, semi-arid southern part of Mount Kenya towards the arid Kitui district. Their Tigania neighbors also share a border with the nomadic Borans of Isiolo, yet another semi-arid district of Kenya. The harsh climatic conditions has made these communities depend mainly on pastoral activities. But due to cultural beliefs, cattle rustling between the Tigania and the Tharaka is virtually non-existent. However, interestingly, there is some amount of cattle rustling between the Tigania and the Borans of Isiolo. History has it that these two (Tigania and Borans) have certain common characteristics distinct from any of the other six clans of the Ameru. It is not clear how the Tigania identify with the Ameru and not the Borans of Isiolo.
Research Question Three: determining the role of the government and other stakeholders in resolving the conflict

The Role of the government and other stakeholders in resolving conflict

Table 8: Political divisions, Culture, Absence of effective government structures as a cause of conflicts between the two clans

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quite often</td>
<td>27</td>
<td>27</td>
</tr>
<tr>
<td>Often</td>
<td>43</td>
<td>43</td>
</tr>
<tr>
<td>Neither often nor rarely</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>Rarely</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Very rarely</td>
<td>05</td>
<td>05</td>
</tr>
</tbody>
</table>

*Source: Field work (2010)*

Table 4 reveals that culture and absence of government structures are often a cause of conflicts as respondents suggested. This implies that government has to take a leading role in mobilising peace initiatives and actors to engage in meaningful peace talks aimed at reconciliation and co-existence. The government can do this through coordination and guidance of stakeholders’ efforts to bring about peace between the communities. However, there is an urgent need for the leaders of local governments to put aside their individual interests and work for the benefit of the suffering people of both Tharaka and the Tigania Communities.

The local leaders have a major role to play in bringing about peace and reconciliation among their people. They can do this through ensuring that the necessary infrastructure for maintaining peace and order is put in place by the central government and if not there, should be able to engage the government and demand for these services as seen in figure 2 that shows that political decentralization is the most appropriate mechanism to manage and resolve conflict between the two clans.
Local political leaders also need to make efforts to attract development partners to their respective areas to bring about the development which has eluded the region for so long. This should be followed by pragmatic government allocation of resources to critical areas to reduce poverty in the semi-arid zones.

Use their influence and mandate to act as bridge between the local people and the Central government and demand that government works towards total peace in the region as Political decentralization reduces ethnic conflict and secessionism directly, as other scholars have observed, by minimizing the threat groups feel from other groups in a country or from the national government, these research findings tally with those of Horowitz (1991), Gurr (2000), Stepan (1999) and Lustik, et. al. (2004), they argued that these threats may be ethnic, economic or physical in nature. Decentralization may reduce the threats groups feel to their ethnic identities by giving groups control over linguistic and educational policy in their regions. This control they can use to lift bans on local languages or implement school curricula promoting their languages. Decentralization may also reduce economic threats to
groups by giving groups’ control over development strategies and revenue and expenditures in their regions.

The researcher argues that decentralization can reduce threats to a group’s physical survival by giving groups control over migration and health policies in their regions, as well as law enforcement. With control over immigration policies, groups can limit the number of non-locals in their regions. They can also increase the size of their population if they control over health policies in their regions, by adopting policies that raise the birth rate and lower the mortality rate of people in their group. And finally, groups can defend themselves against attacks by other groups or by the government if they have control over local police forces. This effect of decentralization is direct because it does not depend on the shape of the party system in a country.

Further, decentralization increases ethnic conflict and secessionism indirectly by increasing the strength of regional parties in countries according to Brancati (2004) strengthens this point that political decentralization encourages regional parties because regional parties have a much better chance of governing at the sub-national level of government than at the national level. At the sub-national level of government, the ability of parties to govern is constrained by the number of seats they win in a particular region, whereas at the national level the ability of parties to govern is constrained by the number of seats they win in a country overall. The presence of regional governments at the sub-national of government may also carry over to the national level because regional governments may benefit electorally at the sub-national of government from participating in elections at the national level of government, and because sub-national legislatures often elect or appoint upper houses of legislatures at the national level of government.

Finally, the researcher says that regional governments may increase ethnic conflict and secessionism by mobilizing ethnic and regional groups to engage in ethnic conflict and secessionism and supporting terrorist organizations that engage in these activities. Several scholars have also noted that decentralization provides groups with a number of resources that make engaging in ethnic conflict and secessionism easier (Bunce 1999; Kymlicka 1998; Leff 1999; Snyder 2000; Roeder 1991). These resources include sub-regional police forces, sub-regional legislatures, and sub-regional media, including regional newspapers, radio
stations and television channels. All decentralized countries have some or all of these resources. Yet, these resources are not utilized in all countries to engage in ethnic conflict and secessionism. Whether or not they are used for this end depends on regional parties. They are more likely to be utilized when sub-national legislatures are dominated by regional parties and less likely to be used when sub-national legislatures are dominated by state-wide parties; for example in Croatia and Slovenia regional parties used regional militia forces in the 1990s to fight for an independent state against Serbs in the country has been used in the past. This argument also negates the fact that national media has been used in the past to stir ethnic animosity. The genocide in Rwanda is probably a good example.

Analysis of the Social impacts in Tharaka and Tigania Clans:

Impact on Education

- The number of children enrolling at school has greatly dropped even with FPE. Many children of school going age stay at home because parents cannot afford uniforms books due to low family incomes.

- Poor implementation of Free Primary Education (FPE) programme and frequent destruction of infrastructure and displacement of teachers during conflict has led to poor enrolment.

- Teacher’s accommodation is very poor or simply lacking. Hence teachers do not live in their respective schools. They commute for long distances. This coupled with fear of insecurity affect their ability to offer quality education.

- Children have developed negative attitudes towards education.

- The number of pupils that go beyond primary education is ever decreasing. Girls are usually married off for the family to survive and also because parents are unable to pay for higher education.

- Schools open late (after 9.00 am) and close early (by 3:00pm) instead of 8:00 am to 4:30pm leading to poor performance due to low coverage of the syllabus. For those
who manage to sit for primary level examination (Kenya Certificate of Primary Education), the score is dismal.

Impact on Health

- Poor nutrition and increased malnutrition due to lack of adequate food supplies and most families live on one meal a day.
- High costs of medical supplies and services due to the risks related to accessibility and distances to health centers.
- Some health services including national health programmes like immunization get affected because of the insecurity in the region. This leads to increase in disease prevalence like malnutrition, trachoma and diarrhoea as medical staff are reluctant to take risks.
- Vandalism or destruction of medical facilities by the warriors has affected the delivery of health services in both Tharaka and Tigania communities.
- Qualified medical staff fears to work in the districts because of harsh working conditions.
- Increased alcoholism because many people are frustrated and have limited alternatives to spend their time leading to unbecoming behaviour.
- Loss of confidence and psychological torture.
- Increased anxiety and poor appetites leading to poor physical ability.
- Increased mortality rates due to diseases like, pneumonia, diarrhoea and malaria because of inadequate health facilities and inability to afford treatment.
- There is poor sanitation.
- Reduced access to health services either due to absenteeism of medical staff leading to frequent closures of existing health units on security grounds or looting of drugs during the clashes.
Collapse of family planning programmes.

**Impact on Incomes and business**

- Collapse or closure of many businesses in the region
- Reduced food production of cash and food crops that could have produced the needed income for the people to meet their daily needs.
- Hunting has been abandoned as a source of livelihood.
- Loss of craftsmanship (skills) due to reduced demand of the locally used domestic items.
- Relocation of local business providers to safer areas (example being the bakery in Tigania) leading to loss of jobs.
- The able bodied youths have migrated to towns leading to low economic activity.
- Fear is dominant and is a big disincentive to business investment in the district.
- Increased unemployment as productive activities are affected by the conflict (agriculture and livestock farming).
- People practice only restricted subsistence agriculture as opposed to commercial agriculture.
- Destruction of infrastructure (roads, bridges) hence making business practice very expensive.
- Lack of capital for start up and to transact big businesses.
Development of Tharaka and Tigania clans

Table 9: Shows the views of the respondents how conflict has lagged behind development

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strong Agree</td>
<td>77</td>
<td>77</td>
</tr>
<tr>
<td>Agree</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Neither Agree or Disagree</td>
<td>08</td>
<td>08</td>
</tr>
<tr>
<td>Disagree</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>00</td>
<td>00</td>
</tr>
</tbody>
</table>

Source: Field Work (2010)

Table 5 reveals that conflict and its management are an inextricable part of the development process. The complex development challenges of poverty, socio-economic inequality, weak governance structures, and competition over land and natural resources are complicated by inter-group or political differences as earlier discussed. Development, for all its professed benefits, inevitably generates disputes, differing interests, and conflict over economic and social priorities, the allocation of resources (even where resources are abundant, conflicts arise as a consequence of non-equitable distribution of these resources), competition over political processes and the sharing of new wealth.

Violent conflict, however, destroys the base of every aspect of development: environmental resource, economic infrastructure, and the social and civic ties that sustain and nurture development. Therefore, managing social change and channeling the societal conflict that development brings in its wake must be a high priority within development assistance programmes. Societies lacking the skills and structures to channel societal conflict constructively will find their systems unable to adapt to change.
Conflict management is therefore an intrinsic part of the day-to-day business of political and economic governance for sustainable development. Successful conflict management helps societies make more collaborative and productive decisions of all kinds, be it on development, public policy, national planning, or security which, in turn, make developing countries stronger and more resilient in the development process. This inextricable link is best articulated by the UN Secretary General’s now famous quotation: ‘Without peace, development is not possible, and without sustainable development, peace is not durable.

Possible Measures that can be undertaken

The respondents identified some nongovernmental organizations engaged in peace building missions trying to address capacity building approach to conflict prevention and transformation and the researcher analysis’s their intervention mechanism inter alia

A Capacity Building Approach to Conflict Prevention and Transformation

The United Nations was one of the actors identified and it has got an approach on how it examines and transforms systems to deal with conflict prevention by working at early warning signs in the development cycle with national counterparts and other stakeholders on conflict analysis, dialogue, dispute resolution capacity development and other forms of collaborative engagement. Several broad prerequisites have been discerned from the experience of joint UN conflict transformation programmes in Kenya;

- Responding to conflict: how society addresses crises and conflict is critical to how the conflict is transformed
- Responsibility: conflict prevention as a responsibility of all stakeholders the Government, the UN system and local stakeholders, including business, labor and civil society
- Local Ownership: conflict transformation is grounded on local ownership of the analysis of the problem, participatory problem-solving toward creating the solution, and joint development of the capacity to engage in its transformation.
Sustainable conflict transformation requires indigenous, home-grown resources and capacities to deal with the challenges.

A coordinated approach that utilizes the connections and capitalizes on the synergies between conflict prevention, conflict transformation, peace building, peacemaking, and development.

Interventions

Various interventions have been made to bridge the gap between various ethnic communities. They include use of elders in the communities, some of whom have even been trained to deal with various issues. In each community the elders have a traditional way of solving the problems. There has been a breakdown in practising traditional dispute resolution mechanism because the new methods contradicts the traditional ones hence the conflicts are not solved. Most of the traditional mechanisms are affected by the judicial system which does not take cognizance of the traditional community methods of conflict resolution. Hence community resolution mechanism is something that should be put in place when resolving conflict; else the conflict is likely to start again after sometime. Well aware of this, Government and NGOs have been making deliberate efforts in holding workshops with elders in communities especially in Tharaka and Tigania with a view of resolving issues and bringing about a spirit of reconciliation between warring communities.

Facilitating inter-ethnic dialogue among elders, youth and women, as well as building trust with local leaders is also important. Mt. Kenya region is now part of peace consultations aimed at developing a 3-year peace building/conflict prevention strategy, where elders have been used. Training of elders has been carried out in other regions too. Workshops have been held in those areas to train elders on building trust. Such efforts in other places have also been made to bring about a spirit of reconciliation among various communities in the region.
CHAPTER FIVE
SUMMARY OF THE MAJOR FINDINGS, CONCLUSION AND RECOMMENDATIONS

Summary of the Major Findings

According to the discussions in chapter four the researcher cited out the following as the major findings:

The data from table 1 revealed that more than half of the respondents mentioned high-stakes distributional issue as the major cause of conflicts between the two communities with a highest percentage of 53% at the core of most intractable conflicts that are deeply rooted divisions affecting communities' fundamental interests, needs and values. Such conflicts tend to be protracted and have very damaging effect. This implied that if there were plenty of resources available, then every community simply takes what they need and no conflict develops. However, when there is scarcity of resources to satisfy Tharaka and Tigania communities' needs or wants, and no more can be found or created the conflict becomes a "win-lose" situation.

Table 4 revealed that culture and inadequacy government structures are often a cause of conflict. This implied that government has to take the lead in mobilising peace initiatives and actors to engage in meaningful peace talks aimed at reconciliation and co-existence. The respective local government can do this through coordination and guidance of stakeholders' efforts to bring about peace between the communities. There is also an urgent need for the leaders to put aside their individual interests and work for the benefit of the people of both Tharaka and the Tigania clans.

Various intervention measures were cited to mitigate clashes between the two communities. The main ones were: strengthening of key national institutions such as security organs, local administration, human rights and peace training in tertiary institutions, national curriculum development in conflict prevention and mainstreaming conflict prevention and conflict resolution into the education system, skills development at personal level, sports, joint public
barazas, joint market days, early warning systems and dialogue to enable develop trust and respect between the clans.

**Conclusion**

The conclusion was derived from and supported by the direct experience of respondents in the Tharaka and Tigania communities. They point to the overall conclusion that improving governments’ and their civil societies’ repertoire of skills and capacities to moderate and manage conflictual issues is critical to sustaining development and ensuring it is not reversed by violence. However, practical and theoretical work linking conflict transformation and development is still nascent and emerging in this field. The emerging premise of government capacity building approaches to conflict prevention and transformation projects is very crucial that conflict prevention is not seen as a one-time intervention. Rather, it is a continuous process of ensuring institutional and individual capacities are in place to manage conflict as part of the day to day development planning process. The essence of such conflict transformation projects is that they build capacities for facilitation, mediation, negotiation, dialogue processes, collaborative problem-solving and decision-making. The projects are not, in themselves, intended to be negotiating mechanisms on specific issues. They equip others to undertake collaborative negotiating tasks on a range of issues.

**Recommendations**

The two communities came up with recommendations to the escalating causes, impacts of conflicts in the region implying that there was need for the situation to be facilitated and improved. Therefore, the situation can be improved if the following recommendations are put into practice.

Conflict transformation initiatives need to create a broad and diverse range of competencies in societies including skills development among key actors, institutional strengthening, educational components, awareness-raising. The ultimate goal is policy and institutional reform that will engender social cohesion and harmony. To have such a major impact requires a multi-sectoral, multi-level, cascading approach that provides sufficient time, detail
and attention. Conflict transformation is not a two- or even five-year project, but an incrementally broadening initiative that needs to be incorporated into long-term development planning and reach every level and sector of society.

Systemic conflict transformation is complex and costly, but cost-effective in the long-run – Conflict transformation is costly and time-consuming. But it is clearly less costly in human terms than post-conflict reconciliation and much less costly in financial terms, than post-conflict reconstruction. There is need for resources to be devoted to conflict transformation initiatives.

National and regional conflict transformation initiatives should be developed in concert with each other to address complementary needs based on the overarching issues, commonalities and differences among clans/communities and the comparative strengths and advantages to each approach.

While traditional methods of conflict prevention should continue to be used and strengthened, traditional systems have often been weakened or de-legitimized by political and criminal justice systems. Special attention is needed to research past activities, share experiences, and design new programmes to introduce new conflict transformation methodologies and integrate them appropriately with traditional systems.

There is a need to strengthen the regional network of conflict transformation practitioners to assist them in sharing skills, resources and experiences and to develop more partnerships. It appears that the most appropriate network would be a “virtual” one. Non-state-actors could play a leading role in strengthening this network through its existing communication mechanisms and capacities.

Suggestions for Further Research

It is therefore suggested that:

- The Role of the Council of Elders (Njuri Ncheke) in Arbitrating Conflict among the Meru Community: A Case Study of the Tigania Community.
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APPENDIX A; QUESTIONNAIRE

Dear respondent, I am Fred Kibaara Nabea; a student of Kampala International University pursuing a master degree of arts in Conflict Resolution and Peace building. I am carrying a study on the Conflict and Conflict Management: A Case Study of Tharaka and Tigania Clans of Meru Community in Kenya. I therefore kindly request for your cooperation and sincere assistance by filling this questionnaire so as to enable me complete the study successfully.

N.B:

- The exercise is purely for academic purposes. Therefore, any information given shall be treated with due confidence.
- The researcher will maintain anonymity in quoting specific statements unless permitted otherwise by the person(s) concerned.

Section A: Background Information:

1 i) Sex
   (a) Male □    (b) Female □

ii) Age
   (a) 20-30 □    (b) 31-40 □    (c) 41-50 □    (d) 51-60 □
   (e) 61-70 □    (f) 71-80 □

iii) Marital status,
   (a) Single □    (b) married □    (c) widowed □    (d) divorced □

iv. Level of education
   (a) Primary □
   (b) Secondary □
   (c) College □
2) Which of the following is most appropriate for the cause of conflicts among the two communities?

A. issues of identity  
B. matters of justice and human rights  
C. high-stakes distributional issues  
D. unmet human needs

3. Land wrangles accounts for the biggest percentage of conflicts in Meru district?

a. Strong Agree  
b. Agree  
c. Neither Agree or Disagree  
d. Disagree  
e. Strongly disagree

b) If you strongly agree or agree mention three main constraints that you encounter during conflict resolution to land wrangles and service provision

i)  

ii)  

iii)  

4. To what extent do cattle wrestling cause conflict in this area.

A. To a bigger extent  
B. To a big extent  
C. Neither big nor small
5. In your opinion, do religious differences have an upper hand in causing conflicts in the district?
   a. Very minimal
   b. Minimal
   c. Neither minimum nor much
   d. Much
   e. Very much

6. In this community, political divisions, culture, absence of effective government structures are they very instrumental to the extent of causing conflicts between the two clans?
   A. Quite often
   B. Often
   C. Neither often nor rarely
   D. Rarely
   E. Very rarely

b) If quite often or often is Political decentralization the most appropriate mechanisms to resolve the conflict?

   Yes  
   No   

7. Identify some of the effects of the clashes between the two communities
   i) ........................................................................
   ii) ........................................................................
9. a) Conflicts between the two communities disrupts the provision and access to social services such as education, health and business

   a. Strong Agree
   b. Agree
   c. Neither Agree or Disagree
   d. Disagree
   e. Strongly disagree

   b) If you strongly agree or agree state and explain how these social services are disrupted

10. Conflicts between the two communities adversely affect agricultural activities

   A. To a bigger extent
   B. To a big extent
   C. Neither big nor small
   D. To a small extent
   E. To a smaller extent
11. Development of the two communities is lagging behind due to conflicts

   a. Strong Agree
   b. Agree
   c. Neither Agree or Disagree
   d. Disagree
   e. Strongly disagree

12 a) Are there Non-Governmental actors in peace trying to tackle a capacity building approach to conflict prevention and transformation?

   Yes  No

b) If yes, identify their intervention mechanisms

13 In your opinion, do you think reconciliation among the two communities can be instrumental?

   a. Very much
   b. Much
   c. Neutral
   d. Minimal
   e. Very minimal
Give your general recommendations on how conflict can be averted between the two communities

Thanks for your cooperation
APPENDIX B: SAMPLE SIZES(S) REQUIRED FOR THE GIVEN POPULATION (N)

<table>
<thead>
<tr>
<th>N</th>
<th>S</th>
<th>N</th>
<th>S</th>
<th>N</th>
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<th>S</th>
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<th>S</th>
</tr>
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<td>10</td>
<td>100</td>
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NOTE: From R.V. Krejcie and D.W. Morgan (1970), Determining Sample size for Research activities, Educational and psychological measurements, 30, 608, sage Publications
TO WHOM IT MAY CONCERN

FRED K NABEA: M.A STUDENT AT KAMPALA INTERNATIONAL UNIVERSITY

The above is a bona fide student of the named university. He is pursuing a Masters degree and majoring in Conflict Resolution and Peace Building.

In partial fulfillment of his course, he is required to submit a Thesis.

In this regard, he has chosen Tharaka and Tigania as his area of study.

This is to ask all the Provincial Administration officers in the areas concerned to give the student all the support that he will require while carrying out his research within jurisdictions and mentioned above.

Sincerely,

N.N. Njoroge
PS Provincial Administration and Internal Security.