

9/2014

**CONFLICTS IN THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA.
THE CASE OF MERU DIOCESE, ARUSHA, TANZANIA.**

BY

STANLEY KAJIRU MMBAGA



**A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN RURAL
DEVELOPMENT OF THE SOKOINE UNIVERSITY OF AGRICULTURE.
MOROGORO, TANZANIA.**

31 JUL 2008

2007



ABSTRACT

Conflicts have been happening since God's creation (RSV, 1978). A number of factors contribute to conflicts and some take a long time before they are solved, yet leave permanent scars or destructions, others are not solved or worked on, and the society talks about them like folk stories (Mndeme A, Personal communication, 2006). Among the factors contributing to these conflicts include; selfishness, money, fame and jealousy (Ayo M, Personal communication, 2006). Selfishness, which also involves money, to a great extent is what has led to the problems many of the Evangelical Lutheran Churches (ELCT) in Tanzania are facing. The main purpose of this study was to assess the causes and effects of conflicts in the ELCT. The objectives of the study were, first to assess socio-economic factors leading Christians into conflicts, and secondly, to investigate conflict management mechanisms. Data for the study were collected using questionnaire survey. Questionnaire survey was done in the Parishes of Meru Diocese. Data were coded, analyzed and verified. The Statistical Package for Social Sciences (SPSS) was used to analyze quantitative data. Findings of the study suggest that selfishness; greed, misuse of church funds and the lack of transparency are major causes of conflicts. The main impact has been the creation of a new diocese, destruction of property, and loss of life. The results of this study provide some suggestions to the church leaders to be cooperative, honest, transparent and spiritually dynamic. It also provides appropriate use of the word of God in times of misunderstandings and chaos on church affairs. The study also suggests leaders to be transparent and to share information with believers all the time, especially during misunderstandings. The study further suggests that when problems occur church leaders should resolve them as soon enough to reduce their effects. Conflicts can be solved if strategies are laid down and involving equally all parties in the conflict.

DECLARATION

I, Reverend Stanley K. Mmbaga, do hereby declare to the Senate of Sokoine University of Agriculture that this dissertation is my original work and that it has not been submitted for a degree award in any other University.



Stanley K. Mmbaga
(MSc. Candidate)

28th June, 2007

Date

The above declaration is confirmed



Prof. Z.S.K Mvena
(Supervisor)

25.07.2007

Date

COPYRIGHT

No part of this dissertation may be reproduced, stored in any retrieval system, or transmitted in any form or by any means without the written permission of the author or of Sokoine University of Agriculture on that behalf.

ACKNOWLEDGEMENT

I would like to express my sincere appreciation to our heavenly Father, for all His blessings, guidance and providence during the period of my studies. I also acknowledge with gratitude the supervision and encouragement of Prof. Z.S.K Mvena of the Department of Agricultural Education and Extension. I am sincerely indebted to my wife Gloria, my son Kundacli, and my two lovely daughters, Salome and Rachel for their endurance and endless calls which made my mind feel settled during the two years stay at the University.

DEDICATION

This work is dedicated to our heavenly Father.

TABLE OF CONTENTS

ABSTRACT	ii
DECLARATION	iii
COPYRIGHT	iv
ACKNOWLEDGEMENT	v
DEDICATION	vi
TABLE OF CONTENTS.....	vii
LIST OF TABLES.....	xi
LIST OF FIGURES.....	xii
LIST OF APPENDICES.....	xiii
LIST OF ABBREVIATIONS	xiv
CHAPTER ONE.....	1
1.0 INTRODUCTION.....	1
1.1 Background to the study.....	1
1.2 Problem statement.....	2
1.3 Justification of the study.....	3
1.4 General objective	4
1.4.1 Specific objectives.....	4
1.5 Hypotheses.....	4
1.5.1 Null hypothesis.....	4
1.5.2 Alternative hypothesis	4
1.6 Conceptual frame work	4
CHAPTER TWO.....	6
2.0 LITERATURE REVIEW.....	6

2.1	Definition of conflict.....	6
2.2	Historical background of Church Conflict in Meru Area	8
2.2.1	Aspects of conflicts.....	9
2.2.2	Positive aspects of conflicts.....	9
2.2.3	Negative aspects of conflicts.....	10
2.3	Sources of conflicts and their intensity	10
2.3.1	Conflicts over resource use	11
2.3.1.1	Population pressure	11
2.3.1.2	Economic activities.....	11
2.3.1.3	Legal provisions.....	12
2.3.1.4	Shift in the value system	13
2.3.1.5	Changes in government policies.....	13
2.3.1.6	Poverty.....	14
2.3.2	Causes of intractable conflicts	14
2.4	Religion and conflict.....	16
2.4.1	Conflict in the Roman Catholic Church	16
2.4.2	Consecration of Bishop Gene Robinson.....	17
2.4.3	Conflict between Christians and Muslims.....	18
2.4.4	Religious conflicts within Muslims.....	19
2.4.5	Religious conflicts in Tanzania.....	19
2.5	Conflict resolution mechanisms.....	20
2.5.6	Treating framing problems	21
2.5.7	Conflict resolution mechanism in Chumbe Island, Tanzania	25
2.5.8	Summary.....	27
	CHAPTER THREE.....	28

3.0	METHODOLOGY.....	28
3.1	Description of study area.....	28
3.2	Research design	30
3.2.1	Data collection.....	30
3.2.2	Secondary data	30
3.3	Sampling Procedure and sample size.....	30
3.4	Data analysis.....	31
	CHAPTER FOUR	32
4.0	RESULTS AND DISCUSSION	32
4.1	Socio-economic characteristics of the respondents	32
4.1.1	Distribution of respondents by sex.....	32
4.2	Socio-economic characteristics of the respondents	33
4.2.1	Distribution of respondents by sex.....	33
4.2.2	Distribution of respondents by age categories	34
4.2.3	Distribution of respondents by marital status	36
4.2.4	Distribution of respondents by their religion status	37
4.2.5	Distribution of respondents by education categories.....	37
4.3	Nature of conflicts in Meru diocese.....	38
4.4	Causes of conflicts	39
4.5	Involvement of respondents in the conflict	40
4.6	Actions taken by respondents after knowing about the conflict.....	41
4.7	Consequences of conflicts	42
4.7.1	Formation of a new diocese	42
4.7.2	Destruction of property.....	43
4.7.3	Loss of lives/human suffering.....	44

4.7.4	Objects used during the conflict.....	45
4.7.5	Mechanisms used by the church to attain solution.....	46
4.7.7	Suggestions given in order to avoid conflicts in the future	50
4.7.8	Summary of the chapter	51
CHAPTER FIVE		53
5.0	CONCLUSIONS AND RECOMMENDATIONS.....	53
5.1	Conclusions.	53
5.2	Recommendations.....	54
REFERENCES		55
APPENDICES.....		62

LIST OF TABLES

Table 1:	Sample of respondents	30
Table 2:	Distribution of respondents by sex (n=100).....	34
Table 3:	Distribution of respondents by age categories (n=100).....	34
Table 4:	Distribution of respondents by marital status	36
Table 5:	Distribution of respondents by religion status	37
Table 6:	Distribution of respondents by education category	38
Table 7:	Distribution of respondents by causes of conflict	40
Table 8:	Distribution of respondents by conflict involvement	41
Table 9:	Distribution of respondents by the action taken after knowing about the conflict.....	41
Table 10:	Distribution of respondents by destruction impact.....	43
Table 11:	Distribution of respondents by physical harm during conflict.....	45
Table 12:	Distribution of respondents by the objects used in the conflict	46
Table 13:	Assistance during the conflict	47
Table 14:	Mechanisms used by the church to attain solution.....	48
Table 15:	Distribution of respondents according to conflict management	50

LIST OF FIGURES

Figure 1: Conceptual frame work.....5

Figure 2: Key conflict management strategies.....20

Figure 3: Map showing Meru area29

LIST OF APPENDICES

Appendix 1: Individual Questionnaire Survey Form.....62

LIST OF ABBREVIATIONS

AMEC	African Mission Evangelical Church
ECOMOG	Economic Ceasefire Monitoring Group
ECOWAS	Economic Community Of West African States
ELCT	Evangelical Lutheran Church in Tanzania
GNB	Good News Bible
IGP	Inspector General of Police
OAU	Organization of African Unity
RCC	Roman Catholic Church
RSVB	Revised Standard Version Bible
SPSS	Statistical Package for Social Sciences

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background to the study

Meru area has a long history of conflict. It is reported that on 31st August 1896, the first two European Missionaries who arrived in Meru for evangelization were brutally killed (Ndossi *et al.*, 2003). The first was Reverend Ewald Ovir and the second was Karl Segebrock. When they reached Meru area they found a beautiful land and a language spoken by the people resembling the language of their former headquarters in Machame area in the present Kilimanjaro Region. These missionaries were warmly received by the then Chief Matunda of the Meru people.

After the warm welcome, the two missionaries started surveying Meru area for possible settlement. As they began to clear the land to build their station, news spread to the Meru people that their land had been invaded. The two missionaries were henceforth brutally killed soon after (Anthon *et al.*, 1967).

The death of the two missionaries was not the end. After the burial, Captain Yohannes, who was a soldier among the group of missionaries, went to Machame in Kilimanjaro to plan for revenge. Captain Yohannes accompanied by other armed soldiers arrived at Meru and ruthlessly began firing at anybody they met. Many innocent people lost their lives. They killed every man they met, while women were taken captives. Houses were burnt down and banana plantations cut down, and all the livestock captured (Anthon *et al.*, 1967).

Originally, the Northern diocese was much larger than it is today. Apart from the present Arusha region, the diocese included the Mbulu and Babati areas in the present Manyara Region. There were complaints from Meru residents that social services and revenue were unequally distributed much to the disadvantage of the Meru Christians (Kaaya N. personal communication, 2005). Even educational opportunities funded by donors destined to the Northern diocese did not trickle down to the Meru area. Due to the above reasons, Meru Christians felt that there was a need for creating a new diocese. The Meru diocese was thus inaugurated on 21st June 1992 after a series of conflicts (Ndosi *et al.*, 2003).

This transition leading to the birth of a new diocese was thus not peaceful; rather it was marred by widespread conflicts throughout the Meru area. This study seeks to examine the nature and causes of these conflicts as well as their impact to the church followers.

1.2 Problem statement

Logically and from a religious point of view, the Church is expected to be the last place to find conflicts. The church is expected to have minimal conflicts as believers reinforce their relations with God. In the Gospel of John 14:27, for example, Jesus Christ says, "Peace I leave with you; my peace I give to you; not as the world gives, do I give you. Let not your heart be troubled, nor let it be fearful". Yet, of recent times, Tanzania has witnessed a series of conflicts within and between different types of belief systems. Examples of such conflicts include those between believers belonging to different denominations such as those between mainstream denominations, e.g. the Catholic Church versus Father Nkwera's "Wanamaombi" faction and within a denomination.

During the past few years, there have been major conflicts within the Evangelical Lutheran Church in Tanzania (ELCT). Examples include the East and Coast Diocese in the 1980s; conflicts within the Pare Diocese in the early 1990s; and conflicts within the national ELCT, where there has been a major conflict involving the former General Secretary of the ELCT Amani Mwengoha and his employer (the ELCT) (Msemakweli Newspaper, 2004). Recently there have also been some conflicts in the Morogoro diocese under Bishop Kitale, Singida diocese under Bishop Magina, and finally Pare diocese under the leadership of Bishop S.O. Msangi (Msemakweli Newspaper, 2006).

The Meru Diocese has also witnessed prolonged conflicts during the past few years. Very little of such conflicts have been systematically studied and hence very little information exists to explain the nature of these conflicts and how these conflicts are managed. This study will add to the body of knowledge on socio-economic factors contributing to these conflicts in religion.

1.3 Justification of the study

Understanding the nature of conflicts in the Meru Diocese will help both the church and state in promoting peace and tranquillity in the country. As this study aims at bringing awareness to the church as well as to the state organs, it will act as a stepping-stone for other researchers to explore some other opportunities towards restoring peace and harmony in the country. The study will create awareness to the church leaders on how to deal with other conflicts in their churches and even daily events of life.

1.4 General objective

The general objective of this study is to assess the nature and causes of conflicts within the Meru diocese.

1.4.1 Specific objectives

- (a) To investigate the nature of conflicts in Meru diocese
- (b) To investigate socio-economic factors driving these conflicts
- (c) To investigate conflict management mechanisms within Meru diocese

1.5 Hypotheses

1.5.1 Null hypothesis

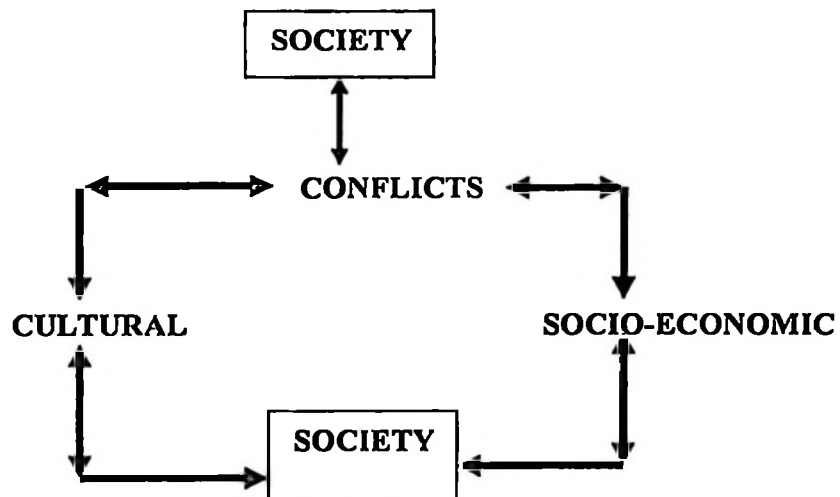
Conflicts in the church negatively influence church growth and stability

1.5.2 Alternative hypothesis

Conflicts in the church positively influence church growth and stability.

1.6 Conceptual frame work

Conceptual Framework prevents fragmentation of knowledge into diverse segments of unconnected statements. Katani (1999) argues that conceptual framework binds facts together and provides guidance towards collection of realistic data and information. Research performed without the guidance of the conceptual framework is usually sterile for the reason that the researcher does not know quite well what data and when he/she has collected them, he/she cannot put them to use (Kajembe, 1994). Figure 1 below presents a schematic diagram of how the different variables are related in terms of causality.



Background Variables	Independent Variables	Dependent Variables
Age	Level of Education	Nature of Conflicts
Sex	Religion	
Marital Status	Occupation	

Figure 1: Conceptual frame work

From Figure 1, we find that, the source of conflicts is the human being in a society. Those conflicts directly affect the cultural stability in the society, and also the economic situation is disturbed. When the society realizes that there is stagnation in both the economy and their culture, where religion is within the society, establishes means to solve those tensions, hence peace and stability is restored.

Participation in the conflict is affected by the believer's gender, age, level of education, religion and occupation. For instance, men are likely to be involved more than women, while adults are likely to have a higher propensity to participate than other ages.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Definition of conflict

Conflict means quarrel, disagreement, clash, divergence, variance, or inconsistency (Oxford Dictionary, 1998). Conflicts occur at every level of human relations, from the family to the state. Within the family conflict may be about the sharing of a cake, the use of a toy etc. There is a saying that, "a child never allows anybody to grudge him what he considers his property." If it is so with children, we should understand that adults also cling to whatever they think to be their property.

Conflict has been defined in various ways. Baron and Byine (1997) defined conflict as actions taken by individuals or groups of people to block or interfere with others' interests because of the perceptions of incompatibility of interests, and the belief that others may be interfering to block the realization of the other party's interest.

Davis and Palladino (1997) also define conflict as a state that occurs when an individual must chose between two or more competing goals. Current theories assume conflicts to include tension, hostility, competition and disagreement over the goals and values. Gray (2002) defines conflict to be anything from armed violence to having an argument between two or more people. Conflict in the sociological sense is defined as the social interaction process wherein two or more individuals or groups seeking consciously either to block one another in reaching a goal, or to injure, defeat, or even annihilate one another, often viewed as a particularly severe form of competition. The latter, however, is more normatively regulated and, by definition, cannot involve the use of force or violence

(Hoult, 1997). Pendzich *et al.* (1994) cautions that conflicts are often thought of negative connotation, but may be looked as a potential force for positive social change adapting to a new political, economic or physical environment. According to Mosha (1994), a conflict consists of interactive opposing behaviours between two or more people, organizational systems over incompatible goals, interests, scarce resource, values, belief systems, power and prestige. He also adds that conflict is the totality of antagonistic interpersonal acts, both non-violent ranging from a violent argument between brothers, clashes between social classes, ethnic groups, to wars between nations.

According to Maundi (2001), conflicts arise due to differences in outlook, opinions, and values on specific issues involved. The issues can be cultural, social, political, economic or academic. Conflicts may manifest themselves via various behaviours, such as use of physical force thereby causing destruction of property or physical injury, and sometimes death. Thus conflict behaviours may be overt or covert, verbal or non-verbal. Unresolved antagonistic conflicts may escalate and lead to major crises characterized by wars and violence.

Conflict theorists as pointed out in Mvena *et al.* (2000) assume that societies are in a constant state of change, in which conflict is a permanent feature. Conflict in this case does not necessarily imply outright violence; it includes tension, hostility, competition and disagreement over goals and values. Both Karl Marx and Georg Simmel viewed conflict as a pervasive and inevitable feature of social systems. Warner and Jones (1998) contend that the word conflict carries negative connotation. It is often thought of as the opposite of cooperation and peace, and is most commonly associated with violence or the threat of violence. Type of conflicts are ethnic/tribal, religious, etc

In many African countries, and indeed around the world, the usual causes of conflicts generally revolve around land, women, money and power, though there may be many other reasons for misunderstandings between people. Tanzania also faces the same predicament. Land conflicts arise in many parts of the country. These are conflicts between landowners and the landless, pastoralists and agriculturalists, and even between farmers.

2.2 Historical background of Church conflict in Meru Area

The problem of misunderstandings that led to a prolonged Church conflict in the ELCT in Meru area started in the early 1980 (Pallangyo A, Personal communication, 2006). The conflict began after the division of the Christians into two major groups; the one supporting the ELCT, and the other that had some grievances with the present set up the Diocese who later ended up forming their own African Mission Evangelical Church (AMEC).

The climax of the conflict was reached after a long period of suffering and even loss of property, physical harm, and demolition of church buildings in the area. The two groups agreed to worship together after the former Minister for Home Affairs and Deputy Prime Minister, Mr. Augustine Lyatonga Mrema intervened. Furthermore, many souls of the believers who were affected in one way or the other by have psychological effects to date. They are not yet comfortable with their formal worshipping areas, for they have joined the new church, i.e., the African Mission Evangelical Church (AMEC) (Kaaya A, Personal communication, 2005).

Recently there have been a big division from the AMEC. The division is caused by those Christians who want the former Bishop, Luka Pallangyo to continue leading the church, and the other one voting for a new bishop, Reverend Aaron Rwehabura .The present conflict has led the Christians to sue each other. The Meru District Commissioner, Mr. Elias Wawa Lali, confirmed that there is a big conflict in the area. He urged the two groups to follow spiritual approach to reach the solution (Nyakati Newspaper, 2006).

2.2 Aspects of conflicts

Conflicts have been viewed positively and negatively. Researchers recognize that conflicts may sometimes be highly desirable and other times destructive.

2.2.1 Positive aspects of conflicts

For instance, Hellriegel *et al.* (1992), have observed that conflicts in organizations can bear a positive force. The resolution of conflicts often leads to constructive problem solving. They also contend that conflicts improve relationships and increase sensitivity to others. Irani (1999) has observed that conflicts can act as a sieve to redefine relationships between individuals, groups and nations and make it easier to find adequate settlements or possible resolutions. Conflict theorists do not see social conflicts as necessarily a destructive force, although they admit that it may sometimes have that effect. They argue that conflict can often have positive results (Robertson, 1977). Conflict is actually necessary to the healthy functioning of social groups, as it provides a way for interests to be balanced and mutual needs met (Mvena *et al.*, 2000).

2.2.2 Negative aspects of conflicts

On the other hand, conflicts can also have negative effects, and divert efforts from goal attainment. Conflicts may deplete the resources, especially time and money (Irani, 1999).

Irani (1999) mentions five negative aspects of some conflicts including separation, hostility, and civil strife leading to economic and social stagnation, terrorism and war. For these reasons, proponents of these aspects make a basic assumption that conflicts are bad and should be fully eliminated or avoided. Under this school of thought, members of an organization who cause conflicts are regarded as emotionally disturbed, otherwise they should not have caused the conflict (Mosha 1994). Proponents of this view therefore look for conflict resolution rather than conflict management as canvassed by those who look at conflicts positively.

2.3 Sources of conflicts and their intensity

Baron and Byine (1997) have grouped the causes into two major sources, which are organizational and inter-personal causes. The organizational causes are factors relating to the structure and functioning of organizations such as companies and institutions, whereas inter-personal factors relate to individual characteristics such as their social relationships and the ways in which they think about others, and manage their lives. According to these authors, organizational causes include competition over resources, power differentials and ambiguity over responsibility or jurisdiction. The interpersonal causes involve faulty communication, stereotypes, prejudice and frustrations, leading to aggression.

2.3.1 Conflicts over resource use

In many parts of the world, sustainable use and management of forests faces challenges that involve conflicting interests and needs of the people. Lewis (1996) puts forward that, protected areas are refuges of tranquillity and peace, yet are also places where conflicts occur due to rapid changes in biophysical environment and socio-cultural systems and therefore conflicts are inevitable. Blomely (2003) explains that there are conflicts between the resource-poor households, national and international interests on biodiversity. With respect to natural resource use, there are several interrelated drivers of conflicts, namely, population growth, economic activities, legal provisions, shift in the value system, changes in government policy, and poverty.

2.3.1.1 Population pressure

As more people require space and resources on this planet, more rules and regulations are required to supervise individual use of the earth's scarce resources (Weeks, 1981). Individuals thus lose freedom in the process. Conflicts ensue when resources become scarce. Resources, in the broad sense are things or services used to produce goods, which include land, labour, capital, and is expanded to things that people desire such as wealth, power, and prestige which are always considered scarce, that is, the demand for them exceeds the supply. The more unequal the distribution of scarce resources in a system, the greater will be the conflict of interest between dominant and subordinate segments in a system (Turner, 1978).

2.3.1.2 Economic activities

Economic activities constitute the second major type of conflicts in relation to the use of natural resources.

2.3.1.3 Legal provisions

Legal provisions within a particular resource base define the rights, responsibilities, and limits to a certain resource. Legal provisions also include a definition of boundaries that may fall into three types, namely, geographical, socio-cultural, and biological. Geographical boundaries here include village boundaries that define the sovereignty of each village or boundaries of a particular resource within a village as farms, woodlots, etc.

Socio-cultural boundaries here define social groupings without reference to geographical location. This may include clan-based resources which may even transcend village boundaries due intermarriages. Socio-cultural boundaries may also define who can access to a certain resource, for instance, access to ritual areas may be off to male members of the community or only to elders with specific qualifications.

Biological boundaries, on the other hand, define what biological resources can be exploited and what cannot. Certain tree species such as *Ficus* spp. are designated for certain ritual purposes whereas others may be designated for other uses. All these three types of boundaries are often well defined, with full legitimacy though not necessarily in writing. Fluid boundaries are potentially a source of conflict.

Legal provisions also spell out the rights of different members of the society to different kinds of resources as well the responsibilities to such resources within the stipulated boundaries. The latter includes management issues, it is necessary to develop by-laws and have appropriate institutions to manage these resources. Such legal provisions must be well understood by all members of the community if conflicts are to be avoided.

2.3.1.4 Shift in the value system

Conflicts in natural resource use management depict, *inter alia*, an intergenerational dimension. There has been a shift in the value system based on age difference. The young generation view natural resources differently from the older generation. Evidence from the three sites showed clearly this shift. The younger generation may not respect the ritual forests for a number of reasons. First, youths have simply lost their roots together with the traditions. Rituals done in the forests are seen by some as a thing of the past or simply '*mila zimepitwa na wakati*' meaning, traditions that are outdated. Second, the youth may just cut trees from sacred forests as an act of open rebellion to the elders who are seen as unjustifiably controlling resources that the younger members of the society may not have. Thirdly, the younger generation is more likely to be committed Christians or Muslims and therefore, to them, sacred forests are just like any other forest where one can freely cut poles for construction purposes among other uses. This is bringing in tense moments between the elders and the youths as the latter is seen to be disrespectful of the cherished traditions. Finally, the temptation to make that extra shilling drives many youths to areas that may be traditionally out of bounds. This temptation is often the result of the scarcity of tree products for example, which can only be obtained from sacred forests.

2.3.1.5 Changes in government policies

Policy changes that are often pronounced and implemented without the consultation and due regard to the stakeholders such as local communities can easily foment conflict. A common-pool forest can be changed into a National Park to preserve certain rare plants or animals or village land can be alienated for national interests without comprehensive consultations with the local users of the resource.

2.3.1.6 Poverty

Poverty is one of the most important drivers of conflict in the natural resource use sector. Communities living in proximity to natural resources (forests and wildlife) will continue to rely (legally or illegally) on them for their livelihood and for economic survival (Kaboggoza, 2000). Thus efforts by the forestry staff to prevent local residents from charcoal making or harvesting other forest products is seen as a threat to their social and economic well-being.

The above mentioned drivers of conflicts, namely, population growth, economic activities, legal provisions, shifts in the value system, changes in government policy, and poverty also has influence in religious conflicts. For instance, population growth leads to a proliferation of different types and interest groups, which may have conflicting interests. As it will be demonstrated in this study, economic activities have had profound influence on religion.

2.3.2 Causes of intractable conflicts

Intractable conflicts are those conflicts, which take a long time before they are solved. Some central causes of intractable conflicts include moral issues, issues of justice, people's rights, unmet human needs, identity issues and high-stakes distributional issues.

When valuable resources get scarce, conflicts become inevitable. The more unequal the distribution of scarce resources in a system, the greater will be the conflict of interest between dominant and subordinate segments in a system (Turner, 1978). Disagreements also arise when the interests and needs are incompatible or when the priorities of some user groups are not considered in the policies, programs and projects (Hart *et al.* 2002).

The most vulnerable in these conflicts are the marginalized and disadvantaged groups (Mwangi, 1997).

The causes of conflict-both intra-state and inter-state-are as varied as their level of intensity (Speech by the third phase President of Tanzania, Hon. Benjamin William Mkapa, at the closing ceremony of the workshop on Conflict Resolution in Africa, Arusha, 23rd January, 1998). There cannot be a single factor explanation. We often attribute conflicts to ethnic, racial, historical, religious, economic and cultural factors. But these factors, causative as they may appear, do not sufficiently explain why some conflicts are more intractable than others, or why they occur in some places and not in others. Discriminatory political systems, ideologies of exclusion or mutual exclusion, and elitist political orientation are other factors.

Cultural discrimination against minorities (and against the majority in some countries), inequitable educational and economic opportunities, constraints on religious freedoms, and inflammatory group prejudices and perceptions are all not only causes for conflict but they make it hard to prevent conflicts or manage conflicts once they are triggered.

Many of the present conflicts on our continent are essentially of our own making; whether internally within one country or across borders. Other causes for conflicts within and between countries are a product of vast and often deep misconceptions of rights and duties of individual citizenry, misplaced expectations or of individual nations. Others are externally oriented i.e. influenced by external forces e.g. unfair trade.

Causes of conflict are multiple and multiform. Historically, there has been one form of conflict, which has always been dangerous, and probably the most destructive. This is political conflict, which in the case of Africa generally had an ethnic touch to it. Increasingly however, we are witnessing increasing incidences of conflicts that are rooted in religion. The following section highlights some of these conflicts.

2.4 Religion and conflict

2.4.1 Conflict in the Roman catholic church

Apart from the historically anchored conflicts that culminated into the dawn of Protestantism, the Roman catholic church also has a long history of conflicts due to irreconcilable differences of opinion in matters such as ordaining women, birth control, rights, and of late, sex scandals.

Church rooted sexual scandals, for example have raised many issues about the nature of the Catholic Church's decision to shield abusive priests from secular authorities. Simultaneously, the RCC is facing a big challenge in other issues including the all-male celibate priesthood, the aim to integrate a worldwide community of Christians into a single catholic church with a single orthodox position, and the un-democratic nature of the church. The Vatican church cautiously acknowledges the long-standing allegations of sex-abuse by some highly placed church clergy. The Vatican church cautiously acknowledged today long-standing allegations of sex-abuse by the founder of prominent Catholic Church, asking him to give-up his public ministry in favour of a quiet life of prayer and penitence. The announcement marked by the first public action of Pope Benedict XVI on the sensitive issue of sex-abuse in the church. And it came against a protest with a particularly high profile.

2.4.2 Consecration of Bishop Gene Robinson

The Episcopal Church in Boston, USA consecrated V. Gene Robinson as bishop, making him the first openly gay man to rise to that rank in any of the world's major Christian bodies. This act was received with mixed feelings around the world with mild feelings of discontent to outright condemnation.

Minutes after Robinson was consecrated, the Archbishop of Canterbury Rowan Williams, spiritual leader of the worldwide Anglican Communion, said the divisions caused by Robinson's elevation "are a matter of deep regret. The divisions that are arising are a matter of deep regret; they will be all too visible in the fact that it will not be possible for Gene Robinson's ministry as a bishop to be accepted in every province in the communion" (American Anglican Council, 2003).

At Robinson's ceremony, Assistant Bishop David Bena of Albany, N.Y. spoke for 38 opposing bishops in the Episcopal Church and the Anglican Church of Canada. He said his group and most bishops in the International Anglican Communion would not recognize Robinson as a fellow bishop. Indeed, the world's Anglican leaders affirmed their opposition to same-sex relations at an emergency meeting in London in February 2003 (American Anglican Council, 2003).

While some already predict this to be the worst Episcopal split since the denomination was founded in 1789. Already African bishops meeting in Lagos, Nigeria said that they were considering establishing a theology that conforms to the African culture, including prevailing beliefs against same-sex unions." The Western world is embroiled in a new religion which we cannot associate ourselves with", said Nigerian Archbishop Peter Akinola, who is also the continental chair of the Anglican bishops (Mbachu, 2004).

2.4.3 Conflict between Christians and Muslims

Logically, one would not expect to see conflicts being so clearly evident in religion. Yet recent events show that indeed religion has been intertwined in various types of conflicts at different levels. For instance, immediately following the September 11 attacks on New York and Washington, the Christian world has consistently accused the Muslims as the key instigators of the calamity. The growing enmity towards Afghanistan and Iran administrations has its roots in the belief that Muslims are behind many of the violent acts perpetrated towards the Western world, which are predominantly Christian (Dresneer, 2006).

There are many examples to illustrate the prevailing religious strife between Christians and Muslims. In Nigeria, violent religious clashes broke-out in the city of Kaduna in northern Nigeria on 21st February 2002 and continued throughout the week. The clashes followed a march by tens of thousands of Christians to protest the proposal to introduce Muslim Sharia (Law), as the criminal code throughout Kaduna state. Reports speak of rival armed gangs of Christians and Muslims roving the streets. Churches and mosques have been put on fire; corpses were seen lying in the streets and people's bodies hanging out of cars and buses, apparently killed while attempting to flee the violence. Human Right workers said that more than 400 people were killed as a result of the clashes.

Again, the world was stunned during the Miss World Beauty Pageant when hundreds of people were killed, thousands injured, and thousands more driven out of their homes and twenty-two churches and several mosques were destroyed. The conflict started after a local newspaper published an article reporting that Prophet Muhammad could have married one of the contestants (Mason, 2000).

2.4.4 Religious conflicts within Muslims

Intra-religious conflicts within the various denominations of Muslims are harming Islam. There are Muslims in every denomination claiming that they understand Islam better than the others. Some Islam fanatics justify their beliefs and actions through Quran and Hadith. Ordinary Muslims are puzzled. Muslims themselves are to be blamed for the troubles they are causing in the name of Islam. Muslim leaders and scholars must bear the responsibility of pushing away Muslims from Islam (Mason, 2000).

Causes for fanaticism among Muslims are due to: wrong focus, lack of basic knowledge of Islam, conflict of interest, wrong method of preaching Islam, strong bond with favourite religions or spiritual leaders.

2.4.5 Religious conflicts in Tanzania

In recent years some politicians have used religion as a stepping-stone into high profile positions in government (Tobias, 2002). Some Christian and Muslim politicians have actively been trying to use it as a source of identity and a critical factor in the shaping and securing of power (Mwilipwa, 2004).

Immediately before independence in 1961, Muslims claimed that the majority of Christians would be privileged to hold top and better positions compared to Muslims. It is argued that Muslims have never been exposed to enjoy the fruits of the independence in their country, but Christians do so (Sereki, K, Personal communication, 2006). Muslim world is not only putting the Muslims into danger but it is putting the entire world at risk. It is very easy to blame and finger point at others but what Muslims are doing to themselves is more dangerous (Suddi, Personal communication, 2006).

In some parts of Tanzania, Muslim believers look upon Christians as lower ranked denomination compared to them on matters like pork-eating, fasting, pilgrimage, slaughtering animals and the freedom to polygamous life (Personal communication with Sheikh Mvungi I, Sheikh Bandusi M, and Immam Mmari A, 2006). These examples only help to prove that indeed conflict between and within religions is a force to reckon with and has caused major rivalries in contemporary Tanzania

2.5 Conflict resolution mechanisms

Many conflicts, which happen among people, can be solved, or at least managed. (Dr. Mndeme, Personal communication, 2006). There are many different mechanisms of managing these conflicts provided that the conflicting parties have the will to do it. The figure below is just an example of some approaches towards reaching a solution to an intractable conflict.

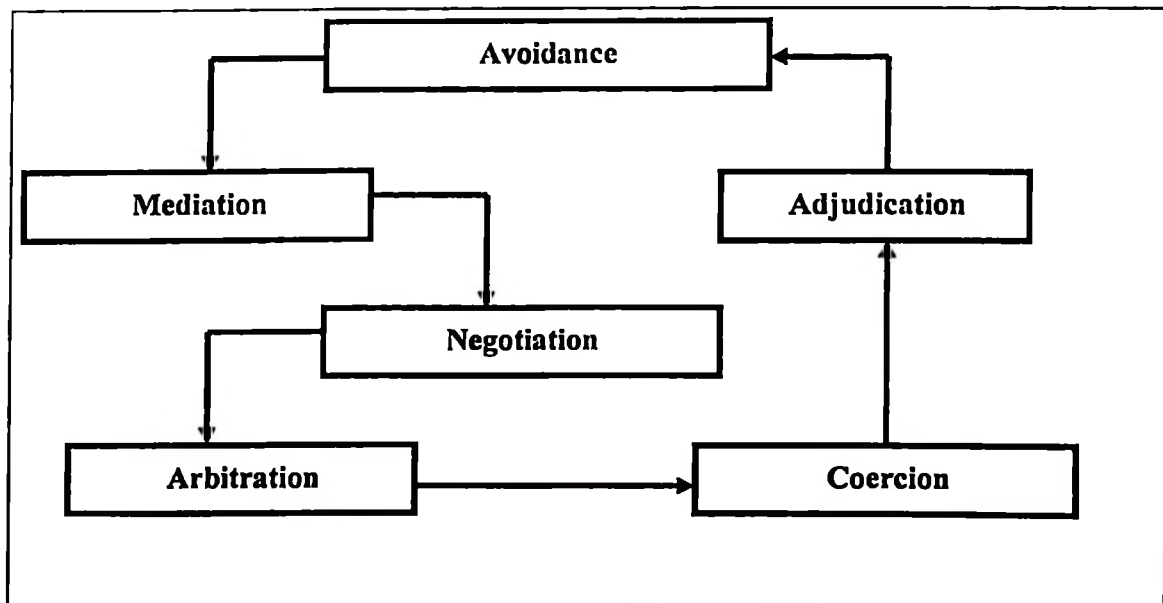


Figure 2: Key conflict management strategies

As shown in Figure 2 above, there are six management strategies, namely, avoidance, mediation, adjudication, negotiation, arbitration, and coercion.

- (a) **Avoidance**; acting in ways to keep a conflict from becoming publicly acknowledged.
- (b) **Mediation**; using a third party to facilitate the negotiation process (a mediator lacks authority to impose a solution).
- (c) **Adjudication**; relying on a judge or administrator to make a binding decision
- (d) **Negotiation**; following a voluntary process in which parties reach agreement through consensus.
- (e) **Arbitration**; submitting a conflict to a mutually agreeable third party who renders a decision. This was the case when the former Minister for Home Affairs and Deputy Prime Minister Augustine L. Mrema intervened the conflict in Meru.
- (f) **Coercion**; threatening or using force to impose one's will. The use of threats is a common habit of some church leaders (Ndossi A, Personal Communication, 2006), which results into personal hatred, anger and sometimes revenge.

2.5.6 Treating framing problems

Conflict Research Consortium in Colorado came out with twelve strategies towards solving social problems in the societies. In their approach, they found some different ways by which the aim is to win the antagonistic group's interests. The consortium did not only make sure that one side wins, but also considered the fact that the two differing sides can come into a compromise even if there opinions differed.

(i) Interest-based framing

Interest Based Framing describes conflicts in terms of interests, rather than positions. Often, interests are compatible, even when positions are not. Thus, interest-based

framing enables the parties to identify win-win solutions to problems that might not have been evident when the issues were described in terms of the parties' positions.

(ii) Fairness-based framing

In Fairness-Based Framing, the parties approach the conflict as an effect to what is rightfully theirs. In this, the parties base their arguments on principles of fairness, which are accepted by larger society, including their more reasonable opponents.

iii) Need-based framing

This approach frames a conflict as a collective effort to fulfil the fundamental human needs of all parties. By eliminating the tensions that arise when the needs go unmet, the approach can sharply reduce the level of conflict.

Interest Based Framing describes conflicts in terms of interests, rather than positions. Often, interests are compatible, even when positions are not. Thus, interest-based framing enables the parties to identify win-win solutions to problems that might not have been evident when the issues were described in terms of the parties' positions.

iv) Joint reframing

When opponents in a conflict each define, or frame the conflict in very different terms it can make cooperative problem solving very difficult. An exercise in joint reframing can help each side see the conflict as the other side sees it, which can help both sides confront the situation in a more constructive way. It can even be helpful to get an outside observer to help one side alone assess the conflict to be sure their view is reasonably fair and accurate.

v) Integrative (Win-Win) reframing

Conflicts can usually be defined in a variety of ways. When conflicts are being approached as unavoidable win-win situations, it is often useful to ask whether it is possible to redefine the situation so that integrative (win-win) solutions can be obtained. This is especially important when the original problem definition leaves an acceptable alternative for the opponents.

vi) Mirror imaging framing

Is a strategy, which parties can use to assess the reasonableness of their behaviour. It asks the parties to look at themselves the way others see them and make appropriate changes if they do not like what they see. Often if disputants will look at themselves honestly, they will sometimes notice that they are doing the same kinds of things name calling, deception, and rumour spreading.

vii) Accepting rather than challenging the situation

All grievances and complaints do not have to be framed as conflicts. Sometimes it is wiser for the parties to conclude that the issue is not important enough to justify the cost of confrontation. In such cases, the issue can be resolved by simply agreeing to disagree or accepting the situation as another disagreeable, but unavoidable fact of life.

viii) Power sharing

It is a strategy of resolving disputes over who should have the most powerful position in the social hierarchy. Instead of fighting over who should have power over whom, conflicts can be reframed to focus on how such power sharing might take place, they can become such more constructive.

ix) Goal classification

Being clear about one's goal before acting is essential for disputants and third party interveners. Identifying the nature of the problem, figuring out what one wants and what a goal and result would be is essential for determining how to respond to any conflict situation.

x) Finding and borrowing persuasive statements of the common core issues

One way to clarify the core issues is for the parties to review fluent statements from prominent individuals who have struggled with the similar problems and found a compelling way to state the core issues. If one of the statements seems to reflect their situation it could be adapted to the new context and used as an effective way to frame the conflict.

xi) Understanding the usefulness of conflict

Although many people and cultures assume conflict is bad, conflict is actually necessary to the healthy functioning of the social groups, as it provides a way for interests to be balanced and mutual needs met. If the utility of conflict is understood, then mechanisms can be developed for allowing conflict to occur in a controlled and constructive way.

The majorities of present conflicts on our continent are essentially of our own-making whether internally within one country or across African borders. The resolution mechanisms should be done using special commission. This will monitor, evaluate and coordinate the implementation of agreed solutions to the conflicts (President Mkapa's Speech, 1998). The strategies should be to prevent conflicts rather than grapple with

conflicts and their aftermath. In those countries where political conflicts are intractable, for instance in Liberia and Sierra Leone, the then Organization of African Unity, (OAU) formed organs like ECOWAS (Economic Community of West African States) and ECOMOG (Economic Ceasefire Monitoring Group) which did a tremendous work towards peace keeping in many countries.

ECOWAS and ECOMOG organs did a marvellous work in the Continent. The organs dealt with; regional peacekeeping forces, contributed fruitfully to peace and economy of the area, good governance, and the rule of law. The organs insisted that for the African Continent to stabilize peacefully it must adhere to good governance, and sustainable development to make sure peace and conflict prevention exist. In some parts of the world, the use of conflict as a way to solve problems between themselves has made big relief. Communication plays an important role in peacekeeping process. Journalists' contribution through different media helps bring awareness to the citizens during times of political instability and the like.

The organs had full mandate to be the highest authorized organs in decision-making, had powers to act on all matters concerning conflict prevention, management and resolution, peace-keeping, security, humanitarian support, peace-building, control of cross-border crime, proliferation of small arms, as well as all other matters covered by the provisions of this mechanism, and international terrorism.

4.5.7 Conflict resolution mechanism in Chumbe Island, Tanzania

The conflict over natural resource in the area was between fishermen versus national conservation experts. The aquaculture was in danger, and it needed both the stakeholders'

efforts as well as from fishermen. After studying and surveying the area they came out with strategic plans which in the end the fishermen and the stakeholders reached compromise as follows;

- a) They worked with local communities as well as state institutions.
- b) They also involved companies working in the area.
- c) The fishermen were given the priority to attend and contribute their views over the project.
- d) The experts began with the change from demanding of state to proposing to the state.

The study from Chumbe Island succeeded because they began by understanding the nature and causes of a conflict as a fundamental prerequisite before any attempt was made to resolve a particular conflict. Dialogue and consensus building helped to reach solution because most conflicts along the coast are related to the lack of enough resources and finite space and subject to an increasing demand. The party also made sure it found a third party in the strategies to reach agreeable grounds to both. The program also made sure that education to the people of Chumbe Island was delivered to bring about awareness of the problem. Time factor was also considered to survey, know the key-persons, organize round table seminars and finally reach a permanent solution to the area. Finally, the two agreed to abandon their local approaches and accepted the new strategies to come to the end of a long conflict.

Many conflicts in the ELCT have been dealt with after a long period of suffering and physical loss (Ndossi, A, Personal communication, 2006). The conflict in Meru diocese took almost ten years before it was solved. In all those years, the church knew about it but it kept silent. Furthermore, the Church did not want newspapers to write about the conflict.

It is better the church to deal with the conflict as it occurs. The ELCT has not yet implored any of the above strategies in the Meru conflict as well as in other areas of the church where conflicts occurred.

2.5.8 Summary

Conflicts are found in almost every society where people live. Conflicts differ according to the level of their cause and intensity. Some conflicts are temporary, and when the demands are met the conflict disappears. Some conflicts are intractable, i.e., they take very long time before they are solved, and some do exist un-noticed while the societies suffer the consequences.

Political conflicts are said to be the worst of all other types of conflicts. This is because of internal and external forces which even if the affected group wills to stop, there are still hidden pressures from outside (Hart *et al.*, 2002). Most of these cause damages on earth, some end-up by forcing people to live a refugee life forever, while others lead to physical harm as well as material damage. Some conflicts will go on unsolved because the scarce resources compared to people's daily needs for their survival cause them.

Religious conflicts fall under the same category. This is due to poor vision from the leaders, selfishness; lack of adequate information before, during and after the conflict has been solved. Many of the believers just hear of the results but very few had chances to participate and openly reveal their ideas. Generally, conflicts can be stopped if early steps are taken, and most of them can be solved.

CHAPTER THREE

3.0 METHODOLOGY

3.1 Description of study area

The Meru Diocese is within the Arumeru District. The choice for the Meru area is that the church conflict took place in the Arumeru district where Meru area is located. Another reason is that the conflict took long time before it was solved by the church, resulting to physical as well as spiritual damage to the people. The District lies between latitudes 35/37' to 35/47' East and latitude 3/27' to 3/17' south. It borders Simanjiro district to the East, Hai district to the northwest, Kiteto district to the south, and Monduli district to the north. The district has six divisions, 32 wards and 133 villages. Meru area (See figure 3), has a very rich volcanic and fertile soils. Residents are occupied with daily farm work, dairy farms, petty business, and mining in some areas. Generally speaking, the area if fully utilized, and if peace is retained, will lead people to a peaceful and prosperous life.

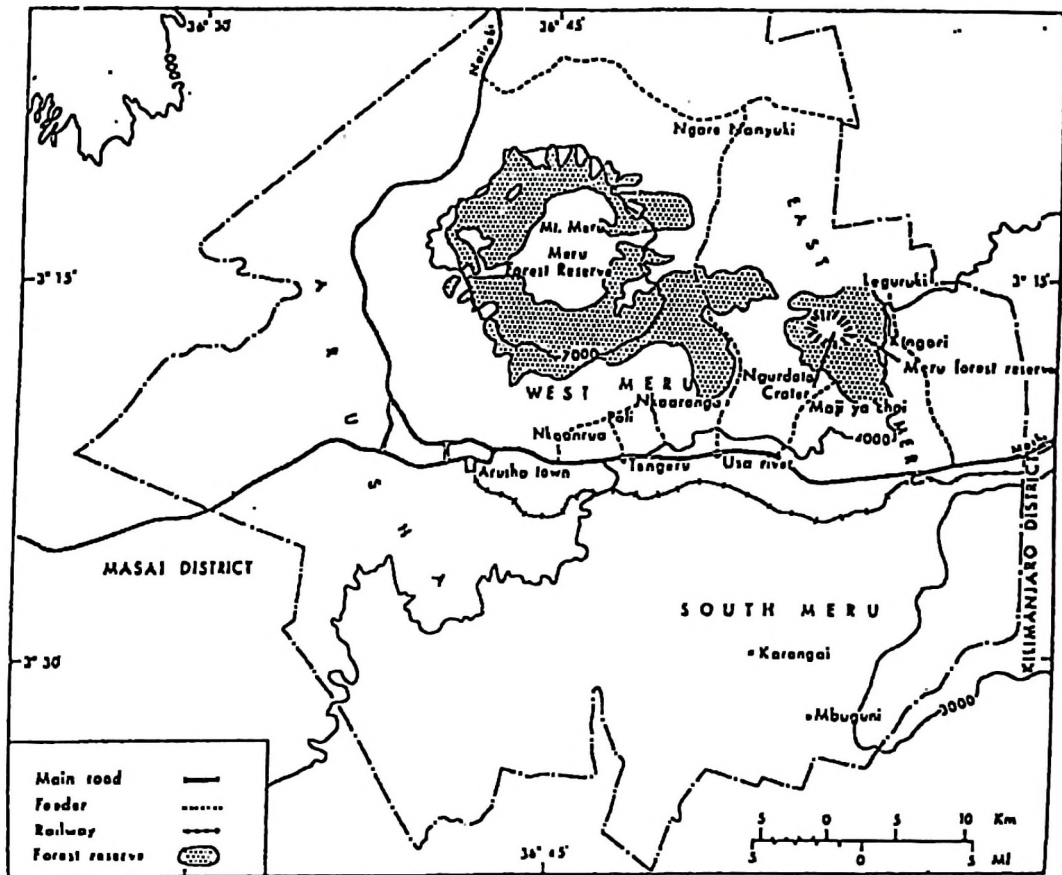


Figure 3: Map showing Meru area

3.2 Research design

The design that was employed in this study was a cross-sectional design.

3.2.1 Data collection

(a) Primary data

Questionnaires were administered to 100 respondents from various areas within the Meru diocese. In addition, observations were made while conducting the study.

(b) Secondary data

Secondary data were collected from various sources including the Makumira University Library, the ELCT's headquarters at Arusha, as well as from the diocese offices where there were conflicts.

3.3 Sampling procedure and sample size

The researcher selected randomly after stratifying the population into three categories, namely, leaders, deacons and ordinary church members (goers) and coming from different areas of the diocese that experienced the religious conflicts and interviewed them to get the intended data. Descriptive study questions were designed and carefully written to suit the objectives of the study. The sample size was 100 respondents as shown in Table 1 below.

Table 1: Sample of respondents

Category	Total
Leaders (clergy)	10
Deacons	10
Churchgoers	80
Total	100

3.4 Data analysis

Data were collected and carefully coded by using computer sheets and analysed by using the Statistical Package for Social Sciences (SPSS). The descriptive statistics such as frequencies, percentages and mean were determined. The chi-square test statistic was employed to determine the association between some of the socio-economic characteristics of respondents and conflict involvement. The socio-economic characteristics tested were sex, age and marital status.

CHAPTER FOUR

4.0 RESULTS AND DISCUSSION

4.1 Socio-economic characteristics of the respondents

4.1.1 Distribution of respondents by sex

The problem of misunderstandings that led to a prolonged Church conflict in the ELCT in Meru area started in the early 1980 (Pallangyo A, Personal communication, 2006). The conflict began after the division of the Christians into two major groups; the one supporting the ELCT, and the other that had some grievances with the present set up the Diocese who later ended up forming their own African Mission Evangelical Church (AMEC).

The climax of the conflict was reached after a long period of suffering and even loss of property, physical harm, and demolition of church buildings in the area. The two groups agreed to worship together after the former Minister for Home Affairs and Deputy Prime Minister, Mr. Augustine Lyatonga Mrema intervened. Furthermore, many souls of the believers who were affected in one way or the other by have psychological effects to date. They are not yet comfortable with their formal worshipping areas, for they have joined the new church, i.e., the African Mission Evangelical Church (AMEC) (Kaaya A, Personal communication, 2005).

Recently there have been a big division from the AMEC. The division is caused by those Christians who want the former Bishop, Luka Pallangyo to continue leading the church, and the other one voting for a new bishop, Reverend Aaron Rwehabura .The present conflict has led the Christians to sue each other. The Meru District Commissioner, Mr.

Elias Wawa Lali, confirmed that there is a big conflict in the area. He urged the two groups to follow spiritual approach to reach the solution (Nyakati Newspaper, August 6-12, 2006).

4.2 Socio-economic characteristics of the respondents

4.2.1 Distribution of respondents by sex

Among the socio-economic characteristics, which were affected by conflicts, was sex. In any society whenever misunderstandings occur, men and women suffer. Most often, men are at higher risk than women in a war situation even though this may vary depending on the circumstances (Nanai, 1993). Table 2 shows the proportions of men and women in the sample. The results show that the number of males who participated in the conflict was 79 and women were 21. Nanai (1993) found that men generally participate more in political and other civic activities while women are heavily burdened by domestic chores as well as agricultural related duties. When men engage themselves in agriculture, then generally they will be involved in cash crop production. In many households of Africa and specifically Tanzania, women are the ones who spend many hours at home and later they join their husbands in the fields. They are the ones who manage most of the activities such as cooking, fetching water, taking care of the young, attending fieldwork and the reproductive roles. However, when sex was considered in relation to participation in the conflict chi-square test statistic shows no significant association between the sex of respondent and their involvement in the conflict.

Table 2: Distribution of respondents by sex (n=100)

Sex	Frequency	Percentage
Male	79	79.0
Female	21	21.0
Total	100	100.0

Chi-Square value 0.436 DF = 2 p-value = 0.804

4.2.2 Distribution of respondents by age categories

In any society where human beings live, any action done has direct relationship to the age group (Maunder, 1993). Table 3 shows age categories of the people who responded to the questionnaire. The teenagers' (less than twenty years of age) participation was extremely low as they were seen to have participated minimally in the conflict. They just hear of the conflicts but have little time to understand and support them. Also this age group has not yet experienced church issues deeply. Casual observation in church attendance also shows that this age group is under-represented. Reasons for this could be the rural to urban migration of the younger population as well as joining the new and spiritually dynamic churches that appear to appeal more to younger generations.

Table 3: Distribution of respondents by age categories (n=100)

Age (Years)	Frequency	Percentage
Less than 21	1	1.0
21-40	59	59.0
41-60	33	33.0
61 and above	7	7.0
Total	100	100.0

Chi-Square value 5.054 DF = 6 p-value = 0.537

The age category between 21-40 years, 59% of the respondents was the most active. These are of middle age and in many cases hold responsible positions in the society. This also means that they are more likely to be more active than those below or above this age range. Concerning the relationship between age and participation, Nanai (1993) found that the level of participation tends to increase within the optimum age group after which participation starts to decline with increase in age. Further, the author found the age category between 25-34 years to be most active, creative and ready to try out innovations. Cross-tabulation of results revealed that respondents with the age category 21- 40 were mostly involved in the conflict in the area. However, the chi-square statistic showed no significant association between age of respondent and conflict involvement. From my own casual observations and experience, the age above 34 participates most in church affairs and it is this category that is likely to be more active in the conflict.

However, Mwanyika (2001) argues that young people, particularly those in rural areas, are not very well decided about their future, and this usually affects their seriousness and commitment to participation in rural development programmes despite of their high potentials. On the other hand, Minga (1998), cited by Mwanyika (2001) observed that age range between 26 to 45 years to be the most active age group. Liedholm (1998) also came up with similar results in a number of countries, namely, Botswana, Kenya, Malawi and Zimbabwe. The economically productive class in Tanzania ranges from 25-44 years (Mandara cited by Makauki, 2000). This group is mostly busy in production activities.

Valdiria and Quinz (2002) argued that diversification as the livelihood strategy is influenced by stages in life cycle whereby households in their initial stages start to accumulate and their ability to expand or diversify their portfolio is limited. According to

Basnayake and Gunaratne (2002) the age of a person usually is a factor that can explain the level of production and efficiency. Age influences experience, wealth and decision making, all of which has an effect on the working capability of an individual and therefore, individual's productivity.

4.2.3 Distribution of respondents by marital status

From Table 4, marriage is also found to be a factor that is related to poverty or welfare of the households (Katunzi, 1999). He mentions that marriage patterns play an important role in shaping social organization as they associate with socio-economic, cultural and demographic variables. Marriage displays itself within the context of culture. From Table 4, 68 of the households were married while 32 were not married. Although the chi-square result lacks significant relationship, the findings support the results. The unmarried have dismal inclination to remain in the villages. In most cases, these are more likely to be away and sometimes far from home employed or self-employed. During the time of conflicts most young people were far away (Nnko, F. Personal communication, 2006)

Table 4: Distribution of respondents by marital status

Marital status	Frequency	Percentage
Married	68	68.0
Non-married	32	32.0
Total	100	100.0

Chi-Square value 1.525 DF = 2 p-value = 0.466

4.2.4 Distribution of respondents by their religion status

Table 5 shows the population, which was much involved in the conflict. From the study, most people involved were Christians. This is due to the fact that they were fighting for their church and nobody else could have been so much touched by the consequences of the conflict. However, even people from other religions were also affected by the conflict. In most cases, during wars, we cannot separate ourselves from other denominations. During the conflict there was no peace all over Meru area. Although the actual fight was within Christians, especially Lutheran believers, other people could not find peace either, therefore, the only approach taken was to take part in the conflict. This is supported by a Kiswahili sayings, "*Fahali wavili wagombanapo, ziuniazo ni nyasi*". The direct translation of this saying is, "When the two bulls fight, the affected is grass" , that is, fighting usually goes beyond those who are directly involved in the fight.

Table 5: Distribution of respondents by religion status

Religion status of respondent	Frequency	Percentage
Christians	87	87.0
Non-worshipping Christians	13	13.0
Total	100	100.0

4.2.5 Distribution of respondents by education categories

Education is an important ingredient for development. Kajembe and Luoga (1996) pointed out that education tends to create awareness, positive attitudes, values and motivation. Education also tends to stimulate self-confidence and self-reliance. Therefore, there may not be development without education. Less educated people generally lack confidence in their efforts to improve their lives (Linger and Drahrman, 1980). Nanai (1993) found that people's level of education has positive relationship with the level of participation.

Kermer (1998), cited by Mwanyika (2001), observed high level of education to be a contributing factor in improving women's social and economic conditions. Thus, if the farmers' level of understanding is improved, participation will be enhanced (Laizer, 1999).

Table 6 shows the level of education of the respondents during the conflict. The study revealed that in the conflict the people mostly concerned were those who ended in primary school. This tells us that the education level of those who participated was relatively low. The percentage of those who reached secondary schools was twenty seven percent. From the research, many of the respondents interviewed were holding positions in the church like evangelists and pastors. The reason for this was that during the conflict, those church leaders were the people who were expected to show the right direction to the believers. In Proverbs 7:10 King David says, "Choose my instruction instead of silver; choose knowledge rather than the finest gold". A society with few learned people is often in chaos and quarrels because of envy and ignorance.

Table 6: Distribution of respondents by education category

Education category	Frequency	Percentage
Primary School	57	57.0
Secondary School	27	27.0
College	16	16.0
Total	100	100.0

4.3 Nature of conflicts in Meru diocese

Though symptoms of the conflicted started a little earlier, the church conflict in Meru area began in early 1990-1993. The conflict started after the Meru Christians realised that Northern diocese leaders benefited more from the projects which, from the point of view

of the Meru are residents, they were more instrumental in conceiving and running them and hence felt that they deserved a larger share. The conflict started after the Meru Christians refused to manage the projects that appeared to benefit more the Northern diocese. The nature of the conflict was due to the misunderstanding between the church leaders and the Christians.

Meru was a full operating district among six districts of the mother diocese, the Northern diocese of the ELCT (Historia ya Miaka 100 ya Injili Meru (1902-2002), 2001). The majority of the believers from the area were Lutherans. By the end of 1990 some of the Christians from the Meru area came with an idea of having their own diocese. The ideas began to operate fully without involving church leaders. This was done from the grass roots i.e., from the parishes to the diocesan headquarters. On the way to their struggles, they decided to declare their diocese before 1st January, 1991. This was the first big mistake (Makaa, E. personal communication, 2006). The majority of the Meru Christians did not support this approach. They insisted to their fellow Christians to follow the church constitution to reach their goal, which was not bad (Kaaya A, Personal communication, 2006). Before any step was taken by the church, some few pastors supported by some Christians declared openly the new diocese named Dayosisi ya Mlima Meru. That was the beginning of a major church conflict in Meru.

4.4 Causes of conflicts

Causes of conflicts differ from one place to the other. In Meru area, the main causes were money, lack of transparency, greed and lack of information (Mosha, 1994). From findings money and selfishness appeared to be the major causes of the Meru conflict (see Table 7). Mosha continues to argue that conflicts can emerge due to struggle over personal goals

and achievements. Baron and Byine, (1997) argue that conflicts can be caused by the tensions between differing group's interests. They also argue that conflicts can rise as a means to block other group's interest. Table 7 shows the prevalence of selfishness even in a sacred institution such as a church. Those people who are considered to represent God's kingdom on earth had very different interests contrary to what the believers believed and served. In the gospel of Matthew 26:14-16, we read that of the twelve disciples of our Lord Jesus Christ, one, Judas Iscariot betrayed his Master for a pay of thirty silver coins.

Table 7: Distribution of respondents by causes of conflict

Causes of conflict	Frequency	Percentage
Money	35	35.0
Selfishness	65	65.0
Total	100	100.0

In the conflict within the head office of the ELCT, one of the major reasons for the removal of the former General Secretary Amani Mwenegoha was misuse of Church funds (*Tume ya kuchunguza mwenendo wa Katibu Mkuu wa KKKT*).

4.5 Involvement of respondents in the conflict

Table 8 shows the percentage of the people who were involved, and those who were not involved in the conflict. The data show that in times of chaos and conflicts in the Church, Christians were the most involved. This can be due to the fact that a few people misunderstand the word of God, while many of them know exactly why they should participate in the conflicts. In the literature it is found that conflicts are inevitable in any society. Conflicts were there since God created the world, and they should not be judged

as evil. A society where conflicts are found is the society which ultimately will find peace and harmony rather than a pure society, which is nowhere in our planet (Irani, 1999).

Table 8: Distribution of respondents by conflict involvement

Involvement in the conflict	Frequency	Percentage
Yes	80	80.0
No	20	20.0
Total	100	100.0

4.6 Actions taken by respondents after knowing about the conflict

From Table 9 we can see that, of the 100 respondents having known about the Conflict in their Church, sixty-one believers had the courage of retaining their identity as Lutheran Church members. Out of that number, thirty-nine believers abandoned their own Church. The outcome from the last figure, i.e., 39%, some of them joined the newly inaugurated Church in the Meru area, the so-called African Mission Evangelistic Church (AMEC), (Shufwaya L, Personal communication, 2005).

Table 9: Distribution of respondents by the action taken after knowing about the conflict

Action taken after conflict knowledge	Frequency	Percentage
Remained in the Church	61	61.0
Denied the Church	39	39.0
Total	100	100.0

These results give us some reasons behind the mushrooming denominations not only in Meru area, but also the other Dioceses of the ELCT all over the country. In the Pare Diocese for example, which is at the moment in a major conflict, there are many newly

born Pentecostal Churches. The new church members during the conflict were those whose power of tolerance was very low (Rev. Kissali, Personal communication, 2006).

Out of those who joined other denominations, there was also a small, but very aggressive group of Lutheran believers who would not join other denominations but decided to stay put in their homes. This group was found in most places of the church where there were prolonged conflicts. They had different alternatives in their minds and hearts;

- a) They were ashamed of the evil things done during confrontations
- b) They could not join their fellow believers because they were neutral during conflicts
- c) The winner group after the end of the conflict looked down upon their fellow believers.

They had lost hope that the evils they witnessed during the previous conflict would not happen in the days to come (Kaaya, A, Pallangyo M, and Akyoo S, Personal communication, 2005).

4.7 Consequences of conflicts

4.7.1 Formation of a new diocese

One of the immediate aftermaths of the conflict was the split of the Northern diocese giving birth to the new Meru diocese. There is a Meru saying which goes "*Ire isha luutwaa mwingeny*" meaning a precious thing is obtained with difficulty. Besides all the sufferings to the Meru people, finally on 21st June, 1992 the ELCT declared openly the birth of the Meru diocese. The Meru diocese serves the eastern-Arumeru area with an area of 1,483 square kilometres (Historia ya Miaka 100 ya Injili Meru, 2003).

4.7.2 Destruction of property

According to Maundi (2001), conflicts may manifest themselves via various behaviours, such as use of physical force thereby causing destruction of property or physical injury, and sometimes death. Besides, the result of the use of force or destructions has proved to the church to be in a way, a solution to the conflicts in the church.

Table 10 shows the responses according to impact of the destruction done during the conflict in Meru area. Of the 100 respondents, all of them supported the idea that the church suffered during misunderstandings in Meru areas and even to their personal properties. This Conflict has destroyed church buildings, and believers were scared and had no hope of peaceful sermon whenever they worshiped in their Churches (Ngomuo M, Personal communication, 2005).

Table 10: Distribution of respondents by destruction impact

Destruction impact	Frequency	Percentage
Bitten	43	43.0
Tortured	52	52.0
Imprisoned	4	4.0
Neutral	1	1.0
Total	100	100.0

The source of all the destructions in the Church buildings and other properties were due to anger from Church leaders, as a means to discourage the believers from normal worship services. Paul's letter to the Ephesians 5:6ff says, "Do not let anyone deceive you with foolish words; it is because of these very things that God's anger will come upon those who do not obey Him. You yourselves used to be in the darkness, but since you have

become the Lord's people, you are in the light". Much destruction in the Churches in Meru could not have been done had it not been the deception and words of revenge and anger.

Christian believers did most of the destruction. This was done through beating, physical torture, and very few were imprisoned (Moshia, 1994). The holy writing in the Bible teaches us to pray, and believe as before we pray God will answer, and in uttering He will respond (Good News Bible, 1978). The results in table 10 are contrary to Jesus teachings on forgiveness. The endless chaos in the ELCT's dioceses is the reflection of what the church leaders do against other people (Pallangyo N, Personal communication 2005).

4.7.3 Loss of lives/human suffering

Penzich *et al.* (1994), argues that conflicts are sometimes thought of having negative impacts. In many parts of the church in Tanzania, many conflicts that resulted into the birth of new dioceses had very bad impacts to the believers (Mshana B, Personal communication, 2005). During the church conflict in the East-Coastal diocese, although there were no reports of physical torture, many believers' funds were misused and the believers suffered the consequences (Mzirai G, Personal communication, 2006).

Table 11 shows the percentage of the believers who were injured during the conflict. Out of 100 respondents, 95% confirmed that there was physical harm during the Conflict. The injuries were due to stoning, slashes, canes, and from policemen's brutal attacks in the church. Saint Luke 6:27ff says, "But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who ill-treat you. If anyone hits you on one cheek, let him hit the other one too; if someone takes your coat, let

him have your shirt as well. Do for others just what you want them to do for you". In verse 37 Jesus says, "Do not judge others, and God will not judge you; do not condemn others, and God will not condemn you; forgive others, and God will forgive you". When interviewing a certain Pare dweller in Meru area, Mr. Elienza Makaa at Makumira, he said, "You cannot believe that the good Christians (Lutherans), were the ones who plotted evil against their brothers and sisters, and worse enough, they pointed at them secretly for the policemen to arrest (Makaa E., Personal communication, 2005). A certain bishop from one diocese in the ELCT raised a chair and threw it at another bishop only because the truth was about to be revealed (The ELCT meeting at Mbagala Spiritual Centre, 2004).

Table 11: Distribution of respondents by physical harm during conflict

Physical harm during conflict	Frequency	Percentage
Yes	95	95.0
No	5	5.0
Total	100	100.0

One among many allegations of bad leadership from a famous long serving Bishop (Kaaya, A, Personal communication, 2006) was the action of transferring the wealth from Meru Projects to his home Diocese. This behaviour justified the formation of the Meru diocese to curb this pillage of wealth from the diocese (Mshana, B, Personal communication, 2005).

4.7.4 Objects used during the conflict

During conflicts and misunderstandings in any society, whenever the use of force is applied, people react in any way they can afford for the sake of their lives (Mrs. Makaa M, Personal communication, 2006). Table 12 shows the percentage of believers who

witnessed the type of objects used by the aggressors during the conflict in Meru. Forty-six percent used stones, followed by 28% who used amulets. Twenty six percent did not come from the aggressors but from police torture (Irani, 1999). The people negatively appreciate such situation. In the early 1970s, for example, policemen and policewomen were seen as polite and committed people who were trained to act according to the Government's law (Mgaya, P. personal communication, 2005). The differences are due to the reason that when people's peace is at stake, law enforcement officers will do anything to make sure that they restore law and order (Personal Interview with a certain Regional Security Officer, March, 2006). The new Inspector General of Police, Said Mwema, in his speech said that police officers ought to be friendly to the citizens (IGP's speech on 7th June, 2006).

Table 12: Distribution of respondents by the objects used in the conflict

Objects used in the conflict	Frequency	Percentage
Stones	46	46.0
Police torture	26	26.0
Amulets	28	28.0
Total	100	100.0

4.7.5 Mechanisms used by the church to attain solution

During the Meru conflict, the person who helped the Church to come to a solution was the then Minister for Home Affairs, Hon. Mr. Augustine Lyatonga Mrema (Kaaya P, Personal communication, 2006). Mr. Mrema worked seriously on the issue to make sure that the Government played an active role in managing the conflict. The Church and the government both worked hand in hand with the people in the society, therefore what

Mrema did was timely at that time but should not be taken as the only means during church misunderstandings (Mndeme A, Personal communication, 2006).

Table 13: Assistance during the conflict

Nature of the conflict	Frequency	Percentage
Augustino, L. Mrema	99	99.0
The ELCT	1	1.0
Total	100	100.0

Table 13 shows that, the person who helped the church during the Meru conflict was the Minister for Home Affairs and Deputy Prime Minister Honourable Mr. Augustine L. Mrema (99%). The other one percent contribution was from the head offices, the ELCT and mainly through the influence of one influential bishop. It was not from the Minister's own will but the Bishop influenced him. A simple question one can ask is, "Where were the Church leaders since the beginning to the end of the Meru conflict?" Was the ELCT aware of the pains experienced by its believers? Is it really possible for the child in a father's house to be tortured for so long without realization from his father? All these questions needed the Church's swift response to the crisis. Conflicts are best solved promptly (Moore, 1990). Table 14 shows the mechanisms used by the Church to come to a solution. In resolving this deeply rooted conflict in Meru it can be said that the conflict management mechanism used is arbitration where the Meru conflict was submitted to a mutually agreeable third party (Mrema) who rendered a decision.

Table 14: Mechanisms used by the church to attain solution

Mechanisms to attain solution	Frequency	Percentage
The church did not take any action	20	20.0
Arranged Committees	18	18.0
Government Interfered	62	62.0
Total	100	100.0

The Church has the entire mandate over all its believers as well as her properties. The Church has been given the authority to eliminate sin. Jesus Christ when talking to his disciples, Mathew 28:16-20, justified his mission to his disciples saying:

“I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age”.

In the gospel of Mark 16:17-18, says:

“Go throughout the whole world and preach the gospel to all mankind. Believers will be given the power to perform miracles; they will drive out demons in my name; they will speak in strange tongues; if they pick up snakes or drink any poison, they will not be harmed; they will place their hands on sick people, and they will be healed”.

The Church has forgotten her roles and responsibilities. The Church has taken for granted the great mission entitled by its owner, Jesus Christ. The Church must make full use of the power of the Holy Spirit over all the short falls and conflicts before it gets too long. Table 14 shows that 62% of the 100 respondents interviewed had already lost their hope in their Church and that is why they sought for Government intervention through the Minister for Home Affairs and Deputy Prime Minister instead of pursuing the church line. Mr Shufwaya said, “Had the Church leaders known the right channel to follow to rescue the Church, they could have done a more plausible job, which nobody would forget forever,

but due to their ignorance, selfishness, and hypocrisy, the Church is suffering the consequences” (Shufwaya L, Personal communication, 2005).

The result also shows that 20% of the respondents accept openly that the Church did very little during the conflict. This is a major weakness for the Church. It is also a challenge for the generations in the future. The Church is an autonomous and competent organization. The Church has highly qualified clergy among its ranks and capable of resolving conflicts them themselves. The Church has ignored the story in the Bible about Esau, Isaac’s elder son, who for the sake of his hunger, he rejected his dignity given by God, and sold it to his younger brother Jacob for the sake of a delicious meal (Gen. 25:27-34). The ELCT made a serious error. It was the right time for the church to preach, speak openly the problem and let the Christians suggest ways of reaching the compromise.

Mr. Augustine L. Mrema took advantage of the Church’s weakness during the conflict, and helped it to reach a solution. The ELCT can manage all her problems and claims from her believers without any assistance from the Government. The Church and the State are best kept separate and should therefore work independently for the betterment of her people.

4.7.7 Suggestions given in order to avoid conflicts in the future

Table 15 shows the different suggestions given to make sure conflicts will not occur in the Church in future. For the majority (51%), their views were that the Church should stick to the Biblical teachings. In the book of Psalms 119: 1-4ff King David says:

“happy are those whose lives are faultless, who live according to the law of the Lord. Happy are those who follow his commands, who obey him with all their heart. They never do wrong; they walk in the Lord’s ways”.

The word of God is our mirror in every deed we do on earth. During conflicts, hatred, anger, envy and revenge dwell amongst God's people. These characteristics hinder our knowledge of the right and wrong therefore deliver us to do evil things" (Gal 5: 26).

Table 15: Distribution of respondents according to conflict management

	Frequency	Percentage
Follow Biblical Approach	51	51.0
Conduct Prayers	27	27.0
Government Intervention	22	22.0
Total	100	100.0

Furthermore, in Psalms 118:21 the bible says, "I praise you, LORD, because you heard me, because you have given me victory". If the ELCT leaders honoured God's word and obeyed His voice, the conflict could have been solved and controlled very early. The problem was that the church took advantage of the conflict for their personal interests, while God's sheep were in danger. Table 15 shows that 51% of Christians suggested that the best way to prevent conflicts in the church was to abide to the biblical teachings, and not the other way round. "These church leaders tend to have an attenuated doctrine and want to avoid confrontation at all costs and so to speak about a neutral God in situation of conflict, of justice and oppression. They say that God does not take sides, but must be somewhere in the middle in an attempt to exercise a ministry of reconciliation" Tutu, (1981). He sees that God works all the time with His people in all the occasions. There is no time, place, or an activity, whether good or bad which God is not monitoring His creation.

4.7.7 Summary of the chapter

The above chapter dealt with results and discussions of the study. Although the chi-square test results did not fully support the outcomes, the truth remains that the background variables used in the study i.e. age, sex and marital status had influence participating in the conflicts.

The nature of conflicts in Meru shows that selfishness, money, lack of information and lack of transparency were the factors that led to conflicts in the area. The causes of conflicts were also due to lack of resources, and poor leadership in the Church. Conflicts have both positive as well as negative consequences. The positive results from the conflict in Meru area were that it culminated in the birth of Meru diocese of the ELCT as well as the awareness of conflict to the Christian believers all over the church in Tanzania. Besides, there were also negative effects. These were enmity, hatred, anger and physical harm to the believers as well as to the least concerned people. Negative effects also affected the level of development of the area due to the misuse of church funds, which could have been used for development purposes. Church buildings were destroyed, peoples' lives were endangered, and some people lost their lives during the struggles for a new diocese. Conflicts therefore are not necessarily bad for they aim at bringing about changes in the society.

Many conflicts in the ELCT have been dealt with after a long period suffering and physical loss (Personal Interview with the General Secretary of the Meru diocese Rev. Ndossi, 12.May, 2006). The conflict in Meru diocese took almost ten years before it was solved. In all those years, the church knew about it but it kept silent. Furthermore, the Church did not want the newspapers to write about the conflict. In general the Church

alone should contain conflicts earlier and at best. It is better that once a conflict occurs in the church; the church should actively deal with it. The ELCT have not yet implored any of the above strategies in the Meru conflict as well as in other areas of the church where conflicts have occurred.

CHAPTER FIVE

5.0 CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions.

This study examined the impact of conflicts to the Christian believers in Meru diocese, and the mechanisms to be used by the Church when conflicts occur. The following are the main conclusions revealed by the study:

- (a) Conflicts are not necessarily always bad. In some cases they bring desirable changes to society, which was the view of Karl Marx. Karl Marx concluded, “Without conflict, there is no change”.
- (b) Negatively perceived, conflicts can be destructive as seen in the demolition and burning of churches and peoples' homes. Conflicts also led to the loss of lives of Meru residents and the economy henceforth stagnated.
- (c) Conflicts can have irreparable damage if they are not contained soon.
- (d) Success in dealing with conflicts in the Church will be achieved if every believer respects each other and God. Churches can prosper peacefully if Church leaders contain misunderstandings with optimal speed and transparency. The results also suggest that the causes for conflicts are due to selfishness by the leaders that influence believer's attitude towards spiritual development.

5.2 Recommendations

The following are recommendations based on the study:

- (a) Christians must take conflicts as challenges and that they should always be ready to handle them amicably.
- (b) The church hierarchy should cultivate participatory decision-making and institutionalise transparency as a management tool.
- (c) To manage conflicts it requires an adequate understanding of the situation at hand. This therefore calls for a scientific approach to managing church affairs. When a problem ensues, the church must be ready to commission studies so that they may solve using hard data made available through research.
- (d) Being religious conflicts, church leaders should always bank on the bible as an asset in managing conflicts.

REFERENCES

- African Presidential Archives & Research Centre (2003) Conflicts in African States[<http://www.edu/peace/treating> visited on 16.5.2006.
- Al-Krenani, A. & Graham J.R. (1999). Conflict Resolution through a Traditional Ritual among the Bedouin Arabs of the Negev. *International Journal of Cultural & Social Anthropology*, Vol xxxvii,2; pp.163-174.
- American Anglican Council. (2003) Church Conflicts. [<http://www.Anglicanchurch>] visited on 25.6.2006.
- Assessing the need to manage conflicts in community-based natural resource projects. *Natural Resource Perspectives* No. 35, July, 1-11 pp.
- Baron, R.M & Graziano, W.G. (1990). *Social Psychology* (2nd ed.) New Jersey: Prentice Hall. 320pp
- Basnayake, B.M.J.K, & Gunaratne, L.H.P. (2002). Estimation of Technical Efficiency and Its Determinants in the Tea Small Holding Sector in the Mid Country Wet Zone of Sri Lanka. *Journal of Agricultural Economics*.4. 137-150pp.

Blomely, T. (2003). Natural resources conflict management: The Case of Bwindi impenetrable and Mgahinga Gorilla National Parks, South Western Uganda. Paper presented at the Collaborative Forest Management, Kampala, Uganda 12-22, August 2003. 1-10pp.

Conflict Research Consortium (1999), Global Conflicts [<http://us/articles/html> visited 23.5.2006.

Dresner J, (2000), Catholic Church in America [<http://www.peace.com>] visited on 30.5.2006.

Good News Bible, N. Y. 1978, 282 pp.

Hart E, Mckenzie A, Anorld B.(2002). Intractable conflicts [<http://www.intractableconflicts.org>] visited on 25.6.2006.

Hellriegel, A and James E. (2003). Organizational Behaviour. University Bookshop (Aukland) Ltd, 120 pp.

Hoult D, Church Conflicts [<http://www.conflict resolution mechanism>] visited on 20.6.2006

Irani, G.E. (1999). Islamic Mechanization Techniques for Middle East Review of International Affairs Vol.3, 2-17pp.

Kaboggoza, J.(2000). [<http://www.landconflicts>] visited on 206.2006.

Kajembe, G.C. (1994). Indigenous Management Systems asa Basis for Community Forestry in Tanzania. A Case Study of Dodoma Urban and Lushoto Districts. Tropical Resource Management paper No. 6. Wageningen, Agricultural University. The Netherlands 194pp.

Kajembe, G.C., and Luoga, E.J. (1996). Socio-economic aspects of tree harming in Njombe District. Consultancy report to the National resources Conservation and Land-Use Management-Project (HIMA- Njombe), Founded by DANIDA. FORCUNSULT, Morogoro, 98pp.

Katani, J.Z. (1999). Coping Strategies Against Deforestation. Impact of Socio-Economic Factors with Special Attention to Gender Based Indigenous Knowledge. A Case Study of Mwanza District. 28-36pp.

Katunzi, A.L. (1999). Some Demographic and Socio-economic factors influencing poverty in Dodoma Region, Tanzania. Unpublished Dissertation for Award of Master of Arts Degree at Sokoine University of Agriculture, Morogoro, Tanzania.170pp.

Laizer, M (1999) Approach towards conflicts [<http://www.org>] visited on 22.5.2006

Lewis, M (1996) Conflict Resolution, [<http://www.org/conflictresolving>] visited on 25.6.2006.

Liedholm, J.(1998) Participating into conflicts[<http://www.org>]visited on 22.5.2006.

Linger and Drahman (1996) Associating conflicts with age[<http://www.conflicts.org>]
visited on 26.6.2006.

Mason B & Chris Talbot (2000), Intractable Conflicts, [<http://www.org/essay/underlyingcauses>] visited on 23.5.2006.

Maunder, A.H. (1993). Agricultural Extension: A reference Manual. FAO, Rome, pp 21.

Maundi, M.O. (2001). Governance as Conflict Management in Political Handbook and
NGO Callendar. Dar es Salaam: pp 41.

Mbachu E. (2004). The Anglican Church Scandal [<http://www.churchconflicts> visited on
23.6.2006.

Mjema M.N,. 2005. The Thesis on The Role of the Parish Pastor in Conflict Management
in the ELCT, Makumira, Tanzania.80pp.

Minga, E.E. (2001). Impact Assessment of Entrepreneurship Development on rural
Women's Micro-Enterprises in Muheza & Handeni Districts: The Case of
UNIFEM Project in Tanga Region. Unpublished Dissertation for Award of MSc.
(Agricultural Education & Extension) at SUA, Morogoro, Tanzania, 35-47pp.

Msemakweli Newspaper(2004). The National Printers Limited, 14pp

Ndossi Abel(2003). Historia ya Miaka 100 ya Injili Meru. Arusha Printing Press.46pp

Moody Publishers Limited (1978). The Revised Standard Version, N.Y. 220pp

Moore, C. (1990). The Mediation Process: Practical Strategies for Resolving Conflict. Jossey-Bass Oxford .231pp.

Mosha,H. J. (1994). Conflict Management and Organizational Health in Universities: Lessons From Tanzania. Oslo: Norwegian University 215 pp.

Mvena, Z.S.K., Monela, G.C., Kajembe, G.C., and Ngaga, Y.M. 2000. Conflict and Conflict Resolution: Case of Sadani in Mufindi District. A Paper presented at A workshop on Policies, Governance and Harvesting Miombo Woodlands, Arusha International Conference Centre (AICC). Arusha 7th-14th October 2000.

Mwangi, E. (1997). Conflict resolution Strategies for sustainable Forest Management: A Kenyan Perspective. Paper presented at 15th Commonwealth Forestry Conference, 12-17 May, Harare, Zimbabwe 110pp.

Mwipilwa T, (2005), Politics & Christian-Muslim relations in Tanzania
[<http://www.politics/essays>] visited 12.4.2006.

Nanai, N/A.K. (1993). Peasants' Participation in Community Development Projects. Its Implication in laying a strategy for participatory extension. Unpublished Dissertation for Award of MSc (Agricultural Education & Extension) Degree at Sokoine University of Morogoro, Tanzania, 138pp.

New American Standard Bible. (1973). Moody Press, Chicago 238pp.

Nyapan (1991) and Jaya (1992). Oxford Dictionary of Current English (1998). OUP, Great Britain , 286pp.

Pendzich, C.C. Thomas & T. Wohlgenant. (1994). The Role of Alternative Conflict Management in Community Forestry: FAO. Rome, Italy.453pp.

Quinell. us/ (<http://www.politics/essay/site> visited on 3/7/2005).

Roberstson, I (1977). Sociology. New York: Worth Publishers, Inc. 229pp

Stagner, Ross 2000. The Dimension of Human Conflict . Detroit: Wagner State University Press, 211pp.

Tobias, A(2002) [<http://www.religiousconflicts>] visited on 20.5.2006

The ELCT Pare Diocese Old Constitution, (1985) 35pp.

The ELCT meeting at Mbagala Spiritual Centre, 2004

Turner, J.H. (1987) *The Structure of Sociological Theory*. Homewood, Illinois, The Dorsey Press pp.111pp.

Tutu, Desmond. (1981). *Liberation as a Biblical Theme*. AACC Bulletin XI: 3, Nairobi.140pp.

Valdiria and Quinz(2002). *Associating conflicts*[<http://www.intractableconflicts>] visited on 22.6.2006

Warners, M. and P. Jones (1988). *Assessing the need to manage conflicts in community based natural resource projects*. *Natural Resource Perspectives* No. 25, July. 1-11pp.

Weeks, J R. (1981). *POPULATION: An Introduction to Concept and Issues* (Second Edition), San Diego State University. 261pp.

APPENDICES

Appendix 1: Individual Questionnaire Survey Form

Household No:.....

SECTION A:

INDIVIDUAL BASELINE DATA

1.1 Sex

- a. Male
- b. Female ()

1.2 Age.....Years.....

1.3 Marital status

- 1. Single ()
- 2. Married ()
- 3. Divorced ()
- 4. Separated ()
- 5. Widowed ()
- 6. Others (specify).....

1.4 What is your highest level of education

- 1. No formal education
- 2. Primary School
- 3. Secondary School ()
- 4. Post-secondary non University
- 5. University
- 6. Others (specify).....

1.5 What is your occupation now?

SECTION B: 2: NATURE AND TYPE OF CHURCH CONFLICTS AND STRATEGIES FOR RESOLUTION

Several years ago there was a major conflict within the Meru Diocese. It is of interest to us all to understand the nature of the conflict to enable us prevent future such conflicts.

2.1 Do you know any conflict?

2.2 When did it occur?

2.3 What was the cause/source for the conflict?

2.4 How did the Church conflict in Meru begin?

2.5 Who informed you what to do?

2.6 How long did it take for the conflict to be solved?

2.7 How was it solved?

2.8 Who were concerned in solving it?

2.9 Were there any Church leaders in the resolution team?

2.10 Where do you worship now?

2.11 For how long have you been a member of the denomination?

2.12 Who were informing you what to do?

2.13 How was the conflict organized?

2.14 What was behind destroying Christian's properties?

2.15 Did you receive any command in the operation from the church leaders?

2.16 If YES who were they?

2.17 If NO how comes that the revenge took place?

2.18 Were there any political leaders involved in the conflict?

2.19 If YES what was their position?

- 2.20 If NO, who was behind the strike?
- 2.21 Where were you worshipping during the conflict?
- 2.22 Who offered you the place to worship during the conflict?
- 2.23 What was the reaction from the Church leaders to those who were seen as “obedient”?
- 2.24 How do you feel now, (I mean are you comfortable with the situation?
- 2.25 What measures the Church should take to this problem?
- 2.26 Were there any physical damages to people or their properties?
- 2.27 Who were the people that were harmed?
- 2.28 Why were they considered as evils?
- 2.29 Are you happy with the situation this day?
- 2.30 If no, what should be done, and who should do it?
- 2.31 What should be done to improve the management of conflicts in the Church?

C: QUESTIONNAIRE FOR KEY INFORMANTS IN THE CHURCH

- 3.1 Are there any conflicts in your office?
- 3.2 If yes, what is the cause for the conflict?
- 3.3 What was the source for that conflict?
- 3.4 What was your position towards the conflict?
- 3.5 With whom did you share your ideas towards reaching the solution?
- 3.6 Were there other persons rather than church workers?
- 3.7 Which office were they working?
- 3.8 Are there any reasons to why were they involved into the church conflict?
- 3.9 Do you think that it is fair for the church to let other organizations interfere church conflicts?

3.10 Are you comfortable with the way the church deals with conflicts?

3.11 Can you estimate the total cost of the conflict to the diocese?

3.12 Is it fair for the church to take her problems to the courtrooms?

3.13 If no, what are your suggestions to the church?