Evaluation of Strategies Used to Reduce Inter-Clan Conflicts in Mumias East Sub-County, Kenya

Samson Busalire, Lilian Machariah, and Robert Aengwony

Masinde Muliro University of Science and Technology, Department of Peace and Conflict Studies
P.O BOX 150 KAKAMEGA, Kenya

Abstract: Inter-clan conflicts are widely spread in the world, and Africa leading in such cases. Conflict management and peace building in Kenya continues to face challenges in the current national and regional environments. Clans in Mumias East Sub-County have been in conflict from time immemorial. Strategic coordination amongst key actors has been seemingly lacking in conflict management and peace building. The objective of this study was to evaluate the strategies put in place to reduce inter-clan conflicts in Mumias East Sub-County, Kenya. The study findings reveal that mediation (56%) was the highest in ranking as a strategy put in place to reduce Inter-clan conflicts in Mumias East Sub-County followed by negotiation, litigation and arbitration. Public participation (48.2%) was ranked as the best among other strategies employed to reduce inter-clan conflicts followed by formation of social groups, improvement of social amenities and intermarriages. Inter-clan conflicts have significant influence on disruption of learning, destruction of property, stalling of development and disruption of livelihoods in the study area. There is a significant influence by the following; gender, age, occupation, marital status and level of education on inter-clan conflicts in the study area. The study recommends that relevant institutions such as National Council of Churches of Kenya (NCCK) work more closely with the community to understand the factors that lead to recurrence of conflicts to enhance sustainable peace in the area of study. Also public participation should be encouraged to bring all people on board in development projects in the area of study to avoid stagnation of development due to conflicts of interest.

Key Words: Inter-clan conflicts, Conflict resolution, Conflict Resolution Strategies

I. INTRODUCTION

1.1 Background to the Study

Inter-clan conflict is any conflict that occurs among clans or between members of different clans. Coser (2007) indicated that Conflicts within and between groups and nations is currently one of the global crises that threaten human survival. After the Second World War and with the creation of the League of Nations which was changed to United Nations, the assumption by the nations of the world was that countries would not witness another face of conflicts among and within nations (UNDP, 2008). However, conflicts have continued exist in various manifestations. Further, inter-clan conflict is an inevitable feature in current societies. Javaid & Hashmi (2010) denoted that these conflicts may appear as a dispute on important social, political, economic, cultural, religious, territorial, or lingual issues. Conflicts are linked to violence,

weakening of state institutions, a parallel economy, and Periodic life-threatening situations for some population groups. Schafer (2002), signposted that a review of livelihoods approaches identified a need to better understand the problems faced by populations in conflicts, and the constraints they face in maintaining their livelihoods, and finding ways to support livelihoods.

According to UNDP (2011) Somalia's central regions maintain a long history of inter-clan clashes, which have been exacerbated by the civil war, absence of a government, and limited availability of resources and livelihoods. The extended history of violent conflict within and between clans has led to lack of trust that protracts cycles of conflict between Somali clans and sub-clans. According to Varisco (2009) lack of attention to addressing and adequately resolving the root causes of conflict, while also establishing mechanisms for conflict prevention, has left the central regions of Somalia in what seems like perpetual conflict.

Some inter-clan conflicts are associated with continuous threats to lives, for example, those in Demographic Republic of Congo and Angola (Le & Bakker, 2002). In Somalia, between the early and late 1990s, political violence, food insecurity and diseases gave way to depletion of household asset bases, lack of social services and poor terms of trade (Sage & Majid, 2002). However, conflict is not just a sociological problem, but also an unfavorable condition for community development in the society. Consequently, places that are prevalent to armed conflicts tend to be destabilized in terms of their level of development to an extent that they become poorer than when there was no conflict. Similarly, Tatiana (2009) indicates that the magnitude and incidences of conflicts in the society is rampant and manifests in various parts of the world differently. Africa with about 11% of the world population represents the greatest extent of conflicts. According to Ashgate (2008), the UN Security Council for instance, observed that it spends not less than 75% of its time and money on conflicts and performing humanitarian duties in Africa than other parts of the world.

Varisco (2009) states that Deefow village in Africa is located about 40km north east of Belet Weyne town along the Shabelle River. The land around Deefow has huge potential for agricultural activities, is irrigable and is a vast grazing area for livestock. Competition for this land between residents of Deefow and Dom-Caday villages led to inter-clan conflict.

The fighting between Dir and Hawadle clans has been ongoing since 2013 and has led to lose of live at least 100 people and several injured. This inter-clan fighting has also led to displacement of about 90 per cent of people from Deefow, Kabxanle and Dom-Caday villages into Belet Weyne. Those who arrive in Belet Weyne normally settle among their friends and relatives to avoid tracking them as noted by (Warigia, 2005). The three villages are now reported to be deserted after residents sought refuge elsewhere in fear of attacks. Previous efforts by the local clan leaders and government authorities to reconcile the warring clans have failed. Simala (2010) indicates that the first fight in the area broke out in end of December 2013 when Kabxanley village was completely burned down but before that, there were a series of conflicts between the two clans over ownership of the farmland.

According to Prasad (2010), the latest conflict began on 3rdJune, 2015 when militia from both sides clashed, leading to the involvement of Liyu police from Ethiopia. On 22nd June, 2015 militias from the Dir clan reportedly burnt down eight houses in Guri Caddo village about 28km Northeast of Belet Weyne, Hiraan region leading to more displacements. Since the Conflict between Dir and Hawadle clans began in 2010, it is reportedly expanding to the surrounding locations and across the Ethiopian border. Werner (2010) reports indicate that the Ethiopian Liyu police of Zone 5 are involved in the conflict by supporting the Dir clan. The Dir clan burnt eight houses in Guri Caddo village (28 km North East of Belet Weyne) following the fighting of 22nd June 2015. The affected were from the Hawaadle clan, who had been early displaced from other villages. According to local estimates, about 1500 HHs (7000 – 9000 people) of Hawaadle clan have been displaced to various areas especially from the villages of Guri Caddo, Bacaad, BiyoQurun, Dusmo and Gasle and Burjada. However, these numbers have not been verified as partners have not been able to access the area. The conflict has also isolated the neighboring minority Bantu villages of Jeerey, Tawakal, Luuqdhere, BuuloRaaxo and Qarsooni which are around Deefow.

In Kenya, there has been various incidences of inter and intra-clan conflicts especially along the north-eastern rift valley and Coastal regions of the country, which host majority of the pastoralist communities in Kenya as indicated by (KNCHR, 2012). Kimenju (2004) indicated that these are also regions that lie along the polarized international borders through which small arms and light weapons from the conflicting neighboring nations like Somali, Ethiopia and Sudan find themselves in the hands of the pastoralist residents. KNCHR (2012) indicated that because of the cattle raids, inter and intra-clan conflicts over the use and access to resources and cross-border attacks, the gun is one of the favorite weapon in this area. Tana delta killings that left over 200 people dead in 2012 and several villages brought to ashes through inter-ethnic feuds is a typical case of violent conflicts in Kenya.

Currently, the country is still puzzled by the several killings and destructions of property in Lamu County.

Simiyu (2008) stated that the conflict in Mount Elgon District can be traced back to the colonial policy of alienating African land to create room for white settler farms. In the case of the Sabaot community, their ancestral grazing land on the extensive plains of what is now Trans-Nzoia District was taken away from them in the early 1930s without compensation. Weatherby (1962) noted that Mount Elgon has a long history of conflict and inter-tribal warfare, manifested mainly as cattle rustling (involving the Sabaot and their Sebei cousins from Uganda, the Pokot and the Karamojong). Indeed, accounts indicate that warfare has historically been imbedded in the landscape and cultural structure of the Sabaot community and that the territorial military organization was just as important an integrating factor of the community as were other sociological features like the tribal age-sets and the clans. The Mount Elgon clashes have overtime conformed to a general pattern of ethnic cleansing, or ethnic clashes` that occurred throughout the country, in areas such as Molo, Olenguruone, Burnt forest and Likoni.

Simiyu (2008) also noted that the Sabaot of Mt Elgon also wanted to reclaim their land from migrants by evicting them. Many non-Sabaot, in particular Bukusu, had moved into Mt. Elgon in search of fertile agricultural land, which they purchased from the Sabaot, while others came from the neighboring Trans-Nzoia District and purchased land there or settled illegally along forest fringes. The first clashes between the Bukusu and the Sabaot occurred in 1991. Human Rights Watch (1993) indicated that by early 1993 Sabaot warriors, helped by their Sebei cousins hired from across the border in Uganda, had carried out several attacks against Bukusu, including torching their houses, taking over their land, killing over 24 people and injuring many more, and displacing over 2 000 people. Kenya Human Rights Commission (1996) indicated that in areas where the Bukusu dominated they reciprocated with revenge attacks against the Sabaot. By mid-1995, 6 500 families comprising an estimated 40 000 members had been displaced.

The clans in Mumias East Sub-County are prone to inter-clan conflicts because of different clans among the *Abawanga* Sub-Ethnic group and other Sub-Ethnic groups. However the *Abawanga* is the dominant Sub-Ethnic group in the Sub-County. The *Abashitsetse* and *Abakolwe* clans are the perpetrators of the conflicts (Ogot, 1978). The following are the clans *(Tsihanga)* of *Abawanga* Sub-Ethnic group with the reference to female given in brackets: 1. *Abashitsetse (Bwibo); 2. Abakolwe (Nabakolwe); 3. Abaleka (Nabaleka); 4. Abachero (Njero); 5. Abashikawa (Nashikawa); 6. Abamurono (Oronda); 7. Abanashieni (Shieni); 8. Abamwima (Namwima); 9. Abamuniafu (Ngakhwa); 10. Abambatsa (Luleti); 11. Abashibe (Nashibe); 12. Ababere (Nebere); 13. Abamwende (Luchimbo); 14. Abakhami (Nabakhami); 15. Abakulubi (Akwanyi); 16. Abang'ale (Namang'ale); 17. Ababonwe (Nabonwe); 18. Abatsoye (Nabatsoye); 19.*

Abakalibo (Namwasi); 20. Abang'ayo (Nang'ayo); 21. Ababule (Nabule); 22. Abamulembwa (Namulembwa) (Ogot, 1978). Other Sub-Ethnic groups comprise Abanyala having the following clans: *Abamwaya, Abaseya, Abatecho, Abayengere, Abasacha, Abauma, Abasumba, Ababenge, Abasenya, Ababokho, Abarimba*. Another Sub-Ethnic group is the Luo comprise *Nyawinyi* and *Nyabunyi*. Marachi Sub-Ethnic group comprise of *Abamutu* (Census Report, 2009).

Thus, the royal clan *Abashitsetse* and *Abakolwe* undermines other clans, and as a result assume that they must be decision makers in terms of social life and development projects. The construction of East Wanga Technical College stalled because of the conflict about who should be in charge and where it should be constructed (Mumias East Constituency CDF Report, 2016). It has been a concern of the security agents that there are a lot of land disputes, domestic violence in homes and struggle for leadership in Mumias East Sub-County and most of the cases have been forwarded to court of law. Solving these conflicts is a challenge because people always want to support their clansmen even if they are on the wrong (Mumias East Sub-County Security Report, 2016). However the economic status of Mumias East Sub-County is going down especially in agricultural sector due to the collapse of Mumias Sugar Company. Paying of school fees is a problem and parents are straining to educate their children (Mumias East Sub-County Education Report, 2016).

1.2 Statement of the Problem

Inter-clan conflicts have at best prevented people from developing their bountiful human and natural potential. Mworia & Ndiku (2012) denoted that at worst, the conflicts have given rise to conditions of hopelessness. However, conflict management and peace building in Kenya continues to face challenges in the current national and regional environments. Strategic coordination amongst key actors has been seemingly lacking in conflict management and peace building. The study may also yield guidelines that may support policy makers locally and internationally to mitigate inter-clan conflicts.

Clans in Mumias East Sub-County have been in conflicts from time immemorial over leadership as denoted by (Ogot, 1978). According to Ogot (1978) earlier on and throughout its history, the Wanga Kingdom was prone to succession feuds the most notable resulting in the splitting of the kingdom when the sons of Nabongo Osundwa rivaled each other over the throne. The study intends to gain a better understanding of forms and prevalence of inter-clan conflicts in Mumias East Sub-County (Mumias East sub-County Security Report, 2016).

There have been continuous conflicts among the clans the *Abashitsetse* and *Abakolwe* being the perpetrators of the conflicts. Since independence the two clans have been struggling for leadership and involve other clans by convincing them to support them and hence these clans are divided to support either of the two clans. This extends to uneven distribution of resources and management opportunities in terms of development projects. The efforts of the clan elders and administrators seem to be unsuccessful hence the need for the study in Mumias East Sub-County. Mumias East CDF Annual Report (2016) states that most projects were not completed because of disagreements within the projects management committees on inter-clan differences. Thus, the community members do not own the projects because their persons are not in management.

The affected projects include schools, health facilities and police camps. An example is East Wanga Technical College which stalled because clans were competing for management of the project. The prime interest of this study is to investigate how inter-clan Conflicts in Mumias East affect socio-economic development in the area of study. Mumias East sub-county education report (2016) states that there is high rate of school drop outs from 280 in 2015 to 400 in 2016. There is also an increase in number of the youth who are unemployed and threatens security in the Sub-County. The statistic states that at least one youth is arrested in a month while committing a felony (Mumias sub-county security report 2017).

Poverty level is high since Mumias Sugar Company dropped in production. Farmers are shifting from cane to maize farming but the yield is too low and average production per year per farmer is 5 bags of 90kg per acre. This cannot sustain a family for the whole year (Mumias Sub-county Agricultural report 2017). Kakamega County education board report (2016) states that enrollment of youth in Shianda and Malaha youth polytechnics is very low and hence still development among youth is very low. Since the research by(Ogot,1978) no comprehensive research has been done in this area of study apart from government report such as Agricultural report(2016), Health report (2017), Education (2016) and security report (2016, 2017 and 2018).

However, Mumias East Sub-County has continuously experienced inter-clan conflicts that emanate from land disputes, struggle for resources, political competitions and leadership wrangles hence preventing the residents from developing their bountiful human and natural potential. Despite of the interventions, no effort has been made to examine Inter-clan conflicts influence on Socio-Economic Development in Mumias East Sub-County. There is therefore curiosity of whether strategic coordination amongst key actors in conflict management may foster sustainable peace to reduce the risks of Inter-clan conflicts in Mumias East Sub-County.

1.3 Objective of the Study

The specific objective was to:

　　i.　Evaluate the strategies put in place to reduce inter-clan conflicts in Mumias East Sub-County, Kenya

1.4 Research Question

　　i.　What are strategies put in place to reduce Inter-Clan conflicts in Mumias East Sub-County?

II. LITERATURE REVIEW

This chapter reviews the various written works related to the research topic. A thematic approach has been used and the chapter is organized under the following sub headings: strategies put in place in conflict management and conceptual framework.

2.1 Strategies put in place to Reduce Inter-Clan Conflicts

Empathy has received increasing empirical attention in the study of intergroup relations. Much of this research has focused on the potential of interventions that generate empathy for improving intergroup attitudes and reducing intergroup bias. There are potential roles of empathy in intergroup relations considering the direct impact of intergroup empathy on behavior and how intergroup attitudes can moderate the arousal of empathy and its subsequent intergroup impact. Ashburn-Nardon and Saguy, (2008:393).The fundamental problem of inter-group conflict is individual prejudice.

The simplistic view that prejudice sterns from ignorance and that ignorance can be cured by contact was elevated to a cultural truism and a plan for action in the early 1950s and has been at the heart of the study of intergroup relations particularly in the US, ever since, in 1962, Berkowitz proposed the ESC hypothesis as the only successful means of reducing hostilities across racial divides Cornell, (1994:30). State building must be driven by a strategy that minimizes potential conflicts. The design of institutions must provide a fool proof platform to address known sources of conflict. All conflicts need not end in violence the weakness of traditional structures that were designed to address local issues-must be complemented by sound state-level mechanism that can add new openings rather than circumvent local mechanism. One of the main services provided by the state is security. Security is also the most widely accepted service among populations across the world.

2.1.1 Public Sensitization

According to Aluvi (2013), inter-clan conflicts can be resolved through Public sensitization on voluntary return of illegal firearms. The conflicts that occurred in Kuria were resolved through such Barazas. Through Public Barazas, the public were sensitized on the need to voluntarily surrender all illegally held firearms. They were sensitized on the need to return all illegally held firearms the disadvantages of having the illegal arms and their implications of peace and security in the district. So far a total of 42 guns and 106 rounds of ammunition have so far been voluntarily returned between 2009 and 2011 (Aluvi, 2013).However, despite the fact that there is a lot of sensitization in public Barazas by the local leaders about the need of having a united community, we still have inter-clan Conflicts in Mumias East Sub-County and hence there is a need for a study in the area. This gap has necessitated the Researcher to carry out a study in Mumias East Sub-County.

2.1.2 Beefing up Security

In addition, Establishment of AP posts reduce violent conflicts. When the Kuria clans conflicted, several administration police posts have been established in the district in order to boost security in the district. The posts were established at strategic points along the border with Trans Mara district as well as the Kenya/Tanzania border. Since their establishment, security has been restored and peace and calm has been restored. Their establishment has also been instrumental in the sense that it has helped reduce cattle rustling incidences along the common borders. Increased patrols have also aided in promoting security along the border and also in the known hotspots Aluvi (2013).

Aluvi (2013) argues that Establishment of District Peace Committee assists reduce inter-clan conflicts. The Kuria East District Peace Committee (DPC) was established in June 2010. Since its establishment, a lot of sensitization meetings have taken place to sensitize the community on the need for peace and unity in placement of populations: The conflict resulted into massive displacement of people; according to the United Nation office for the coordination of Humanitarian affairs (OCHA) report of June 2009 around 6,290 persons were displaced from their homes.

Effective recovery after conflict is dependent on actions not only of the state, but also non-state actors whose institutions, structures and processes are key to implementation of short-term and longer-term reconstruction activities within different sectors of society carefully attuned to each other (UNDG, 2007). The study reviews relevant related literature on state and non-state actors' involvement in conflict management.

The state is always the principal unit for exercising public authority in defined territories and also the central structure in international relations. The state consists of: institutions or rules which regulate political, social and economic engagement across a territory and may be formal or informal; and organizations at the national and the sub-national level which operate within those rules e.g. the executive, legislature, judiciary and ministries (DFID, 2010). State interventions have been successful only at formal and superficial levels (UN, 2009). Its focus has been on the top leadership and macro level while ignoring the majority of the population and micro-level conflict transformation and relationships (Mwamba, 2010).The leaders of the conflicting parties at the macro level are normally brought together to negotiate a cease-fire and peace agreement which when reached automatically trickle down to the entire population (Thania, 2003). Whereas it has the benefit of engaging those in power who have the ability to conduct large-scale violence or end it and brings about peace, it is criticized primarily for its neglect of local problems and issues (Severine, 2008).

2.1.3 Peace agreements/committees

Furthermore, the approach overlooks the root causes of conflict, conflict victims and insists on apparent political problems (Thania, 2003). Conflict victims can be classified on the basis of individual/collective, direct/indirect and also based on the dimension of time (children) (UN, 2009). In Sudan, Northern and Southern Sudanese elites reached a much-heralded peace agreement in 2005, but the country continued to teeter on the brink of collapse following the outbreak of a new rebellion in Darfur in eastern Sudan since 2003. It remained the daunting task of this study to identify, if any, the role of the state in the micro-level conflict transformation in Trans-Nzoia, County, Kenya. It is the task of this study to identify the work of the Nation in the local-level conflict management in Mumias East Sub-County, Kakmega County, Kenya.

2.1.4 Stable Police and Military force

According to Ayofe (2009), the Nigerian mobile police and the Nigerian military have been used to suspend many cases of conflicts in Nigeria. The state's imposition of curfew, judicial panel, compensations and punishments and use of propaganda to douse public tension are part of the Nigerian government's regular strategies for conflict management. However, they have succeeded in restoring order in most cases of violent conflicts, but their intervention usually gets to the violence scene after loss of human lives and valuable properties and has not been able to yield adequate results since the 1960s. Mumias East Sub-county has opened new police and Administration   police posts. Namely: Isongo, Lusheya and Ekero to counter whenever there is violent conflicts but they drack behind until the situation go worse.

2.1.5 Use of Courts

In Rwanda, Gacaca courts formed after 1994 genocide to promote community reconciliation are state-run and more formal than the simpler traditional, community courts and changed to have the ability to prosecute, and reconciliation was no longer the main goal (Werner, 2010). They created social tensions which led to increasing verbal assaults and physical violence directed towards survivors; there was failure to put on trial members of the Rwandan Patriotic Front (RPF) [the current ruling party led by President Paul Kagame] who committed revenge killings. There was failure to provide justice to all victims of serious crimes committed. Additionally, doubts concerning impartiality and objectivity while dealing with relatives who stand accused of genocide crimes, corruption and the possibility of having genocide suspects among the judges themselves (Clark, 2012). The winding up of the Gacaca judicial system left some of these challenges unaddressed, and therefore post-Gacaca, should be a moment of assessing what was done, and what needs to be done to achieve the country's vision of unity and reconciliation.

In Kenya, the government has been a major player using formal and informal processes to conflict management (Pkalya & Mohammud, 2006). The formal justice systems through the Constitution and other national laws use the judiciary to solve conflicts between individuals, amongst communities and between citizens and the state. However, there is the failure of official laws and legal processes to reflect an understanding of the local population in defining crimes and resolving conflicts (Tanja, 2008). State response to conflict in pastoral areas has historically been characterized by an indiscriminate and aggressive military response that has alienated pastoral communities. Aside from these periodic security interventions, pastoral communities largely fend for themselves and in this context the role of arms, both as a means of protection and as livelihood assets, become important (Mwaura, 2005).

The Government's initiative to recruit and arm the Kenya Police Reservists (KPRs) and home guards as complementary security providers in the conflict regions initially meant to be a transparent community policing initiative, has been marred with allegations of corruption, incompetence and favoritism along ethnic lines and further weak accountability procedures within the KPR and home guard operations (KHCR, 2002). State intervention through the police/ military brings calm in the conflict settings. However, it fails to yield fruits as local inhabitants incur high costs, reported incidences of human rights abuses as well as its failure to address the core causes of the conflict as was evidenced in the Mt. Elgon conflicts among others (Kamoet, 2011; Matanga, 2010).

2.1.6 Use of Traditional Justice and African Customary Law

Informal processes used include traditional justice mechanisms and African customary law to conflict management. Local justice mechanisms involving bottom-up lawmaking where they acknowledge and work with local concepts and local socio-political structures; and define common ground rules between different local systems have been successful in providing 'agreements' and 'declarations' which resemble official laws (Pkalya & Mohammud, 2006). The formation of National Steering Committee (NSC) on Peace Building and Conflict Management, which formulated a draft national policy on conflict management aimed at providing coordination to various peace building initiatives, including the local peace committees. However, implementation still remains incomplete (KNHRC, 2011).

Non-state actors include international and regional organizations, Civil Society Organizations (CSOs) and the private sector, as well as traditional authorities, and informal groupings such as social networks and religious communities. Global Partnership for the Prevention of Armed Conflict, a network of more than 1,000 civil society organizations formed in 2005; states that, effective strategies combine 'bottom-up' and 'top-down' action, but local ownership is essential (UNDP,2008). Broader mandates reflecting integrated (rather than traditional) peacekeeping operations and actual peace

building tasks are now the norm; however, in most cases, mandates do not explicitly reference peace building. This perspective heightens the need to re-emphasize post-conflict recovery.

Unsuccessful attempts of implementing western models of justice and peace are explicit in some post-conflict countries (UNDP, 1994). For instance, the signing of peace agreements under pressure from the international community only results in the warring factions not being seriously committed. Implementation of such agreements is further dependent on a UN presence which has rarely been sufficient to do the job (Ottaway, 2006). In Sudan, northern and Southern Sudanese elites reached a much-heralded peace agreement in 2005, but the country continued to teeter on the brink of collapse following the outbreak of a new rebellion in Darfur in eastern Sudan since 2003.

Several critical theorists have dismissed international peace building interventions for reflecting the interests of external donors, rather than the needs or rights of local actors (Richmond, 2001), such a form of 'conflict management imperialism' is argued to have the potential to completely neglect local dynamics and hence fail to arrive at truly sustainable solutions (Haider, 2009). In 2004, former UN secretary-general, Kofi Annan, through a report to the Security Council emphasized use of indigenous and informal traditions for administering justice or settling disputes and to do so in conformity with both international standards and local tradition' (UNDP, 2006).

The international community has, therefore, slowly considered various indigenous methods explicit in integrated post-conflict management strategies as potential alternatives (Emstorfer 2007). Despite these interventions, case studies in post conflict countries indicate that the international community remains far from perfecting any methods, whether Western, traditional, or hybrid, but nonetheless, attempts continue to be made (Werner, 2010). It remains the daunting task of this study to possibly recommend the most preferable interventions.

2.1.7 Peace Negotiations

African countries and regional organizations on the continent have made serious efforts to deal with the scourge of conflict by promoting peace negotiations and brokering peace agreements. They have also established, under the auspices of the AU, a legal framework and structures to deal effectively with conflicts. The African Union (AU) operates on the Draft Policy Framework on Post-Conflict Reconstruction and Development (PCRD) developed in 2006 which is conceived as a tool to: a) consolidate peace and prevent relapse of violence; b) to help address the root causes of conflict; c) to encourage fast-track planning and implementation of reconstruction activities; and d) to enhance complementarily and coordination between and among diverse actors engaged in PCRD processes (AU, 2006).

Lasting peace can be delivered by a horizontal-vertical approach to intervention. Ownership has to start at the grass-root level, involving and empowering (organized and unorganized) civil society, particularly the most vulnerable groups of post-conflict societies (Werner, 2010). Grassroots leadership facilitates coordination between interveners and the communities (UN, 2009). They promote conciliation and building new relationships amongst the warring communities through dialogue, negotiations, and problem solving workshops, information, education and communication (UNDP, 2011) These have set precedence to the coexistence in places in conflict prone areas especially among the pastoralist and agro-pastoralist communities in the North-Rift region (Pkalya & Mohamud, 2006b). They also maintain checks and balances on the respective governments in conflict and other policy issues. In Kenya, this has included pressure for a national policy on conflict management and peace building (GOK, 2009).

Critiques argue that relying too strongly on civil society actors creates the potential danger of substituting and delegitimizing state organizations and thus potentially undermining long-term efforts to strengthen them (Emstorfer *et.al*, 2007). Furthermore, civil society representation may be skewed towards urban based organizations and not by grassroots communities most affected by the conflict (UNDP, 2006). According to Simala (2010), community participation is effective as it ensures success and satisfaction of the community through resource contributions, making decisions, sharing tasks with professionals and organizing plans.

2.2 Conceptual Framework of the study

2.2.1 The Intergroup contact theory

The intergroup Contact theory is a central part of the theories of Inter-group Relations. The Contact Hypothesis Theoretical Propositions are used to explain prejudice, reduction and discrimination in inter-group relations. The intergroup Contact theory refers to the approach that brings members of different cultures together over concentrated period of time. It has been described as one of the best ways to improve relations among groups that are experiencing conflicts. The premises of the theory state that; under appropriate conditions interpersonal contact is one of the most effective ways to reduce prejudice between majority and minority members.

The intergroup Contact theory belongs to the extensive human relations movement that emerged after the Second World War. It attempts to combat all forms of intergroup prejudice, racial, religious and ethnic differences. The Intergroup Contact theory is extended into other intergroup domains including the industrial relations movement and the international arena from which conflict resolution approaches and theories emerged.

The Intergroup Contact theory reconsidered since its initial conception over 50 years ago, it has become one of the most popular ideas in Social Science. Its origins lie in the nature of

Prejudice, a monograph published by psychologist Allport (1954), in which the author suggested that interpersonal contact between members of different racial or cultural groups can reduce prejudice and increase positive attitudes toward each other, and in turn reducesconflictbetween such groups. There are several mechanisms through which stereotyping andprejudiceagainst racial or cultural minorities becomes reduced through contact because exposure to the other enhances knowledge about him or her. More recent scholarship argues that affective rather than simply cognitive processes are far more influential, in particular anxiety reduction has been posited as the mechanism through which contact elicits improved intergroup relations.

Allport (1954) is often credited with the development of the Contact Hypothesis, also known as Intergroup Contact Theory. Several attempts have been made to conceptualize and classify the literature on intergroup relations: Lewin (1947,1988); Allport (1954), Sherif (1988), Ashmur (1970), Elrlich (1973); Tajfel (1982); Peled and Bargal (1983); Amir (1976), Ben- Ariad, Amir (1986), and Hewstone and Brown (1986), constitute the main bulk of researchers and have attempted to classify the theoretical literature on intergroup relations, especially the Intergroup Contact theory, which stood for many years as the main approach to solving intergroup conflict. In a comprehensive study of prejudice and intergroup relations, Hewstone Brown (1986), identified the main theoretical propositions of Allport (1954), Cook (1978), 1979) and Pettigrew (1971). They emphasize a very fundamental distinction between the Contact Hypothesis and the Intergroup Relations Approach, and suggest the adoption of intergroup processes as the bases for a theoretical explanatory framework.

Proponents of the Intergroup Contact theory usually think of intergroup contact as having an effect on prejudiced attitudes and discriminatory behavior because of its effects on stereotyping. To simplify, they think that hostile stereotypes are born of social isolation and broken by personal acquaintance Allport, (1954:16). They recognize, of course that the cognitive and emotional mechanism involved in the development and modification of intergroup attitudes is very complex; they can be affected by many variables. In principles, therefore, it should be possible to explain and predict different relations between contact and conflict (prejudices, discrimination, stereotyping, and hostility etc.) by taking these conditioning variables.

It should be possible to specify the kinds and situations of contact that have desirable effects and those that have negative effects when contact is the right kind of contact, in a favorable setting, it should tend to reduce prejudice and discrimination otherwise, contact may have no effects or even had effects rather than breaking hostile stereotypes, it may just foster their growth. The contact hypothesis is a broad generalization about the effects of personal contact between the members of different ethnic or racial groups on their prejudiced opinions and behavior.

The basic idea is that more contact between individuals belon ging to antagonistic socialgroups (defined by Culture, Language, Beliefs, Skin Color and Nationality) tends to undermine the negative stereotypes they have on each other and to reduce their mutual antipathies, thus improving intergroup relations by making people move willing to deal with each other as equals. In short, more contact means less ethnic or cultural conflict, other things being equal. This is a familiar, even a better idea. It has been a staple of social scientists accounts of prejudice and discrimination for a long time in recent decades; it has generally been treated as an empirical hypothesis, tested in a variety of ways and frequently vindicated, despite the apparently contrary trends-more contact and more conflict- just noted (Brewer and Gaertner, 2001; Miller, 2002; Pettigrew, 1998a, and Pettigrew and Tropp (2000). The contact hypothesis theory posited that if members of different ethnic groups interact with each other on an equal-status basis in pursuit of common goals- positive intergroup relations have resulted (Allport, 1954). The theory addressed independent variables in the research topic which are inter-clan conflicts.

2.2.2. *The Linear Stages of Growth theory*

This theory is under classical theories of economic development. The first generation of economic development models was formulated in the early years after the World War II. These early models focused on the utility of massive injections of capital to achieve rapid GDP growth rates. The two famous models are Rostow's stages growth and the Harrod–Domar model (Todaro and Smith 2009). Theorists of the 1950s and early 1960s viewed the process of development as a sequence of historical stages. This view was popularized by Rostow (Ingham 1995).

Building on the historical pattern of the then developed countries, Rostow (1960) claimed that the transition from underdevelopment to development would pass through five stages: the traditional society, the preconditions for take-off, the take-off, the drive to maturity and the age of high mass consumption. The decisive stage is the take-off, through which developing countries are expected to transit from an underdeveloped to a developed state. Increasing rate of investments is considered to be necessary to induce per-capita growth. Like Rostow's stages growth model, the Harrod–Domar model emphasized that the prime mover of the economy is investments (Ghatak 2003). Every country therefore needs capital to generate investments.

The principal strategies of development from the stage approach were commonly used by developing countries in the early post-war years. With a target growth rate, the required saving rate can then be known. If domestic savings were not sufficient, foreign savings would be mobilized. Although Rostow (1960), Harrod (1948) and Domar (1947) were right about the important role of investments that is most closely

correlated with the economic growth rate, this is not the only condition for a country to develop.

The key weaknesses of these models lie in their simplifying assumptions. A single production function is simply assumed for all countries (Adelman 2000). Every economy is assumed to have the same necessary conditions and would pass through the same phasing, stage by stage. But that economic growth path, which historically had been followed by the more developed countries, is not the only one pathway. The development process is actually highly nonlinear (Chenery 1960; Chenery and Syrquin 1975). Countries maypursuedistinctdevelopmentpaths(MorrisandAdelman1988).Economiesmay miss stages, or become locked in one particular stage, or even regress depending on manyothercomplementaryfactorssuchasmanagerialcapacities,andtheavailability of skilled labour for a wide range of development projects (Todaro and Smith 2009). The theory is used to address dependent variables which are social-economic development.
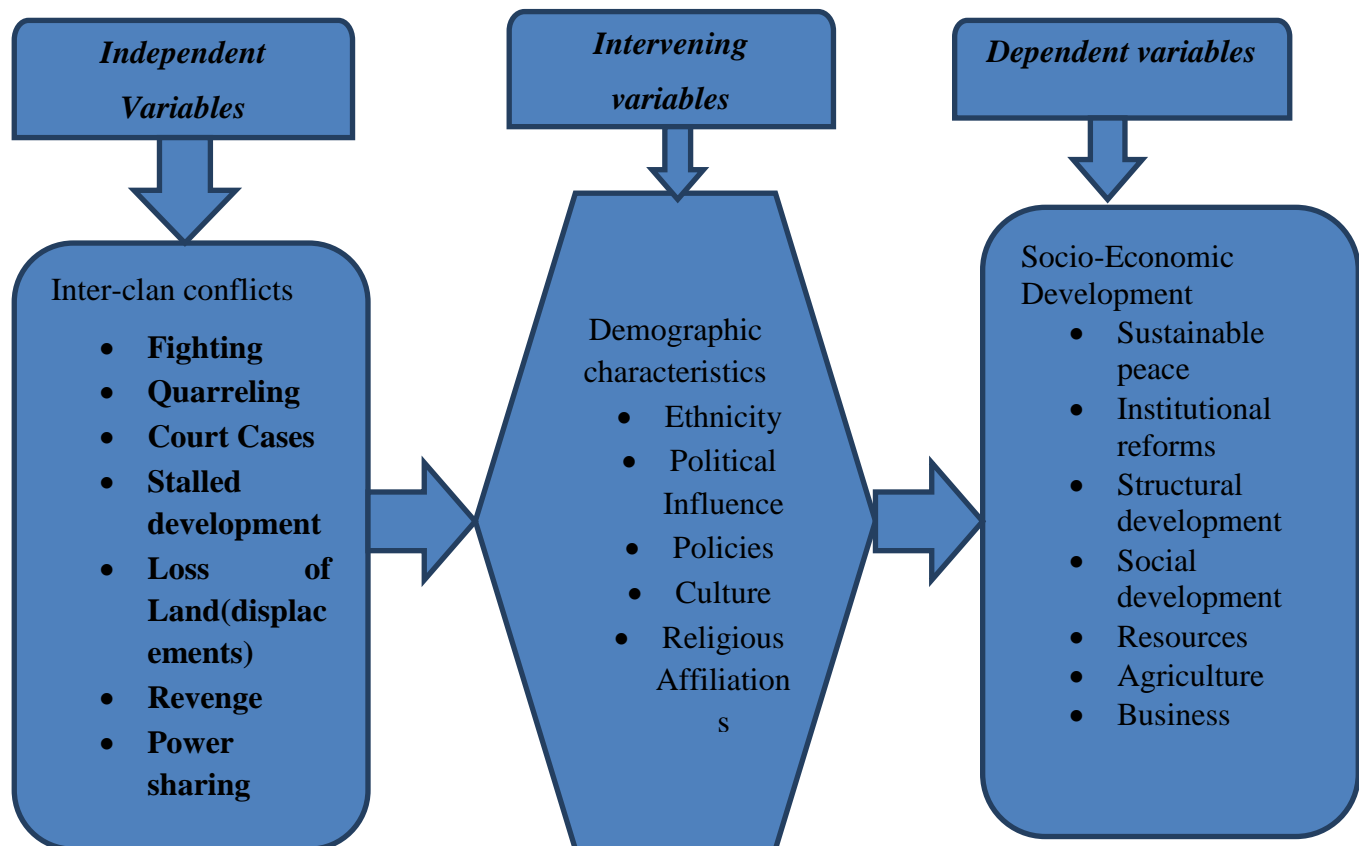

Figure 2.1: Model Showing Variables of Inter-clan Conflicts and socio-economic development

(Source: Researcher, 2018)

III. RESEARCH METHODOLOGY

3.1. Introduction

This chapter covers research methodology which comprises the following themes: research design, study area, study population, description of research instruments, reliability and validity of the instruments, methods of date collection, data analysis techniques, ethical consideration and summary.

3.2 Research Design

The research employed descriptive and cross sectional research design. Orodho (2003) defines descriptive research design as a method of collecting information by interviewing or administering a questionnaire to a sample of individuals.

On the other hand, Orodho and Kombo (2003) state that descriptive survey can be used to collect information about people's attitude, opinions, habits or social issues. One social issue that this study considered is the inter-clan conflicts among the Clans in Mumias East Constituency. Mugenda and Mugenda (1999) describe a descriptive design as an attempt to collect data from members of the population in order to determine the current status of that population with respect to one or more variables. For the purpose of this study, descriptive design was used to enable the researcher describe the inter-clan conflicts Mumias East Sub-County and their effects on socio-economic effects to development in the area.

Descriptive design seeks to uncover the nature of factors involved in a given situation, the degree in which it exists and the relationship between them (Bell, 1993). Descriptive survey was employed because it allows the researchers to adopt a holistic approach of the study sampled, thus enabling and utilizing research tools like questionnaires and focus group discussion guides. The researcher obtained information from a sample rather than the entire population at one point in a given time.

On the other hand, historical research design which is a type of qualitative research that involve examining past events to draw conclusions and make predictions about the future (Academia, 2018). This research design was used to examine the past inter-clan conflicts that took place in the area of study since independence when the kingdom leadership was overtaken by the government in power and people began struggling for leadership, struggle for land also began due to land ownership through land adjudication by the ruling government.

Ranking research design was as one of the simplest performance evaluation method used to examine the extent of inter-clan conflicts in per location, in shopping centres and extent of inter-clan conflicts in relation to gender, age, occupation and level of education in the area of study.

On the other hand, Cross Section research is used to determine the impact of a social intervention. A social intervention is an action taken within a social context designed to produce an intended result. Evaluation research, thus, analyses the impact of a particular program on a certain social problem the program is trying to solve (Bamberger et al, 2006). In the study evaluation was used to evaluate strategies put in place to reduce inter-clan conflicts in Mumias East Sub-County.

Table 3.1 Summary of Objective, Variables and Research Design

Specific Objective	Variables	Research Design
To evaluate the strategies put in place to reduce inter-clan conflicts in Mumias East Sub-County, Kenya	Policies, empowerment, public education standards, reduction in poverty index, public participation and intermarriages.	Evaluation

Source: Researcher, 2018

3.3 Study Area

Mumias East Sub-County is an electoral constituency in Kenya. It is one of the Sub-counties in Kakamega County. It has a population of 100,956. It has an area of $135.50k^2$.Mumias East Sub-County is situated in Kakamega County, Western Kenya. Majority of its inhabitants are employed by the government within the agricultural sector (GoK, 2012), with most of them being small-scale farmers. In fact, 80% of the population lives in rural areas and 62% of all households generate their income from agriculture. At the same time, the County suffers from extreme demographic pressures with annual population growth rate of 2.12% (WPGM, 2012). The altitude of the county is between 1,240 metres and 2,000 metres above sea level (Kakamega CDP, 2013).

Mumias East Sub-County climate is classified as tropical. The annual rainfall range is between 2214.1mm and 1280.1 mm per year. This rainfall is evenly distributed all year round, with March and July receiving heavy rains while December and February receives light rains. The temperatures range is between 18^0C and 29^0C. The hottest months are November, December, January and February. Other months have relatively higher and similar temperatures. The Sub-County has an average humidity of 67% (Kakamega CDP, 2013 Mumias East Sub-County comprises 18 Sub-Location. Namely, Eluche, Shianda, Isongo, Khaimba, Khaunga, Mahola, Lubinu, Shibinga, Lusheya, Emakhwale, Makunga, Maraba, Malaha, Ebusia, Mung'ang'a, Bumini, Ekero and Kamasia are the Sub-locations in Mumias East Sub-County.

3.4 Study population

The study population for the study consisted of households Heads from 9 Sub-location of Mumias East Sub-County. The portion of the population to which the researcher had access comprised, police officers, chiefs, Assistant Chiefs, probation officer, members of county assembly, Assistant county commissioner, Deputy county commissioner, Sub-county administrator, ward administrator, religious leaders, village elders, clans chairpersons, CBOs and religious leaders. I have chosen on the above respondents because they are the ones who arbitrate and reconcile the perpetrators during conflicts.

3.5. Sampling Techniques and Procedure

The study site (9 sub-locations) and was purposely sampled based on the frequency of Inter- clan Conflicts in Mumias East Sub-County, Kenya (Ogot, 1978). Mumias East Sub-County has a population of 100,956. The desired sample of households' heads population was determined using Fisher's formula for sample size determination (Fisher et al., 1983 cited in Mugenda & Mugenda, 1999:43) as stated

$$n=\frac{z^2pq}{d^2} \qquad ......\text{Equation 3.1}$$

Where n=desired sample size (the target population is greater than 10,000).

z=the standard normal deviate at the confidence level of 95% is 1.96.

p=the proportion of the target population estimated to have characteristics being measured is set at 50%

q=1-p (probability of non-success)

d=level of statistical significance set at 0.05

$$n=\frac{(1.96)^2*0.5*(1-0.5)}{(0.05)^2} \qquad ....\text{Equation 3.2}$$

n=384

This was sampled from the total population 21,434 households in the Sub-County (Census, 2010) Stratified proportionate sampling was used to determine the number of household units to be sampled per Sub-Location because of the variation in the number of households units in the Nine sub-Locations as shown in table 3.2.

3.2. Table: proportional allocation of Households heads per Sub-location.

S/N	Sub-Locations	Total Households (No.)	Sampled households units (s)
1	Ekero	2531	45
2	Eluche	2744	49
3	Isongo	2674	48
4	Khaunga	1599	29
5	Lubinu	2162	39
6	Lusheya	3356	60
7	Makunga	2250	40
8	Malaha	1538	28
9	Mung'ang'a	2580	46
	Total	21434	384

Source: Adapted from IEBC (2013)

Household's heads was increased from 384 to 399 respondents to cater for spoiled questionnaires during data collection. Additionally, the following categories of respondents was sampled purposively or using census during this study in the summary as Table 3.2; 9 Ass-chiefs out of 18,9 Chiefs out of 9,18 clans Chairpersons out 36, 3 ward administrators out of 3,1 Deputy County Commissioner out of 1, 1Ass-County Commissioner out of 2,1Sub-County Administrator out of 1, 3 Members of County Assembly out of 3,1 probation Officer out of 1, 5 Police Officers out of 15,18 Village Elders 2 per Sub-Location, 2 CBOs out of 5 and 20 religious leaders out of 200 was sampled for the study. The total sample population for the study was 475 respondents. According to Mugeda and Mugenda (2003), a sample size of 10% of the sample size is considered adequate for descriptive study. Therefore 10% of the researcher's population size was 475 respondents who were picked from 9 sub-Locations in Mumias East Sub-County which had the same characteristics of respondents

Table 3.3: Summary of Population, Sampling Procedures, Techniques and size

S/N	Population	Size	Sampling procedures and Techniques	Sample Size
1.	ACC	1	100% ,census	1
2.	Ass-Chiefs	18	50% Purposive Sampling	9
3.	CBOs	5	50% Purposive Sampling	2
4.	Chiefs	9	100% purposive sampling	9
5.	Clans Chairpersons	36	50% Purposive Sampling	18
6.	DCC	1	100% census	1
7.	Households Heads	21434	Fisher Formula	384
8.	MCA	3	100% census	3
9.	Police Officers	15	30% purposive sampling	5
10.	Probation Officer	1	100% census	1
11.	Religious Leaders	200	10% Simple Random Sampling	20
12.	Sub-County Admin.	1	100% Census	1
13.	Village Elders	18	100% purposive	18
14.	Ward Administrators	3	100% ,census	3
	TOTAL			475

Source: Researcher 2018

3.6 Methods and Instruments of Data Collection

The study used both primary and secondary data.

3.6.1 Primary Data

In using primary sources, data was collected from selected respondents using questionnaires, interview schedules, observation schedule and focus group discussions. It involved both qualitative and quantitative approaches. The use of the two approaches at the same time in basic research is recommended by Gay (1996) as the best way to get sufficient results.

3..6.1.1 Questionnaires

Combined questionnaire with both open and closed ended questionnaires was administered. This is because closed ended questionnaires are easier to analyze since they are in an immediate usable form, and each item may be followed by alternative answers. Open ended questions permit a great depth of response, where a respondent is allowed to give personal response, usually reasons for the response given is directly or indirectly included. The researcher equally prefers to use this method because of its ability to solicit information from respondents within a short time as supported by Gupta (1999). Moreover, respondents were given time to consult records so that sensitive questions were truthfully answered as supported by Floyd (1993).

3.6.1.2 Interview Schedules

Koul (1993), indicated that interview method is often superior compared to other research tools. Once a rapport has been established and confidence assured, certain confidential information was divulged that would otherwise escape the researcher. In addition, a follow up was made on incorrect or incomplete answers to certain questions, and their interviewer has the opportunity to gauge the sincerity of the respondent's information (Koul, 1993; Patton, 1990). Semi-structured interviews were prepared for informants on the field to obtain information for the study. The respondents included the

general public, Ass-Chiefs, Clans chairpersons, Religious Leaders, ward administrators, Ass-County Commissioners, Deputy County Commissioners, Probation Officer, Police Officers, Sub-County administrators, villages and CBOs.

3.6.1.3 Observation Checklists

The researcher incorporated the use of observations and photographic evidence in the study. The researcher observed the nature of the conflicts in the area. The observation checklist showed the immediate consequences of the conflicts to the socio-economic development and livelihood of the people. Observation was applied where there is violent conflict and photographs were taken where possible and interpreted.

3.6.1.4 Focus Group Discussion Guides

This targeted the following respondents: Religious leaders, CBOs and village elders. The sizes of focus group discussion (FGD) groups were between 5 and 8 participants as denoted by Stewart and Shamdasani (1990). Some groups were of one gender while others were of both genders as indicated by Morgan and Krueger (1988).

3.6.2 Secondary data

Information from secondary data/sources, notably literature drawn from textbook, journals, media reports, and documents generated by (CSOs) and government agencies involved in Inter-Clan conflicts interventions, was deemed purposeful and was used to supplement and provide theoretical perspectives for discussing and drawing conclusions along the objective of the study.

3.7 Validity and Reliability of the Instruments

3.7.1 Validity

According to Mugenda and Mugenda (1999), validity of instrument is a measure of the degree to which the results obtained using the instrument represents the actual phenomenon under study. In the process of validating the instruments used, fellow students and lecturers from the university were used to validate each instrument. The choice of using students is because they were undertaking research and their insights are deemed essential, and on the side of lecturers is due to their wide experience in guiding and supervising students. They were asked to evaluate the instruments in term of content and face validity. They helped to ensure that the item in each questionnaire capture the intended information accurately according to the objective of the study.

In determining statistical proof, Content Validity Index CVI was used to determine the validity of all the three instruments. This was to test whether the instruments had appropriate sample of items for the construction subjected to measurement. The CVI is commonly used because it is easy to compute, understand and focuses on agreement of relevance. Polit *et al* (2007) observes that CVI on consensus rather than

consistency and provides both item and scale information. The following CVI formula was used to calculate the content validity for questionnaires, interview guides and Focus group Discussions guides.

$$CVI = \frac{n}{N} \quad \ldots\ldots\ldots\ldots\ldots\ldots\ldots\text{Equation 3.3}$$

Where n is the number of items declared valid and N is the total number of items

The formula was applied to all the tools as shown in table 3.4.

Table 3.4: Determination of the Content Validity Index for data collection

Instrument	Section	Valid item	Invalid item	Total
Household Questionnaire	A	12	2	14
	B	14	3	17
	C	10	1	11
	D	7	2	9
	Total	43	8	51
Interview guides	A	8	1	9
	B	6	2	8
	Total	14	3	17
FGD Guide	A	6	2	8
	B	7	1	8
	C	7	1	8
	Total	20	4	24

Source: Pilot Survey results 2018

$$HHQ\ CVI = \frac{43}{51} = 0.84313 \qquad CVI$$

$$(FGD) = \frac{20}{24} = 0.8333$$

$$14 = 0.7368$$

$$CVI\ (IG) = \frac{}{17}$$

Data instruments are considered to be valid if the calculated CVI is above 0.7 (Polit *et al* 2007). In this regard, household questionnaire, interview guides and Focus Group Discussion guides were valid at 0.84313, 0.8333 and 0.73684 respectively. Therefore all the data collection instruments were all valid as recommended.

3.7.2 Reliability of Research Instruments

The reliability of a research Instrument concerns the extent to which the Instrument yields the same results on repeated trials. Variables derived from tested Instruments are declared

to be reliable only when they provide stable and reliable responses over a repeated administration of Instrument (Santos, 1999).

To measure the reliability, Alpha (Cronbach, 1975) technique was employed. In this approach, a score obtained in one item was correlated with scores obtained from other items in the instrument; Cronbach's Coefficient Alpha was computed to determine how items correlate among themselves. Cronbach's Alpha is a general form of the Kunder- Richardson (K-R) 20 formula. The use of K-R 20 formula in assessing internal consistency of an instrument is based on the split – half reliabilities of data from all possible halves of the instrument. Use of K-R 20 formula reduces the time required to compute a reliability coefficient in other methods. Its application also results in a more conservative estimate of reliability; the estimated coefficient of reliability of data is lower. The K-R formula is as follows:

$$\frac{KR_{20} = (K)(s^2 - \sum s^2)}{(S^2)(K-1)} \quad \text{............Equation 3.4}$$

Where;

$KR_{20=}$ Reliability Coefficient of internal consistency

K= Number of items used to measure the concept

S^2= Variance of all scores

s^2= Variance of individual items

A high coefficient implies that items correlate highly among themselves meaning there is consistency among the items in measuring the concept of interest. This is sometimes referred to as homogeneity of data whereby the researcher can confidently depend on the information gathered through various sources of data adopted for the study. Alpha (Cronbach, 1975) is a model of internal consistency based on the average inter- item correlation. The instrument was divided into two parts using even and odd numbers. A large value of alpha (preferably greater than 0.6) indicates high level of consistence of the instruments in measuring the variables. The co-efficient of internal consistency above at 0.6 is considered good. The instrument was then adjusted on the basis of the findings of the pilot test and the final version developed thereafter that attained the correlation value of 0.7.

3.8 Data Collection Procedures

Multiple tools and techniques were used to gather specific information from different target groups to gain a comprehensive understanding of the issues in question. The researcher proceeded to the study area for appointments with Chiefs, Ass-chiefs, and Village Elders, sampled Clan Chairpersons and households heads, Deputy County Commissioner, Assistant County Commissioner, Sub-County Administrator, Religious Leaders, ward Administrators, Members of County Assembly, probation Officer and Police

Officer in preparation for data collection. The respondents were requested to fill the questionnaires.

3.9 Data Analysis and Presentation

Both quantitative and qualitative data collected was coded and analyzed using descriptive statistics with the aid of statistical package for social science (SPSS). To analyze quantitative data, data from the questionnaires was edited, coded and entered into a computer spread sheet in a standard format to allow descriptive statistics analysis. SPSS and MS Excel were used to analyze quantitative data. Measures of central tendency (Mean, Mode, and Median) and frequencies and percentages were used to describe the population (Fear, Hugh, 1961). The analyzed data was presented in tables, Bar charts and Pie charts. Ranking was also done to evaluate the extent of inter-clan conflicts and strategies put in place to reduce inter-clan conflicts in the area of study. Frequencies, percentages, median and ranking were done. In analysis, the study followed the procedure of editing, coding, classification and tabulation of raw data (Kothari, 2004). Cases of Conflict/dispute situations were analyzed with dimensions such as sources, actors and their interests, grievance procedures, and expression of conflict. The implications of these to local planning were discussed in the analytical section.

Qualitative data obtained from Interviews and FGDs was analyzed using thematic narrative techniques. The data from key informant and FGD participants was presented in tables, bar charts and pie charts. Consistent data from the household heads, key informants and FGD participants which was not quantitative in nature but historical or factual was analyzed to come up with recommendations and conclusions of the study.

3.10 Limitation of the study

The researcher had difficulties reaching all the indented officials and stakeholders of conflict management in the study area due to vastness of the study area. This challenge was solved by employing research assistants. The researcher also used locally available means of transport such as motorbikes to facilitate movement within the area of study.

Additionally, inter-clan conflicts is a sensitive subject of discussion in the area of study considering this research was carried out in the area where this type of conflict affects a big number of the people, it was difficult to contribute unless approached well. This challenge was dealt with by a researcher providing introductory letter which was meant to assure the respondents that the study was strictly for academic purposes. Additionally the researcher had a research permit and authorization letter from NACOSTI to assure the respondents the purpose of the study. The researcher also provided authorization letter from County Commissioner and County Director of Education Kakamega County over the same. At local level, the researcher and research assistants were accompanied by village elders to gain psychological

access of the respondent making them to willingly give information

Language barrier was another limitation of the study which was attributed to the fact that the study involved interviewing elderly people as well as people who were not conversant with interviews in English. To counter this shortfall, the researcher used the research assistants who were conversant with the Luhya especially wanga language as well as Kiswahili language. Additionally all interviews were audio recorded and transcribed into English by the researcher and research assistants.

3.11 Ethical considerations

After the approval of the research proposal, the researcher requested for an introductory letter from the School of Graduate studies at Masinde Muliro University of Science and Technology, to present to the National Council for Science and Technology (NCOST) seeking permission to carry out the research. Once the research permit was granted, the researcher informed the County Commissioner Kakamega County, County Director of Education Kakamega County and Deputy County Commissioner of Mumias East Sub-County about the intention to carry out research in the area.

The researcher ensured that participants are well-informed of the purpose of the study so that they participate from a point of information. The purpose, procedures and benefits of the study were explained. Inclusion was voluntary. Informed written consent shall be sought from the study Respondents. Content was translated and simplified in Kiswahili and Wanga by the research Assistants to facilitate understanding of information contained therein. The researcher also ensured that data collected is analyzed professionally and that it is not forged to conform to a predetermined opinion. Further, to protect the respondents' identities, data was reported as a block instead of highlighting individual cases. Further, the researcher ensured that all information provided is treated with utmost privacy and confidentiality, and that no information was to be released to a third party without a written permission from the source. Information obtained from other scholars' was cited appropriately to avoid plagiarism.

3.12 Summary

This chapter has highlighted the research design that was used, area of study, population of the study, sample selection methods and size, data collection methods, validity and reliability, procedures of data collection and data analysis methods that were adopted. It also indicates the research limitations and how they were dealt with to ensure the research is successful.

IV. EVALUATION OF STRATEGIES USED TO REDUCE INTER-CLAN CONFLICTS IN MUMIAS EAST SUB-COUNTY, KENYA

4.1 Introduction

This chapter discusses the findings of objective three which sought to evaluate the strategies used to reduce inter-clan conflicts in Mumias East Sub-County. This chapter is therefore sub-divided into three sections. The first one, the chapter will discuss on the strategies used to reduce inter-clan conflicts, the second one on the other strategies put in place to reduce inter-clan conflicts and the third one on other stake holders involved in the management of the inter-clan conflicts in Mumias East sub County.

4.2 Strategies used to reduce Inter-Clan Conflicts in Mumias East Sub-County

The study sought to examine the strategies used to remedy the inter clan conflicts in the study area. The strategies that informed the study and formed the basis of evaluation are arbitration, negotiation, mediation and litigation.

The results in Figure 4.1 indicate that mediation 56% (215) was the highest in ranking by the respondents in Mumias East Sub- County. Negotiation was second 37% (142), followed by litigation at 5% (19) and arbitration 2% as the lowest in ranking in regard to the strategies mostly used to reduce the inter clan conflicts in Mumias East sub County. The findings suggest that the respondents view mediation as panacea to the many conflicts that bedevils them while a minority argued that arbitration was ineffective strategy in conflict resolution. The findings also indicate that negotiation and litigation are also strategies that are employed by the locals to resolve conflict.
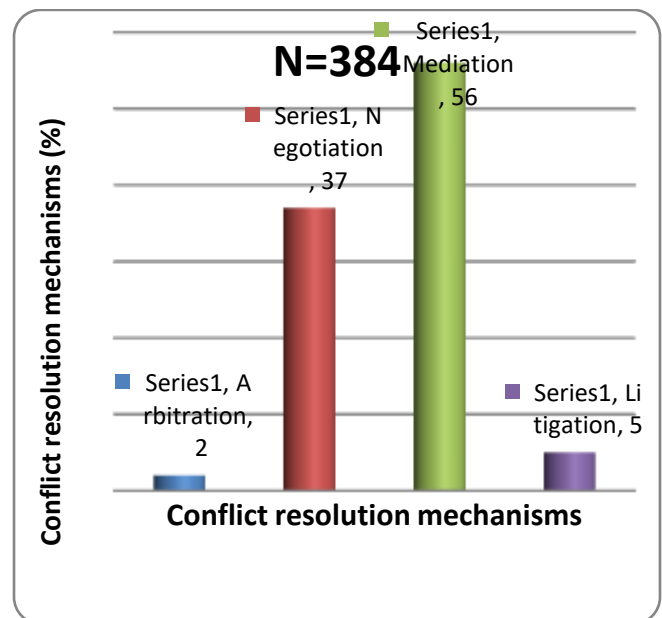

Figure 4.1: Strategies used to reduce Interclan conflicts in Mumias East Sub-County

Source: Field data (2018)

4.2.1 Arbitration as a conflict resolution mechanism in Mumias East Sub-County

From figure 4.1 it is eveident that only 2% (8) abitration as a strategy was used in reducing conflicts.Those who responded

to the question as to whether arbitration was a strategy, avouched that the dearth of an arbiter was a reason why this strategy has not been properly utilized.They argued that apparent want of judicious,rational,impartial and neutral arbiter contributed to escalation of conflict and therefore there was need to have a another strategy more reliable and solution-based,timely and responsive to the need of the Mumias East locals.

The foregoing was supported by one of the interviwee, Ward Administrator Malaha- Isongo-Makunga ward who asserted that:

Arbitration of conflict in our area has not borne much fruit.The process is indequate and unreliable considering that there have been many cases of inter-clan conflicts.Various institutions have tried but all in vein.The government therefore need to reinforce this mechanism with other easily approached means of resolving conflicts. Recently Chief Malaha solved an inter-clan conflict between Abakhami and Abamutu over Awater Well but suprising the conflict has come up again on aserious note (An interview with key informant,8/11/2018,Malaha location)

In contrast, a respondent from Ebumanyi FGD stated that;

Arbitration of conflict in the area of study has not been succeful due to the poor leadership because most of the local administrators are not fair they handle cases on clannism basis. He said that appointment of Chiefs and Assistant Chiefs depends on which clan one come from. Heowever, they resolve some cases by favourng their clan's men and if it is an inter-clan conflict they tend to support the clan's people they belong to if they are involved in the conflict at stack. On the other hand he stated that politicians incite their people whenever there is a conflict among them (Aparticpant of Ebumanyi FGD, Luche Sub-Location, Shianda Location, 8/12/2018).

Results from an interview from Ward Administration Malaha-Isongo-Makunga Ward had the following to say that Arbitration has not born much fruits through various institutions and the government should reignforce the mechanisms. In support of the findings from Ebumanyi FGD, 8 Participants out of 8 participants indicated that arbitration of conflicts in the area of study is not very successful because of poor leadership and appointment of local Administrators depends on which clan one comes from and who is incharge of the exercise. In this senario fairness is not exercised. He also noted that some politicians are also the inciters of this conflicts.

The findings indicate that all astakeholders are brought on board to settle the disputes but still they reocur every now and then. The previnient discussion reveal that arbitration as a strategy is inept,mooching and lackadaisical in nature.

According Kriesberg (2009:16) conflict resolution is "measures that an entity embarks on to shape the tracks of conflicts applying their understanding of the conflict resolution methods". Kriesberg analyses the traditional conflict resolution approaches of negotiation, use of coercion and mediation. He puts the stress on mutual gains, academic research, and minimal reliance on violent aspects of conflict by putting emphasis on conditions of peace. His apparent lack of acknowledgment of arbitration could also inform us of widely used strategies in Mumias East or rather the strategies that ought to be used. Arbitration is an aspect of conflict resolution that when well thought of can be used effectively in resolving inter-clan conflicts in Mumias East. Though it exhibits certain drawbacks such as mandatory or requirement by a contract, the parties do not have the flexibility to choose arbitration only when both parties agree. This aspect limits the disputants hence leaving them with narrow possibilities of exhaustively engaging in out of court settlement of disputes.

4.2.2 Negotiation as a conflict resolution mechanism in Mumias East Sub-County

As evident in figure 6.1, 37 % of the respondents indicated that negotiation was a preponderant strategy in conflict resolution.The respondents argued that a number of negotiation exercises had been carried out where objective and impartial negoatiators had been sought and provided sustainable approach to conflict resolution and even acted as purveyor of other strategies such as mediation. Akey informant Award Administrator , Lusheya Ward noted that;

Negotiation is key in all conflict management strategies because the two worrying parties should negotiate over incompatible goals. If it is a recource-based conflicts there must be negotiation on sharing of resources . In most cases negotiation as a strategy fail because of the approah the affected parties use to handle issues. However it is because of inter-clans conflicts that make people not to agree on issues due to disrespect for one another depending on the strength of the clans involved in conflicts (key informant, Lusheya Ward, Mumias East Sub-County, 18/12/2018).

An FGD participant ,a religious leader of Nyaboro FGD indicated that;

Negotiation as a conflict management strategy is a matter of the two conflicting parties to establish the root causes of the conflict and then agree on how they can iron out their differences. In this senario the parties should be flexible in making decisions. Negotiations fail bceause the parties involved lack mutual understannding and respect for one another. (An FGD participant, Nyaboro FGD, Isongo location, 18/12/2018).

In support to the findings of the household heads, the key informant, A ward Administration, Lusheya Ward indicated that; negotiation is the key conflict management strategy because all conflicting parties should negotiate over incompatible goals. If it is aresource-based conflict there must be a negotiation on how to share the resoures. Negotiations fails because of the way the affected people handle their issues. However it is because of inter-clan

conflicts that make people to disagree due to disrespect and lack of cooperation among the conflicting parties.

In support from Nyaboro FGD 7 participants out of 8 participant indicated that; negotiation as a conflict management strategy is a matter of the conflicting parties to establishing the root cause of the conflict and agree on how they can iron out their differences. The parties should be flexible in making decisions over incompatible goals. Negotiation fails because the parties involved lack mutual understanding and respect for one another.

In other studies Pinkey (1995) indicated that in negotiation fixed pie bias,seeing the resources in zero-sum terms and interest of negotiating parties being in direct opposition to each other, is amatter that should not be ignored. Another approach , lose-lose bias enables negotiators to recognize the compatibilities and trade offs certain issues of conflict,thus reaching an aagreement for agreement's sake. However, Thompson (2009) on the other hand noted that there is danger of the negotiators to fall a prey to this kind of strategy. Beggo and Graddy (2009) further contend that anchoring bias,where a number of anchors are involved ,various anchors may be employed to settle out aspects that are monetary in nature. Consequently, negotiators should be unmoved by incidental effect or that which is independent of the substance of negotiation as indicated by (Lerner,2000).

Emotions play out significantly in resolving conflict via negotiation but not in all cases.If as Barry (2008) denotes that emotions of negotiators rides high a times,then this can be an indicators why negotiation may fail in conflict resolution and in particular in Mumias East. Larrick (2009) indicates that negotiators motivation is to see the disputants reach an amicable solution to variant issues. Therefore for negotiation to be efective and expeditious,negotiators ought to bear in mind their reputation and trustworthiness while negotiating as contend by (Zant & Kray,2015). Though negotiation has been used as a strategy in conflict resolution but much still needs to be done so as to ensure that the residents of Mumias East live in harmony.

African countries and regional organizations on the Continent have made serious efforts to deal with the scourge of conflict by promoting peace negotiations and brokering peace agreements. They have also established, under the auspices of the AU, a legal framework and structures to deal effectively with conflicts. The African Union (AU) operates on the Draft Policy Framework on Post-Conflict Reconstruction and Development (PCRD) developed in 2006 which is conceived as a tool to: a) consolidate peace and prevent relapse of violence; b) to help address the root causes of conflict; c) to encourage fast-track planning and implementation of reconstruction activities; and d) to enhance complementarily and coordination between and among diverse actors engaged in PCRD processes (AU, 2006).

Lasting peace can be delivered by a horizontal-vertical approach to intervention. Ownership has to start at the grass-root level, involving and empowering (organized and unorganized) civil society, particularly the most vulnerable groups of post-conflict societies (Werner, 2010). Grassroots leadership facilitates coordination between interveners and the communities (UN, 2009). They promote conciliation and building new relationships amongst the warring communities through dialogue, negotiations, and problem solving workshops, information, education and communication (UNDP, 2011) These have set precedence to the coexistence in places in conflict prone areas especially among the pastoralist and agro-pastoralist communities in the North-Rift region (Pkalya & Mohamud, 2006b). They also maintain checks and balances on the respective governments in conflict and other policy issues. In Kenya, this has included pressure for a national policy on conflict management and peace building as noted by (GOK, 2009).

Critiques argue that relying too strongly on civil society actors creates the potential danger of substituting and delegitimizing state organizations and thus potentially undermining long-term efforts to strengthen them (Emstorfer et.al, 2007). Furthermore, civil society representation may be skewed towards urban based organizations and not by grassroots communities most affected by the conflict (UNDP, 2006). Simala (2010) indicated that community participation is effective as it ensures success and satisfaction of the community through resource contributions, making decisions, sharing tasks with professionals and organizing plans.

4.2.3. Mediation as a conflict resolution mechanism in Mumias East Sub-County

From figure 6.1, the results show that, mediation is the most employed strategy in conflict resolution. The respondents argued that it supplemented negotiation especially where dearth of a neutral party was manifested during the negotiation process.

One of the household respondents averred that:

Resolving conflicts that are more inclined to politics needs mediation. We are privileged to have volunteers, learned people who offer to sacrifice their resources in mediating over disputes that pit different clans. Mediation has been used effectively especially where we have neutral mediators who impartially adjudicate of inter-clan feuds. (Household respondent of Musangaro, 8/11/2018, East Wanga Location, Mumias East Sub-County).

One of the key informants, a clan chairman, Abashitsetse clan indicated that;

Mediation is the best way of resolving conflicts that are difficult to be solved by negotiation, Arbitration and Litigation. Conflicts are excellently solved if a third party understands the nature of the conflict. He gave an example of inter-clan conflict between Abashitsetse and Abasacha over land boundary in Chibulu village which had been there for long but through a mediator from CAMP (Catholic, Anglican, Muslims and Pentecostal churches) it was settled successfully.

(A key informant of Chibulu, 8/11/2018Mahola Sub-Location)

Aparticipant of Shianda FGD arepresentive of NGO signposted that;

Mediation has been successfully because they take a direction of a neutral ground for discussion and negotiation of the incompatible goals by the conflicting parties. The mediator is always a neutral person and he or she cannot take sides and as a result a lasting solution is achieved in most cases due to resolution made by parties in conflicts (A key informant of Indoli , 25/11/2018, Lubinu Location).

Ramsbotham, Woodhouse and Miall (2005:4) signposted that the employment of a non-violent approach and peace mediation is an effective approach since the parties" voice their grievances and demands, hence reaching a consensus. This is due to the pervasive harmony such an approach has brought to those countries which have used it to resolve conflicts. A human relations approach to conflict resolution also helps in resolving conflict where the affected individuals collaborate and negotiate amongst themselves.

The use of mediation to resolve conflicts and disputes has a long history and appears in slightly different forms across geographic locations and cultures. Mumias East is no exception.

Cheung (2010) provides definitions of mediation and accounts of its use in different cultures. He points out that the success of mediation depends much on the attitude of the disputants as well as the skill of the mediator. Mediation is a form of assisted negotiation, wherein a mediator can bridge the communication gap between the disputants, thereby facilitating a settlement. Case studies in Lamu, Baragoi, and Laikipia exemplify interesting use of mediation in handling inter-ethnic conflicts. These cases aptly illustrate the mediator's vital role. In addition, the flexible process in mediation allows the generation of innovative settlements that are not possible in arbitration and litigation (Cheung, 2010).

4.2.4 Litigation as a conflict resolution mechanism in Mumias East Sub-County

The study sought to underscore whether litigation as a conflict resolution strategy in Mumias East was effective.From Figure 4.1,it is evident that the respondents indicated that this particular strategy was not viable and feasable in Mumias East.Those that consented to have known this strategy either said so because they had others mention it or had one time been directly involved in litigation.The majority of the respondents who did not respond to this question were either victims of protrated litigation processes or those that have a bias towards the lawsuits.

An interview with one of the adovocate indicated that litigation was a costly process for the residents of Mumias.He avouched that:

Many residents do not understand litigation as a means to settle disputes.They have not been sensitized to understand how our courts works,the role our lawyers,litigators play in negotiating out settlements.They also fear of high legal financing of cases .This locks many who would wish to settle cases through the courts (An interview with Key Informant, a police officer, 8/12/2018, Makunga Sub- location,Mumias)

The foregoing indicate that resolving inter-clan conflict has not been easy through the lawsuits.A number of people do not understand what it entails as far as using it as a mechanism in conflict resolution. According to Garder (2014) litigation is a process of taking legal actions through lawsuits, indictments and prosecution initiated by two opposing parties. It is far the most costly form of legal conflict resolution and therefore an alternative dispute resolution for the residents of Mumias East is key. Parties utilize court system and works towards settlement that is amenable for both. Here, plaintiffs and defendants are the litigants while the attorneys are the litigators.Today lawsuits have become complicated as many claims and counterclaims derails efforts to timely and expeditiously handle cases.According to Inglis,*et al* (2010),legal financing is costly and therefore many end up not going to courts for help.

In Rwanda, Gacaca courts formed after 1994 genocide to promote community reconciliation are state-run and more formal than the simpler traditional, community courts and changed to have the ability to prosecute, and reconciliation was no longer the main goal (Werner, 2010). They created social tensions which led to increasing verbal assaults and physical violence directed towards survivors; there was failure to put on trial members of the Rwandan Patriotic Front (RPF) [the current ruling party led by President Paul Kagame] who committed revenge killings. There was failure to provide justice to all victims of serious crimes committed. Additionally, doubts concerning impartiality and objectivity while dealing with relatives who stand accused of genocide crimes, corruption and the possibility of having genocide suspects among the judges themselves (Clark, 2012). The winding up of the Gacaca judicial system left some of these challenges unaddressed, and therefore post-Gacaca, should be a moment of assessing what was done, and what needs to be done to achieve the country's vision of unity and reconciliation.

In Kenya, the government has been a major player using formal and informal processes to conflict management (Pkalya & Mohammud, 2006b). The formal justice systems through the Constitution and other national laws use the judiciary to solve conflicts between individuals, amongst communities and between citizens and the state. However, there is the failure of official laws and legal processes to reflect an understanding of the local population in defining crimes and resolving conflicts (Tanja, 2008). State response to conflict in pastoral areas has historically been characterized by an indiscriminate and aggressive military response that has alienated pastoral communities. Aside from these periodic

security interventions, pastoral communities largely fend for themselves and in this context the role of arms, both as a means of protection and as livelihood assets, become important (Mwaura, 2005).

The Government's initiative to recruit and arm the Kenya Police Reservists (KPRs) and home guards as complementary security providers in the conflict regions initially meant to be a transparent community policing initiative, has been marred with allegations of corruption, incompetence and favoritism along ethnic lines and further weak accountability procedures within the KPR and home guard operations (KHCR, 2002). State intervention through the police/ military brings calm in the conflict settings. However, it fails to yield fruits as local inhabitants incur high costs, reported incidences of human rights abuses as well as its failure to address the core causes of the conflict as was evidenced in the Mt. Elgon conflicts among others (Kamoet, 2011; Matanga, 2010).

4.3 Other Strategies Employed to Reduce Inter-clan Conflicts in Mumias East Sub-County

The study also sought to examine other strategies used to reduce inter-clan conflicts in the study area. The strategies that informed the study and formed the basis of evaluation are public participation in decision making, formation of social groups, improvement of social amenities and intermarriages. The results in Table 4.1 indicate that public participation 48.2% (185) was the highest in ranking by the respondents in Mumias East Sub- County. Formation of social groups was second 29.9% (115), followed by improvement at 15% (60) and Intermarriages 6.3% (24) as the lowest in ranking in regard to the strategies mostly used to reduce the inter-clan conflicts in Mumias East sub- County. The findings suggest that the respondents view public participation in decision making as panacea to the many conflicts that bedevils them while a minority argued that intermarriages was ineffective strategy in conflict resolution. The findings also indicate that formation of social groups and improvement of social amenities are also strategies that are employed by the locals to resolve conflict.

Table 4.1: Other Strategies Empoyled to Reduce Inter-clan Conflicts in Mumias East.

Other strategies to reduce inter-clan conflicts	Frequency	Percentage	Rank
Public Participation Formation of social groups Improvement of social Amenities Intermarriages	185 115 60 24	48.2% 29.9% 15.6% 6.3%	1 2 3 4
Total	384	100%	4

Source: Field Data 2018

4.3.1 Public Participation in decision making

From Table 4.3; it is eveident that only 48.2% (185) Public Participatin as a strategy was used in reducing conflict.Those who responded to the question as to whether public particpation was a strategy, avouched that involvement of all people from all clans was a reason why this strategy has been properly utilized. They argued that this brings unity and respect for one another in the society. At the same time it makes majority of the people to own decision made by many interms of developent projects reducing escalation of conflicts. therefore this strategy was reliable and solution-based,timely and responsive to the need of the Mumias East Sub-County locals. An FGD participant, Village Elder of Elwakana (Shibinga) noted that;

Public participation in decision making in projects proposal and implementation is very important in sustainability of development projects. Projects that involve all clans on board if it is a community project does not fail . however those projects that are imposed on people always fail. He sited an example of Kenya Finland Co-operation (KEFINCO) water project failed in the area of study because people were not involved and they used to call it, (KEFINCO) water. After some time people began destroying and looting the water pumbs and that marked the end of the project. Public particpation also help to give those in project management committees to do their work peacefully because of low resistance from the public.(An FGD particpant of Elwekana, 8/2/2018, Shibinga Sub-location, Mumias East Sub-County).

An FGD participant, a religious leader of Ebusimbiro (Eluche) FGD had the following to say about public particaipation;

Public participation in decision making is an exercise that impress unversal recognition and the co-coperation among people of different clans because they feel respected in the society. Also said that public participation help all clans to own the the projects in the area of study and at the same time it improves on inclusivity in leadership (An FGD particpant of Ebusimbiro, 18/11/2018 Luche Sub-location,Mumias East Sub-County).

Key informant assistant chief kamashia indicated that;

Public participation in decision making play avery vital role in bonding people in Mumias East Sub-County because if all clans are engaged in the development of the community ,nobody will complain against the other person. At the same time everybody will understand what is going around in terms of development. He also noted that public participation improves tansperency and accounterbiliby and reduces corruption that can fuel up conflicts (Key informant, Assistant Chief Kamasha,24/11/2018, Ekero location, Mumias East Sub-County).

An FGD participant, Village Elder of Elwakana (Shibinga) noted that; Public participation in decision making in projects proposal and implementation is very important in sustainability of development. Projects that involve all clans on board if it is a community project does not fail . however those projects which are imposed on people always fail. He sited an example of Kenya Finland Co-operation (KEFINCO)

water project failed in the area of study because people were not involved and they used to call it (KEFINCO) water. After some time people began destroying and looting the water pumbs and that marked the end of the project. Public particpation also help to give those in project management committees to do their work peacefully because of low resistance from the public.

In support of the findings from the household heads, an FGD participant, Areligious leader of Ebusimbiro FGD indicated that; Public participation in decision making is an exercise that impress unversal recognition and the co-coperation among people of different clans because they feel respected in the society. Also said that public participation help all clans to own the the projects in the area of study and at the same time it improves on inclusivity in leadership.

Also in support of the finndings one Key informant assistant chief Kamashia indicated that; Public participation in decision making play avery vital role in bonding people in Mumias East Sub-County because if all clans are engaged in the development of the community ,nobody will complain against the other person .At the same time everybody will understand what is going around in terms of development. He also noted that public participation improves on tansperency and accounterbiliby and reduces corruption that can fuel up conflicts.

This is consistent with Simala (2010), who noted that public participation is effective as it ensures success and satisfaction of the community through resource contributions, making decisions, sharing tasks with professionals and organizing plans.

4.3.2 Formation of Social Groups

As evident in Table 4.1: 29.9 % (115) of the respondents indicated that Formation of social groups was a preponderant strategy in conflict resolution.The respondents argued that a number of social groupings had been formed where objective and impartial social activities had been sought and provided sustainable approach to conflict resolution and even acted as purveyor of other strategies such as Public Participation. The groups included; self help groups, youth groups. Women groups, busness vetures etc.

A CBO representaive from CAMP (Catholic,Anglicans,Muslims and Pentacostal Churches) noted that;

Formation of selfhelp groups, women groups,Youth groups, CBOs and NGOs is a basis of unity regardless of which clan one comes from. The groups unit people depending on the activities the group is doing. At most these groups usually empowers people with knowlegde and economically. Once the community is economically well off the prevalence of conflicts are low because people 's livelihood is upto date (An FGD particpant, CBO representative, Khaunga location, 28/1/2018, Mumias East Sub-County).

Another key informant, Senior Chief East Wanga location noted that;

Formation of social groups as a strategy of reducing inter-clan conflicts in the area of study is working to those who have engaged themselves in forming social groups. It is rear to find those in social groups conflicting. The only challenge is that those who are in groups are very few. However the majority have got no unifying factor.

Another challenge is that those in groups experience poor management and at the end of the day some groups collapse (Akey informant,Senior Chief East Wanga location, 13/12/2018 ,Mumias East Sub-County).

In support of the findings from the household heads one A CBO representaive from CAMP (Catholic,Anglicans,Muslims and Pentacostal Churches) noted that; Formation of self help groups, women groups,Youth groups, CBOs and NGOs is a basis of unity regardless of which clan one comes from. The groups unit people depending on the activities the group is doing. At most these groups usually empowers people with knowlegde and economically. Once the community is economically well off the prevalence of conflicts are low because people's livelihood is upto date.

Another key informant, Senior Chief East Wanga location also noted that; Formation of social groups as astrategy of reducing inter-clan conflicts in the area of study is working to those who have engaged themselves in forming social groups. It is rear to find those in social groups conflicting. The only challenge is that those who are in groups are very few. However the majority have got no unifying factor.Another challenge is that those in groups experience poor management and at the end of the day some groups collapse bringing achallenge of disunity again.

4.3.3 Improvement of social Amenities

The study sought to underscore whether Improvement of social amenities as a conflict resolution strategy in Mumias East was effective. From Table 4.1, it is evident that 15.6% (60) of the respondents indicated that this particular strategy was not very much viable and feasable in Mumias East Sub-County. Those that consented to have known this strategy either said so because they understand how social Amenities unit people. The amenities to be improved were, learning institutions, Health facilities, market centres and sports clubs. The majority of the respondents who did not respond to this question were not a ware of what it means with social amenities.

An interview with one participant of Neolola FGD indicated that improvement of social Amenities was along term process for the residents of Mumias East Sub- County. He avouched that:

Improvement of social amenities like social clubs unit the residents of agiven area as people meet regulaly to relax and eat together as the relationship grow and they live

peacefully. He also said that delocalization of teachers in schools has also reduced inter-clan conflicts in schools in the area of study and this is away of improving service in schools. The neighbouring clans cannot resist against school management because head teachers and principals are from different counties (Akey informant, A participant of Neolola FGD, Khaunga, 16/11/2018, Mumias East Sub-County).

Key informant MCA East Wanga Ward indicated that;

Improvement of social amenities in the study area create room for association of people with others from different dimensions. Social institutions like schools and colleges unit people regardless of their differences if any. If business entities are improved also brings people together as they engage in business for their livelihood. If religious institutions are also improved people develop in religious faith and it can reduce inter-clan conflicts (A key informant,MCAEast Wanga ward, 11/12/2018 ,Mumias East Sub-County).

An interview with one participant of Neolola FGD indicated that improvement of social Amenities was along term process for the residents of Mumias East Sub- County. He avouched that: Improvement of social amenities like social clubs unit the residents of Mumias East as people meet regularly to relax and eat together hence, the relationship grow and they live peacefully. He lso said that delocalization of teachers in schools has also reduced inter-clan conflicts in schools in the area of study and this is away of improving services in schools. The neighbouring clans cannot resist school management because the head teachers and principals are from different counties and now demanding for their person to manage the schools is unheard of.

In support of the findings one Key informant MCA East Wanga Ward indicated that; Improvement of social amenities create room for association of people with others from different dimension. Social institutions like schools and colleges unit people regardless of their differences if any. If business entities are improved also brings people together as they engage in business for their livelihood. If religious institutions are also improved people develop in religious faith and it can reduce inter-clan conflicts in the area of study.

4.3.4 Intermarriages

From Table 4.1 it is evident that only 6.3% (24) intermarrage as a strategy was used in reducing inter-clan conflicts. Those who responded to the question as to whether intermarrages was a strategy, avouched that intermarriage of people from other clans was a reason why this strategy has not been properly utilized. They argued that this is on aminimal scale and marriage is occassional but not afrequent exercise and other people are married from outside the Sub-County. At the same time marriage is not mandatory to the residents of Mumias East Sub-County some are singleand others have dicided to be unmarried. Therefore this strategy was not

reliable and solution-based,timely and responsive to the need of the Mumias East locals.

Key informant a clan chairman Ababenge clan signposted that;

Intermarriages from the past has been used to unit people who have had conflicts for along time. Once people from different clans intermaarry there is respect and asense of belonging is impressed. As a result of intermarages historical injustices parpetrated by clans against others has reduced greatly even though to a few people because others are married outside the Sub-County (Key informant, aclan chairman Ababenge clan, Kulumwoyo village ,Khaunga Location,12/11/2018).

An FGD participant of Emutono FGD, a village elder noted that;

In Wanga culture the Wanga people were not relating well with the Abanyala Sub-ethnic group, they used to call them (Abarebe) meaning; they ask what they already know, but nowdays due to intermarriages the two groups stay together and the Abanyala have bought land in Wanga land and stayed peacefully (An FGD participant, Emutono Village, Isongo Location, 12/11/2018).

In support of the findings from the household heads, one Key informant a clan chairman Ababenge clan signposted that; Intermarriages from the past has been used to unit people who have been in conflict for along time. Once people from different clans Intermaarry there is respect and asense of belonging is impressed. As aresult of intermarages, historical injustices parpetrated by clans against other clans has reduced greatly even though to a few people because others are married outside the Sub-County.

Also in support of the findings another FGD participant of Emutono FGD noted that; In Wanga culture the Wanga people were not relating well with the Abanyala Sub-ethnic group, they used to call them (Abarebe) meaning; they ask what they already know, but now days due to intermarriages the two Sub-ethnic groups stay together and they have bought land in Wanga land and stay in harmony.

4.4 Stakeholders involved in solving inter-clan conflicts in Mumias East Sub-County

The study sought to examine the contributions of varrious organisations in relation to their existing policies in the management of inter-clan conflicts in the study area in regard to peace and conflict resolution. The results obtained are presented in Figure 6.2 in which Religious leaders were ranked the best in conflict management 46% (177) followed by Non Governmental Organisations (NGOs) 25% (96), Government authorities 21% (81) and clan elders at 8% (31) respectively. These stakeholders however offer collective and significant contributions in the conflict management in Mumias East Sub-County.

The antecedent results indicate that the religious leaders have played a preponderant role in managing inter-clan conflicts within the study area. The Non-Governmental Organization (NGOs) have also been quite engaged in managing conflicts. Government authorities who ought to be leading in conflict resolution in Mumias East have been lackadaiscal and clan elders lukewarm in their critical role which they need to play.
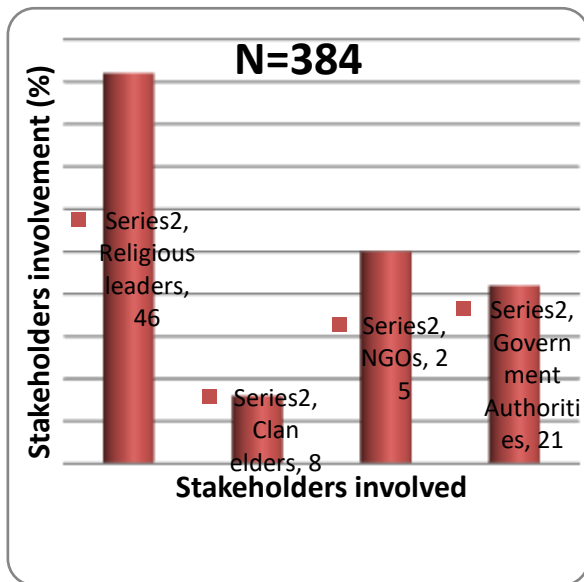

Figure 4.2: Stakeholders involved in coflict management in Mumias East Sub- County

Source: Field data (2018)

4.4.1 Religious Leaders

The study sought to know the contributions religious leaders have made in resolving conflicts in Mumias East Sub-County. Religious leaders have been vocal in religious matters that inform us of conflict resolution and they have been a factor that has become prominent in a number of conflicts. Whether religious leaders are the main cause in most of these conflicts has been a subject that many conflict scholars have debated on. In most cases, religious leaders have been considered a trigger factor in many of the conflicts throughout the world. Rather than being considered as a main cause, they have been used also used as a mobilizing agent in some of the conflicts in Africa, East Africa, Kenya and Mumias East Sub-County in Particular. Religious leaders have been used as a means of identity, thus explaining why they are very important to the individual and the society at large. Thus it often happens that a threat to one's religious belief more often than not triggers a violent outburst. The respondents argued that the presence of indigenous churches and the exotic ones in Mumias East has really created a tremendous shift in understanding what religion can do through the religious leaders or men of clothes (Field Data, 2018).

Religious involvement by the religious leaders in peacemaking initiatives can also prepare and equip conflict resolution practitioners for much proactive roles in transforming the conflict. Thus engaging in religious peace-building can provide a spiritual basis for transformation and compensate for the mechanistic and instrumental conflict resolution models as indicated by (Bercovitch, 2009). Marshal (2007) states that participants in the process of reconciling conflicting parties often look to religion in a special way both because religious elements may be seen as contributing to conflict and because religions can bring to bear deep traditions of forgiveness and peacemaking, but most religions can offer teachings and practices that can propel or improve process of reconciliation. This has been the case with most religious organizations that have pitched various tents in Mumias East Sub-County.

4.4.2 Non-Governmental Organizations (NGOs)

The study also sought to ascertain the contributions of NGOs in resolving inter-clan conflicts in Mumias East. According to figure 4.2, the results show that NGOs only contribute to 25 % of the total involvement. Therefore, NGOs have played a significant role responding to many occasions by providing humanitarian as well as work on early warnings and preventive peace building.

The preceding discussion is supported by Lennart Wohldermuth (2005) who indicates that, there has been a substantial effort at prevention of the escalation of the conflict and contribution to a process of sustainable peace in different regions by UN and a number of NGOs. In this context Lennart (2005), indicated that international community aimed at preventing the escalation of conflict and contributing to a process of sustainable peace in conflict zones. In Kenya there have been and still are NGOs like USAID, UNDP, World Vision, and Action Aid and many others offering humanitarian and directly involved in conflict resolution in Mumias East Sub-County.

In other studies, done in West Pokot and Moyale, Non-Governmental Organizations have played a key role in conflict resolution. NGOs go beyond their customary relief objectives of providing water, sanitation, food and emergency health care. NGOs are shifting unprecedentedly from their traditional role to more sustainable roles of mediation and negotiation as signposted by (Munene, 2014). The changing nature of conflict in Mumias East has prompted a number of NGOs to place emphasis on peace education, sports tournament and donor funding to help bolster conflict resolution initiatives in Mumias East.

4.4.3 Government Authorities

The study sought to underscore the contributions of the government authorities in resolving inter-clan conflicts in Mumias East From figure 6.2; it was evident that the government authorities have not done much as far as quelling inter-clan conflict in Mumias East Sub-County is concerned.

The foregoing assertion was supported by a key informant, a clan chairman. Abamutu clan who avouched that:

Serikali pamoja na wakala wake hawajafanya kazi nzuri.Hawajatumia vyombo vya dola vizuri wala asasi muhimu za kuzuia na kukabili migogoro katika jamii.Wakaazi wa Mumias East hawajanufaika na huduma ya serikali,kwa sababu migogoro ya kiukoo bado ni mingi mno. (The government and its agents have not done a good job. They have not utilized their machineries and institutions of conflict management in the society. Residents of Mumias East have not benefited from Government's services because we still experience inter-clan conflicts (Household respondent, Makunga, Mumias East Sub-County,7/12/2018).

In support of the findings from household heads, the foregoing assertion was supported by a key informant, a clan chairman. Abamutu clan who avouched that: The government and its agents have not done a good job. They have not utilized their machineries and institutions of conflict management in the society. Residents of Mumias East have not benefited from Government's services because we still experience inter-clan conflicts.

In the one addressing the congregation is Ass-County Commissioner, those seated on the right are people from Abashitsetse clan and those on left are people from Abakolwe clan.

The preceding sentiments by the respondent indicate pretty well that the government authorities have done little. Kenyan government officials at both national and local levels have been in the front lead to address conflicts in other parts such as Narok, Laikipioa and Isiolo. However, for Mumias East Sub-County the government authorities have not done much though aspects such as *Nyumba Kumi, community policing and peace and security committees* have been emphasized, this particular concept has not borne fruits, thus it has been elusive and evasive. Muigui (2015) noted that Kenya's history has been marred with inequality, curtailed freedom, autocracy, social injustice and widespread inter-clan conflict. This argument is due to inept government structures that have been put in place in certain areas and Mumias East has been a victim of undue mechanism.

4.3.3.1 Nyumba Kumi Initiative

Nyumba kumi initiative was founded by the government some years ago as part of security policy and strategy to improve security. Botha (2013) noted that the police have a critical role of engaging with local communities to increase their ability to identify individuals at risk of inter-clan conflicts. *Nyumba Kumi* initiative is associated with streamlining security matters among communities, is a strategy that when well implemented can help address inter-clan conflicts. The respondents also believed that Nyumba *Kumi* policy is stressed by the government but still needed to be well thought as a means through which the government would contribute towards resolving inter-clan conflicts.

Mkutu's et al (2014) argument, correspond to the immediate claim, that, protection Act needs fastening in order to help gathering sufficient intelligence needed to intervene inter-clan conflicts. They indicate among other issues, that the public complain about failure of rapid response to crime, petty corruption, and poor protection of witnesses and police brutality as hindrances in militating against inter-clan conflict. Such fears, they note, have hampered peace initiatives and exacerbated illegal forms of community 'security', (in the name of defending our clans) thus *Nyumba Kumi* initiative has still been elusive concept to some extent.

4.3.4 Clan Elders

The study also sought to understand the contributions of clan elders in managing Inter-clan conflicts in Mumias East Sub-County. As indicated in figure 4.2, clan elders have insignificantly contributed to conflict resolution among various sub-locations in Mumias East. Clan elders have engaged in various peace interventions that have taken place among different clans in the study area hence giving birth to series of peace resolutions and declarations, most of which seem to have worked well initially but have unprecedentedly faded out with time due to challenges to sustain them.

Traditionally, it is the clan elders who understand well the clan political environment and are versed with virtually all activities within and without clan boundaries. However, sectarian and one-bended reasoning clouds their roles in resolving inter-clan conflicts. Majority are easily tossed forth and back by lack of moral stamina in adjudicating over conflict issues.

VII. CONCLUSION

It is important to underscore that failure to put strategies in militating against inter-clan conflict is disastrous. A number of mechanisms have been put in place to curb the menace that emanates from inter-clan conflicts. Strategies that employ conflict-based approaches and dispute settlements are prime means to avert future conflicts. Mediation when well utilized is a good strategy that can aid in bringing together the disputants and amicably resolving conflicts. Whereas mediation applies in Mumias East, approaches such arbitration should be reconsidered as supplementary tools that can help in expeditiously resolving conflicts. Involving all clans in making decision in issues of socio-economic development in Mumias East Sub-County is among the best strategies that can be put in place to reduce inter-clan conflicts in the area of study when employed properly. Other strategies such as formation of social groups, improvement of social amenities and intermarriages are considered as supplementary tools that be used in resolving conflicts.

VIII. RECOMMENDATIONS

This study recommends that government institutions such as National Council of Churches of Kenya (NCCK) work more closely with members of the community so as to understand the factors that lead to recurrence of inter-clan conflicts so as to have sustainable peace in the area.

The study further recommends that the county government of Kakamega get more involved in the conflict resolution campaigns and workshops so as to sensitize the locals of the need of peace and tranquility. The responses given include: establishing rules of self-governance; encouraging interaction through the common places; openly communicating for peace; sensitizing people on the importance of keeping law and order; enforcing clan identity; condemning human right violation; identifying early warning signs of conflict; neutral observer of conflict; reporting the incidents to higher authority in the region; holding dialogues for peace; listening to the grievance of the community in the region; monitor security situation in the region; being part of making decisions on conflict resolution and oversee the signing of peace treaties in the region.

REFERENCES

[1] ACBF Report (2004). *Reconstruction and Capacity Building in Post Conflict Countries in Africa. A Summary of Lessons from Mozambique, Rwanda, Sierra Leonne and Uganda*

[2] African Union (AU) (2006). *Draft Policy Framework for Post-Conflict Reconstruction and Development (PCRD)*. http://www.africa-union.org/root/au/Conferences/ accessed on 20th October 2010

[3] Ayofe, A, A. (2009). "Controlling Conflicts in the Resource Endowed Niger Delta Communities of Nigeria". *Ibadan Journal of Social Sciences*. Vol. 7 No. 1 pp 1-16

[4] Beggs, A., & Graddy, K. (2009). Anchoring effects: Evidence from art auctions. *American Economic Review, 99*(3), 1027–1039.Bottom,

[5] Bercovitch ,J. (2009) The SAGE Handbook of Conflict Resolution.(London, Sage

[6] Boutros, B, G. (1992). *An Agenda for Peace: Preventive Diplomacy, Peacemaking and Peace-Keeping,* Report of the Secretary-General. http://www.un.org/Docs/SG/agpeace.html. Retrieved on 17th January 2012

[7] *Brian A. Garner, ed. (2014). ""Suit"". Black's Law Dictionary (10th ed.). West.*

[8] Broeck, J,V. (2009). *Conflict Motives in Kenya's North Rift Region.* http://www.org\conflict retrieved 5th June 2013.

[9] Burton, J. (1990). *Conflict: Resolution and Prevention*. St. Martin's Press: New York

[10] Cheung,S.O,(2010) Mediation for Improved Conflict Resolution *Journal of Legal Affairs and Dispute Resolution in Engineering and Construction* City University of Hiong Kong.

[11] Chilumo S. and Njino J.(2010) . 'The Role of Military Interventions in Conflict Management: A Paradigm Shift for Eastern Africa Region'. *International Journal for Disaster Management & Risk Reduction.* Vol.3 No.1 pp 129-138.

[12] Concepts*" in Introduction to Peace and Conflict Studies in West Africa*. Spectrum Books contributions" . *World Development journal*. Vol. 37 No. 8: 1317-1325.

[13] Cramer, C. (2006). *Civil War is not a Stupid Thing: Accounting for Violence in Developing Countries.* Hurst & Company: London.

[14] Curia, M. (2010). "Post Election Violence: Counseling and Conflict Recovery in Trans Nzoia District" *Handicapp International* : Kitale

[15] Davis F, J. (2006). *"Peace and Conflict Studies: An African Overview of Basic decision making. Social Cognition, 27*(3), 342–364.

[16] *Development and Poverty Cycle in Countries in Africa.*Africa Forum on Poverty

[17] DFID (2010). *Building Peaceful States and Societies*. DFID Occasional Paper. www.dfid.gov.uk retrieved 10/7/2012

[18] Englebert, P and Tull, D.M. (2008). 'Post conflict Reconstruction in Africa Flawed Ideas about Failed States'. *International Security Journal*, Vol. 32, No. 4 pp 106-139 accessed on 15th June 2012.

[19] Fisher, R. (1997). "Integrative conflict resolution" in I. William Zartman and J. Lewis

[20] Flemming M,C. (2006). *The African Union and Conflict Management*. The U.S Army War College: Philadelphia

[21] Forces' Role in Disaster Management'. *International Journal for Disaster Management &Risk Reduction.* Vol.3 No.1 pp 139-146.

[22] Government of Kenya (2002). *Draft National policy for the sustainable development of the arid and semi-arid lands of Kenya.* Government Printer: Nairobi.

[23] Government of Kenya (2009). *National Policy On Peace building And Conflict Management* (Final Version).Government of Kenya Printers: Nairobi

[24] Haider, H. (2009*). Community-based Approaches to Peace building in Conflict-affected and Fragile Contexts.* Governance and Social Development Resource Centre: University of Birmingham.

[25] Hussein, M (2014). Clannism and Conflict among the Ajuran, Degodia and Ogaden Pastoral Somali Clans of Wajir County, Kenya.Unpublished thesis Kenyatta University.

[26] Inglis, Laura; McCabe, Kevin (2010). "The Effects of Litigation Financing Rules on Settlement Rates". *Supreme Court Economic Review*. University of California, Santa Barbara.

[27] Kagwanja, P. M. (2003). 'Facing Mount Kenya or facing Mecca? The Mungiki, ethnic violence and the politics of the Moi succession in Kenya, 1987-2002'. *African Affairs Journal.* Vol.2 No. 2 pp 34-42.

[28] Kamoet, A.S (2011). "The Land Question and Intra-Ethnic Conflict in Squatter Enclaves of Mt. Elgon Region, Western Kenya." *Ph.D Thesis in Conflict Resolution and Management.* MMUST: Kakamega.

[29] Kenyan Human Rights Commission, (2001). *The right to return: the Internally Displaced*

[30] KNBS (2009). *National Population Census Report.* Ministry of Planning. Government Printers:Nairobi.

[31] Knowledge Management and Program Support: Harare http://wwww.acbf-pact.org)

[32] Larrick, R. P., Heath, C., & Wu, G. (2009). Goal-induced risk taking in negotiation and

[33] Lederach, J.P (1997). *Building Peace, Sustainable Reconciliation in divided Societies*. US Institute of Peace Process Press: Washington, DC.

[34] Lerner, J. S., & Keltner, D. (2000). Beyond valence: Toward a model of emotion-specific influences on judgement and choice. *Cognition and Emotion, 14*(4), 473–493

[35] Lewer, F, S. (1999). *Conflict Sensitive Approaches to Development, Humanitarian Assistance And Peace Building*. A Resource Pack: London Limited: Ibadan

[36] Losey, B. L (2011).*Conflict Prevention in East Africa: The Indirect Approach*. National Defense University Press: Washington, DC

[37] Mair, S. (2009). *Conflict Management in Africa. Who Cares*? ISPI Policy Brief. Ispipolicybrief@ispionline.it accessed on 10/7/201

[38] Maja, J.R (2009). 'Conflict Analysis of the 2007 Post-election Violence in Kenya: The

[39] Marshall, K. (2007) Development and faith: Where Mind, Heart and Soul Work together.(Washington DC: The World Bank , 2007.

[40] Matanga, F.K (2010). 'Kenya's Mount Elgon Land Clashes: An Indictment of Uniformed

[41] Maynard, K. (2004) *Learning from Experience: Community-Driven Development Approaches in Conflict-Affected Countries.* A paper presented at the World Bank CDD Workshop:Maputo.

[42] Michaiof, S. *et.al* (2002). *Post- Conflict Recovery in Africa. An Agenda for the African Region.* Africa Region Working Paper Series No.30 http://www.worldbank.org/afr/wps. accessed on 15th June 2011

[43] Moe, T. (2010). *The Causes and Dynamics of Conflict in Sub-Saharan Africa.* Program Research Project. United States Army Reserve: Pennsylvania.

[44] Mugenda, A. & Mugenda, O. (2003). *Research Methods: Quantitative and Qualitative*

[45] Muigua K. (2015.)Empowering the Kenyan People through Alternative Dispute Resolution Mechanisms Paper Presented at the CIArb Africa Region Centenary Conference 2015, held on 15-17 July, 2015

[46] Mulu F.K (2008) The role of Regional organizations in conflict management: IGAD and the Sudanese Civil War. Catholic University of Eastern Africa, Nairobi, pp: 3-28.

[47] Munene,M.(2014) The Study Practice of Peace and Security in Africa:United Nation Publishers,Nairobi.

[48] Mwamba, P.S (2010). 'Gaps in Eastern Congo Peace Building Process: The Role Of Peace Education and Local Tensions'. *Africa Peace and Conflict Journal Vol. 3 No.2* pp 43-59. www.apcj.upeace.org accessed on 15th June 2011

[49] Mwaura, C(2005). *Kenya and Uganda Pastoral Conflict Case Study.* Human Development Report. Oxford University Press: New York

[50] Ochodo, C (2000*). Conflict and Post Conflict Patterns, Issues, Impact on Economic*

[51] Ogunsanya, K. (2007). *Women Transforming Conflicts in Africa: Descriptive Studies from Burundi, Cote d'Ivoire, Sierra Leone, South Africa & Sudan*. Occasional paper series.Vol. 2 No.3 ACCORD: Durban.

[52] OHCHR (2008). *Fact Finding Mission to Kenya.* www.humanrights.org/htm retrieved 12 June 2012.

[53] Ohiorhenuan, G. (2009). *Post-Conflict Economic Recovery: Enabling Local Ingenuity*. CRISE issue six. www.crise.ox.ac.uk

[54] Okoth P, G. & Ogot A, B. (2008). *Conflict in Contemporary Africa.* Jomo Kenyatta Foundation: Nairobi

[55] Ottaway, M. (2006). *An End to Africa's War. Rethinking International Intervention.*Carnegie Endowment for International Peace: Washington, DC.

[56] Oucho, J.O (2008). *Undercurrents of Post-Election Violence In Kenya: Issues In The Long-Term Agenda*. School of Journalism Press and Population Studies and Research Institute: University of Nairobi.

[57] Oyugi, W. O. (1997). "Ethnicity in the electoral process: The 1992 general elections in Kenya".*African Journal of Political Science*Vol. 2, No. 1, pp. 41-69.

[58] Oyugi, W.O. (2002), "Politicized ethnic conflict in Kenya: a periodic phenomenon", in Bujra, A.and Ahmed, A. (Eds), *African Conflicts: Their Management, Resolution, and Post-Conflict Reconstruction,* DPMF/OSSREA: Addis Ababa. Pathfinder'. *A Journal of peace and Conflict Studies Vol.1 No.1.* pp 34-47. *Persons and the Culture of Impunity in Kenya*. Kenya Human Rights Commission Nairobi.

[59] Peters, P. (2009*).* "Challenges in land tenure and land reform in Africa: Anthropological

[60] Pkalya *et.al* (2004) "Traditional Conflict Resolution Mechanisms in Pokot, Turkana, Samburu & Marakwet" *inIndigenous Democracy* eds Rabar, B. and Karimi, M. ITGD-EA: Nairobi.

[61] Pkalya, R. & Mohamud, A. (2006a)**.** ed. Muli. E*Conflict Management in Kenya towards Policy and Strategy Formulation.*A publication of Practical Action: Nairobi

[62] Pkalya, R. and Mohamud, A. (2005)**.***An assessment of the Socio-Economic Impacts of Conflict on Pastoral and Semi Pastoral Economies in Kenya and Uganda***.** A publication of Practical Action: Nairobi

[63] Pottebaum, D. and Lee, C. (2007). *In Control of their Future: Community-Led Reconciliation and Recovery.* Paper presented at the World Bank workshop "Moving out of Poverty in Conflict-Affected Areas," 16 April. Washington DC: World Bank.

[64] Prasad, C (2010). *EffectivePost Conflict Rehabilitation to Prevent Future Conflicts in Order to Consolidate Democracy through Sustainable Peace Initiatives.* International Peace Academy: Sri Lanka.Publications 2009.), p.274.

[65] Rasmussen (eds.), *Peacemaking in International Conflict: Methods and Techniques.* United States Institute of Peace Press: Washington D.C.Reduction Strategies: Yamoussoukro

[66] Richmond, O. (2001). "Rethinking conflict resolution: The linkage problematic between "Track I" and "Track II". *Journal of Conflict Studies* Vol 21 No.2 155–61.

[67] Sears, A. (2008). *A Good Book, In Theory: A Guide to Theoretical Thinking*. Higher Education University of Toronto Press: North York.

[68] Séverine A. (2008). *The trouble with Congo: How local disputes fuel regional violence.* Foreign Affairs. United States Institute of Peace Press: Washington D.C

[69] Thania, P. (2003). *Community-based Bottom-up Peacebuilding: The Development of the Life and Peace Institute's Approach to Peacebuilding and Lessons Learned from Somalia, 1990–2000.* Social Development Papers: Conflict Prevention and Reconstruction *No. 14.* Life and Peace Institute: Uppsala Theoretical issues. *Psychological Bulletin, 108*(3), 515–532.

[70] Thompson, L. L. (1990b). Negotiation behavior and outcomes: Empirical evidence and

[71] Thompson, L. L. (2009). *The mind and heart of the negotiator* (4th ed.). Upper Saddle River,NJ: Prentice Hall.

[72] UNDG (2007). *Joint Guidance Note on Integrated Recovery Planning using Post Conflict Needs Assessments and Transitional Results Framework*: http://www.undg.org/pcna accessed on 20th November 2011

[73] UNDP (2011). "Community Peace Recovery and Reconciliation" *A Handbook for Generating Leadership for Sustainable Peace and Recovery among Divided Communities.* Oxford University press: New York

[74] Van Dijk, E., Van Kleef, G. A., Steinel, W., & Van Beest, I. (2008). A social functional approach to emotions in bargaining: When communicating anger pays and when it backfires. *Journal of Personality and Social Psychology, 94*(4), 600–614.

[75] Werner, K (2010). "Rediscovering Indigenous Peace building Techniques: The Way to Lasting Peace?" *Africa Peace and Conflict Journal* Vol.3 No.2 pp 60-73 www.apcj.upeace.org. accessed on15[th] June 2011

[76] Zant,V.B.A,Kray ,L.J (2015) Negotiation and conflict resolution: A behavioral decision research perspective John Wiley & Sons, Ltd. Published 2015 by John Wiley & Sons, Ltd.