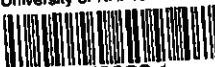


**THE ROLE OF INTERFAITH DIALOGUE IN CONFLICT  
MANAGEMENT AMONG THE ORMA AND POKOMO  
COMMUNITIES LIVING IN TANA DELTA DISTRICT IN  
THE COAST PROVINCE OF KENYA**

**BY  
JOSEPH ZEBEDEE MACHUKA**

UNIVERSITY OF NAIROBI  
EAST AFRICA

**A RESEARCH PROJECT REPORT PRESENTED IN PARTIAL FULFILMENT  
OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS  
DEGREE IN PROJECT PLANNING AND MANAGEMENT OF THE  
UNIVERSITY OF NAIROBI**

University of NAIROBI Library  
  
0478039 1

**2010**

ATP


JX

1941

1941/3

## DECLARATION

I declare that this research project report is my original work and has not been submitted for a degree award in any university or institution of learning.

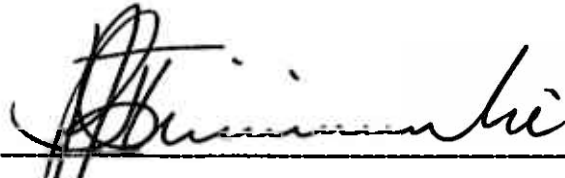
SIGNED:  DATE 14/9/2010

NAME: JOSEPH ZEBEDEE MACHUKA

Registration No. L50/72489/2008

## SUPERVISORS

This research project report has been submitted for examination with our approval as the University of Nairobi supervisors.

SIGNED:  DATE 14/9/2010

NAME: MR. JOHNBOSCO KISIMBII

LECTURER, DEPARTMENT OF EXTRA MURAL STUDIES

UNIVERSITY OF NAIROBI

SIGNED:  DATE 14/09/2010

NAME: DR. MOSES OTIENO

LECTURER, DEPARTMENT OF EXTRA MURAL STUDIES

UNIVERSITY OF NAIROBI

## **DEDICATION**

This work is dedicated to my loving wife Florence for her continuous encouragement and my only beloved daughter, the late Linet, who died in a road accident in November, 1999 on her way from high school for holidays. May God bless them abundantly.

## **ACKNOWLEDGEMENTS**

The successes of this research project report are the efforts of many individuals. First and foremost, I wish to take this opportunity to sincerely thank my supervisors Mr. Johnbosco Kisimbii and Dr. Moses Otieno for guiding me throughout the research study period. My thanks also to all the respondents who provided the data that made this work a success. My special thanks to the Provincial Administration in Tana Delta for granting me permission to undertake this survey study in Tana Delta district.

Secondly, my special thanks go to Rev. Stephen Anyenda and Ghazi Sheikh, Chairman and Vice Chairman of CICC respectively, and the entire CICC board members of Coast Interfaith Council of Clerics for their financial and spiritual support. My special appreciation to all CICC member organizations for their contributions during the data collection namely:- Catholic Church, Supreme Council of Kenya Muslims(SUPKEM), National Council of Churches of Kenya(NCCK)-Coast Region, Organization of Africa Instituted Churches(OAIC), Council of Imams and Preachers of Kenya(CIPK), Hindu Council of Kenya(HCK), Evangelical Alliance of Kenya(EAK), and Africa Traditional Religions(ATR). My sincere gratitude's also to members of Malindi and Mvita CDF committees for the financial support.

Last but not least, I wish to thank my workmates at Coast Interfaith Council of Clerics:- Mr. Richard Mutinda, Elizabeth Kalu, Gloria Likhoyi, Mary Nyambura, Alice Kasanga, Rev. Alfred Obuya, Binti Ali and Juma Khamisi for typing my work and their moral support throughout my research study period.

Lastly, I would like to thank all my friends and family members i.e. my wife Florence, my sons Wilfred, Walter, Wyclife and Godfrey for their continued encouragement while undertaking this venture. God bless you all.

## TABLE OF CONTENT

CONTENT	PAGE
DECLARATION-----	ii
DEDICATION-----	iii
ACKNOWLEDGEMENTS-----	iv
LIST OF TABLES-----	viii
LIST OF FIGURES-----	ix
ABBREVIATIONS AND ACRONYMS-----	x
ABSTRACT-----	vi

### CHAPTER ONE: INTRODUCTION

UNIVERSITY OF NAIROBI  
EAST AFRICANA COLLECTION

1.1. Background of the Study-----	1
1.2. Statement of the Problem-----	6
1.3. Purpose of the Study-----	6
1.4. Objectives of the Study-----	7
1.5. Research Questions-----	7
1.6. Basic Assumptions of the Study-----	7
1.7. Significance of the Study-----	7
1.8. Scope of the Study-----	8
1.9. Limitations of the Study-----	8
1.10. Delimitations of the Study-----	9
1.11. Definition of Significant Terms used in the Study-----	9
1.12 Organization of the Study-----	10

### CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction-----	11
2.2. Communities living in Tana Delta -----	12
2.3. Sources of Conflict-----	13
2.4. Conflict Prevention-----	15
2.5. Diagnosis of Conflict-----	16
2.6. Conflict Resolution-----	16

2.7. Techniques of Conflict Resolution	17
2.8. Religious Conflicts	21
2.9. The Role of Traditions in Conflict Resolution	22
2.10. Conflict and Religion	22
2.11. The Role of Religion in Peace Building	23
2.12. Building Peace through Co-existence	24
2.13. Building Peace through Dialogue	24
2.14. Conceptual Framework	25
2.15. Summary of Literature	26

### **CHAPTER THREE: RESEARCH METHODOLOGY**

3.1. Introduction	28
3.2. Research Design	28
3.3. Location of Study	28
3.4. Target Population	29
3.5. Sampling Procedures and Sample Size	29
3.6. Data Collection Instruments	29
3.7. Validity of the data Collection Instruments	30
3.8. Reliability of the data Collection Instruments	30
3.9. Operational Definitions of Variables	30
3.10. Data Analysis and Presentation Techniques	31

### **CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION**

4.1. Introduction	32
4.2. Characteristics of respondents	32
4.3. Causes of conflicts in Tana Delta District	37
4.4. Effects of the conflicts in Tana Delta District	38

## **CHAPTER FIVE: SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSION AND RECOMMENDATIONS**

5.1. Introduction	40
5.2. Summary of findings	40
5.3. Discussion of findings	44
5.4. Conclusions	43
5.5. Recommendations	44
5.6. Suggestions for further research	46
REFERENCES	47
APPENDICES	51
APPENDIX ONE: Permission Letter to Conduct Research	51
APPENDIX TWO: Tool A: One-To-One Interview Questionnaire	52
APPENDIX THREE: Tool B: Focus Group Discussion Questionnaire	54
APPENDIX FOUR: Authority Letter to collect Data	56
APPENDIX FIVE: The Map of Tana River District	57



## LIST OF TABLE

## PAGE

Table 3.1. Operational definitions of variables	30
Table 4.1. Age of the respondents	32
Table 4.2. Level of education of respondents	33
Table 4.3. Profession of respondents	34
Table 4.4. Religion of respondents	34
Table 4.5. Sex of respondents	35
Table 4.6. Witnessed tension/conflicts	35
Table 4.7. Attempts to solve conflicts	36
Table 4.8. Position of interfaith in resolving conflicts	36
Table 4.9. Role of interfaith being used and appreciated	37
Table 4.10. Recommending interfaith dialogue	37

**LIST OF FIGURES**

**PAGE**

Figure 1. Conceptual framework—————25

## **ABBREVIATIONS AND ACRONYMS**

<b>CICC:</b>	<b>Coast Interfaith Council of Clerics</b>
<b>NGOs:</b>	<b>Non-Government Organizations</b>
<b>TDR:</b>	<b>Traditional Dispute Resolution</b>
<b>ADR:</b>	<b>Alternative Dispute Resolution</b>
<b>UNHCR:</b>	<b>United Nations Human Commission for Refugees</b>
<b>SPLA:</b>	<b>Sudanese People's Liberation Army</b>
<b>CSO:</b>	<b>Civil Society Organization</b>
<b>CBO:</b>	<b>Community Based Organization</b>
<b>DC:</b>	<b>District Commissioner</b>
<b>DO:</b>	<b>District Officer</b>
<b>LPI:</b>	<b>Life and Peace Institute</b>
<b>MP:</b>	<b>Member of Parliament</b>

## **ABSTRACT**

The purpose of this study was to assess the role of interfaith dialogue in conflict management among the Orma (Muslims) and Pokomo (Christians) communities living in Tarasaa division of Tana Delta district in the Coast Province of Kenya. In Kenya about 80 % of the population are Christians while the remaining 20 % consists of Muslims, Hindus, Kayas and other smaller sects. The coast region with a population of approximately 3.5 million comprises of 80 % Muslims and 20 % of the remaining population is made up of Christians, Hindus, Kayas and others. The Ormas are mainly Muslims while the majority of Pokomos are Christians leading to different cultures and life styles.

The religious leaders involved in interfaith dialogue have a large following and their roles in conflict resolution in society are an important area of life that promotes harmonious co-existence among communities. Although the two communities endowed with adequate natural resources that can be exploited for the benefit of its people, the same can only be developed if there were fewer conflicts among these communities. The main objective of the study was to assess the role of interfaith dialogue in managing conflicts among the Orma and Pokomo communities. The study was also to establish how different religious communities promote peace and integrate community cohesion through interfaith dialogue. Descriptive research was used to report the roles and contributions of interfaith dialogue process in conflict resolution. Self-administered questionnaires, personal interviews and desk data were used as methods of data collection. The key findings of the study indicated that lack of land adjudication and droughts have contributed to regular tensions and clashes. It is important that these two communities are sensitized to develop ways of transforming conflicts so as to produce positive thinking to enhance development in the area. The study also provided further avenues on the role of interfaith dialogue as a tool of conflict management and how these two different communities can promote unity and co-exist peacefully in applying diversity of cultures.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1. Background of the Study**

The term "Dialogue" is used to describe conversation characterized by deep listening, speaking from the heart as well as the mind and open-ended in its goals and course. Interfaith dialogue, on the other hand, is a process of interaction in which spirituality of the participants is central to the encounter experience, to building relationships and to helping change attitudes. Dialogue is from the Greek, dia (through) and logos (meaning or word). So dialogue is a flow of meaning through words in which a new understanding emerge that might not have been present before. It is done in a spirit of inquiry-wanting to know. In the world council of churches "called the interfaith peace building" communicated in the press release in August 2003, the moderator stated "Dialogue is more than simply exchanging views. Rather, it is experience of living together, reflecting together and working together. The aim of dialogue is not negotiation; its aim is mutual empowerment and deepening mutual trust", (*United Religious Initiative, August 2004*)

In the world where many governments and international organizations are suffering from a legitimacy deficit, one can expect a growing impact of religious discourses on international politics. Religion is also a major source of soft power. It can be used or misused by religious leaders and governments to pursue their interests. Religious institutions are a rich source of peace services. They can function as powerful warrant for social tolerance, democratic pluralism and for constructive conflict management. More than 2/3 of the world's population belongs to a religion. For example, in 1992, 29.2% were Christians; 17.9% Muslims; 13% Hindu; 5.7% Buddhist/Shintos; 0.7% Confucianism. Religious organizations have the capacity to mobilize people and to cultivate attitudes of forgiveness and reconciliation. They can do a great deal to prevent conflicts. The impact of religious leaders in conflict mediation can be limited by some religious leaders who are perpetrators of

different kinds of violence and secondly lack of effective cooperation between religious organizations. Examples of religious wars and conflicts that have been held to justify the teachings of the Holy Books include:- Christians to justify slavery in South Africa's apartheid; Muslims to justify attacks on global scale against innocent civilians; Jews who opposed and killed Palestinians in the name of God; Sri-Lankan Buddhist monks who justified killing Tamils and Hindus in India who justified the lynching of Muslims in Gujarat.

*(William Roger, 1992).*

In the International perspective, religious hatred and violence run rampant throughout the entire civilized world. For example, In Ireland there used to be fighting between Protestants and Catholics. In Bosnia, Muslims are undergoing "ethnic cleansing" – an antiseptic euphemism for mass murder. India's Sikhs and Hindus routinely clash burning houses of worship and killing one another. The Israelis and Palestinians die in strife due to religious visions of the Holy land. The list of religiously inspired conflicts goes on and on. In the recent world, fundamentalism and absolutism have led religions to promote hatred. The attention for the role of religion in conflicts had been stimulated by positive and negative developments. In some strategic surveys, attention is now paid to the militant forms of religious fundamentalism as a threat to peace. Attention has also been drawn by the increased engagement of churches or church communities in the search for constructive management of conflicts, for example, the voice of the American Bishops in the nuclear debate in the 1980's; the role of churches in the democratic emancipation of Central and Eastern Europe and the impact of religious leaders on the conflict dynamics in several African conflicts. Not only in South Africa with Desmond Tutu or Allan Boesak, but also in Sudan (Assefa, 1990, Badal 1990). In Mozambique, the archbishop of Beira played an important role in the realization of a peace agreement in Mozambique on 4th October 1990 and in Zaire, Laurent Monsengwo played a key role in the difficult negotiations between President Mobutu and his opponents, *(Kings Han, 1990).*

In Kosovo which was a province of the Federal Republic of Yugoslavia and with a population of 1.96 Million comprising of: - 1.6 million Muslims; 150,000 Orthodox; 150,000 Roma; and 60,000 Catholics, the main players in their wars were the government, army and militias of Yugoslavia, NATO and the Kosovo Liberation Army. At its core, the conflict was largely a religious one; "Religious identity has been present constantly in the antagonisms that have fragmented the Balkans for centuries setting neighbour against neighbour, Muslims against Orthodox Christians and Orthodox Christians against Western Christians". Unlike in the rest of former Yugoslavia, the Kosovo conflict had both ethnic and religious components, (*United Religious Initiative, August 2004*).

In Sri-Lanka, it is common knowledge that there is a disturbed situation in Sri-Lanka where legalised structural violence prevails and extra legal methods are used as well to resolve conflicts. Some call it a "Terrorist problem". Yet others call it a "militant struggle for liberation". There are still other groups trying to identify it with a more simplistic description, calling it a kind of war between the Sinhala Buddhist majority and the Tamil Hindu minority. Whatever it is, there is violence and counter-violence which has already taken a toll of several thousand lives, (*Ariyaratne, A. T 2008*).

In the African perspective, Nigeria which is one of Africa's populated nations has Muslims being the majority of its population. Religious tensions have been seen in some of its states. For example, violent religious clashes broke out in the city of Kaduna, Northern-Nigeria in February 2000. The clashes followed a march by tens of thousands of Christians protesting the proposal to introduce the Muslim's sharia law as a criminal code throughout the Kaduna State. Churches and mosques were touched and more than 400 people lost their lives while attempting to free from the violence. Kaduna has roughly equal numbers of Christians and Muslims. The issue was resolved through interfaith dialogue. (*U.S. Department of State, Country Reports on Human Rights Practices-Africa, February 2001*).

In Kenya, though Muslims generally get along well with Christians and are not characteristically hostile to Christianity, there are occasional incidents (such as the burning of a Christian church in Siyu in 1990) that reveal Muslim-Christian tensions in specific localities. The activities that most promote inter-religious tension seem to be "street preaching" and public religious rallies, whether Christian or Muslim (Jeevanjee Garden or Tononoka style). Such preaching has been banned in Tanzania (though the ban is not altogether successful), where it had reached much more provocative levels than in Kenya. Christian-Muslim disagreements have also occurred over the burial of persons whose religious affiliation is the subject of dispute. One place where Christian-Muslim relations have been particularly strained is the Merti trading centre north of Isiolo, where Christian missionary work has brought about the conversion of a number of Waso Borana families from Islam to Christianity. Recently Muslims have been embroiled in a dispute over the use of land by the Catholic Mission there. Such incidents of Christian-Muslim conflict are, however, the exception rather than the rule. What can be concluded is that relations between Muslims and Christians are generally congenial and show no signs of changing. There is a long tradition of tolerance and mutual respect between most Muslim and Christian groups of Kenya. Inevitably friction has occurred, and will occur again in particular places over specific issues, but this should not weaken the existing good relationship at any time, (*Sperling C. David, 2005*).

At the local level, the Coast province with a population of approximately 3.5 million comprises of 80% of Muslims and 20% of the remaining consists of Christians, Hindus and Traditional African religions. During the post election violence in January 2008, hundreds of men, women and children were physically abused in a wave of violence that swept the country. Coast region was not spared either. Personal properties were looted and destroyed as ethnic animosities continued to build up in the area. The violence took ethnic and religious dimensions, disrupting relationships and deeply polarizing communities along ethnic and religious lines. Political positions became synonym of ethnic belonging. One had to support the



position taken by their religious or ethnic community otherwise risk exclusion or even death. These religious and ethnic animosities were brought under control by faith based organizations led by Coast Interfaith Council of Clerics. (*CICC Evaluation Report on the Post Election Violence, 2008*),

Coast Interfaith Council of Clerics (CICC) is an interfaith based regional organization comprising of Muslims, Christians, Hindus and Traditionalist Clerics in the Coast Province. The organization was formed soon after the September 11<sup>th</sup> 2001 attack on the World Trade Center in USA. The attack and bombing was but a reflection of religious extremism and the effects felt all over the world including the coast region. This brought a conflict in Mombasa between Muslims and Christians in the name of religion. CICC was also formed to respond to moral and religious issues of conflicts, tensions, suspicions and mistrust that arose between different religious communities at the Coast. The main objective of CICC is to embrace interfaith principles and values to ensure peaceful co-existence among different communities based on mutual understanding and dialogue. (*Profile of Coast Interfaith Council of Clerics, 2001*).

On the other hand, the economic perspective of religiously motivated conflicts in society has the following impacts namely:-

**(i). Displacement of persons**

Mass displacement and social dislocation occurs as a result. For instance, in south Sudan the war which lasted over 21 years displaced over 2 million people from their homes and half a million refugees into the neighbouring countries. It has also been reported that 13 million persons were internally displaced in Africa by 2004 in 19 countries. According to UNHCR report of 2006, by 1992, 17 million refugees had crossed borders and 20 million displaced persons were rendered homeless. The report also indicated that by 2004, there were 25 million displaced persons outside Africa. An estimated 200,000 people in Sudan have been displaced from

Darfur and that by 2005, UNHCR reported 4.8 Million refugees were of concern to them and 30% of refugees are in Africa, (*UNHCR Report, 2006*).

**(ii). Death of persons and loss of property**

Apart from deaths, conflicts bring war, societal damages on networks, infrastructure, resources diversion, diminished quality of life and environmental degradation. For example in Sudan's Darfur, war has led to deaths of 190,000 people and 2 million displaced, (*UNHCR Report, 2006*).

**1.2. Statement of the problem**

According to Coast Interfaith Council of Clerics, despite the government's and civil society organisations' initiatives to prevent and end persisting conflicts among the Orma(Muslims) and Pokomo(Christians) communities living together in Tana Delta district of Coast Province, there have been regular conflicts, tensions, mistrusts, hostilities and suspicions among these two communities. This failure to adequately prevent and address potential and existing conflicts has often led to these two different religious communities failing to co-exist harmoniously and peacefully; and also to learn accepting diversity in religions. There has been loss of several lives and property among the two communities during clashes. For example, in the year 2001, 50 people lost their lives and property worthy millions of shillings. Thus, there is need to try and establish how the role of interfaith dialogue can engage religious leaders to empathize with the concerns, needs and preferences of these different communities in which they operate to accept the role of interfaith dialogue in resolving the conflicts, (*Coast Interfaith Council of Clerics,2006*)

**1.3. Purpose of the Study**

The purpose of study was to assess the role of interfaith dialogue as a method of conflict resolution among Orma (Muslims) and Pokomo (Christians) communities living together in Tarasaa division of Tana Delta District.

#### **1.4. Objective of the Study**

The broad objective of this study was to assess the role of interfaith dialogue as a method of resolving conflicts among the different religious communities living together. The specific objectives were three fold namely:-

1. To assess the role of interfaith dialogue as a tool for resolving conflicts among the Orma and Pokomo communities.
2. To identify the root causes of conflicts among the Orma and Pokomo communities.
3. To establish the challenges of interfaith dialogue in managing conflicts among the Orma and Pokomo communities.

#### **1.5. Research Questions**

The study attempted to address following three research questions namely:-

1. What are the root causes of conflicts among the Orma and Pokomo communities?
2. What is the role of interfaith dialogue as a tool in resolving the conflicts among these two different communities?
3. What are the challenges of interfaith dialogue in conflict management among the Orma and Pokomo communities living together?

#### **1.6. Basic Assumptions of the Study**

The basic assumptions of the study were that the conflicts between the two communities have resulted in frequent clashes and religious leaders were to cooperate and support the initiatives played by the role of interfaith dialogue in conflict management.

#### **1.7. Significance of Study**

The study will benefit the following groups namely: - government; clerics and religious organizations; civil society organizations; institutions of higher learning and research organizations; local and international communities. The government

will be able to identify and target relevant stakeholders involved in peace initiatives when planning and setting project objectives in relation to area dynamics of the different communities. The clerics and religious organizations will on the other hand be focusing more on the communities' issues for promoting community integration and cohesion. Civil society organizations will enhance networking and collaboration for linkages and information sharing to effectively and timely address conflicts including monitoring and evaluation of interactions and perceptions among the various peace actors in the communities. Needless to say the institutions of higher learning and research organizations will share the findings, experiences, challenges and lessons learnt from the study. The study will also enable effective participation of local and international communities in the implementation of community projects and programmes towards conflict management and peace building

### **1.8. Scope of Study**

The scope of the study was to assess the role of interfaith dialogue in conflict resolution among the Pokomo (Christians) and Orma (Muslims) communities living in Tarasaa division of Tana Delta district in the Coast region of Kenya. The key informants, interfaith clerics (who are members of various churches and mosques) and the focus groups represented these two different communities during the interviews.

### **1.9. Limitations of the study**

The study was limited by time due to challenges from the busy work schedules and the poor infrastructure and non-availability of reliable transport especially when traveling to the interior areas of Tana Delta district where there was already poor communication network and lack of adequate public transport. This meant using hired transport for most of the period. The other two divisions of Tana Delta district namely Garsen and Kipini were not covered during the survey study. There was also financial constraints due to the nature of this kind of survey that required several visits to cover the target population.

### **1.10. Delimitations of Study**

The factors that made the study successful included the cooperation and willingness of the interfaith clerics and key respondents who responded to the questions during data collection.

### **1.11 Definition of Significant Terms used in the Study**

**Dialogue:** Conversation characterized by deep listening, speaking from the heart as well as the mind and open-ended in its goal and course.

**Interfaith:** A group of different faith that have a common religious belief.

**Conflict:** Is a situation where two parties have needs over scarce resources which cannot be met at the same time.

**Peaceful:** Not involving war or violence.

**Diagnosis:** The act of identifying the nature of a problem.

**Co-existence:** Means learning to live together, to accept diversity and implies a positive relationship to the other.

**Resolution:** The action of solving or settling a problem by offering a remedy.

**Prevention:** The act of preventing somebody from doing something undesirable that will happen.

**Resource:** A thing that gives help, support or comfort when needed for example water, land, trees, pasture, etc.

**Intervention:** An event or circumstance that will happen in such a way as to delay or prevent something from being done.

**Community:** The people living in one place, district or country considered as a whole.

**Stakeholder:** A person who has an interest in a particular venture or undertaking.

**Violence:** A physical force that is intended to hurt or kill somebody.

**Dispute:** A disagreement between two parties on an issue.

**Reconciliation:** The process of making two or more differing parties agree with each other and become friends.

**Mediation:** The process of trying to get an agreement between two or more people who disagree with each other.

**Negotiation:** The process of discussion aimed at reaching an agreement.

**Pasture:** Land covered with grass and similar plants suitable for feeding animals.

**Clerics:** A religious leader in any religion be it Islam, Hindu, Christian, Jews etc.

**Religion:** A belief in the existence of God who created the universe and gave human beings a spiritual nature which continues to exist after the death of the body.

### **1.12. Organization of the study.**

The first chapter contains the introduction of the study and covers the background of the study, problem statement, purpose of the study, objectives of the study, research questions, assumptions of the study, scope of the study, limitations and delimitations of the study. Chapter two consists of the relevant literature review on how conflicts have been brought about by using religion while chapter three explains the research design used in the study, location of study, target population, sampling procedure and sample size, data collection instruments and methods of data collection, validity and reliability of data collection instruments, operational definition of variables, data analysis and presentation techniques. Chapter four comprises of analysis and presentation of collected data while chapter five contains summary of findings and discussions, conclusions, recommendations and suggestion for further research.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1. Introduction**

Religion plays a central role in decision making in society and at the same time has been one of the causes of conflicts in many communities. Likewise, religious institutions have also been proved to be among the main actors in conflicts and its management. Violence has been sanctioned in the name of religion. Throughout history, religion more often has been a positive force in promoting human culture. Christian theology and Muslim intellectual initiatives have produced the very staples of western culture. A good example is the American culture that has been much improved by its foundation in the Bible. To get a better grasp of what religions or religious organizations could do in order to help promote a constructive conflict dynamic, it is important to start investigating systematically which positive or negative roles they play. Religious organizations could act as conflicting parties, as bystanders, as peace makers and peace builders, (*Albert J. Menendez, 1994*).

Conflict occurs when parties in a state of interdependence perceive a divergence of interests or believe that their aspirations/goals cannot be achieved simultaneously and such scarcity can generate unhealthy competition for domination or control. The degree of perception of incompatibility generates a corresponding level of competition that manifests in negative feelings of hostility. During this stage, a general situation of unease develops and is described as one of conflict. The negative feelings being experienced by the parties may in turn produce negative attitudes such as verbal attacks, backbiting and even violence. This is the stage at which the problem may manifest itself in public and attracts attention although it may be difficult to identify the exact cause of the state of unhappiness that may be felt in a tangible way. A dispute on the other hand is essentially a conflict that produces distinctly recognizable issues that can be adjudicated or at least identified and isolated for resolution.

Therefore, every dispute is born out of conflict produced by differences of one kind or another for example the Haves and Have-nots, (*Eirene, Omiko, 2007*).

## **2.2. Communities living in Tana Delta district**

Tana Delta is one of the districts formed from the split of the larger Tana River which was one of the seven old districts that made up the coast province. The administrative district headquarters is at Minjira, a few kilometers from Garsen town. The name Garsen came as a result of German and British prisoners of war who were brought to a Garrison in this area. Tana Delta district has a population of about 180,000 people with the Pokomo, Orma and Wardey being the dominant ethnic groups in the district. The Pokomo community lives along the river Tana while the Ormas and Wardei live in the hinterland areas. The Pokomo community are farmers and majority are Christians while the Ormas and Wardei are pastoralists and majority are Muslims. The Pokomos have farms along the river while the Ormas carry out their grazing in the hinterland. However during droughts, the Ormas are forced to travel towards the river banks in search of pasture for their livestock. The Ormas have many livestock and thus are economically stable than the Pokomo who rely on small scale farming. However, despite the economic status, the Ormas and Pokomos have lived together in Tarasaa Division for the last 30 to 50 years.

The name of the district is derived from river Tana, the largest river in Kenya, which traverses the northern and eastern part of the district down to the Indian Ocean where it enters the sea at Kipini with a delta of approximately 4 km wide. River Tana is an important ecological and natural resource in the district. Both the Orma (pastoralists) and Pokomo (farmers) communities in the district derive their livelihoods from this river. Rainfall in the district is low, bimodal and erratic, with a mean range between 300mm and 500mm. With the rains being erratic, the district experiences drought almost every year especially in the hinterland while its coastline is wetter than the hinterland.



Tana Delta district comprises of 3 divisions with 15 locations. The 3 divisions are Tarasaa, Garsen and Kipini. Tarasaa Division has 5 locations namely: Ngao, Wachu/oda, Kipao, Chara and Konemesa; Garsen division has 7 locations namely: Shirikisho, Bilisa, Salama, Ndera, Mwina, Galili and Assa; and Kipini division has 3 locations namely: Kilelengwe, Kipini and Ozi.

In the 1980s, there were 3 major irrigation schemes in the larger Tana river district namely Bura, Hola and Tana Delta irrigation projects, which greatly influenced the local people's lifestyle in terms of employment and source of income. There were fewer conflicts during those days since people were busy on the schemes. However, since the collapse of these schemes, the poverty rate alarmingly soared and became a major source of conflicts in the district. The pastoral communities (Orma and Wardey) reverted back to their traditional method of nomadic pastoralist while the farmers (Pokomos) started small scale subsistence farming along the Tana river from Mbalambala in the north, to Kipini on the Tana river delta estuary. The Ormas moved far into the hinterland with their large herds of animals while the Pokomos remained along the river. This created two competing lifestyle (farming and pastoralism). Conflicts have flared whenever the pastoralists try to access the river to water their livestock for virtually all the river banks have been occupied by the farmers. This land use by the farmers has left no space for the pastoralists to access the water and this has been the main and leading cause of conflict, especially during the dry period when all the pastoralists moved with their livestock to the newly created Tana delta district. This scenario perhaps provides an express manifestation and understanding of conflict over natural resources, (*Practical Action, 2004*).

### **2.3. Sources of Conflict**

Disputes may arise out of one or more of the following sources: information; values; resources; individual behaviour/ personality clashes; relationships struggling to co-exist in the same space; and inter/intra organisational issues (*Augsburger, 1992*)

### **2.3.1 Conflict over information occurs due to:**

**a) New Information** - this can be the source of conflict because it challenges old ideas, for example, belief in witchcraft vs. science as to causes of diseases.

**b) Contradictory information** - this can create conflict if people are not sure what to believe.

**c) Disinformation** - Deliberately misleading information can generate a lot of conflict. Indeed, the aim of disinformation is to create doubt and uncertainty and thus generate conflict between different parties.

**d) Incomplete information** - This may manifest itself as competing versions of information. Information that partially answers people's concerns is bound to create conflict, for example, official versions of events can sometimes contradict personal observations. This may in turn generate doubt and even anger.

### **2.3.2. Values**

Conflicts can arise by reason of differences in value or belief systems. These are some of the most difficult conflicts because our belief systems define who we are, and it is not easy to persuade people to abandon their value system, or their sense of right and wrong, or their faith; for example, conflict between Christians and Muslims, Students and the Administration, Educated and Uneducated, Young and Old, Men and Women, Urban and the Rural, Leaders and Followers.

### **2.3.3. Resources**

Competition for limited resources can create conflict between the rich and the poor. Resource could be mineral, intellectual, natural, economic etc. It tends to be very focused and intense, but also resolvable once a formula for sharing is devised which answers the concerns of the parties.

### **2.3.4. Behavioural**

This is usually generated by an individual's behaviour. An individual whose conduct violates other people's belief systems, or who makes unreasonable demands on others can be a great source of conflicts e.g. people who lie or spread

unkind gossip about others, or who steal from others or show no respect for the rights of their neighbours. It is within common experience that communities that have individuals with such character-traits know no peace.

### **2.3.5. Structural/ organizational**

This relates to institutional set-up for example, governments, institutions, court systems etc. Any major institution undergoing change faces structural conflict. The reason is the question "How are we going to organise things around here from now on?" can elicit contradictory answers dictated by people's own value systems and personal goals. Even laws enacted to resolve conflict can by themselves be the sources of conflict. In the same manner, the upgrading or merger of institutions may generate conflict as people struggle for power to control the new institution and shape its development. (*Augsburger, 1992*)

### **2.3.6. Relational**

The way people or institutions relate to one another can be a source of conflict. On occasion relationships that must coexist within the same space compete to occupy the space to the exclusion of the other one. For instance, in a society the Rich believe they are the most important group in the community and yet it takes only a few days of destructive action by the poor to demonstrate how false the claim is. In respect of personalities, relational conflict takes the form of personality clashes. This occurs when persons who must cooperate in order to achieve mutually important goals cannot work through the relationship in order to develop necessary healthy relations to achieve peaceful co-existence. Such personal animosities can get so bad and destructive that they can even sacrifice the real interests of the poor just for a taste of victory. (*Augsburger, 1992*)

## **2.4. Conflict Prevention**

Conflict prevention is the most effective mode of insuring one's self against the ravages that conflicts can cause. When a conflict begins, it may have one source, but as it develops, other streams run into it till it becomes an unstoppable torrent.

Therefore, preventing it from starting in the first place is the most effective weapon. Consequently, knowledge of what can produce a conflict should enable preventative measures to be developed and instituted. As all conflicts share commonalities, so all modes of prevention share commonalities too. Therefore, the knowledge that competition over scarce resources can produce conflict at all levels of human endeavour should enable the development of equitable rules for the sharing of resources within the society to reduce the degree of competition and thereby eliminate the opportunities for disputing. To this end, rules must be developed in advance and applied fairly and evenly to eliminate feelings of inequitable treatment, *(Slifka, 1999)*.

## **2.5. Diagnosis of Conflict**

A Conflict usually presents itself in a particular way, although it is propelled by an underlying cause. Diagnosing the main cause(s) of the conflict would be the key to finding the appropriate means for resolution. The cause of the conflict may not be the obvious reason for the eruption, but may lie beneath the surface of the problem. Like a health condition, the way it presents may be only the symptom of an underlying disease. Therefore, for the same reason that merely treating the symptom of a disease would not be a cure for it, so would the adoption of a solution that merely attacks the symptom of the conflict not be a permanent solution. It is thus of absolute importance that a proper diagnosis of any conflict is done in order to unearth the real causes so that appropriate responses may be developed, *(Slifka, 1999)*.

## **2.6. Conflict Resolution**

"Conflict resolution is an outcome, in which the issues in an existing situation of conflict are satisfactorily dealt with, through a solution that is mutually acceptable to the parties". It is thus a product of exertion on the part of those affected by the particular disagreement or the mode of its expression, *(Mitchell & Banks, 1996)*. The appropriate processes for the resolution of a conflict are related to the nature or cause of the conflict as well as the nature of the parties involved. The process

adopted for resolution must accord with people's sense of right and justice as well as their sense of equitable treatment. There must be opportunity for parties to ventilate their feelings and so come to terms with the need to resolve the problem and move on. A lack of opportunity to ventilate feelings would produce a lingering sense of injustice and unhappiness that would continue to smoulder and fuel a future round of conflict. This overhang of emotion and feelings of dissatisfaction, known as conflict aftermath, is the greatest cause of the lack of permanence of any solution found to conflict. Therefore, to avoid conflict aftermath, it is important to ensure that persons in conflict are satisfied with the process for resolution. It is said that, "the art of dealing with conflict lies in finding the narrow path between useful expression of emotions and destructive polarization". Where parties to a conflict are a part of the design of any process that is adopted to find a solution to the problem, they are more likely to participate in the process in good faith. Such participation would also give them a sense of ownership of the process and encourage them to accept the outcome, whatever it may be. For instance, if the preliminary decisions as to the procedures to be adopted to resolve a dispute are taken in consultation with the parties, they are unlikely to feel that whatever comes out of it has been an imposition on them. (Mayer, 2000).

## **2.7. Techniques of Conflict Resolution**

The field of conflict resolution and transformation offers many tools and techniques that can be applied to an interfaith setting among them conflict analysis, visioning, problem solving and compassionate listening and communication skills. Religious, ethnic and other types of biases have affected the way in which interpretation of the history and issues in a conflict frame the solutions. In today's world, most violent conflicts contain religious elements linked up with ethno-national, inter-state, economic, territorial, cultural and other issues. When conflicts are couched in religious terms, they become transformed into value conflicts. Unlike other issues, such as resource conflicts which can be resolved by pragmatic and distributive means, value conflicts have a tendency to become mutually conclusive issues. They entail strong judgments of what is right and wrong; and the parties believe

that there cannot be a common ground to resolve their differences e.g. the north-south conflict in the Sudan that has been cast in religious terms, (*United Religious Initiative, August 2004*).

Basically the methods/ techniques of conflict resolution, Stanford (1976), can be grouped into the following types namely:-

### **2.7.1. Collaboration/Cooperation**

Methods that depend upon the collaboration or cooperation of the parties depend upon the goodwill of the parties. When parties to a conflict agree to cooperate or collaborate in order to find a solution to the problem, they become active participants in the search for and development of appropriate solutions. This may involve discussions with or without third party intermediary neutrals who may assist the parties by facilitating the discussion.

### **2.7.2. Compromise**

This method involves the parties adopting a half-way house approach in order to achieve peace. It may or may not produce satisfactory results depending upon the subject matter of the conflict. There are conflicts that do not lend themselves to such a method. For instance, a dispute over a pair of shoes cannot be resolved by each party agreeing to accept a half-pair each. Soon after they discover that neither can use the half-pair, the solution would be rejected.

### **2.7.3. Avoidance**

As the name implies, one party to the dispute figuratively "flees" the conflict arena in order to avoid engaging the other party in a resolution effort. It may or may not be negative depending upon the subject matter of the conflict, but it has a tendency to postpone the time of engagement until a confrontation - often a violent one - becomes inevitable. The nature of the eventual confrontation may exacerbate the conflict, compound the difficulties of the resolution effort and make

it difficult for the relationship between the parties to be restored to the *status quo ante bellum*.

#### **2.7.4. Negotiation**

"Negotiation" is defined in general terms as "a shared effort to solve a problem". It is more specifically defined as "the process which affords the disputants an opportunity to exchange promises and make binding commitments in an effort to resolve their differences". It involves a voluntary exchange of promises and commitments that occur when parties with a problem agree to collaborate to work out a solution. This exchange demands the sharing of information and good communication and, therefore, is a particularly useful mechanism when a dispute is multi-sided or when it involves a large number of people in the community as the parties are able to talk out their differences and achieve peace. The initiation of a negotiation is, however, subject to two major pre-conditions: First, the parties must be willing to resolve the problem; and secondly, they must be willing to resort to that mechanism to resolve the dispute. In the absence of either pre-condition, the process cannot even start as no one can be forced into a negotiation since it involves the voluntary participation of all parties, (*Colosi & Berkeley, 1994*).

#### **2.7.5. Traditional Dispute Resolution Mechanism**

Traditional Dispute Resolution (TDR) mechanism has been the conflict resolution approach of choice in most African societies. Also referred to as the **Alternative Dispute Resolution (ADR)**. TDR is still in use in communities where structures amenable to it still exist. The TDR is largely a formal structure and is managed by elders and within age, religious and gender groups. Management is usually through a process that involves broad application of TDR as the accepted 'way of doing things', 'practice' or 'custom.' The mediator – actors borrow their legitimacy from this acceptance of the approach by the community. Each conflict is reserved for its managers who must be experienced and knowledgeable in the-way-of-doing-things'. For example, there are certain conflicts reserved for mediation or arbitration by male elders, female elders and members of a generation. These

would usually be intra-community conflicts. Some of the known TDR include the Njuri Njeke among the Meru community and the council of elders among the Somali community. Their roles include community and family land disputes, property inheritance, border disputes and marriage negotiations.

#### **2.7.6. Reconciliation**

Reconciliation is an activity within the practice of conflict resolution. It is a long term process of overcoming hostilities, mistrust and suspicion between people in conflict. It is central in religious teachings. The idea is that where conflict has occurred, those involved are encouraged to seek each other, establish understanding and offer, for example, comfort through reparation (compensation). Reconciliation therefore does not mean the culprit goes free of responsibility. There is blame to be apportioned and acceptance and forgiveness where the wrongdoer and the victim reconstruct their future relationship without the influence of acknowledged painful past. Reconciliation is more or less a process of confidence and trust building that leads to restorative justice rather than retributive (revenge) justice. Under religion, building of positive relationship between conflicting parties is part of peace building. (*Colosi & Berkeley, 1994*).

#### **2.7.7. Active Non-Violence (ANV)**

Active Non-Violence (ANV) is a method of solving conflicts. There are three personalities who used non-violence to bring peace. These are: Mahatma Gandhi of India, Martin Luther King of America and Dalai Lama of Pakistan. Each had scriptural backings to their teachings. The Christians mainly use the teaching of Jesus as the Prince of Peace that brings peace into the troubled world today, (*Chemi Chemi Ya Ukweli, 2008*)



## **2.8. Religious Conflicts**

Religious conflicts can be explained by the definition and the causes as under:-

### **2.8.1. Definition of Religious conflicts**

The term conflict refers to incompatibility. It is a situation where two parties have needs over scarce resources which cannot be met at the same time. Hence religious conflict may be taken to mean incompatibility over religious resources. Sperling (2005) uses the term "religious conflicts" to refer to any conflict that come to be expressed wholly or partially in religious terms, whether by one or all parties. However, it has been noted that the so-called "religious conflicts" are not religious, but mainly resource-based, which could be over issues like economic, political, social, ethnic and ideological. It has also been noted by experts that religious conflicts especially those that revolve around cultural and ethnic circles are the most difficult to resolve, (*Sperling, 2005*).

### **2.8.2. Causes of Religious Conflicts**

The sources of conflicts are: - identity (religion, ideology, language); distribution of resources (land, mineral resources, water, jobs, power) and ethnicity. Identity is based on race, religion and culture among others. There have been conflicts in Kenya between Muslims and Christians, and between the Muslims and Muslims. The Christian- Muslim conflict has been over religion where the Muslims have been defending their religion from Christian teachings and conversion. In Sudan, for example, the religious conflict that has taken so long to resolve has been basically over "religion". The protracted conflict in Sudan has divided Sudan into two polarities, the Arab North and the black African Christians to the South. Religion has been used to divide that country into two regions. Subsequently, ethnicity is also a major cause of conflict and most difficult to resolve because it covers complex, multiple elements of race, culture, religion, heritage and history among others, (*Northup, 1989*).

Another major source of conflict is resource.. For example, it has been found out that 90% of the foot soldiers in Sudan are from the South Nuba West and more than 60% of them are non-Muslims. Thus it is doubtful whether religious beliefs per se are the primary cause of conflicts in Sudan. The Life and Peace Institute (LPI), an Ecumenical organization, found that the protracted conflict in Sudan has not been over religion but over equal access to sharing of resources, (*Sanneh, 2002*).

### **2.9. The Role of Traditions in Conflict Resolution**

The following are examples where the traditional beliefs have played a major role in peace and conflict prevention. They include: - The Acholi people in Uganda who believe peace and no death sentence, and no revenge; The Peace zone in Mozambique during the guerrilla warfare who believed in the spirit of a legendary "mungoi", hence maintained peace during war in their country; and . The Angola people who perform rituals to "remove war from the fighters" by practicing the ritual of "Kimbanda". (*Sanneh, 2002*).

### **2.10. Conflict and Religion**

Throughout the history of humankind, conflict has been a common feature. Conflicts have been seen between nations, communities and even individuals. Indeed conflict is a universal part of human existence, (*Augsburger, 1992*). Quite often our media is so awash with conflict reports that some have thought that "conflict cannot be eliminated without eliminating life as we know it", (*Stanford, 1976*). Conflict itself is neutral. The results of conflict depend entirely on how those in conflict react to it. "While conflict can be disturbing, painful, destructive and even catastrophic, it is also an essential engine of social learning. Social learning occurs when an individual or group objects to the current state of affairs and proposes improvement. Conflicts arise when others disagree about the desirability of these proposed changes. The role of conflict processes is to determine which improvements should be accepted and which should be rejected", (*Conflict Research Consortium, 1998*).

Religions and their organizations are not spared from conflict. Although it may not always be the fundamental cause of war, religion features in many conflict hotbeds in the world. In the case of Sudan, for instance, it has been noted that religion has been used to complicate the war. "The war in Sudan has been commonly characterized as conflict between a Muslim North and non-Muslim, partially Christian South. In such a stereotype, the hostilities appear to fit a scenario that depicts clash of cultures, particularly those that may pit Islam against the West as the fundamental source of conflicts in the new world order", (Sanneh, 2002).

### **2.11. The Role of Religion in Building Peace**

It is true that "in situations of conflict, religious convictions can easily serve ideological purposes expressing and legitimizing the interests of the individual and groups involved as happened in the oppressive apartheid system in South Africa for many years", (Gray, 2002). However, religion is endowed with great resources that can powerfully assist in the process of reconciliation. Such resources include the great principles of love, concern for one another and value for human life that is inherent in most religions. If these were pursued to their conclusive ends, religion can serve as glue for binding people together in meaningful co-existence and objective tolerance of one another for a better world. Indeed, "Religion has offered a vision of reconciliation based on peace and justice, showing there is a way of stepping back from the brink. Religious and political leaders, accordingly, share a common responsibility to draw on evidence of the capacity for human community necessary to mend the broken pieces of a battered people", (Sanneh, 2002). Religion could even be more effective in facilitating peace building and reconciliation if it utilized some positive aspects of culture. Kiplagat (1998) also commends the use of the rich African cultural and religious resources in conflict mediation. Another peace building resource that religion has is its holy writ. Religious leaders can use it to nourish their followers in the area of peace building. Take for instance these two scriptures: "How beautiful upon the mountains are the feet of the messenger that announces peace", (*Bible - Isaiah 52*). The second is, "He who walks with peace- walk with him", (*Quran- Surah 2*).

## **2.12. Building Peace through Co-existence**

Co-existence means “learning to live together, to accept diversity and implies a positive relationship to the other. When relationships are affirmative and equal, it enhances dignity and freedom and independence. When relations are negative and destructive, this undermines human dignity and our self-worth”, (*Rupersinghe 1999*).

Co-existence between communities and groups is fundamentally a transformative relationship, which is dynamic and positive. The term implies that identity is a fundamental driving force in human development and that co-existence evolves from a minimum condition of recognizing differences and accepting diversity and the mutual recognition of the other to transformative relationship where communities over time may find appropriate mechanisms and institutions to coalesce a higher level of meaning, (*Ibid, 70*).

To enhance co-existence, Rupersinghe (1999) suggests two principles: First, he says there is a need to recognize the “other” and its right to exist. Second, he cites education as a way of building a base for co-existence. In educational institutions, he suggests, living together in diversity should be taught as a principle value in the education of children. This, he says will create space for tolerance and the acceptance of diversity. An example of this principle is the Abraham Fund which supports Arab-Jewish co-existence programs. Such programs bring together Jewish and Arab citizens to learn about one another and break down destructive stereotypes. This is practiced in kindergartens, high schools, community centers and social service agencies, among other places. *Rupersinghe (1999)*

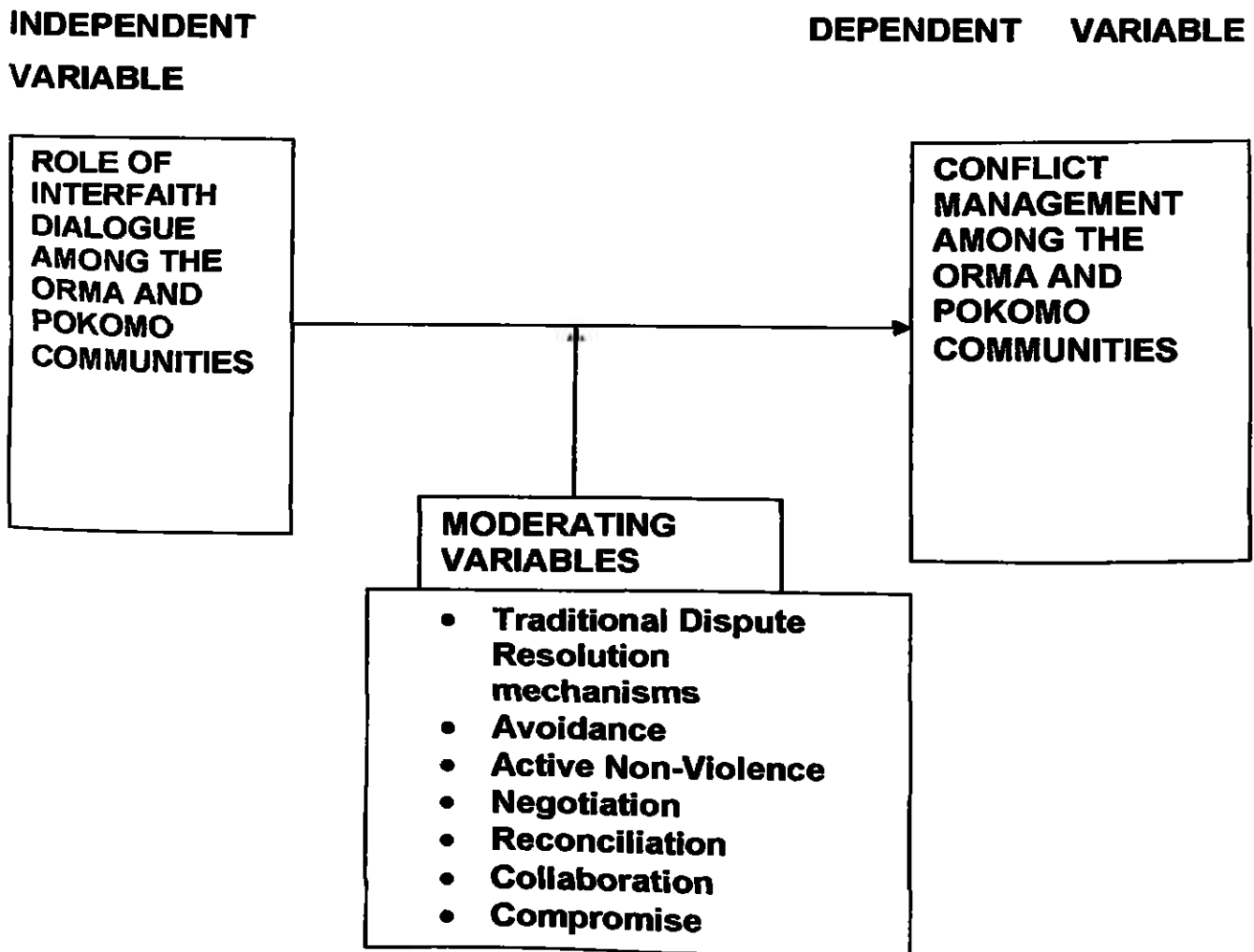
## **2.13. Building Peace through Dialogue**

Dialogue is another important aspect of reconciliation. This is where people come together to discuss the conflict among them. But “for any dialogue to succeed, there is need to confront the past”, (*O’fahey, 2002*). Toth (1989) noted that “the deepest roots of international tensions and therefore those of possible wars are to be found in fear, suspicion and hatred”. This, he notes, is usually fostered

systematically and over a period of time. "In the very center of fear, is the enemy-image". It is by this created enemy-image that many acts of intolerance and violence of one community against another have been justified. To decrease this sense of fear and suspicion, Toth recommends that communities and individuals can get to know each other. This, he says, could happen "if a world-wide web of personal ecumenical relationships can be established". That way, suspicion and distrust might be decreased while confidence and openness can increase. There is also the need to do what he calls de-demonizing the potential enemy. This can be done by trying to discover the human being behind the ideological mask. This is part of the readiness to start dialogue instead of having prejudices, (Toth K, 1989)

## 2.14. Conceptual framework

*Figure 1, Conceptual Framework*



The process of resolving and managing conflicts has both inputs in terms of conflict resolution agents, processes in terms of resolution methods and the output(s) in terms of conflict resolution including living together in harmony. The inputs include: - Interfaith clerics, government agents, politically elected leaders, community opinion leaders and the courts of justice. The processes are: - mediation, negotiation, reconciliation, interfaith dialogue, traditional dispute resolutions (TDR), active non-violence and avoidance. The output is conflict management leading to fewer conflicts and living together harmoniously. The major challenges of religious leaders remain to end existing and prevent new religious conflicts. It is therefore important to develop a more profound understanding of the basic assumptions underlying the different religious conflicts and the ways in which religious leaders resolve these conflicts among different communities.

The independent variable is the role of interfaith dialogue being used to resolve conflicts among the Orma and Pokomo communities and the dependent variable is the conflict management. The method used to resolve a conflict will depend on the type of conflict being addressed. A conflict can be resolved by applying one of the following moderating variables namely: - negotiation, traditional dispute resolutions (TDR), avoidance, mediation, reconciliation, active non-violence and religion.

## **2.15. Summary of Literature**

The nature of conflict itself, the stages through which it travels, as well as the processes for resolution have all been given attention. Information-flow in society must be improved and efforts must be made to reintroduce popular participation into community co-existence. This would limit opportunities for persons with hidden agenda to exploit the information vacuum to feed lies and half-truths. Perceptions must be addressed without delay, and accurate and complete information on every issue in the public domain must be given out promptly before the rumour-mill fills the vacuum. Secondly, it must constantly be borne in mind that though a conflict can be produced by one source, it can get complex as it grows and gets fed by

existing streams and malicious intentions. Therefore, the best approach is to develop and adopt mechanisms for early-warning signs so as to decrease the incidence of conflict. Adequate interfaith dialogue procedures should be put in place so that problems between communities do not grow and escalate to the entire society.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1. Introduction**

This chapter comprises of research design, location of study, target population, sampling procedure, sample size, data collection instruments and analysis procedures.

#### **3.2. Research Design**

The study was to assess the extent to which interfaith dialogue was to be integrated into a tool for conflict resolution among the Orma and Pokomo communities living together in Tana delta district. The sample survey was used to collect data. The research design was to collect data by using questionnaire interviews in order to engage religious leaders to address concerns, needs and promote unity among the two conflicting communities. Mugenda and Mugenda (1999), call a survey an attempt to collect data from members of a population in order to determine the current situation of that population with respect to one or more variables understudy. This research design was therefore regarded appropriate to this study. Information was gathered and an attempt was made to explain the problem as found among these two communities in Tana Delta district. The study focused on what respondents said and suggested the approaches they were to use in accepting interfaith dialogue as a process of conflict resolution. This enabled the study to reach an understanding on how interfaith dialogue process was to be applied and appreciated.

#### **3.3. Location of Study**

The study was carried out in Tana Delta District which is one of the recently formed districts from the larger Tana River District of the Coast Province in Kenya. The Orma and Pokomo are the two main communities that live in this district.



### **3.4. Target Population**

The target population for the study was 160 clerics; 320 religious and community opinion leaders from various Mosques and Churches that have been involved in conflict resolution among the Orma and Pokomo communities in Tana Delta District. The respondents of the study were Muslim and Christian clerics including community congregation and opinion leaders who were directly involved in the conflicts among the two communities. Nkapa (1997) and Kombo, Tromp (2006) say that for a population which runs in thousands, a sample size should be in the range of 5% to 20%. Therefore a sample size of 90 out of 480 respondents was appropriate to represent the views of the two communities.

### **3.5. Sampling Procedures and Sample Size**

Purposive sampling was used to select the clerics, religious and community opinion leaders involved in the conflict resolution in the district of study. Tarasaa division consists of 5 locations. Hence, in each location, five respondents were sampled for one-to-one questionnaire and two groups from each location represented focus group discussions. A total of 50 clerics and 40 community opinion leaders including government officials were sampled out. Focus groups for discussion were between 4 to 6 members. Respective questionnaires were administered.

### **3.6. Data collection instruments**

There were two sets of questionnaires that were administered namely: - One-to-One questionnaire and the Focus Group Discussion questionnaire with a variety of questions. The questions were categorized into open ended, multiple choice and others for comments, suggestions and recommendations. The questions in both the questionnaires were specifically developed to address the research questions as stated in the study. The questionnaires were delivered, filled and collected immediately.

### 3.6.1 Validity of the data collection instrument

The validity of data collection instrument is the accuracy and technical soundness of the research. It indicates how well a test measures what it was supposed to measure, Kombo & Tromp (2006). The data collection instruments were designed with questions to counter check and verify the earlier given responses.

### 3.6.2 Reliability of the data collection instruments

In order to develop a tool that was to give accurate results, it was necessary to conduct a pilot study before exposing the tool to the target population. The pilot study was conducted in the neighbouring Upper Tana River district by pre-testing the questionnaire among the Clerics, Muslim and Christian community opinion leaders living in Galole, Bura, Madogo and Bangale areas. The outcome of the survey questionnaire was used to improve the tool's reliability and enabled rephrasing the questions.

### 3.7 Operational definitions of variables.

The table below shows the operational definitions of variables.

UNIVERSITY OF NAIROBI  
EAST AFRICANA COLLECTION

**Table 3.1. Operational definitions of the variables to be used in the study**

Variables	Indicators	Measure	Scale	Tools of Analysis
Independent variable				
Role of Interfaith Dialogue	-Disagreements -Grievances -Harassments -Migrations -Suspicious -Mistrusts -Tensions -Violence -Droughts -Erratic rains	-Frequency of conflicts -Frequency of rainfall -Frequency of dialogue	Nominal	Measure of central tendency – mean, mode

Dependent Variable	Indicators	Measure	Scale	Tools of analysis
Conflict Management	-Peaceful co-existence -Harmonious living -Increased Dialogue - Poverty reduction -Less Crimes -Fewer Conflicts	-No. of Dialogue meetings -No. of conflicts handled -No. of crimes reported	Ordinal	Measure of central tendency (mean)
Moderating Variables	Indicators	Measure	Scale	Tools of analysis
-TDR -Mediation -Negotiation -Reconciliation -ANV -Avoidance -Collaboration -Religion -Compromise	-Acceptance of conflict resolution -Application of the rules of conflict mechanism -Fewer complains after conflict resolutions	-Non-recurrence of the conflict -Less migration -More dialogue	Nominal	Measure of central tendency-mean

### 3.8 Data Analysis and Presentation Techniques

The collected data was analysed both qualitatively and quantitatively and all responses were coded and keyed in as appropriate. The data which was mainly descriptive was represented in tabular form and percentages to determine the extent to which interfaith dialogue process was being appreciated as a tool of conflict resolution among the different communities. The success of interfaith dialogue process was determined by the level of the communities' awareness, understanding and incorporating of the process in resolving the conflicts.

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND INTERPRETATION

#### 4.1. Introduction

The survey study covered Tarasaa division. The survey was carried by administering one- to- one questionnaire to the clerics while focus group discussions were held targeting community opinion leaders and government officials. The purpose of the study was to assess the role of interfaith dialogue process as a method of conflict resolution among the Orma and Pokomo communities living in Tana Delta District in Coast Province of Kenya.

The specific objectives of the survey study were to identify the root causes of conflicts among the Orma and Pokomo communities and which method would be ideal in resolving the conflicts. The target population of study was the clerics and community opinion leaders including government officials.

#### 4.2. Characteristics of Respondents

The characteristics of the respondents were analyzed according to age, level of education, profession, religion and sex.

##### 4.2.1. Age of respondents

The age of respondents was grouped according to the following categories as under: - 18 – 35 years, 36-55years and above 56years. The table below shows the age groups and number of respondents.

**Table 4.1. Age of respondents**

<b>Age(years)</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
18 – 35 years	10	21.74
36- 55 years	26	56.52
56 and Above	10	21.74
<b>Total</b>	<b>46</b>	<b>100</b>

The analysis of table 4.1 shows 26 respondents were aged between 36-55 years while 10 respondents were aged 18-35 years and above 56 years were also 10 respondents. The majority of the respondents were mature people in their middle age of careers. This indicates that the religious dialogue by clerics is mainly carried out by mature persons.

#### 4.2.2. Level of education of respondents

The level of education of respondents comprised of Primary, Secondary, College, University and No formal education.

**Table 4. 2. Level of education attained by respondents**

<b>Education Level</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Primary	29	63.05
Secondary	11	23.91
College	3	6.52
University	3	6.52
No formal education	0	0
<b>Total</b>	<b>46</b>	<b>100</b>

Table 4.2. shows that 29 respondents had completed primary education followed by 11 with secondary education. Those who attained college and university education were 3 in each category and there was none without formal education. Thus there is need to develop and promote educational opportunities in order to effectively participate in interfaith dialogues.

#### 4.2.3. Profession of respondents

The professions of respondents were classified as: - imams, pastors, elders, teachers and priests. The table below shows the profession and number of respondents.

**Table 4. 3. Profession of respondents**

<b>Profession</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Imams	27	58.7
Pastors	11	23.91
Teachers	2	4.35
Priests	1	2.17
Elders	3	6.52
None	2	4.35
<b>Total</b>	<b>46</b>	<b>100</b>

Table 4.3. indicates that 27 respondents were imams and 11 pastors while elders, teachers and priests were 3,2 and 1 respectively. Apart from the Muslims having imams who preach in the mosques, they have also imams are engaged in teaching Madrassa classes. Thus making the number higher than others.

#### **4.2.4. Religion of respondents**

The religions of the respondents are shown in table 4.2.4 below.

**Table 4.4. Religion of respondents**

<b>Religion</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Christianity	17	36.96
Islam	29	63.04
<b>Total</b>	<b>46</b>	<b>100</b>

Table 4.4. shows that there were only two religions in the area namely Islam and Christianity. Islam was the main religion. This was due to the population of the both the Orma and Wardei communities being Muslims.

#### **4.2.5. Sex of respondents**

The sex of the respondents was classified between male and female as shown below.

**Table 4.5. Sex of respondents**

<b>Sex</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Male	46	100
Female	0	0
Total	46	100

In table 4.5, all the 46 respondents were male. This was due to the culture of the area that females are not allowed to be interviewed without the men's authority.

#### **4.2.6. Sub Topics and Responses in the one-to- one questionnaire**

The following are the responses from the respondents to each question asked:-

**Question 1.** Have you ever witnessed tension / conflict in this area involving Orma and Pokomo communities?

**Table 4.6. Respondents who witnessed conflicts**

<b>Response</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Yes	43	93.48
No	Nil	0
N/A	3	6.52
Total	46	100

In table 4.6, the number of respondents who witnessed the conflicts was 43 while 3 respondents could not respond to the question.

**Question 3.** Have any attempts been made to resolve the conflict by interfaith clerics?

**Table 4.7. Respondents who attempted to resolved conflicts**

<b>Response</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Yes	35	76.09
No	5	10.87
N/A	6	13.04
Total	46	100

Table 4.7. shows that 35 respondents attempted to resolve the conflicts while those who did not participate and did not respond to the question were 5 and 6 respectively.

**Question 4. What was the position of the interfaith clerics in resolving the conflict?**

**Table 4.8. Position taken by respondents in resolving conflicts**

<b>Response</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Took the lead	34	73.91
Somehow Involved	4	8.70
Not Involved	1	2.17
No. Answer	7	15.22
Total	46	100

In table 4.8. a total of 34 respondents indicated that the clerics took lead in resolving the conflicts and 4 said that the clerics were somehow involved while 1 indicated that clerics were not involved. 7 respondents did not respond.

**Question 6. Has the role of interfaith dialogue been used and appreciated by the communities?**



**Table 4.9. Role of interfaith dialogue in conflict resolution**

<b>Response</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Yes	39	84.78
No	3	6.52
No Response	4	8.70
Total	46	100

Table 4.9. indicates that 39 respondents agreed that interfaith dialogue can be used and has been appreciated in resolving conflicts and 3 did not agree. The respondents who did not respond to the question were 4.

**Question 7. Would you recommend interfaith dialogue as a process of conflict resolution?**

**Table 4.10. Recommendation of interfaith dialogue**

<b>Response</b>	<b>No. of Respondents</b>	<b>Percentage (%)</b>
Yes	36	78.26
No	5	10.87
N/A	5	10.87
Total	46	100

Table 4.10 shows that the respondents who recommended interfaith dialogue to be used in conflict resolution were 36 and those not recommending were 5. A further 5 respondents did not respond to question.

### **4.3. Causes of Conflicts in Tana Delta District**

The causes of conflicts in Tana Delta district were as follows:-

1. Ormas' cattle grazing land and farms belonging to Pokomos due to lack of demarcated land, Irrigation paths / Channels and land use leading to lack of respect for farmers by pastoralists
2. Tribal and clan animosities leading to differences and hatred fuelled by political differences

3. Cutting of livestock belonging to Ormas by the Pokomo farmers when Ormas are in search of water points during droughts caused by migration of the Ormas from the hinterland to the banks of river Tana
4. There is lack of adequate and proper education among the two communities.

#### **4.4. Effects of the Conflicts in Tana Delta District**

The following were the effects of the conflicts as identified by the clerics, community elders and government officials namely:

1. Approximately 50 people lost their lives including loss of property and livestock. A number of people were also injured leading to others being disabled and internally displaced causing an increase in number of widows and orphans.
2. Burning of houses and destruction of businesses caused famine and poverty due to loss of crops and farms. This also led to breakdown of law and order; and disruption of education among school children.
3. There was Lack of medical care and no peace and harmony due to the breakdown of communication networks.

**CHAPTER FIVE**  
**SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS,**  
**RECOMMENDATIONS AND SUGGESTIONS FOR FUTHER RESEARCH**

**5.1. Introduction**

This chapter comprises of research findings, discussions of findings, conclusions, recommendations and suggestions for further research

**5.2. Summary of findings**

The purpose of the study was to assess the role of interfaith dialogue as a process of conflict resolution among the Orma and Pokomo communities living in Tana delta district. The majority of Ormas are Muslims and their main economic activity is pastoralism while the majority of Pokomos are Christians and their main activity is farming. The Ormas live in the hinterland while the Pokomos live along the banks of river Tana. There is also a third tribe that lives in Tarasaa division known as the Wardei. The Wardei are also pastoralists but less in population and they are related to the Ormas. In the year 2001, there erupted clashes among the Ormas and Pokomo communities. The clashes left several people dead, loss of properties, burning of houses, displacement of people and destruction of farms. There have been occasional recurrences of the clashes since then pitting mainly the two communities.

The following were the key findings of the study as identified by the clerics, community elders and government officials namely:

1. Land adjudication and land use has not been carried out and addressed. In several occasions this has led to tensions and clashes between the two communities
2. Drought has contributed to the increasing movement by Ormas to look for water for their livestock

3. Political manipulation and incitements when one community is in power by their local politicians is also another factor that has contributed to the recurrence of conflicts
4. The different cultures and lifestyles of the Ormas (pastoralists) and Pokomos (Agriculturalists) is also a hindrance to any meaningful dialogue in resolving the conflicts
5. The Ormas do not think the Pokomos can also keep livestock and this has sometimes angered the Pokomos.
6. There are no religious conflicts as there has never been any bad incident, for example burning of mosques or churches by the opposing sides.
7. There is lack of improved rearing of livestock or crop farming put in place resulting in the low production of food and dairy products in the area.
8. There is no reliable communication network in the vast area as most sections of the roads are cut off especially during and after the floods.

### **5.3. Discussion of findings**

In 2001, clashes erupted between the Orma and Pokomo communities in Tarasaa division of Tana Delta District. The fight started due to the Ormas' livestock grazing on the Pokomos' farms. The clashes were even worsened by the reason that land adjudication had not been carried out to show demarcation for the ownership of land parcels. The fight spread to Garsen and Hola. The Clashes have been recurring since then and have resulted in continued conflicts in the area.

The conflicts between the Orma and Pokomo communities in Tarasaa Division usually take place during droughts and when there are crops in the farms. The Ormas normally travel with their livestock seeking pasture and water along the banks of river Tana where the Pokomos have their farms. In the course of the animals traveling, they enter into the farms and destroy crops leading to hostile reactions from the Pokomos. Needless to say, the Pokomos in retaliation usually cut the Ormas' cattle and this is not taken lightly by the Ormas. As a result the Ormas fight back, leading to the clashes.

There are still recurrences of conflicts among these two communities due to the reasons stated earlier. This has led to regular tensions due to mistrust and suspicions. For example a crime committed by a member of one group and apprehended is quickly perceived as a persecution on a particular religious group or an attack against a particular community; sometimes this has also resulted in religiously motivated conflicts. Some of the civil society organizations that have been involved in addressing conflicts in Tana Delta District include the Kenya Red Cross Society, Oxfam- GP, World Vision, Catholic Peace and Justice Commission, Chemi Chemi Ya Ukweli, NCKK and Tana District Peace Initiative.

The interventions to stem the escalation of the conflict have been both official and informal. The former approach has been characterized by a top- bottom approach involving the government administrative machinery and the use of community opinion " elders". However this approach has only secured postponed conflict to a new intensity. The problem seems that the conflicts are not analyzed and hence the confusion on how to adequately manage the conflict. For example traditional peace groups comprising of Matededa ( Orma Council ) and Gassa( Pokomo council ) of elders have tried arbitration without the conflict abetting. The reason that makes the elders seem ineffective is that the conflict resolution methods used are superimposed on settlement process and at the end wrong strategies are used. Such interventions have not only been limited in their effectiveness but have also been characterized by lack of conflict conceptualization and analysis. It is important therefore to build community capacities for peace initiative by drawing from the communities' experiences and understanding of local conflicts so as to transform the conflict in order to promote harmony within and between the communities.

The government agencies and civil society organizations tried to resolve the 2001 clashes but could not address the conflict successfully. It took the intervention of faith based organizations, led by Coast Interfaith Council of Clerics, whose top

religious leaders came and brought together the elders from both the Orma and Pokomo communities to dialogue. After several dialogue forums by the Muslims, Christians and the community opinion leaders from the two communities the clashes eventually came to an end. The elders respected the religious leaders' voices as they were non –partisan and invoked the word of God. Although the conflicts do reoccur, the intensity of the effects can not be compared to the 2001 clashes. Since then, religious leaders have created a level ground for dialogue by preaching and practicing peace using their places of worship.

Additionally, the two communities living in Tana Delta are either members of a mosque or a church and this has enabled religious leaders to be in the forefront in impressing peaceful co-existence among these communities. The interfaith dialogue process has been an initiative that promotes ideals of peace and reconciliation including raising awareness and mitigating against potential and emerging conflicts that would otherwise emanate out of any differences between the faithful of both religions. Hence the application of dialogue will be key in resolving the conflicts. The following were some of the challenges of interfaith dialogue the study found out namely:-

1. Tana Delta is a diverse area and those communities that live in the interior have no adequate access to many basic public facilities and lack proper communication network is major hindrance to interfaith dialogue and peace work initiatives. The vastness, bad terrain and poor infrastructures has also affected dialogue forums for some places are unreachable even with modest vehicles.
2. Drought is a challenge to both communities as they keep on relying on relief food and other basic necessities from donors. This is due to lack of adequate and proper resource management commencing from upper Tana up to lower Tana areas that could not equally benefit both the communities.
3. Terrorism and branding of Islam faith as a terrorist religion thus causing tension among the two communities. Political manipulation

is also a negative contributor towards community cohesion and integration.

4. The nomadic pastoralist way of life in search of water and pasture has hindered continuity of interfaith dialogue due to coming of new groups of pastoralists and starting a new process. The Wardei community being more aggressive in their way of living has given a challenge to both the Ormas and Pokomos.
5. Insecurity in the area has also created hatred between the two communities by each blaming each other. The allegation that Ormas and Wardei possess guns has been a challenge for dialogue between the Orma and Pokomo communities. Another allegation that Ormas usually steal the cattle belonging to Pokomos is also a challenge toward cultivating peace.
6. The different cultures and values of the two communities have also hindered the integration and cohesion among these communities. For example women in either community cannot participate in any dialogue process.

#### **5.4. Conclusions**

The following are the conclusions:-

1. The Orma and Pokomo communities usually resort to violence ostensibly over land user rights such as pasture, access to water points and farming, leading to distortion of the recognition needs of these communities
2. There is lack of networking in sharing information and exchange of ideas among stakeholders involved in peace work leading to failure in ensuring that roles and responsibilities are complementary as opposed to competition among the communities
3. Although interfaith dialogue is a relatively new concept, it is an initiative that has created a common level of understanding among various religious leaders and is a vehicle for development among communities

4. It can also be concluded that communities with fewer conflicts have more development than those communities that are experiencing many conflicts.

## **5.5. Recommendations**

The following are the recommendations from the findings of the study namely:-

1. Land adjudication to be carried out and the indigenous to be given priority to own land so as to reduce hostilities, hatred and destruction of property. Allocation of specific areas for building water dams for the animals in the hinterland may restrict and reduce the movement of livestock. There should also be adequate compensation for destruction of property of the affected community. Issuing of land title deeds will also regulate encroachments and keep away livestock from farms during droughts.
2. The two communities to respect the decisions made by the religious and community opinion leaders in any conflict resolution The religious and community opinion leaders to be non-partisan when resolving conflicts and develop reporting mechanism and policies for early warning /response of conflicts when cases of conflicts arise
3. Conduct regular mediation forums of elders from both communities to evaluate and address the sources of potential conflicts and offer local workable solutions and early responses to these conflicts by cultivating an environment of reconciliation, healing and forgiveness among the communities. Build community capacity for peace initiatives by drawing from the communities' experience and understanding of the local conflicts. Community elders to be trained on dialogue and on how to resolve conflicts at an early stage than wait until the conflicts get out of hand i.e. early warning / early response mechanisms
4. Community congregations who are members of mosques and churches to impress faith from the Holy Books so as to enhance peace by establishing peace and interfaith dialogue committees with skills and knowledge to adequately settle disputes among the communities



5. Organize forums for youth and women to be involved as key actors in peace work and embrace the importance of living in harmony by holding peace rallies and campaigns as a way of advocating for harmonious and peaceful coexistence.
6. Sensitizing communities on methods of utilizing river Tana for improved ways of farming and livestock keeping to enhance productivity and standard of living among the communities. An equitable mechanism be put in place for the sharing of river Tana as a resource without discrimination between pastoralists and farmers.
7. Encourage further dialogues among the communities to build consensus to enable them appreciate the benefits of peaceful coexistence. Religious and community opinion leaders from both communities to take the lead in addressing and resolving the conflicts by developing ways of transforming conflicts to produce positive thinking instead of hindering development in the area.
8. Encourage intermarriages through intercultural festivals among the two communities to break the negative ethnicity barriers and also develop common educational facilities to be shared among the communities' school going children.
9. Sensitizing communities on the importance of peaceful coexistence in order to recognize and respect each others properties. Each community to take responsibility in solving conflicts and be offered common ground for dialogue in addressing common issues affecting them and offering local solutions. Communities to be educated on the effects of conflicts and clashes and to embrace and practice forgiveness so as to forge reconciliation and healing among the affected people.
10. Religious leaders to cooperate and dialogue among themselves to foster unity and cohesion by preaching peace through churches and mosques among the congregations. Religious leaders and community opinion leaders from both communities to be non-partisan when solving conflicts and also involve elected leaders in cases of solving any conflict. They should also

cultivate a culture of unity, commitment and tolerance among themselves to be an example for emulation by the two communities

11. The provincial administration to arrange for regular public forums to address early warnings of conflicts between the communities and their leaders and stakeholders so as to embrace unity and peaceful coexistence among the communities

#### **5.6. Suggestions for further research**

Tana Delta district is vast and diverse leading to lack of adequate communication networks. Hence only Tarasaa division was covered during the survey study. Thus there is need to carry out a further study to establish how the two communities (Orma and Pokomo) can peacefully and harmoniously co-exist using their different ethnic and cultural lifestyles to bring and promote unity in diversity.

## REFERENCES

- Ada A, Aharoni (1998), **"Seeking Arab-Israeli Peacemaking and Reconciliation through Culture"**, Online Journal of Peace and Conflict.
- Ariyaratne, A.T. (2008), **"Non-Violent Buddhist Problem solving"** Sri-Lanka,
- Augsburger W, David (1992), **.Resolution Conflict Mediation Across Cultures**, Louisville, Kentucky: Westminster John Knox Press,
- Caritas International (2002), **Peace Building Training Manual**, Vatican City
- Coast Interfaith Council of Clerics, (2006), **Participatory Interfaith Research** "the root causes of religious conflicts among communities living together in the Coast Province".
- Colosi & Berkeley, (1994), **Collective Bargaining 2<sup>nd</sup> edition**, American Arbitration Association, New York
- Conflict Research Consortium, (1998).<http://www.colorado.edu/conflict/peace/soc>
- Deng, Francis, Abdel Gbaffar M. Ahmed, and Gunnar M. Sorbo (1989), **Management of the Crisis in the Sudan**; Proceedings of the Bergen Forum, KUP, Khartoum, University of Bergen
- Eirene Leela Rout and Nelson Omiko (2007), **Corporate Conflict Management, Concepts & Skills**, Prentice House, New Delhi, India
- Gort J, Janseen H, Vroom H. (2002), **Religious Conflict and Reconciliations. Multi faith Ideas and Realities**, Amsterdam

- Gray, Richard, (2002), **"Some Reflections on Christian Involvement, 1955-1972."** In Yusuf Fadi Hassan and Richard Gray (eds)
- Hope A & Timmel S. (1999), **Training for Transformation IV. A handbook for community workers**, South Africa
- Kadouf, Hunud Abia. **"Religion and Conflict in the Nuba Mountains."** In Yusuf Fadi Hassan and Richard Gray.
- Kings Han, (1990), **Religion and Peace**, New York
- Kiplagat, Bethuel (1998), **"Is Mediation Alien to Africa?"** In Track Two: Constructive Approaches to Community and Political Conflict. Vol. 7, Nairobi.
- Kombo, D.K. and Tromp, D. L. A. (2006), **Proposal and Thesis Writing, an Introduction**, Paulines Publication Africa, Nairobi Kenya.
- Menendez J. Albert (1994), **Religious Conflict in America today**, New York City.
- Mitchell and Banks (1996), **Handbook of Conflict Resolution**, P xvii, printer, London and New York
- Mugenda, O. and Mugenda, G. (2003), **Research Methods, Quantitative and Qualitative Approaches**, ACTS Press Nairobi.
- Nisbet R, (1994), **The Social Philosophers, Community & Conflicts in Western Thought**,
- Northup, Terrel A., (1989), **The Dynamics of Identity in Personal and Social Conflict**, Syracuse University Press, New York

O'fahey, R. S. O, (2002), **"They are Slaves yet go Free."** In Yusuf Fadl Hassan and Richard Gray.

O'Leary S. & Hay M. (2000), **Understanding Reconciliation**, South Africa

Practical Action (2004), **Technology Challenging Poverty**, East African Bulletin,

Pruitt, Dean and Rubin, Jeffrey (1986), **Social Conflict**, Mc Graw Hill, New York.

Papers from an international conference at Yale (1999), **Religion and Conflict in Sudan**, Nairobi: Pauline's Publications,

Robbin S. Waters (1994), **Organisation Behaviour, Concepts, Controversies & Application**

Roger, William (1992), **Religious Fundamentalism**, New York<sup>2</sup>

Rupesinghe, Kumar (1999), **"What is Co-existence?" In People Building Peace.** Utrecht, Netherlands. European Centre for Conflict Prevention,

Sanneh Lamin (2002), **"Religion and Conflict in Sudan."** In Yusuf Fadl Hassan and Richard Gray.

Slifka, Alan B. (1999), **In People Building Peace.** Utrecht, Netherlands. European Centre for Conflict Prevention,

Sperling, D.C. (2005), **Islam and The Religious Dimension of Conflict in Kenya**

Stanford, Barbara (1976), **A Guide to Conflict Resolution for Individuals, Groups and Nations.** New York: Bantam books, Inc.,

Toth, Kroly (1989), "**Generating Resources of Pastoral Theology and Psychology for Justice-based Peacemaking.**" Prague, Czechoslovakia: Pastoral Care Network for Social Responsibility and Christian Peace Conference.

U.S. Department of State (2001), **Country Reports on Human Rights Practices-Africa**

United Religious Initiative (2004), **Interfaith Peace Building Guide, America**

Wilsen F. (2007), **Seed of conflict in a haven of peace. From religious studies to inter-religious studies in Africa.** Amsterdam

**APPENDIX ONE:  
PERMISSION TO CONDUCT A RESEARCH**

Joseph Z. Machuka  
Coast Interfaith Council of Clerics  
P.O. Box 404466- 80100  
MOMBASA  
30<sup>th</sup> March, 2010

The District Commissioner  
Tana Delta District  
P.O. Box 1  
GARSEN.

Thr.  
The Resident Lecturer  
University of Nairobi  
Mombasa Campus.

Dear Sir/ Madam,

**RE: PERMISSION TO CONDUCT A RESEARCH**

I am a student of the University of Nairobi currently undertaking a masters degree in Project Planning and Management. In partial fulfillment of the requirements for the award of this degree, I am required to write a thesis by conducting a research on a topic of my choice. My topic of study will be to assess the role of Interfaith Dialogue as a Process of Conflict Resolution among the Orma and Pokomo communities living in Tana Delta district.

In view of the above situation, I am kindly requesting for your permission to conduct the research by collecting data from clerics, religious and community opinion leaders who belong to various Mosques and Churches that have been involved in conflict resolution in Tana Delta district. The findings of the research will be utilized by government agencies, NGOs, faith based organisations, research and institutions of higher learning in identifying, planning and targeting relevant stakeholders for effective participation and networking in conflict management. Your kind permission will be highly appreciated.

Yours Faithfully

Joseph Z. Machuka  
CC:  
The Chairman  
Coast Interfaith Council of Clerics  
Mombasa

**APPENDIX TWO:**

**Tool A: ONE-TO-ONE INTERVIEW QUESTIONNAIRE**

Name of Respondent: \_\_\_\_\_

Age group: - (18-35), (36-55), (56 and above)

Level of education reached- Primary/ Secondary/ College/ University/ None

Profession\_\_\_\_\_Religion\_\_\_\_\_

Location..... District.....

Male.....Female.....

1. Have you ever witnessed any tension/conflict in this area involving Orma and Pokomo communities? Yes/ No

If yes,

a). what were the causes of the conflicts?

(i)\_\_\_\_\_

(ii)\_\_\_\_\_

(iii)\_\_\_\_\_

b). what are/ were the effects of the conflict (If any)?

(i)\_\_\_\_\_

(ii)\_\_\_\_\_

(iii)\_\_\_\_\_

3. Have any attempts been made to resolve the conflict by Inter-Faith Clerics? Yes/

No



4. What was the position of the interfaith clerics in conflict resolution?

- i). took the lead
- ii). somehow involved
- iii). were not involved.

5. What are the possible measures to prevent future occurrence?

- (i) \_\_\_\_\_
- (ii) \_\_\_\_\_
- (iii) \_\_\_\_\_

6. Has interfaith dialogue process been used and appreciated by the two communities? Yes/ No

7. Would you recommend interfaith dialogue process to be applied as a process of conflict resolution? Yes/No

8. What are the possible challenges that may face interfaith dialogue as a process of conflict management?

- (i) \_\_\_\_\_
- (ii) \_\_\_\_\_
- (iii) \_\_\_\_\_

9. Any comments to improve on interfaith dialogue as a process of conflict resolution \_\_\_\_\_  
\_\_\_\_\_

Thank You

**APPENDIX THREE:**

**Tool B: FOCUS GROUP DISCUSSION QUESTIONNAIRE**

Community Name \_\_\_\_\_

Main religion of this community .....

Location..... District.....

No of;-Males.....Females.....

1. How do people from the Orma and Pokomo communities relate to one another?

- Always relate well
- Sometimes well
- Not well

2. Has there been any conflict/tension in this area involving Orma and Pokomo communities? Yes/ No

3. What are/ were the causes of the conflict/tension.?

- (i) \_\_\_\_\_
- (ii) \_\_\_\_\_
- (iii) \_\_\_\_\_

4. What are/ were the key effects of the above conflict/tension?

- (i) \_\_\_\_\_
- (ii) \_\_\_\_\_
- (iii) \_\_\_\_\_

5. Has there been any attempt to solve the conflict/tension? by:-

- a. Inter-Religious Leaders- Yes/ No
- b. Elected Leaders (Area Councilors, MPs') - Yes/ No
- c. Government Officials (DC's D O's, Chiefs.)-Yes/ No

d. Youth – Yes/ No

e. Civil society (N.G.Os, C.B.Os etc) – Yes/ No

6. What was the position of the interfaith clerics in this conflict resolution?

- i). took the lead
- ii). somehow involved
- iii). were not involved.

7. Has interfaith dialogue process been used and appreciated by the two communities in resolving the conflicts?      Yes/ No

8. Would you recommend interfaith dialogue process to be applied as a process of conflict resolution? Yes/No

9. What are the possible challenges that may face interfaith dialogue as a process of conflict management?

- (i) \_\_\_\_\_
- (ii) \_\_\_\_\_
- (iii) \_\_\_\_\_

10. Any comments to improve on interfaith dialogue as a process of conflict resolution \_\_\_\_\_

\_\_\_\_\_

# OFFICE OF THE PRESIDENT

Telegrams: "DISTRICTER" Tana Delta

Telephone: .....

When replying please quote

Ref. No. ADM. 1/12/(17)  
and date



DISTRICT COMMISSIONER  
TANA DELTA  
P.O. BOX 1  
GARSEN.

DATE 19TH MAY, 2010.

**ALL DISTRICT OFFICERS  
TANA DELTA DISTRICT (With sufficient copies to all chiefs)**

## **RE: AUTHORITY TO CONDUCT RESEARCH**

This is to inform you that Mr. Machuka Joseph Zebedee Reg. No L50/72489/2008 who is pursuing a degree of Master of Arts in Project Planning and Management from University of Nairobi is authorized to conduct research in your areas of jurisdiction on research topic "An Assessment of interfaith Dialogue as a process of conflict resolution among the Orma and Pokomo communities living in Tana Delta District".

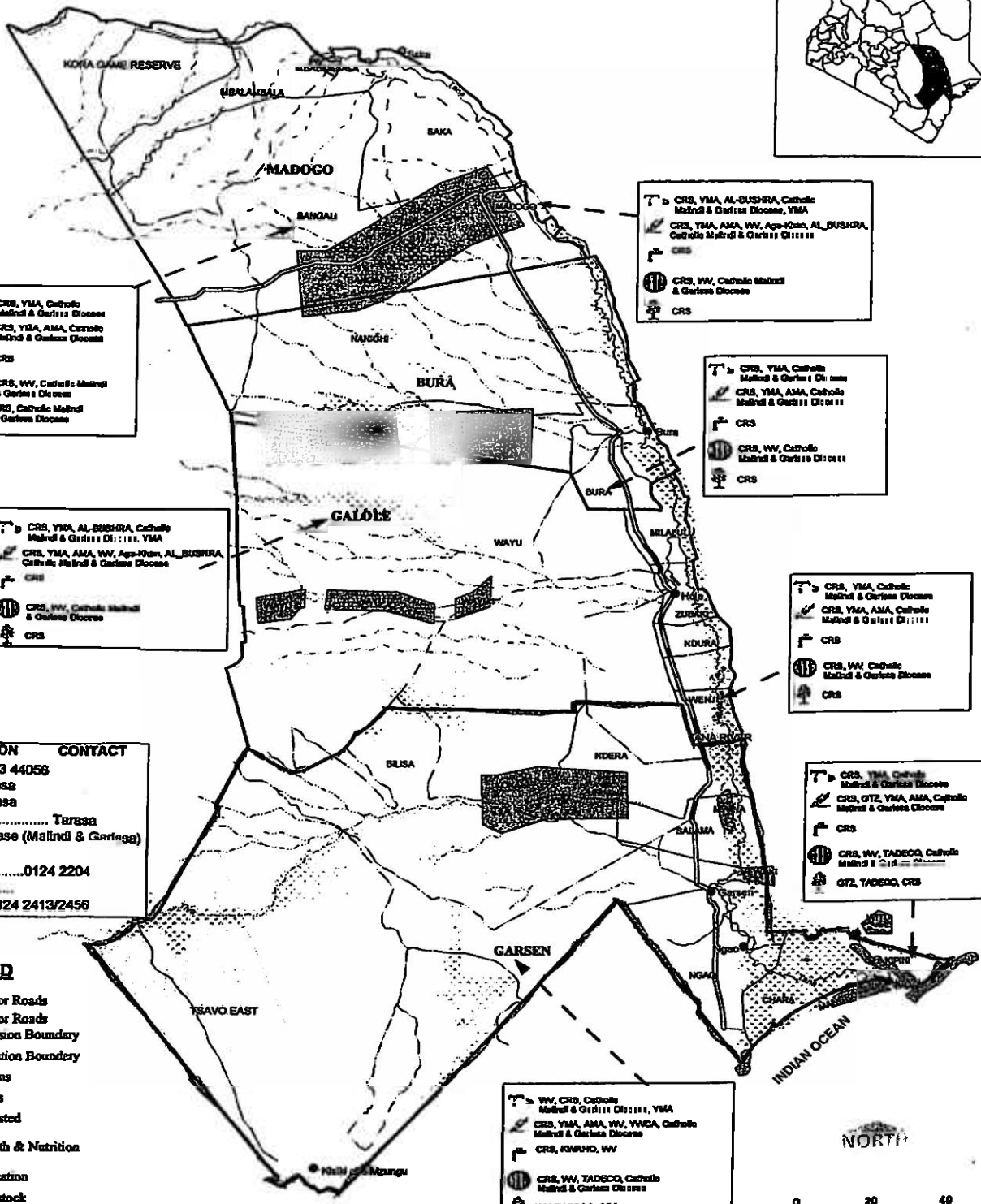
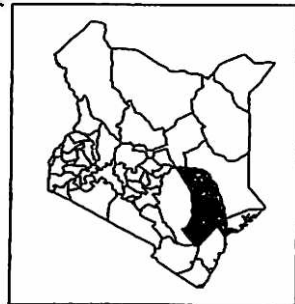
Please provide all the necessary support and assistance.

  
**A.M. MACHARIA  
FOR DISTRICT COMMISSIONER  
TANA DELTA DISTRICT**

**COPY TO**

**MACHUKA JOSEPH ZEBEDEE**

# TANA RIVER DISTRICT



CRS, YMA, Catholic Mafind & Garsen Diocese  
 CRS, YMA, AMA, Catholic Mafind & Garsen Diocese  
 CRS  
 CRS, WV, Catholic Mafind & Garsen Diocese  
 CRS, Catholic Mafind & Garsen Diocese

CRS, YMA, AL-BUSHRA, Catholic Mafind & Garsen Diocese, YMA  
 CRS, YMA, AMA, WV, Aga-Khan, AL-BUSHRA, Catholic Mafind & Garsen Diocese  
 CRS  
 CRS, WV, Catholic Mafind & Garsen Diocese  
 CRS

CRS, YMA, Catholic Mafind & Garsen Diocese  
 CRS, YMA, AMA, Catholic Mafind & Garsen Diocese  
 CRS  
 CRS, WV, Catholic Mafind & Garsen Diocese  
 CRS

CRS, YMA, AL-BUSHRA, Catholic Mafind & Garsen Diocese, YMA  
 CRS, YMA, AMA, WV, Aga-Khan, AL-BUSHRA, Catholic Mafind & Garsen Diocese  
 CRS  
 CRS, WV, Catholic Mafind & Garsen Diocese  
 CRS

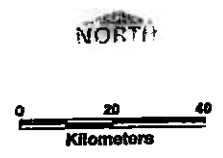
CRS, YMA, Catholic Mafind & Garsen Diocese  
 CRS, YMA, AMA, Catholic Mafind & Garsen Diocese  
 CRS  
 CRS, WV, Catholic Mafind & Garsen Diocese  
 CRS

ORGANIZATION	CONTACT
CRS	.....0123 44056
YMA	.....Tarasa
WVI	.....Tarasa
AL-BUSHRA	..... Tarasa
Catholic Diocese (Mafind & Garsen)	
GTZ	.....
AGA KHAN	.....0124 2204
TADECO	.....
CRS	.....0124 2413/2456

CRS, YMA, Catholic Mafind & Garsen Diocese  
 CRS, GTZ, YMA, AMA, Catholic Mafind & Garsen Diocese  
 CRS  
 CRS, WV, TADECO, Catholic Mafind & Garsen Diocese  
 GTZ, TADECO, CRS

WV, CRS, Catholic Mafind & Garsen Diocese, YMA  
 CRS, YMA, AMA, WV, YWCA, Catholic Mafind & Garsen Diocese  
 CRS, KIMHO, WV  
 CRS, WV, TADECO, Catholic Mafind & Garsen Diocese  
 WV, TADECO, CRS

- LEGEND**
- Major Roads
  - Minor Roads
  - Division Boundary
  - Location Boundary
  - Towns
  - Parks
  - Forested
  - Health & Nutrition
  - Education
  - Livestock
  - Water & Sanitation
  - Agriculture
  - Food Distribution
  - Others (Specify)



UNIVERSITY OF KENYA  
EAST

The boundaries and names shown on this map do not imply official endorsement or acceptance by the United Nations