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Sustainable Peacebuilding Strategies

Peacebuilding Operations in Nakuru County, Kenya:
Contribution to the Catholic Justice and Peace Commission
(CJPC)

Florence Muia

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Sustainable Peacebuilding Strategies

Sustainable Peacebuilding Operations

in Nakuru County, Kenya:

Contribution to the Catholic Justice and Peace

Commission (CJPC)

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in Nakuru County, Kenya:

*Contribution to the Catholic Justice and Peace
Commission (CJPC)*

Florence Muia

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DEDICATION

I wish to dedicate this thesis to my dear late mom Bernadette Muia, who taught me how to solve conflicts nonviolently as a child and how to coexist with others peacefully a value I uphold to this day. Secondly, I dedicate the work to all women and men peacemakers who risk and sacrifice their lives and time in peacebuilding in conflict areas.

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This research work could not have been possible without the cooperation of the CJPC staff in Catholic diocese of Nakuru, CJPC Commissioners and Animators at the parish level, household respondents, FDG's members from Kuresoi, Molo and Nakuru Municipality divisions and their respective local administrators who set aside time to respond to questions during the data collection process.

ABSTRACT

Among scholars and practitioners, it is a widely accepted thought that peacebuilding should address both negative peace and the positive peace. Since the advent of multiparty politics in Kenya, the Rift Valley region has been riddled with electoral based violence that has caused many deaths and massive loss of property. This is partly because of the fact that different communities continue to consciously or unconsciously rely on ethnicity to perpetuate their dominance and hegemony. Whereas different ethnic groups have coexisted peacefully for decades in Kenya, ethnicity has been negatively used to fuel violence between neighbours by people who want to achieve their political agenda since 1992. Despite the involvement of many organizations including the Catholic Justice and Peace Commission in peacebuilding efforts, electoral related violence seems to be something persistent with the worst violence being experienced in 2007/2008 General elections. This study sought to: Assess the effectiveness of peacebuilding strategies applied in CJPC interventions in Nakuru County. The specific objectives were to assess the level of community participation by CJPC, explore the challenges hindering CJPC peacebuilding initiatives in Nakuru County. The study was guided by the structural violence theory, Human needs theory and conflict transformation theory. The descriptive/Survey research Design was used in this study. The study employed this method because it best utilizes the strength of both qualitative and quantitative research. Purposive non-probability sampling was used to select Kuresoi, Molo and Nakuru municipality due to their frequency of conflicts since 1992. A sample of 380 respondents was used in this study. Data was collected using questionnaires, interview guide and observation method. The quantitative data collected was coded and analysed using SPSS version 22 and pre-

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sented in form of pie charts, bar graphs and frequency tables. Qualitative data was put in categories according to specific themes and entered into a code book that was developed for thematic analysis. Thematic analysis was used to compare the opinions, experience and perceptions of different social groups concerning the role of CJPC in conflict transformation. The results were presented in line with the specific objectives in form of chapters. 78% of the respondents sampled showed that community participation in CJPC peacebuilding was not adequate at the grassroots level, 85% of respondents felt that the strategies used in peacebuilding were not effective, The study found out that 98.2% of the respondents sampled showed that the CJPC faces certain challenges which render its' peacebuilding initiatives hard to implement. The key recommendations of the study based on the specific objectives were: The CJPC should adopt a participatory and inclusive approaches to peacebuilding to ensure sustainability of peacebuilding initiatives. There is an imperative need to empower economically the marginalized groups in the community and specifically the youth through various forms of employment to keep them away from engaging in any acts which may disturb peace. The CJPC should develop a broad based policy in its strategic plan to negotiate for more funds with donors in order to increase the number of staff, enhance staff development and strengthen its' structures at the parish level.

LIST OF ABBREVIATIONS AND ACRONYMS

AoSK	Association of Sisters of Kenya
CBO	Catholic Agency for Development
CCR	Centre for Conflict Resolution
CDF	Community Development Fund
CDN	Catholic Diocese of Nakuru
CJPC	Catholic Justice & Peace Commission
CLAN	Children’s Legal Action Network
COVAW	Coalition on Violence against Women
CRS	Catholic Relief Service
CSO	Civil Society Organization
CRECO	Constitution & Reform Education Consortium
DFID	Department of International Development
DO	District Officer
ECEP	Ecumenical Civic Education Programme
FGM	Female Genital Mutilation
FGD	Focus Group Discussions
FIDA	Federation of women lawyers
Gok	Government of Kenya
HR	Human Rights
IGA	Income Generating Activity
IDP	Internally Displaced Person

IO	Oral interview
IR	Inception Report
KIs	Key Informants
KAF	Konrad-Adenauer-Foundation
KCCB	Kenya Conference of Catholic Bishops
KHRC	Kenya Human Rights Commission
KLA	Kenya Land Alliance
KNHRC	Kenya Human Rights Commission
KNUT	Kenya National Union of Teachers
LFA	Logical Framework Approach
LRF	Legal Resources Foundation
M&E	Monitoring and Evaluation
NARC	National Rainbow Coalition
NCCK	National Council of Churches of Kenya
ODM	Orange Democratic Movement
PNU	Party of National Unity
RAPP	Rich and Poor Project
RBM	Results Bases Management
RVIST	Rift Valley Institute of Science and Technology
RVP	Rift Valley Province
SID	Society for International Development
SWOT	Strengths, Weaknesses, Opportunities, Threats
TISA	The Institute of Social Accountability

ToR	Terms of Reference
UN	United Nations
UNICEF	United Nations Development Program
UNDP	United Nations Development Program
WLEA	Women and Law in East Africa

OPERATIONALIZATION OF KEY CONCEPTS

Catholic Church

Catholic Church in this context refers to Christians led by the bishops who are members of the Roman rite and have communion with the Pope. In other words it means the Roman Catholic Church.

Commission

The term commission in this study refers to a group which is officially tasked by the Catholic Church to promote issues touching on civic education, justice and peace in the society or to carry out an enquiry on specific issues as may be defined by the government.

Community

In this study the concept of community refers to all the people who live in a particular area, region or country and who share the same race, culture, customs and traditions and who have similar characteristics

Community Participation

Community participation in this study refers to the act of taking part in an activity or event jointly as a group. We can therefore conclude that community participation is the act by which people with similar characteristics such as living in the same area taking part in an activity or event.

Conflict

This concept is applied in this study to mean competition between groups or individuals over perceived incompatible goals, scarce resources. This competition if not properly managed, can flare into confrontation between the parties involved.

Ethnicity

This study defines ethnicity as identification with and feeling as part of an ethnic group and exclusion from certain groups because of their affiliation.

Implementation

This refers to the act of executing or carrying out an activity or programme in peacebuilding.

Peace

Peace is a state of harmony characterized by the lack of violent conflict. It refers to the existence of healthy or newly healed interpersonal or international relationships, prosperity in matters of social or economic welfare, the establishment of equality, equity and a working political order that serves the true interests of all. Peace is not only the absence of war or conflict, but also the presence of cultural, economic understanding and unity.

Peacebuilding

This refers to an endeavour aiming to create sustainable peace by addressing the "root causes" of violent conflict and eliciting local and indigenous capacities for peaceful management and resolution of conflict.

Sustainable Peacebuilding

This refers to efforts aimed at creating long lasting peace by addressing the root causes of violent conflicts through eliciting indigenous capacities for peaceful conflict resolution.

INTRODUCTION

This chapter contains the background to the study, statement of the problem, objectives of the study and the corresponding research questions. The chapter outlines the scope of the study and documents the limitations which were encountered in the course of the study. The chapter concludes with the description of the significance of the study and the benefits realized at the end of the study.

1.1 Background to the Study

Kenya has undergone many cycles of electoral violence since the agitation and international pressure that led to restoration of multi-party system at the beginning of 1991. Since the birth of Multi-party politics in Kenya there has been massive displacement of people from their settlements based on tribal animosity (Nyakairu, 1997). During the 1960s, in the aftermath of the colonialists' departure from what is commonly labelled “the White Farmlands”. The non-indigenous agricultural labourers on the European farms took advantage of the land-buying schemes offered by President Jomo Kenyatta and bought the land they had worked on for the white colonialists (HRW, June 1997).

The worst post-election violence in Kenya that shook the entire nation in 2007/08 led to about 1,133 deaths (Apollos, 2010). Throughout the theatres of conflict, sexual and gender based violence was witnessed.

Individuals living in Nairobi's informal settlements and those from certain areas in the Rift Valley, particularly women and children were targeted for rape on account of their ethnicity. A lot of opportunistic rape happened in the camps of internally displaced persons (IDPs).

Kanyinga (2009) and Rutten and Owour (2009) point to a multiplicity of factors as being responsible for the recurrence of post-election violence. The above authors agree that the land debate in Kenya was a contributing factor to the pre- and post-election violence experienced in late 2007 and early 2008. The Human Rights Watch (2008) noted, no past Kenyan regime or even the present has ever made an effort to address the long simmering grievances over land that have persisted since independence and which are a probable trigger. There is need to begin a journey towards sustainable peacebuilding going by the spiral effects of the post-election violence which have continued to be experienced since 1992 in certain parts of Kenya such as Nakuru County and other Counties.

Galtung (1998) observed that sustainable peacebuilding which this study is advocating for should address three types of violence: physical violence, structural violence and cultural violence (beliefs and value systems that can be subject to prejudice and become part of a discourse prompting violence), as well as the relational aspects that are guiding these kind of violence patterns. Maiese (2003) considers sustainable peacebuilding to be a process that facilitates the establishment of durable harmony by preventing the recurrence of violence. It addresses root causes and effects of conflict through reconciliation and institution building, while targeting socio-political and economic transformation. It involves a range of approaches, processes, and stages needed for transformation toward more sustainable, peaceful relationships and governance modes and structures.

It includes building legal and human rights institutions as well as fair and effective governance and dispute resolution processes and systems

and also involving all the major stakeholders such as civic and religious organizations (Maiese, 2003). The study concurs with this definition because sustainable peace can only be achieved by addressing all the underlying causes which bring about conflict and what can be done to avoid similar conflicts in future. According to Lederach (1997), sustainable peacebuilding involves a long-term commitment to a process that includes investment, gathering of resources and materials, architecture and planning, coordination of resources and labour, laying solid foundations, construction of walls and roofs, finish work and on-going maintenance. It is key to the transformation of relationships. "Sustainable reconciliation" requires both structural and relational transformations.

Salvodi (2003) concurs and explains that peace is a gift that flows from a divine source and transforms those who labour for it into sons and daughters of God. In this context, peace making is a requirement for all humanity in order to coexist as brothers and sisters. The personal experience of inner peace finds its way outward as it flows to those around us and the environment in which we live. Leremore *et al* (2014) observed that the inevitability of conflict and its constructive potential has made it necessary for different groups to engage in activities aimed at maximizing on the constructive aspects of conflict. Henning (2002) and Boutros (1995) argue that lasting peacebuilding measures should integrate other agencies efforts, for example, civil society, institutions, media and religious initiatives. The involvement of faith-based actors in conflict resolution is not a new trend and in the past, faith-based actors, clergy, religious movements and organizations have played a part in resolving conflicts (Bercovitch and Orellana 2009).

The Catholic Justice and Peace Commission (CJPC) is a commission within the Kenya Conference of Catholic Bishops (KCCB). Given its mandate of promoting justice and peace, CJPC has been actively involved in the resolution of conflicts among different communities in Kenya. It has also been involved in the support to victims of conflicts,

building peace in the conflict-torn areas as well as promoting cohesion amongst communities (Diakonia, 2014). These efforts are designed and implemented at the diocesan and parish levels where most of these conflicts occur.

The need for sustainable peace in certain parts of Kenya such as Molo, Kuresoi and Nakuru Municipality regions of Kenya has been recognised in various Church Reports especially by the Catholic Justice and Peace Commission of the Catholic Diocese of Nakuru (CDN). The CDN started the Programme of Peace Building in Molo, Kuresoi and Nakuru Municipality to assist people from different communities appreciate their roles in human development and develop positive attitudes towards peaceful co-existence and harmonious living. In spite of this, inter-ethnic conflicts have persisted in the District, especially during general elections.

Pope Paul VI said “If you want Peace, work for Justice” (Kendal, 2012). This means that where unjust structures and systems continue to exist, peace will always be elusive. For peace to prevail there has to be just structures and systems that respect every aspect of life and distribution of resources. The Church is God’s prophetic voice with moral obligation to guide and shepherd the flock and as such continues to teach, advice and warn through the Episcopal pastoral letters that address current issues affecting the society.

For instance on May 17, 2005 the bishops wrote “On the burden of the international debt” explaining how Kenya got burdened with the debt and urging the creditor countries to cancel it as resurfacing it reduces people further to poverty and denial of basic human rights (Pastoral letter of Kenya Catholic Bishops, 2005). In May 11, 2010 they issued another letter “Choose Life and you will live” urging people to reject the Proposed Constitution as it contained contentious issues on Kadhi Courts and liberalization of abortion (Pastoral letter of Kenya Catholic Bishops, 2010).

In their 2012 Lenten Campaign “Towards a Transformed Kenya,” Let Light Shine out of Darkness ... Cf. 2 Cor. 4:6. 2012, the Kenyan bishops stated that we need to remind ourselves that we have a duty to transform Kenya into a country where human dignity, human rights, equity, responsibility and equality are the core values (Catholic Justice and Peace Commission, 2012). It is clear that the Church plays a very vital role in challenging and confronting issues that dehumanize and destroy the human dignity and nature. The religious leadership have the mandate to guide and shepherd those entrusted to them and as the conscience of the society.

The Study examined the role played by Catholic Justice and Peace Commission (CJPC) program in peacebuilding in Nakuru County between 1992-2010. This period was critical because most of the major ethnic clashes in some parts of the country occurred in the Rift Valley region. These clashes left hundreds dead and thousands internally displaced particularly in Kuresoi, Molo and Nakuru Municipality. The violence seems to have formed clear pattern where it is repeated after every five years during the election time. People are known to start fleeing from the clash prone areas months before the election take place. Githigaro (2012) observed that lack of financial resources to meet the high demand for peacebuilding interventions was short term in many Faith based organization and this negatively impacted the sustainability of their efforts.

1.2 Statement of the Problem

Kenya has been riddled with conflict and violence throughout its brief history as a nation such as cattle rustlings and ethnic conflicts in parts of Rift Valley, banditry and inter-clan fighting in North Eastern where to-date both government and public vehicles cannot move without armed security escort, Wagalla massacre, the “Shifita” fighting in

Northern Kitui and Garisa among others. It is a historical fact and current reality that most regions in the country are haunted by actual or potential ethnic conflicts. This is partly because of the fact that different communities continue to consciously or unconsciously rely on ethnicity to perpetuate their dominance and hegemony. The proliferation of ethnic conflicts in Kenya is so widespread that there is hardly any region where the problem has not been experienced; Western, Rift Valley, Nyanza, Coast, Central, North Eastern, Eastern and even Nairobi (Nyakuri, 1997).

However, the magnitude of the trauma and structural violence that took place in Kenya after the fourth multi-party general election took both Kenyans and the international community, alike, by surprise (Maupeu, 2008). In retrospect, the violence that occurred could not only have been predicted, it could most likely have been prevented. Whereas different ethnic groups have coexisted peacefully for decades in Kenya, ethnicity has been negatively used to fuel violence between neighbours by people who want to achieve their political agenda.

Since 1992 Kenya has been experiencing ethnic clashes in some parts of the Rift Valley and neighbours from different ethnic communities can hardly trust each other in the ethnic clash prone areas such as Kuresoi, Molo, and Nakuru municipality. Even though studies have been done on the role of the Church and peacebuilding in other regions, (Urban Morgan Institute, 2007) very little of the same has been done on Catholic Justice and Peace Commission, which is an agency of the Catholic Church. This study therefore sought to find out other factors which affect the effectiveness of CJPC Nakuru diocese in its efforts to promote peacebuilding.

1.3 Objectives of the Study

The overall objective of this study was to assess the effectiveness of the Catholic Justice and Peace Commission in peacebuilding strategies in Nakuru County, Kenya. The specific objectives were to:

- i) Assess the level of community participation within Catholic Justice and Peace Commission in peacebuilding strategies in Nakuru County.
- ii) Evaluate the effectiveness of peacebuilding strategies applied by the Catholic Justice and Peace Commission in Nakuru County.
- iii) Explore the challenges hindering the implementation of the Catholic Justice and Peace Commission peacebuilding strategies in Nakuru County.

1.4 Research Questions

This study was guided by the following research questions:

- i) To what extent does the level of community participation affect the Catholic Justice and Peace Commission peacebuilding strategies in Nakuru County?
- ii) How effective are the peacebuilding strategies applied by Catholic Justice and Peace Commission in Nakuru County?
- iii) What are the factors hindering effective implementation of the Catholic Justice and peace commission peacebuilding strategies in Nakuru County.

1.5 Scope of the Study

The study was restricted within specific areas in Nakuru County such as Kuresoi, Molo and Nakuru Municipality divisions that have experienced high frequency of ethnic related violence. This study fo-

cussed on sustainable peacebuilding strategies influencing CJPC peacebuilding operations in Nakuru County. The study also looked at effectiveness of community participation in peacebuilding initiatives in specified areas of Nakuru County that is: Kuresoi, Molo and Nakuru municipality.

1.6 Justification and Assumptions of the Study

It is well documented that Kuresoi, Molo and surrounding regions have a long history of ethnic based violence that erupts just before or after general election. Amisi (1997) observes these areas are inhabited by large numbers of “migrant” ethnic groups (Kikuyu, Luhya, Luo, Kisii), who settled in these areas immediately after independence. After Kenya’s independence the huge tracks of land formally settled by white settlers were acquired for resettlement of the landless. However, priority was given to the “immigrant” communities at the expense of the local indigenous community. This over period of time created resentfulness and hostility between the indigenous community and the “immigrants” although the hostility remained passive until the first ethnic clashes of 1992 (Fortes & Kabatesi, 2008).

Even though many studies have been done on peacebuilding efforts by the Catholic Justice and Peace Commission (CJPC) in other regions (Urban and Morgan Institute, 2007) very little has been done on the role played by Catholic Justice and Peace Commission in Kenya. The study focused on the significant role of the Catholic Justice and Peace Commission (CJPC) in Peacebuilding as a programme of the Catholic Diocese of Nakuru. The Church has a long history of involvement in peace issues, poverty reduction, and conflict resolution. The results of the study highlights on some of the appropriate steps that can be taken by relevant authorities and organisations to improve or modify the current tools and strategies being used by Catholic Justice and Peace Commission in peacebuilding.

The study findings will therefore serve as a reference for other researchers and scholars who may wish to conduct further studies on peacebuilding intervention programmes in the restoration of peace in other parts of the country. The findings will equally provide policy makers with useful measures which can be adopted in promoting sustainable peacebuilding. The study also provides useful recommendations to other stakeholders and peacebuilding actors on how peacebuilding tools and strategies can be effectively applied to bring sustainable peace in conflict zones in Kenya.

The study assumed that all the respondents would be willing to give truthful and accurate information and return all the questionnaires dully filled. The study assumed that all the local administrators would help the researcher reach those respondents who were in IDP camps. It was also assumed that the sample size chosen would be adequate to enable the researcher draw a valid conclusion about the population under study.

LITERATURE REVIEW

This chapter presents a critical review of literature thematically by revolving around the following areas: Religious organizations in conflict resolution and peacebuilding, Peacebuilding by the CJPC and the Catholic Church in general, CJPC peacebuilding in Africa, CJPC peacebuilding initiatives in Kenya, Civil society and NGO's role in promoting peacebuilding. The chapter goes further to outline Peacebuilding in Kenya by NGO's, Peacebuilding in Rift Valley and CJPC peacebuilding in Nakuru County. This is followed by critical review of literature, knowledge gap and the theoretical framework.

2.1 Religious Organizations in Conflict Resolution and Peacebuilding

Bouta, Kadayifci-Orellana, Abu-Nimer (2005) and Smock (2006) revealed that Religious Peacebuilding individuals and faith-based organisations from a variety of religious traditions are increasingly active in attempts to end conflicts and to foster post-conflict reconciliation between warring parties in various parts of the world. This is a phenomenon gaining increased attention, although it is not a new one. Religious individuals, often as representatives of faith-based organisations, have for decades carried out mediation, striving to help resolve conflicts. Examples include; efforts made by John Paul Lederach in Nicaragua in

the 1980s; and the work of the Imam of Timbuktu in mediating various West African conflicts (Haynes, 2005).

An attempt to focus single-mindedly only on conflicts within and between religions, tends to oversimplify causal interconnections between religion and conflict. This in particular disregards important alternative variables, but also leads to an underestimation of attempts emerging from various religious traditions to help resolve conflicts and build peace. The point is that, when successful, religion plays a crucial role in helping to resolve conflicts and build peace in order to achieve wholesome human development.

According to Appleby (2000), (2006); Gopin (2000, 2005); Ellis and TerHaar, (2005) religious peacemakers' are religious individuals or representatives of faith-based organisations who attempt to help resolve inter-group conflicts and build peace. They are most likely to be successful when they have an international or transnational reach and consistently emphasize peace and avoidance of the use of force in resolving conflict. They should also have good relations between different religions in a conflict situation, as this will be the key to a positive input from them (Appleby, 2006).

The world religions share a broadly similar set of theological and spiritual values and views and this potentially underpins their ability to provide positive contributions to peacebuilding. Practical effects in this regard have increased in recent years, with growing numbers and types of religious peacemakers working to try to build peaceful coexistence in multi-faith societies. Bartoli (2005) has advocated for reconciliation and fairness in a world that often seems characterized by social and political strife and economic disparity. Religious peacemakers' conflict resolution resilience is said to be increasing and in some cases becoming more effective, as demonstrated in the following areas:

Faith-based organisations are increasingly active and increasingly effective in attempts at peacebuilding. Faith-based organisations have a

special role to play in zones of religious conflict, but their peacebuilding programmes do not need to be confined to addressing religious conflict only. Although in some cases peacebuilding projects of faith-based organisations resemble very closely peacebuilding by secular non-governmental organisations, the various religious orientations of these faith-based organisations typically shape the peacebuilding they undertake.

The peacebuilding agenda in these organizations are diverse, ranging from high-level mediation to training and peacebuilding-through-development at the grassroots. Peace can be often promoted most efficiently by introducing peacebuilding components into more traditional relief and development activities Smock (2000, 2006). Overall, in recent years faith-based organisations of various kinds like the Catholic Justice and Peace Commission have engaged in peace making activities. Since many recent and contemporary conflicts are located in the developing world it is unsurprising that such peace-making efforts are commonly found in these regions. These faith-based peacebuilding initiatives have been credited with contributing positively to peacebuilding in four main ways:

Specifically, the faith-based peacebuilding initiatives have been identified as providing Emotional and spiritual support to war-affected communities, Effective mobilisation for ‘their communities and others for peace; Mediation ‘between conflicting parties’ and Conduit in pursuit of ‘reconciliation, dialogue, and disarmament, demobilization and reintegration’ (Bouta et al., 2005). A Brief case study of religious peacemakers from Mozambique, Nigeria and Cambodia demonstrate attempts, characteristically partially successful, to reconcile previously warring communities, thereby helping to achieve greater social cohesion, and providing a crucial foundation for progress in enhancing human development.

2.2 Peacebuilding by Catholic Justice and Peace Commission

The concept of justice has been there since time immemorial. The Catholic Justice and Peace Commission (CJPC) is one of the oldest ministries in the Catholic Church. It was started in 1891 to look at the problems of workers in Europe. After the second Vatican Council, Pope Paul VI established the pontifical commission “*Justitia et Pax*” (Justice and Peace), 6th January 1967. Soon after, he named the programme “Justice and Peace”. The CJPC has been critical in dealing with conflicts and providing humanitarian services during crisis in different countries.

The Catholic Church was a vocal and committed actor in the struggle for a negotiated and just peace in Colombia. The legitimacy, organizational capacity, resources and leadership of the Catholic Church in Colombia have enabled the Church to bring together conflicting sectors of Colombian society to mobilize and empower the Colombian people to search for paths to lasting peace. Church leaders have been engaged at every level of peacebuilding, from official peace processes to grassroots initiatives.

The Catholic Church in Philippines has been instrumental in Peace initiatives to resolve long existing conflicts between the marginalised Moros and the Indigenous People (Philippinos) using grassroots initiatives with community participation. Churches have been promoting interreligious dialogue, implementing peace education programs, assisting conflict victims, declaring peace zones, and contributing to peace advocacy with the government and other civil society groups. Since the war broke out in Korea 60 years ago, the Church has not tired of peacebuilding talks and initiatives between North and South. “This is our belief – that even if ‘hope for reconciliation’ seems to be impossible to humanity, it is not impossible to God.” These are the words of Bishop Francis Xavier Ahn Myong-ok, Bishop of Masan and President of Caritas Korea (Catholic Peacebuilding Network, 2013).

The Catholic Conference of Bishops in Panama continued to issue Pastoral letters speaking out on national insecurity and violence. Whereas in Haiti the Episcopal Justice and Peace Commission has chapters in the nine dioceses with the main activities being peacebuilding seminars; human rights training/seminars; human rights observation and denunciation of violation; accompaniment of victims; reform of the judiciary; study; proposal development, and advocacy (Mazariegos, 2000). In Guatemala the Catholic Church established the Recovery of Historical Memory (REMHI) Project. The Civil war in Guatemala dates back in the 1950's when several Maya groups began to organize to fight the Ladinos who are regarded as 'landowners', and by association, the United Fruit Company which is basically an American company. One of the most salient and divisive social constructs in Guatemala today is the issue of race. Ladinos (mestizo) make up approximately 40% while the Native Americans comprise the other 60% of the population.

Ever since colonial times, Spaniards and Ladinos alike have subjected Native Americans to legal, social, political, and economic discrimination. For the simple reason that these Maya cultures do not speak Spanish, ladino landowners often forcibly evict them from their plots of land and take over. Ladinos (often assumed to be the agricultural elite, military, and government) cannot easily assimilate the Mayas into their culture because of the Mayas' deep commitment to preserving their own traditions (Pando, 2012).

The Catholic Church became instrumental in the peace process that ended 35 years of struggle between government and armed opposition, in response to its reflection on the changing theological and ideological trends internationally and the deepening social commitment of the post-Vatican II social teachings of the Church that emphasized on issues of social justice (Pando, 2012). The Church involvement was sparked by the losses and persecutions it suffered in the terrible violence which swept Guatemala between the mid - 1970s and the mid -1980s.

The Church's response was not just on the area of peace only but also in regard to issues it saw as intimately connected to durable peace such as human rights, democracy, indigenous rights, the plight of refugees and economic inequality. Formal negotiations between the Catholic and Protestant religious organizations played supporting key roles in the internal peace movement. The internal peace movement has a dynamic grassroots component that resulted in close working relationships between the religious based groups and secular popular organizations among them a growing variety of Mayan organizations concerned with peace process (Calder, 2001).

The Catholic Church had a long history of speaking out against violence on behalf of peace and human rights since 1970s. It was perhaps natural that it becomes one of the four elements of the *Esquipulas*-mandated National Commission of Reconciliation (CNR), others being the government, the opposition political parties and representative "distinguished citizens." The bishop of Zacapa, Monsignor Rodolfo Quezada Toruno, the president of the Episcopal Conference (the CEG) was appointed the president of the CNR.

The other delegate was Bishop Juan Gerardi Conedera, the Auxiliary bishop of Guatemala and Vicar General of the Archdiocese of Guatemala. Their first accomplishment was the creation of National Dialogue in 1989, with the intention of creating a frank dialogue between different sectors of society and to seek possible solutions to Guatemala's basic problems (Mazariegos, 2000). Within the religious sector the crucial task was to publicize, popularize, advocate and legitimize peace. These included constant use of media to advance and defend the idea of peace using non-violent means to attain it, participation in denominational and ecumenical peace activities and cooperation with nonreligious organizations whose agenda included a strong peace orientation.

Given its historical importance, size and basic commitment of many church leaders to end violence and create the socioeconomic and politi-

cal basis for a stable and lasting peace, the clergy and laity of the Catholic Church played a major role (Calder, 2000). The bishops' pastoral letters continually carried the doctrine of the Catholic Church as related to issues of violence in three main themes: End the armed violence, it is immoral and anti-Christian; stop human rights violations; and change the unjust social, economic, and political structures which had contributed to the provocation of the violence in the first place.

There was a heavy cost to the involvement of the Catholic Church in advocacy for peace as many priests, brothers and nuns were killed between 1976 and 1983 and other 169 religious personnel were forced to leave the country after attacks and threats. The peace process was modelled on similar Catholic Church activities in Chile, Peru and Nicaragua (Calder, 2001). It's the Church's involvement that brought about series of commitments to social, economic and political reforms culminating with substantive accords of the 1990s.

As a result of the Catholic church's involvement there was a tremendous growth and vitality of Guatemala's civil society which could prove to be crucial in the future for the development and stabilization of the political situation. The religious participation in peace process also created strong ecumenical connections between groups that had never cooperated before at an institutional level. The Catholic Church in Guatemala established the Recovery of Historical Memory (REMHI) Project. Its purpose was simply to break the silence and to provide a space where people could tell their story following a 36 year old civil war that ended in 1996. On April 24, 1998, Bishop Juan Gerardi, the head of REMHI, issued the project's 4-volume report, entitled *Nunca Mas* (Never Again).

The report contained extensive detail regarding the social context of the violence, the methods and strategies used, and, the names of government and military officials responsible for crimes. Two days after the report was issued, Gerardi was brutally assassinated by members of the Presidential General Staff, a military intelligence unit with a long history

of human rights abuses (Mejia, 2001). This clearly indicates the cost of working for justice and peace and the risks involved because those who benefit from the conflicts would never want to end it because they “lose.”

2.3 CJPC Peacebuilding Initiatives in Africa

The Catholic Church in some West African Countries such as Ghana, Nigeria, Niger, Sierra Leon, The Gambia, Senegal, and Burkina Faso have continued to rely on the Catholic Justice and Peace Commission and the Catholic Relief Services (CJPC) have to facilitate constructive and progressive dialogue between Christians and Muslims. This has been the case especially where Christians are minority such as Senegal, Gambia, Mali, Niger and Guinea. By doing this the agencies actively portrays the Catholic image of non-discriminatory and non-threatening as demanded by the church’s social teachings. During the two civil wars in Liberia, the Catholic Justice and Peace Commission in Liberia was at the fore front in advocating for peace and calling the International community to establish an independent human rights commission to seek justice for the victims (Urban Morgan Institute, 2007). This led to the creation of the National Human Rights Commission and the Truth and Reconciliation Commission.

The agency has Muslim employees serving at high positions but holding the values and principles of the Catholic Church and this can be seen as a witness and a fruit of Christian—Muslim dialogue in West Africa (Tayib, 2007). The CJPC endeavours to work concretely for reconciliation in Liberia through its Conflict Resolution and Peacebuilding programme, which include training, workshops, and the promotion of dialogue and tolerance at the local level, utilizing existing traditional mechanisms where possible and in collaboration with Carter Center to provide legal support services to the community.

The Church premises and amenities in times of crisis have served as places for immediate safety and emergency relief for victims of atrocities in countries such as Democratic Republic of Congo (DRC), Rwanda and Burundi (Tayib, 2007). This role has strengthened local and international credibility and trust in the Church institutions such as Caritas or the justice and peace commissions. It is upon such trust and credibility that the Church, if recognized and opportunity is given, could become strategically complementary to the States recovery and development programs, especially in the crucial domains of reconstruction and reconciliation efforts.

The Catholic Church has been instrumental in Peacemaking, the promotion of constructive dialogues, at all levels, among parties involved in violent conflicts in different parts of the World. As Appleby (2000) put it “the world needs to lay down its arms, purge jealousy and hatred from the human heart, and focus its resources and energies on the suffering of the poor and the victims which is no less urgent today than it was at the time of Jesus Christ, the Prince of Peace” (Catholic Peacebuilding Network, 2013).

The Catholic Justice and Peace Commission (CJPC) in the Catholic Archdiocese of Gulu, Uganda, under the leadership of archbishop John Baptist Odama led several delegations of religious and cultural leaders into the jungles of northern Uganda to hold talks with the Lord Resistance Army (L.R.A). This delegation persuaded them to pursue a non-violent end to the conflict; leading to the historic Juba peace process in 2006 (Catholic Peacebuilding Network, 2013). However, from the outset, meetings between community leaders and the LRA came under attack from government forces with the government accusing the religious leaders of being “rebel collaborators”. The LRA in turn accused the church leaders of acting as bait for the government and the peace talks failed (Rodriguez, 2009).

2.4 CJPC Peacebuilding Initiatives in Kenya

The Catholic Justice and Peace Commission in Kenya was founded in 1988 as the Executive arm of the Kenya Conference of Catholic Bishops (KCCB), Catholic Secretariat, on matters of Justice and Peace. It was set up at the Kenya Conference of Catholic Bishops to implement the proposals of '*Populorum Progressio*' (People Progression) i.e. Development of the people-with a mandate to: Empower the People of God with the knowledge of the part that is expected of them in the church and society; Further the progress of the poor on their own with respect to the value of subsidiary and make appeals to the entire church to take concrete action towards people's development by establishing justice and peace commissions in each diocese in the entire world (CJPC Evaluation Report 2005-2007). It is in the context of this mandate that this thesis sort to explore how the CJPC in Catholic diocese of Nakuru has engaged the local communities in resolving conflicts and coming up with solutions for sustainable peace in the study area.

Since its establishment in Kenya the CJPC has taken various initiatives to promote peacebuilding in various conflict zones. The Kenya Red Cross (2008), in its report revealed that the CJPC in conjunction with the Ministry for Special Programmes and Provincial administration held community *barazas* in Eldoret Showground to discuss resettlement of IDPs. The Catholic Church and World Vision organized forum for Peace and Reconciliation in Burnt Forest. The Catholic Justice and Peace Commission, Kitale Diocese also held a meeting at Kesogon together with the chief to look for ways of reconciling communities.

2.5 Civil Society and NGO's Role in Promoting Peacebuilding

One tangible result of the democratisation process in Kenya was the emergence of a large and diversified civil society alongside a free press.

According to the Non-Governmental Organization (NGO) Council of Kenya, 2,936 NGOs were based in Kenya in 2004. They include not only NGOs with a traditional development focus, but also more politically oriented organisations such as lawyers' associations, human rights and democracy groups, women's advocacy groups, churches and dedicated conflict resolution organizations (Smock, 2006).

There is no doubt that the presence of these organisations has contributed to a new openness in Kenyan politics and broadened the political discussion. However, it is still uncertain how far this upsurge in NGO activity will contribute to democratise Kenyan society at large, as only few of these organisations effectively represent broad constituencies, many depend on international funds and are indirectly, though rigidly, controlled by the government through registration and taxation policies (Lund *et al.*, 2001).

Due to the tragic events of the last 10 years, Non-Governmental Organizations in Kenya have acquired wide experience in dealing with violent conflict. Among the NGOs active in the field of conflict resolution and peacebuilding, one can distinguish multi-mandate and specialized conflict resolution NGOs. For most large multi-mandate organizations such as Oxfam, World Vision, and the National Council of churches of Kenya (NCCCK, conflict emerged as an issue from their long-standing engagement with communities such as Oxfam's work with pastoralists in the North-East since the 1960s) or their provision of relief to the victims of political clashes such as NCCCK relief programme in Rift Valley in 1990s (Appleby, 2000).

Applying a holistic development perspective, many organizations realized at some point that pervasive conflict represented a major obstacle to development in their regions of operation (Appleby, 2000). They started their conflict resolution activities on an ad-hoc basis, but usually soon enlisted specialist organizations for collaboration. Kenya can also count on a professional and diversified group of specialist conflict reso-

lution organizations, whose origins go back to the 1980s dealing with arms and security issues and 1990s addressing political violence.

Such organizations include the Catholic Justice and Peace Commission, Africa Peace Forum, Kenya Land Alliance, the Centre for Conflict Research, the Centre for Conflict Resolution, the Inter-Africa Group, the Nairobi Peace Initiative (NPI), and Peace-Net. Their expertise includes conflict research, conflict resolution training, mediation and facilitation from grass-roots to high political levels, early warning, light weapons, and peace advocacy. Some offer these services all over the African continent for example NPI, while others have a stronger focus on mobilizing Kenyan society for peace such as Peace-Net. Particularly fruitful has been their collaboration with larger multi-mandate NGOs, for whom they provide advisory, training, and backstopping services.

2.6 Peacebuilding in Kenya: NGOs and their Contribution

Non-Governmental Organizations (NGOs) have made significant contributions to peacebuilding at local and national level. The most tangible results were achieved in rural communities, where NGOs catalysed the establishment of local peace structures. Bringing together traditional interest groups such as elders, youth and women, these peace forums or peace committees are particularly effective in reducing inter-clan warfare over natural resources or reviving relationships between hostile ethnic groups (Appleby, 2000). Sometimes, they manage to involve local authorities and police and so create effective mechanisms for protecting the communities.

Non-governmental organizations also play an important role in encouraging reflection among ordinary people about conflict, its causes and consequences, thus preventing their being abused by ambitious politicians. The main limitation to this approach has been the fact that many parameters for local conflict are set outside the direct reach of the

communities (Lund *et al.*, 2001). These include resource scarcity due to droughts and environmental degradation, warlords and irresponsible politicians with an interest in continuing the conflict as well as the communities' lack of leverage over self-sustaining rebel forces in their areas.

At national level, much Non-Governmental Organizations (NGOs) activity has focused on the Constitutional Review. This has been a negotiation process between the government and the opposition parties on changes to the constitution required to formalise the democratisation process. Issues include the role of the presidency, multi-partyism and the role of the state in economy and society. Many regard the Constitutional Review process as an important prerequisite for sustainably preventing further conflict in Kenya. As lead agency, the National Council of Churches in Kenya was first involved in facilitating this dialogue, thus averting violent confrontation between government and opposition supporters and ensuring civil society participation (Leremore, 2014).

Later, NCKK however, has moved more towards a position of advocating for political reform and even held its own community consultations on key issues (Klopp, 2010). While not necessarily reducing political controversy, it is believed that the active involvement of Non-Governmental Organizations such as the National Council of Churches in Kenya (NCKK) and others in the Constitutional Review process has contributed to maintaining its high profile, creating a wider understanding of important issues and keeping its momentum while averting violent conflict.

2.7 Peacebuilding Initiatives in Rift Valley

The Catholic Justice and Peace Commission has been running 5 secretariats in the Rift Valley region namely, in Eldoret, Lodwar, Kitale, Nakuru and Kericho. The secretariats act as the coordination points for

the Catholic Secretariat Office in the project, for follow up meetings and liaison with local policy makers and community leaders. Peacebuilding and conflict resolution trainings have often been carried out together with National Council of churches of Kenya (NCCCK), but also with the Nakuru based Centre for Conflict Resolution (CCR). In order to promote the rights of citizens CJPC together with the Legal Resources Foundation (LRF) as early as in 1991 started with the training of “paralegals” (Evaluation Report 2005-2007).

Bishop Korir in his book “*Amani Mashinani*” (Peace at the Grass-roots) narrates his experience and his involvement in peacebuilding in Eldoret diocese. The initiative started back in 1997 following a severe fighting between the Pokot and Marakwet. The experience and lessons learnt during these early years was replicated in other areas in the diocese as well as Catholic Diocese of Nakuru during peacebuilding initiatives following the country’s worst infamous ethnic clashes that erupted following the flawed Presidential elections of December 2007.

The Rift Valley *Amani* Project has held 60 intra- and inter-ethnic meetings with various groups of youth, women and elders (Korir, 2009). This has led to the creation of local Peace Committees and small community peace connector projects bringing together the regions various ethnic groups (Kalenjin, Kikuyu, Kisii, Luhya and Luo). It has provided support to sporting events, inter-cultural festivities and art exhibitions, enabling youth to interact freely without fear of each other (Korir, 2009). Likewise, the CJPC in the Catholic Diocese of Nakuru has come up with small community peace connector projects to bring together people from different communities who have been worst hit by past ethnic clashes. (Fortes & Kabatesi, 2008). The CJPC has also initiated sporting events for the youth as a peacebuilding tool. However, the scale and frequency of these initiatives need to be broadened to include inter-cultural festivities and art exhibition to enhance effective and sustainable peacebuilding.

The Church as God's prophetic voice has a crucial role in peace-building and by being neutral can build bridges of peace that no other organization can build given its moral authority and the large following it enjoys from its faithful. People more often than not look up during most difficult times to church leaders for guidance and invocation for divine mercy. Eldoret Diocese, in collaboration with the dioceses of Kericho and Nakuru, produced a video documentary, "Weaving Peace in the Rift Valley", showing the initiatives of the three dioceses in trying to reconcile rival communities in Rift Valley Province.

Besides, the Catholic Diocese of Nakuru has continued to use its radio station, Radio Amani to broadcast peace, reconciliation, pastoral and social development in Rift Valley. Other groups that have contributed to peacebuilding in Rift Valley include the Tegla Loroupe Foundation that uses sports for peace by bringing warring pastoral communities of Pokot, Sabiny, Turkana, Karamajong and Marakwet together. The programs using sports for peace have been used in other areas such as Tana River districts as well as in the neighbouring countries of Uganda and Southern Sudan. Sports such as football, rugby have been used in countries like South Africa at the end of apartheid to build bridges between the blacks and the white community youth.

2.8 CJPC Peacebuilding in Nakuru County

The Catholic Justice and Peace Commission, (CJPC) was launched in the Catholic Diocese of Nakuru (CDN) in 1991, as one of the programmes of the Diocese, under the Development Department (CJPC Strategic report 2004-2007). The Catholic Justice and Peace Commission of CDN is one of the eight (8) programmes that fall under the Community Development Department: The eight programmes embedded in (sub) departments are: Social Welfare, Gender, Health, Micro-finance, Water, Agriculture, Small Homes and, last not least Justice and

Peace. The Catholic Justice and Peace Commission (CJPC) in the Catholic Diocese of Nakuru (CDN) started its operations in 1991 following the commissioning of the CJPC by the Episcopal Conference in 1988. According to Fortes and Kabatesi (2008) “CJPC was actually born in Nakuru and from there it came to the national level. It covers an extensive area, which includes Nakuru, Koibatek and Baringo Districts.

This area is characterized by ethnic diversities, which gives Catholic Justice and Peace Commission (CJPC) a rich mix of beneficiaries as their target group. Guided by the Catholic Diocese of Nakuru, vision of “Endeavouring to be a community of Christian Love where the human person is respected and dignified”, CJPC’s principles and values are guided by the Catholic dogmas. CJPC has its roots and mandate in the Bible and the social teachings of the church. Its mission is: “To promote people’s development to take control of their lives, create understanding, respect and protection of their rights through best practice and advocacy in human rights, good governance, conflict resolution and peacebuilding” (CJPC Evaluation Report, 2005-2007).

According to the Catholic Justice and Peace Commission Strategic report (2004-2007) in order to secure a smooth “running” of the activities, there are monthly meetings, an annual planning session and an annual retreat for further reflection. Core programmes of the Catholic Justice and Peace Commission-Catholic Diocese of Nakuru are; Civic education and human rights, Gender mainstreaming and governance, Peacebuilding and conflict resolution and Special programmes.

Special programmes contain the youth programme, which is targeting youth to prevent them from being misused by politicians to induce violence, a specific programme for women leadership, and a resettlement scheme (Evaluation Report, 2005-2007). A work area which from the beginning of the Catholic Justice and Peace Commission activities has consumed a lot of time and energy, is the periodically occurring emergency relief, either as support for the internally displaced persons

(IDPs), who are often the result of politically motivated clashes around elections or of natural disasters like droughts, which are affecting the region from time to time.

Briefly after the establishment of Catholic Justice and Peace Commission in Nakuru the Rift Valley was stricken by an outburst of violence and politically instigated violent clashes between different ethnic groups, which resulted in a large number of people, taking refuge on church grounds or other safe premises. The CJPC together with other departments within the Diocese indulged in fundraising and in emergency relief for the Internally Displaced Persons (IDPs) and “temporary” resettlement scheme. Meanwhile the temporary resettlements have become permanent settlements, now part of the CJPC-programmes.

Since 2008, CJPC has been very much involved in emergency relief for IDPs and in resettlement (CJPC Strategic report, 2004-2007). One of the settlement schemes is located in Elementaita where 100 families from different ethnic groups have been resettled on a two acre-piece of land each. If the families decide to stay permanently they are required to pay Ksh 140,000 to the Catholic diocese of Nakuru for the two acre piece of land.

When Catholic Justice and Peace Commission (CJPC) started with its trainings on civic education and human rights; CJPC through the parishes identified persons to be trained on the different issues. CJPC at the national level established close cooperation with the National Council of Churches in Kenya (NCCCK) and established the Ecumenical Civic Education Programme (ECEP), which came down to the ground in 2001 and concentrated on voters’ education. Within the period from 2001 – 2002; 2004 - 2005 people were trained in civic education (Evaluation Report, 2005-2007). The two institutions also trained a big number of persons as election observers and monitors – an exercise which has been repeated in later elections.

The National Office of Catholic Justice and Peace Commission (CJPC) in 1992 also started with the Training of Trainers (ToT) in Human Rights (HR), which progressed from the national to the Diocesan and then to the parish level. Within 6 years 60 people were trained in the Catholic Diocese of Nakuru. Participants were proposed and selected by the parishes (partly coming as well from the different small Christian communities – *Jumuia* - of the parishes). Peacebuilding, according to the coordinator of CJPC-Nakuru “has always been an element of civic education and as well of human rights”. Peacebuilding and conflict resolution also quickly became the third column of the CJPC-programme in the Diocese (CJPC Strategic report, 2004-2007).

The Catholic Justice and Peace Commission (CJPC)-Nakuru started with gender trainings, gender sensitization and has in the last few years more and more invested time and effort in gender-mainstreaming, underlining that gender should be a cross-cutting issue in all programmes of the Diocese (CJPC Strategic report, 2004-2007). CJPC-CDN always works through the parish structures, promoting CJPC offices at parish level, and training persons at that level, who in turn can continue to carry out the work. CJPC representatives are also part of the parish councils to ensure a flow of information and trickling down of the important justice and peace issues (Evaluation Report, 2005-2007).

Fortes & Kabatesi (2008) in an evaluation report of CJPC-CDN revealed that it has a very lean staff at the diocesan level comprising of five employees namely: the Executive Secretary, two Programme Officers, one Community Animator, and one Driver. Although the CJPC staffs in the Catholic Diocese of Nakuru are professionals in their fields of specialization they are also constantly overloaded with too many activities thereby hampering their effectiveness. Although the Catholic Justice and Peace Commission (CJPC) was established around 1991 in the Catholic diocese of Nakuru, there is very scanty documentation of its peacebuilding work.

It is also evident throughout the literature review very little information was available in relation to the effectiveness of the approach used by CJPC in the Catholic diocese of Nakuru towards sustainable peacebuilding. This study has therefore contributed to the body of knowledge in the area of sustainable peacebuilding by specifically looking at community participation, tools used as well as resources for implementing and promoting sustainable peacebuilding. This research is therefore necessary to bridge the knowledge gap of sustainable peacebuilding efforts by the CJPC in Nakuru County

2.9 Community Participation

O'Brien (2005) argues that integrated community development strategies could help to sustain peace in 'post-settlement' contexts. The conceptual background to his argument is unfolded through the tracking of key concepts such as convergence, post-settlement contexts, civil society, community development, conflict resolution, peacebuilding, and multi-track approaches to peacebuilding.

Empirical evidence for convergences at the practice level is presented through excerpts from two case studies, one from Northern Ireland and the other from South Africa Haider, 2009). He has further suggested that some of the key issues around which community development/conflict resolution strategies coalesce relate to addressing human needs, encouraging people participation, and building democracy. These are critical peacebuilding tasks. Despite the positive potential of such integrated strategies, both South Africa and Northern Ireland face crucial challenges (O'Brien, 2005).

The community has often proven to be resilient in providing survival and coping mechanisms for insecurity and fragility. Experience has shown that even in areas of sheer desolation, social life and organizational systems can readily re-emerge within community networks.

Community-based approaches (CBA) seek to empower local community groups and institutions by giving the community direct control over investment decisions, project planning, execution and monitoring, through a process that emphasizes inclusive participation and management.

The basic premise for demand-led approaches is that local communities are better placed to identify their shared needs and the actions necessary to meet them. Taking charge of these processes contributes to a sense of community ownership, which can contribute to the sustainability of interventions (Haider, 2009). The CJPC in the Catholic Diocese of Nakuru in its efforts to promote peacebuilding in Nakuru County has always encouraged communities living in the conflict prone areas in the region to jointly identify, establish and manage projects that can foster unity among them. However, though the scale of such projects has remained minimal due to funding challenges.

The community-based approach has been adopted in fragile and conflict-affected societies. It can be an effective approach to peacebuilding, defined as the range of measures necessary to transform conflict towards sustainable, peaceful relations and outcomes (Lederach, 1995). Since public institutions are often weak in conflict and fragile settings, community-based approaches can be used to re-connect the state with its citizens and to strengthen local governance (Haider, 2009). However, the CJPC in the Catholic Diocese of Nakuru has not received the required support from the government machinery to in its efforts to apply community-based approaches to reconnect the state and its citizens especially when it comes to addressing the issues of historical injustices which are the bedrock of conflicts in the Rift Valley region.

Community-based processes and their participatory community forums can also be used to build social capital in divided societies by providing safe spaces for interaction, communication and joint decision-making. Such processes can help to overcome mistrust and set a prece-

dent for peaceful and constructive management of local disputes (Haider, 2009). Community-based approaches can be adopted in various stages of conflict and fragility. They can be used as a means of prevention, for example, or to prepare communities for peace processes. Modifications to community-based interventions would have to be made depending on the stage of conflict and fragility.

Community acceptance of government involvement and the relative strength of local and national governance structures are of particular importance in determining to what extent to link community processes to the state (Haider, 2009). Mercy Corps (n.d) suggested some strategies to address these causes of instability; they include working to bridge divisions between people-whether it is between government and local communities, youth and elders, or ethnic groups-by creating opportunities for collaborative engagement around mutual interests.

These include projects that use economic assistance to build bridges across ethnic or religious divides in Uganda. While in Sudan and Ethiopia such projects strengthen ties between citizens and local government authorities through dialogue and community development. Community based projects in Kenya are used to re-knit the social fabric between young people and their communities through civic and economic engagement and address competition over critical natural resources such as land and water in Somalia (Mercy Corps, 2012). Historical evidence has shown that the frequent occurrence of violence in Nakuru County and other neighbouring counties has a bearing on land grabbing by people from other ethnic communities especially immediately after independence. The Kalenjin community who the original inhabitants of the Kursoi, Molo and Nakuru Municipality division have often marshaled their young men to evict the 'outsiders' from their ancestral land wherever the General elections are about to be conducted.

Mercy Corps (n.d) in an effort to prevent future outbreaks of violence, is partnering with Youth Consortium Kenya, a community-based

organization to strengthen local actors' ability to address the root causes of post-election violence and to promote community-level peace and reconciliation through peacebuilding and co-existence trainings, District Peace Commissions and dialogue forums. Haider (2009), has discussed in detail the types of community based approaches which have been utilized in an effort to bring about conflict resolution and peacebuilding. Community-based approaches are relevant across many sectors. They can be applied to individual community-level projects or as a component of wider national programmes. Community-based approaches are focused primarily on achieving development outcomes, such as service delivery and good governance.

Although such interventions have the potential to contribute to securing peace, they do not necessarily result in peacebuilding. Rather, community-based peacebuilding interventions often seek to transform relationships; to collaborate with a wide range of actors beyond the development community, including diplomatic actors and in some cases, parties to the conflict; and to link to broader peace strategies. Haider (2009) points out the following as some examples of the possible types of community-based approaches for peacebuilding. Community-based policing is an approach that brings together the police, civil society and local communities to jointly take responsibility for and develop solutions to local safety and security. Community-based approaches have also been adopted for de-mining and weapons collection. De-mobilized combatants have been involved in de-mining as a way to facilitate local reintegration.

Socio economic recovery is another community based approach to peacebuilding which is meant to help those affected by conflicts to restart their lives afresh. This is done through provision of basic services such as health and education, in particular, provision of infrastructure, natural resource and environmental management, livelihoods and employment generation – for example through the formation of coopera-

tives. Many of these initiatives have been designed and implemented with particular attention to fostering social capital, cooperation across divides, and the foundation for reintegration and reconciliatory processes.

The Media is the other platform of Community based approaches to peacebuilding in an atmosphere prone to conflicts or out of conflicts. Community-based radio stations and other forms of media, broadcast in multiple languages, seek to promote dialogue and debate on key issues in society. Many also seek to promote reconciliatory processes and civic education. Community video units are another form of participatory communication, whereby people present their own ideas on key issues.

Local videographers seek to promote social change by documenting the views and concerns of different groups in society such that they can learn about each other. Theatre productions and puppet shows, designed and conducted by communities, have also been used for outreach education – to teach peaceful dispute resolution and human rights norms and values. Traditional justice and reconciliation is yet another form of community based approaches to peacebuilding. This often focuses on the psycho-social and spiritual dimensions of violent conflicts.

Traditional approaches are also often inclusive, with the aim of reintegrating parties on both sides of the conflict into the community. An important component is public cleansing ceremonies, undertaken is an integral step in healing community relationships. Examples can be drawn from the *Gacaca* courts of Rwanda following the genocide in 1994. Initiatives designed to preserve the heritage and culture in disaster and conflict-affected contexts have also included community forums of promoting peacebuilding. This allows for the articulation of local needs, quick responses on the ground, and increased social capital. Communities have also been involved in inventorying their culture, which has contributed to preservation and a sense of national identity.

2.10 Implementation of Conflict Resolution and Peacebuilding Strategies

Peacebuilding involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. Peacebuilding strategies must be coherent and tailored to specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives (United Nations, 2012). It is imperative to uncover whether the conflict resolution and peacebuilding strategies and the legal/policy frameworks developed during peacebuilding initiatives are implemented and to understand the impact this has had on the community.

The dawn of multi-party politics in Kenya brought in its wake new dimensions of conflict. Communities were divided along political and ideological lines, which gave rise to protracted and institutionalized waves of tribal and land clashes. Developments associated with terrorist groups like the August 7, 1998 bomb blast in Nairobi and Dar es-Salaam and the September 11, 2002 terrorist attack on the Twin Towers of World Trade Centre in New York have behooved mankind to think more beyond inter and intra state conflicts and civil strife. Terrorism not only in Kenya but also in the whole world has brought in a new fundamental dimension in the realm of conflict management and community safety, (Adan, Kalya and Ruto 2006).

Barnett, Kim, O'Donnell and Sitea (2007) criticized peacebuilding organizations for undertaking supply-driven rather than demand-driven peacebuilding. They provide the peacebuilding services in which their organization specializes, not necessarily those that the recipient most need. In addition, he argues that many of their actions are based on organizations precedent rather than empirical analysis of which interven-

tions are and are not effective. Against this background, the political climate in Kenya has not been responsive as far as policy formulation and legislation are concerned. Today, there is no national policy on conflict resolution and peacebuilding in Kenya. Apart from the draft terrorism bill, disaster management (floods and drought) and famine relief issues, there are no existing functional frameworks for conflict management. What exists is fragmented and uncoordinated policy statements embedded in various thematic policy issues like the ASAL draft policy, Police Act among other documents.

Nevertheless, the National Steering Committee on conflict management and peacebuilding initiatives have come up with a draft national policy on peacebuilding and conflict management (Adan *et al.*, 2006). This poses a great challenge for any organization charged with peacebuilding initiatives without any legal framework, backing such efforts and holding the government responsible for not initiating post-violence peacebuilding strategies that ensure more permanent solutions to the conflicts.

2.11 Strategies

There are many ways of promoting peace and reconciliation and of strengthening a community's capacity to deal with conflict. Promoting democratic group elections, group theatre, social, music or sports festivals, grievance committees, joint micro-credit schemes and inter-religious meetings are just a few of the many imaginable initiatives. Whether an agency responsible for peacebuilding programmes is available or not, it is essential that the group management team has a sound understanding of the community's background, the root and immediate causes of the conflict and the power structures that still exist within the community (C R S, 2002).

For peace strategies to be successful, a number of principles should be considered; Peacebuilding initiatives should be seen as a long-term commitment, The initiatives should build upon already existing approaches to conflict resolution, Both the displaced and local communities normally depend on their own strategies and responses, initiatives should involve persons who share and reflect common values, Peacebuilding initiatives must never ignore the causes and background of the conflict from which people fled on the contrary, it should respond to the root causes of the conflict and address unjust relationships and structures (C R S, 2002).

Peacebuilding initiatives should always be defined according to the community's needs and should always have a participatory approach. The peacebuilding initiatives should be integrated in all programmes, external assistance must be carefully monitored so as to identify counter-productive impacts, and to harness political forces, groups and entities in support of peace and long-term reconciliation. The social impact of relief aid on different groups must be examined, as for example men and women have different material and social needs (C R S, 2002). The effectiveness or ineffectiveness of the tools and strategies adopted have a direct impact on the success or failure of conflict resolution and peacebuilding interventions and therefore this forms the basis for development of a implementation framework.

2.12 Availability of Resources

The importance of resources required for facilitation and implementation of peacebuilding interventions cannot be overemphasized. The financial resources are key in forming a basis of acquiring other resources required in peacebuilding efforts. Financial resources are also required in evaluating the work of conflict resolution and peacebuilding. Evaluation of the peacebuilding process examines the difficulties and

possibilities of peacebuilding initiatives. Renewed attention to evaluation strengthens connections between peacebuilding theory and practice.

Evaluation requires time, resources and expertise and can produce self-evident or insufficiently minimal results. But there are good reasons to bring evaluation to the forefront of peacebuilding. Evaluation is essential for accountability and for monitoring and improving existing initiatives (Gurkaynak, Dayton and Paffenholz, 2009). It is therefore paramount to look at resource component in trying to understand the effectiveness of the Catholic Justice and Peace Commission in peacebuilding initiatives.

2.13 Effects of Politics on Peacebuilding

The political interests of the elites can adversely hamper the peacebuilding process depending on how the political angle is being entrenched. According to reports from the European Catholic Justice and Peace Commission (2009), the involvement of the old political structures in the political scene of Bosnia and Herzegovina and the region prevents genuine democratic development and the affirmation of human rights. Such a personnel structure of the political apparatus in the region and country can hardly produce any equitable agreement that would bring lasting peace in this region. Bosnia and Herzegovina, unlike the majority of other transition countries, has never adopted a lustration law and has not launched a parliamentary initiative for its adoption. This aspect has been responsible for strained relations among the three ethnic groups of Bosnia and Herzegovina.

According to Newmann and Richmond (2006), the Northern Ireland peace process failed because it was not constructed with spoilers in mind after the end of the political initiatives between 1972 and 1973. Various factors accounted for these failures, but the initiatives all shared the common trait of excluding powerful veto holders. Rather than excluding

groups and constituencies prepared to make and capable of making any new political solution unworkable, the peace process of the 1990s deliberately sought to include veto holders.

Bad politics in Africa has been a major threat to peacebuilding efforts in many African states. According to Harewood (2009), the entrenchment of power and the manipulation of ethnic identity by elites, has been a major driving force of conflicts and a threat to peace in Africa. This has come to be a result of colonial rulers and their successors fuelling tensions by deliberately choosing to favour certain racial, ethnic or religious groups at the expense of others. These divide-and-rule strategies have created enduring economic, political and social inequalities that help to kindle continuing cycles of rebellion and repression. The conflicts in parts of Rift valley such as Kuresoi, Molo and Nakuru Municipality has some connections with the land historical injustices committed during the colonial days.

The British rulers forcefully occupied the Kenya highlands which were the most productive areas for agriculture pushing out the indigenous communities such as Kalenjins and Maasai in some parts of Rift. The British used part of the land to award Kenyan loyalist from other ethnic communities and after independence the huge tracks of land occupied by the colonizers was not reversed to the indigenous communities rather it was either sold to the rich who had money to pay for it while some land was used to settle Kenyans from other ethnic communities such as the Kikuyu. In the context of this background sustainable peacebuilding calls for the addressing some of these thorny historical injustices.

Despite the efforts done to promote peacebuilding in African states, politics behind the scenes is being seen as a great impediment to sustainable peace. For instance the establishment of the Organ on National Healing, Reconciliation and Integration (ONHRI) in Zimbabwe has provided a window of opportunity for the creation of a comprehensive

peace infrastructure. However, Dube and Makwerere (2012) observed that the organ has remained purely political in its approach of fostering sustainable peace.

Morvan and Nweve (2010) revealed that the Democratic Republic of Congo, and in particular the provinces of North and South Kivu since 1996, have been the scene of internal and international armed conflict. This violence has its roots in the country's political history and is fuelled particularly by unstable regional context. This translates into chronic political instability and insecurity, which continue to threaten the progress made in years in terms of diplomacy and security.

The use of violence is pervasive as a political tactic that it has become an inherent feature of Kenya's political arena (Anderson and Lochery, 2008). Yamano, Tanaka and Gitau (2010) observed that although the trigger of the violence in Kenya in 2007/08 presidential election is not clearly known, power struggle among various ethnic groups is taunted to be among the key root causes. There were multiple instances where some politicians from the Kalenjin community urged their constituents to evict non Kalenjin communities from their midst. Some Kikuyu politicians also in return incited and sought action on the need for the community to defend itself against attacks by other communities.

According to Kenya Human Rights (2008) the infrastructure of violence during the 2007/08 post-election violence was financed and sustained mainly by local politicians and business people who supported costs such as transport of attackers, weapons and other logistics. The violence was largely instigated by politicians throughout the campaign period and during the violence itself via the use of incitement to hatred. Peacebuilding in Rift Valley and other areas previously affected by violence is still under threat of ethnic gangs who remain powerful. These gangs are heavily backed by certain politicians capable of rapidly sending them out on violent rampages.

2.14 Conceptual Framework

The main concern of this research work was to investigate the effectiveness of the CJPC peacebuilding efforts in Nakuru County in Kenya. The research was guided by the following theories: structural violence theory, Human Needs theory and conflict transformation theory.

2.14.1 Structural Violence Theory

This Theory postulates that “Violence is built into the social system and expresses itself in the unequal distribution of power and, as a result, unequal opportunities i.e. inequality in the distribution of natural resources, income, education opportunities etc. According to Fisher *et al.* (2000) to Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage and/or prevent people from reaching their full human potential.

As far as Galtung is concerned, structural violence is synonymous with “social injustice.” Galtung's analysis is similar to criticism of capitalism in developing countries. This criticism of capitalism legitimates the struggle against socially unjust systems, even when these systems largely forego the use of oppressive measures. The assumption is that the answers to political problems like the tribal violence in Molo, Kuresoi and Nakuru Municipality have to be found in political formations, meaning power and their conflict formations, and specifically in the structures built into human societies and the relations between human societies.

Structural analysis is critical as a tool for the diagnosis and resolution of problems (Galtung, 1969). It does not matter if a state is rich and powerful if most of its citizens are poor and powerless; living in misery. The main concern here is how to conceive of, how to explain and how to counteract inequality as one of the major forms of structural violence. The politics and the government policies have to be applied to counter-

act the problems of inequality brought about by the existing political structures.

The Centre and the Periphery concepts in Galtung Theory are not only for developed nations versus developing nations but in the developing world such as Africa. What we see now is different leaderships forming an alliance to protect each other against their own citizens when there is agitation for structural reforms and crimes against humanity and all forms of human rights abuses. Such leadership operate like “members club” where citizens are “non-members” and have no say in how the “club” should be run and managed. The rule of the political game here seems to be “protect me” I “protect you”. This explains why the perennial organizers and perpetrators of tribal violence in Kuresoi, Molo and Nakuru Municipality divisions continue to operate freely despite there being evidence for the crimes they perpetrated.

The researcher used Structural theory to explore the governing political structures as centres of power and the relationship with ethnic violence. In this case the Periphery was seen as the ethnic communities who are politically antagonized by the Centre making them less cohesive so that it is hard to develop long-term strategies to address issues such as inequality, economic gaps, resource management, education and unemployment. From one point of view this gap poses a problem of redistribution.

However, from the structural point of view, structural gaps can only be solved by structural change which demands for a change in poor government policies and politics. It may be that redistribution can contribute to this change; but it may also be that it only serves to postpone the solution by dealing with symptoms rather than the disease itself and the cure (Huntington, 1991). Those who support the “structural” school of thought argue that most poverty can be traced back to structural factors inherent to either the economy and/or to several interrelated institu-

tional environments that serve to favour certain groups over others, generally based on gender, class, race or ethnicity.

Structural theories of poverty hold that poverty is caused by the structure of the larger socioeconomic order. Scheper-Hughes (2004), a proponent of structural theory observed that structural system erases the history and consciousness of the social origins of poverty, sickness, hunger, and premature death, so that they are simply taken for granted and naturalised and no one is held accountable except, perhaps, the poor themselves. Johan Galtung identified vertical structures as dangerous and explains the desirability of transforming them to horizontal structures.

Peace by Peaceful Means by Johan Galtung presents the theoretical basis for structuralism. In summarizing Structural Theory, Galtung uses a health studies analogy to explain conflict transformation. In this sense the 'diagnosis-prognosis-therapy' triangle is as applicable to the treatment of 'ill-states' as it is to the medical treatment of human beings (Galtung, 1996). Galtung views violent conflict as a symptom of a sick state but this does not necessarily mean that the absence of warfare is a sign of good health.

What Galtung notes as definitive is that Structural violence is the process of deprivation of needs. It is characterized politically by repression and economic exploitation. However, Galtung notes that 'blunt repression/exploitation is necessary but not sufficient'. In fact the nature of structural violence is somewhat vague in that it allows the quantity and the qualitative nature of aggression and dominance to be variable (Galtung, 1996). More specifically Galtung is concerned with structures that allow violence to occur vertically.

Verticality in these structures implies inequality and repression/exploitation is administered from the top downwards (Galtung, 1969). Persons at the bottom of the structure have their needs deprived disproportionately with those on higher levels. However, the theoretical

approach that he outlines is too generalized. This may have been on purpose so that the theory could be broad and inclusive. Galtung, of course, was not writing a history of any particular conflict.

Galtung is trying to outline the broad principles that are common throughout conflict in general. While Galtung does not mean to say that structural violence always leads to a state of widespread direct violence it is clear from the evidence that it can. We can argue that Galtung intends to create a system whereby even with arms readily available there is no cause for people to use them. Unfortunately this highlights another problematic area for the theory. Although Galtung (1998) stressed that violence deals with conflict in a way that assumes the purpose of conflict is to do harm, Hofmann (2010) felt that he failed to acknowledge the fact that human organisation has developed a capacity to transform conflicts and resolve them through more constructive strategies. Goldstein (2005) has highlighted that social relations are crucial in Peace Theory. Intact social relations at personal, communal level as well as within world society become the foundation for lasting peace.

To overcome conflict or make peacebuilding efforts effective, it is necessary to promote effective peacebuilding strategies as well. Rather than merely engaging in conflict management and resolution it is critical for the peacebuilders to transform conflicts in order to realize long lasting peace. Lynch and McGoldrick (2000) pointed out that a society consists of victims and perpetrator and any sustainable peacebuilding efforts should be aimed at restoring workable relations between the formerly oppressed and their oppressors, dominated and dominators, victims and victimisers, those perceived to be the “outsiders” and the “insiders.”

Galtung (1998) developed a counter-approach by assigning concrete measures to every aspect of conflict causes allowing reconciliation to enter the political sphere as feasible method. He highlights reconstruction to address the behavioural aspects, reconciliation to change attitudes

and resolution to overcome incompatibilities shaping the contradictions. Fisher, Dekha, Jawed, Smith, Steve and Sue (2000) explained that the concept of positive peace contains elements that deal with the attitudes and the contradictions in a conflict situation. Attitudes and contradictions can hardly be examined separately from each other. The latter determines the root causes of conflict which can either derive from or lead to certain attitudes.

Therefore efficient conflict transformation has to embrace methods which are able to change those attitudes through the effective peacebuilding strategies. However, successful peacebuilding must target all three aspects of conflicts, the process of reconciliation enabling change of attitudes has been neglected because of its perception as political, too theological and unachievable idealistic. Galtung (1998) referred to reconciliation as “a theme with deep psychological, sociological, theological, philosophical and profoundly human roots - and nobody really knows how to do it”. Reconciliation is a complex but important aspect that is necessary for healing the whole human person emotionally, psychologically and spiritual and encompasses all these elements.

Thus, Peace Theory seems to acknowledge the importance of reconciliation, but also its complexity and implementation difficulties. Reconciliation has to take place in the distinguished context of each conflict with the government creating a favourable framework within which it can take place. However, dialogue should be promoted because it enhances conflict resolution across individual contexts (Galtung, 2000). Galtung (1998) suggested that true reconciliation based on three pillars: Victim-Perpetrator: seeking forgiveness for apology, restitution [and truth]. The second pillar is that of being the Perpetrator-State where there should be truth in return for amnesty. The Perpetrator being the State vis Victim where there should be restitution in return for closure. Johan Galtung’s concept of Structural Violence provides an important theoretical framework that helps to understand the need of community

participation and engagement of effective peacebuilding strategies to achieve sustainable peace.

2.14.2 Human Needs Theory

Human needs theorists argue that conflicts and violent conflicts are caused by unmet human needs. Denielsen (2005) argues that violence occurs when certain individuals or groups do not see any other way to meet their need, or when they need understanding, respect and consideration for their needs. Burton (1987) uses the term “deep-rooted conflict” to denote conflicts based on human needs that are non-negotiable such as identity, recognition, participation, security, and argues that identity groups will seek almost any means to fulfil their needs. Implied in human needs theory, therefore, is the proposition that aggressions and conflicts are the direct result of some institutions and social norms being incompatible with inherent human needs.

This perhaps explains the reasons why the communities some communities residing in Nakuru County have resulted to applying violence to claim their ancestral land which they believe was unfairly taken away from them by the political regime that came into power immediately after Kenya independence and given to “immigrants.” According to Rosenberg (2003) the state should be responsible for addressing collective needs and fears of the different groups of its population through policies in order to enforce sustainable peace and security in its territory. Moreover, he observed that violence is a tragic expression of unmet human needs, implying that all actions undertaken by human beings are attempts to satisfy their needs. If we are unable to connect with our needs and those of others, we are compelled to look at other ways of meeting such needs.

Rosenberg (2003) and Max-Neef (1989) both mention the importance of distinguishing between needs and strategies or satisfiers. In

mediation, strategies and satisfiers are referred to as positions. While needs are universal and non-negotiable; strategies/satisfiers are cultural, contextual, specific and negotiable. They also point out that needs are always compatible, while strategies or satisfiers may not be. This concept is key to the human needs approach, as it implies that all conflicts are resolvable when we focus on human needs. Max-Neef (1998) advocates for use of synergic satisfiers which can meet several needs at the same time in conflict transformation. In a conflict, it is essential to become clear on all unmet needs, and find strategies which will meet both or all parties' needs. By looking at underlying needs, such as recognition, safety, autonomy, equality, subsistence, respect and consideration, it becomes possible to look at strategies and solutions which may take all needs into account, on both sides (Rosenberg, 2000).

Atkinson (1993) a proponent of the human needs theory posits that unless the livelihood of the citizens is improved, states have no other way to bring about sustainable peace among their citizenry. The human needs theory was applied in this research to explain how unmet human needs such as unequal distribution of resources and political participation are related to structural and direct violence which has caused perennial ethnic conflicts in the Nakuru County region. The theory has been used to explain how social structures and government policies can contribute to structural violence.

2.14.3 Conflict Transformation Theory

The conflict transformation theory examines how ethnic conflicts can be transformed into peaceful outcomes. Galtung (1996) has suggested that conflicts have both life-affirming and life-destroying aspects which form from contradictions in the structure of society and become manifest in attitudes and behaviour. Galtung (1996) observed that the incompatibility which arises between parties may be eliminated by transcending the contradiction, by compromise, by deepening or widen-

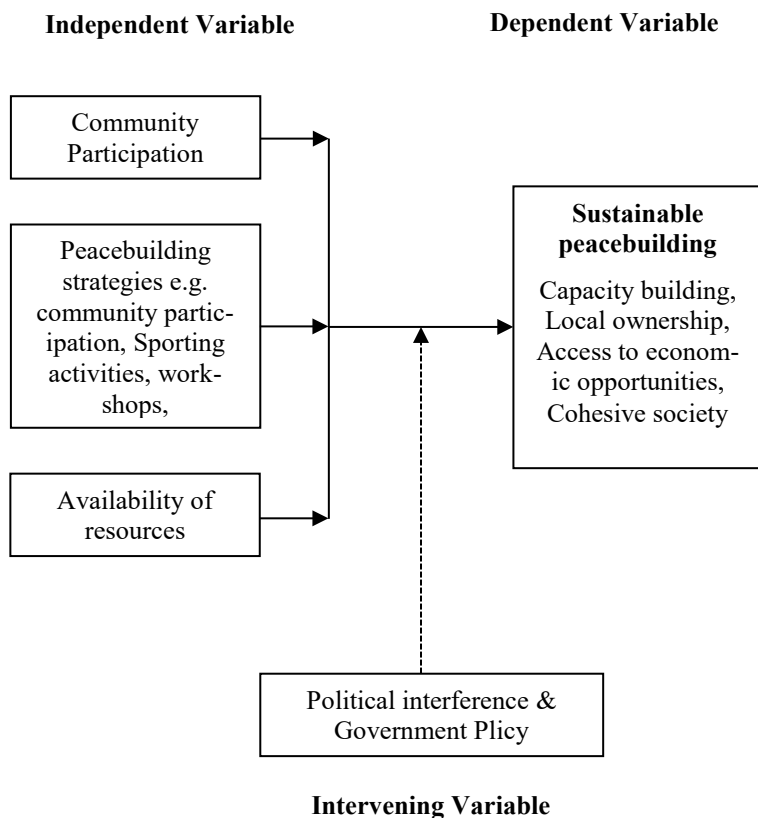
ing the conflict structure, and by associating or dissociating the actors. Rather than advocating methods for removing conflict, conflict transformation addresses the more realistic question of managing conflict: how to deal with it in a constructive way, how to bring opposing sides together in a cooperative process, how to design a practical, achievable, cooperative system for the constructive management of difference (Bloomfield and Reilly, 1998). Lederach (1995) argued that conflicts are transformed gradually, through a series of smaller or larger changes as well as specific steps by means of which a variety of actors may play important roles. The conflict transformation theory was used to interrogate the effectiveness of peacebuilding strategies used by the CJPC in Nakuru County to foster sustainable peace among the communities residing in Kuresoi, Molo and Nakuru Municipality divisions.

According to Miall (2004) conflict theorists see violent conflicts as an ineradicable consequences of differences of values and interests within and between communities. The propensity to violence arises from existing institutions and historical relationships, as well as from the established distribution of power. The transformation process according to Miall (2004) is a process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict. People within the conflict parties, the community or region affected, and outsiders with relevant human and material resources have complementary roles to play in the long-term process of peacebuilding.

Lederach (1997) views peacebuilding as a long-term transformation of a war system into a peace system, inspired by a quest for the values of peace and justice, truth and mercy. He envisages peacebuilding as a structural-process networking between mid-level leaders with links to parties across the conflict linked to an appropriate time-frame concentrating on mid-term steps to build a peace constituency, while at the same time embracing a vision of the desired future and an awareness of

the current crisis. In thinking about structure, Lederach contributes the idea of the pyramid with elite leaders and decision-makers at the top, leaders of social organizations such as CJPC, churches, top journalists in the mid-level and grassroots community leaders at the base. This pyramid model is something the study felt could be adopted by CJPC in the Catholic diocese of Nakuru as it engages peacebuilding stakeholders at different levels.

Figure 2.1: Conceptual Model Showing Relationship among Variables



Source: Florence, M., 2013

2.15 Summary

It was evident throughout the literature review that very little information was available in relation to the effectiveness of the approach used by CJPC in the Catholic diocese of Nakuru towards peacebuilding. This is the knowledge gap which the researcher wanted to close in this study. The researcher in this chapter has discussed in depth the work of the Catholic Justice and peace Commission (CJPC) and the church in peacebuilding world over, in Africa, in Kenya and specifically in Nakuru County.

The chapter has also delved into the community participation in CJPC peacebuilding initiatives, tools applied by CJPC in Nakuru County. The researcher concludes the chapter by discussing the Structural violence theory, Conflict transformation and Human needs theory which forms the theoretical foundation of the study. Chapter three has discussed the methodology used in conducting the study.

RESEARCH METHODOLOGY

This chapter represents the research methodology which was used in conducting the study. The chapter begins with a description of the research design followed by the description of the study area. Thereafter, the researcher describes the study population and the process employed in the data collection process, the processing of data and the analysis.

3.1 Research Design

The study adopted a descriptive/survey research design. Mugenda (2008), defines descriptive study as studies conducted within communities to establish the extent of a range of problems, issues or concerns that have not been previously explored in depth. Gay (1981) also defines descriptive research as a process of collecting data in order to test hypotheses or to answer questions concerning the current status of the subjects in the study. The purpose of descriptive research as Mugenda and Mugenda (2003) explains is to determine and report the way things are. This type of research attempts to describe such things as the; possible behaviour, attitudes, values and characteristics.

The other reason why descriptive research design was used in this study is because it employs a combination of qualitative and quantitative approaches. Further, the problems addressed by the social and health sciences researchers are complex and the use of either qualitative or quantitative approaches by themselves would be inadequate to address these

complexities. In addition, there is more insight to be gained from the combination of qualitative and quantitative research than using either form by itself. Their combined use provides a wide understanding of research problem (Creswell, 2009).

Qualitative method was used mainly to identify the types of peacebuilding efforts employed in the three study sites. The target population of the study was people living in the area under which the Catholic Justice and Peace Commission (CJPC) and other peacebuilding organization are working. This was meant to help in assessing the changes that have taken place in terms of peacebuilding strategies and interventions since CJPC started working in the areas but more specifically in Kuresoi, Molo and Nakuru Municipality. The quantitative method was mostly applied in the results description and presentation.

According to Creswell (2009), qualitative research is a means for exploring and understanding the meaning of individuals or groups ascribe to social or human problems. One of the key characteristics of Qualitative research is the commitment to view events, actions, norms and values through the eye of the people being studied (Orodho, 2009). This kind of design allowed data to be collected within the setting of the respondents and data analysis thus inductively building from particular to general themes with the researcher interpreting the meanings of the data.

3.2 Study Area

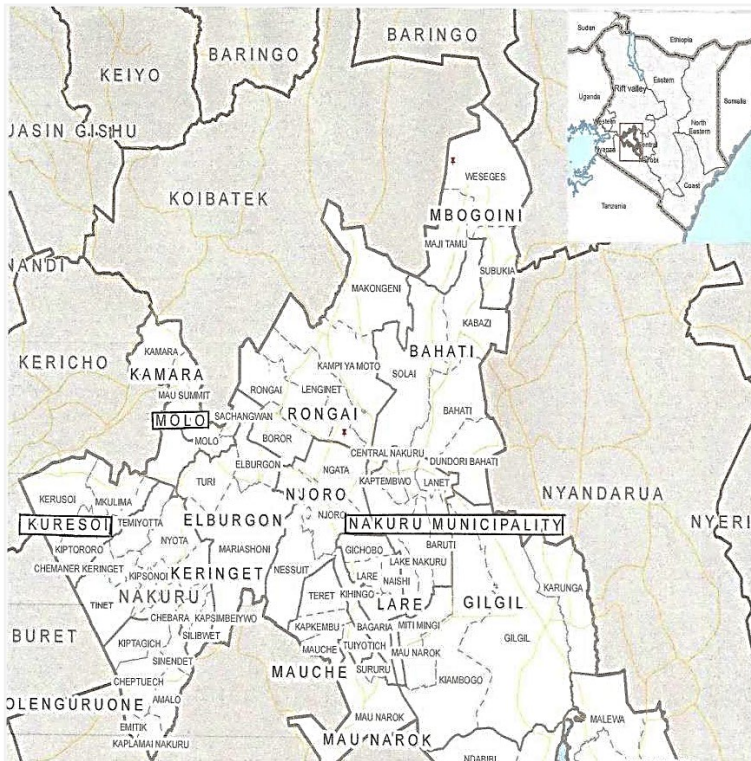
Nakuru County is situated on the floor of Rift Valley Province and shares borders with Baringo and Laikipia and Nyandarua Counties to the North and North East respectively; it borders Narok County to the South and Bomet and Kericho Counties to the South West; and Kiambu and Kajado Counties to its South Eastern tip. According to the The Institute of Social Accountability-TISA (2013), currently the County has eleven constituencies namely; Molo, Njoro, Naivasha, Gilgil, Kuresoi South,

Kuresoi North, Subukia, Rongai, Bahati, Nakuru Town West, Nakuru Town East.

According to a report by Constitution & Reform Education Consortium-Creco (2012) it is among the largest in the Country, occupies 7,495 square kilometers with a population of 1,603,325 (which is the 5th highest in the country). Nakuru County is clearly one of the most cosmopolitan Counties in Kenya and is host to people from its many communities. The majority of its inhabitants are from the Kalenjin community (Turgens, Kipsigis) and Maasai and the Kikuyu. Other communities such as the Kisii, Luo, Kamba and Luhya have also settled in Molo, Njoro and Kuresoi.

Nakuru Municipality is the most densely populated division in Nakuru County, where most of the people live in sub locations like Kaptembwo, Langalanga, Ponda Mali and Mwariki. The town has been growing at a very high rate while provision of basic facilities has not expanded at the same rate to cater for the population. Molo Sub County has a population density of 599 persons per square kilometre as per the Nakuru District Strategic Plan of 2005-2010. Most of the people live in Molo Town, which has recorded the highest urban growth rate in the last ten years.

Figure 3.1: Map of Nakuru County indicating the study sites



Source: www.flicker.com/photos/albertkenyaniinima/6671940863/photostream

3.3 Study Population

The study used a target population comprised of people who are residing and working in Kuresoi, Molo and Nakuru Municipality divisions. The target population was mainly composed of individuals who were victims of the Post-election skirmishes between 1992 and 2010 because they possessed the characteristics the researcher wanted to investigate in the study such as having experienced witnessed and experienced post-election violence between the specified period. The study

relied on the local government authorities to identify the victims of post-election violence.

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The study focused on individual household members who had been victims of PEV and had attained 18 years of age and above because they had a better grasp of the issues the study was seeking from the field. Kuresoi division has a total population of 39,803 comprising of 20,184 males, 19,619 females and 8,357 households. The total population of Molo division is 302,618 comprising of 151,618 males, 152,000 females and 11,160 households. Nakuru Municipality has a total population of 326,135 comprising of 164,915 males, 161,210 females and 96,132 households as shown in Table 3.1.

Table 3.1: Population Profile of the Study Areas by Divisions

Division	Total population	Male	Female	No. of Households
Kuresoi	39,803	20,184	19,619	8,357
Molo	302,618	151,618	152,000	11,160
Nakuru Municipality	326,135	164,915	161,210	96,132
TOTAL	668,556	336,717	332,829	115,649

Source: <http://www.kenyaopendata.go.ke>

The total population in the three study areas was 668,556 people comprising of 336,717 males, 332,829 females and 115,649 households. The study adopted the formula proposed by Mugenda and Mugenda (2003) to determine the sample size.

$$N = \frac{(Z^2 pq)}{d^2}$$

Where;

N – is the desired sample size (if the target population is greater than 10,000)

Z – the standard normal deviation at the required confidence level

p – is the proportion in the target population estimated to have the characteristics being measured.

$q = 1 - p$

d – Level of statistical significance set

The sample size in this study was therefore determined as follows:

$$N = \frac{(Z^2 pq)}{d^2}$$

$$N = \frac{((1.96)^2(0.50)(0.50))}{(0.50)^2}$$

$$N = \frac{0.9604}{0.0025}$$

$$N = 384$$

However, out of all the questionnaires distributed to the respondents from the households, four of them were not returned because the respondents had relocated to the areas they had originally come from. The study therefore ended up using a sample of 380. The study population was stratified into: individual Household members, Catholic Justice and Peace Commission Personnel and Focus Discussion Groups.

3.4 Sampling Procedure

The study employed both probability and non- probability sampling techniques to obtain a study sample from the target population to be studied. Stratified sampling was one of the probability techniques that was used in order to ensure that various categories of respondents were included in the survey. Purposive sampling technique was thereafter employed once the strata were identified. Purposive sampling is a technique where the samples are gathered in a process that does not give all the individuals in the population equal chances of being selected. Subjects from the sample are usually selected on the basis of their accessibility or by the purposive personal judgment of the researcher (Orodho, 2009). It is a sampling technique that allows a researcher to use cases that have the required information with respect to the objectives of his or her study. Cases of subject were hand-picked through random sampling

because they were informative or they possessed the required characteristics.

Kuresoi Molo and Nakuru municipality divisions were selected based on their frequency in occurrence of conflict. The study involved actual field research, stakeholder focus group discussions and key informant interviews in the areas that the Catholic Justice and Peace Commission members work as well as examination of any relevant documents available. Based on the CJPC's intervention areas the structured interview guides were administered using the Purposive sampling procedure. The study relied on government administration officers such as Deputy County Commissioners, Assistant County Commissioners and the chiefs to advise on the suitable points of focus for the study in selecting the victims of PEV and the gate keepers on the ground.

Purposive Sampling was used to select proportional number of household members and Catholic Justice and Peace Commission (CJPC) respondents from each of the three study sites. Household members to be interviewed were selected based on the period they have lived in the area between 1992 and 2010. In this method, initial subjects with the desired characteristics were identified using purposeful sampling technique. These desired characteristics included being a resident in the three study sites, being a member of 'outsider communities', to have experienced ethnic related violence, being 18 years of age and above.

Through snowball sampling technique, the few identified subjects named others who they knew had the required characteristics until the researcher got the number of cases she required (Mugenda & Mugenda, 2003). The researcher anticipated to interview 344 individual household members from all the three study sites because it was found to be representative household sample and 6 CJPC personnel as provided by the organogram of the CJPC in the Diocese of Nakuru to be the Key Informants owing to the fact that the number of staff was so small. The study also proceeded to select 30 focus group discussion members

from each of the three study sites each consisting of 10 members. This constituted a sample size of 380. Each of FGD of 3 members from partner civil society's bodies, 4 local administrative officers and 3 CJPC Commissioners at the grassroots level.

The researcher relied on the local government administrators from the three study sites to help in identifying individual household members who had been affected by the post-election skirmishes. Table 3.2 shows how the sample distribution per division was distributed. The study from a sample of 380 respondents choose to pick 344 respondents from the household members to ensure that it captured adequate information about the involvement of CJPC in sustainable peacebuilding at the grassroots level. The study purposively picked household respondents from Kuresoi division, 119 from Molo division and 133 from Nakuru Municipality division respectively on the basis of their population density. The study equally on purpose selected 30 FGDs, each comprised of 10 members per division on the basis of their involvement with CJPC peacebuilding interventions. The study also picked all the six staff members as per the organogram of CJPC in Nakuru Diocese as the Key Informants for the study because their number was so small to make a significant sample.

Table 3.2: *Sample distribution per division*

Division	No of Males	No of Females	Focus groups	CJPC Staff	TOTAL
Kuresoi	76	16	10	2	104
Molo	80	39	10	2	131
Nakuru Municipality	86	47	10	2	145
TOTAL	242	102	30	6	380

Source: Field data, 2013.

3.5 Reliability and Validity of Instruments

The reliability of instruments was measured through test-retest technique by administering the questionnaires to a group of individuals with similar characteristics as the actual sample size. A pilot survey was conducted in Molo town before the main research. The questionnaires and interview schedules were pre-tested using an identical sample of subjects who did not feature in the main study. They were pre-tested using Five (5) individual household members, one (1) Catholic Justice and Peace Commission personnel and Five (5) focus discussion group members). This enabled the researcher to establish the validity and reliability of the research instrument by ensuring that the instruments were clear to the subjects and that they tested what they were meant to test. The test was repeated after two weeks. Scores obtained from both tests were correlated to get the coefficient of reliability of 0.7.

According to Kothari (2004) validity is the degree to which an instrument measures what it is supposed to measure. A content validity

test would be used to measure instrument validity. This type of validity measures the degree to which data collected using a particular instrument represent a specific domain of indicators or content of a particular concept (Mugenda & Mugenda, 1999). An expert in the field of peacebuilding was given the instruments to assess the degree to which they could measure and determine the content of a particular concept.

3.6 Data Collection Instruments

The study relied on three Research Assistant to assist in the data collection. Prior to the process of data collection, the Research Assistant were trained with the help of instruction manuals which explained clearly at each step on how to collect information from the FGDs through tape recorded interviews. Triangulation method was used in this study to obtain different but complementary data on the same subject matter. Different sets of instruments were used to collect primary data. The main instruments of data collection included: Questionnaires (See appendix I) Focus Group Discussions (FGDs), Key Informants (See appendix II) as well as the observation. These were used to enable the researcher to have an in-depth understanding of the Catholic Justice and Peace Commission (CJPC) at the grass root level within the study area. Historical, socio-cultural, political information was collected. The main instruments of data collection used were;

3.6.1 Secondary Data

This entailed the physical collection of secondary data from libraries of Masinde Muliro University, Catholic University of Eastern Africa (CUEA), University of Nairobi, Kenyatta University, CJPC resource center mainly from reports, books as well as journals on peacebuilding

to supplement the primary data. Government records from the government administrative offices within Nakuru County were also used.

3.6.2 Questionnaires

Questionnaires were used in this study to collect primary data from the respondents because they take less time to administer. These questionnaires were specifically administered to the household members. Both open ended and closed questionnaires were used to get views and facts to enhance respondents' objectivity. According to Burns (2000), questionnaires are a useful method of gathering data of descriptive nature, conditions or elements of a population. The other reason why the researcher chose to use questionnaires in this study is that they permit respondents to have more time to give their insights in a manner which is unbiased.

3.6.3 Observation

Observation as a method of data collection was used to compliment and verify information collected through other procedures. According to Peter (2004) Observation as a tool of data collection is ideal for studying nonverbal behaviors. The study applied observation method to confirm and document important information on peacebuilding initiatives used by the CJPC in Catholic Diocese of Nakuru. Selected observations were also used to compliment information obtained from structured interviews, focus group discussion and questionnaires.

3.6.4 Focus Group Discussions

The FGD's were held with opinion leaders to encourage debate on issues relevant to the study. This helped in capturing themes that were conveyed by participant's experiences, feelings and thoughts. The study

used three focus groups each consisting of 10 members from each study area. The FGD members were from 3 community elders, 4 local administrative officers and 3 CJPC Commissioners at the grassroots level from Kuresoi, Molo & Nakuru Municipality. The issue of gender balance was also put into consideration when selecting the FGD members. According to Smithson (2000) FGD's have been found to be most effective for learning about opinions and attitudes, pilot testing materials for assessments and generating recommendation. Focus group discussions often reach aspects of knowledge that other methods of data collection cannot reach; this can reveal dimensions of understanding that often remain untapped by more conventional data collection techniques (Kitzinger, 1995). The information captured from the focus groups complimented data collected from the survey and secondary sources.

3.6.5 Interview Schedules

The structured interviews were used in this study as an exploratory tool to validate unexpected information from the questionnaires. According to Robson (2002), interviews are very important especially where individual accounts on the development of a particular phenomenon are required. Key informants within the CJPC hierarchy were instrumental in providing the general information on the key questions of the research. The key informant interviews were semi structured and conducted after creating formal contacts with the respondents. The informants provided information on the origins of the organization and the activities of the organization in pursuit of conflict transformation in Kuresoi, Molo and Nakuru Municipality division. In-depth interviews of key informants from the study areas were used to explore the deeper structure of ideas obtained from FGDs and also verify the ideas presented from the FGDs. These interviews were conducted soon after the completion of the FGDs.

3.7 Data Analysis

The process began with the pre-processing of collected data through editing to detect errors and omissions and making of corrections where possible. This entailed a careful analysis of the questionnaires completed in order to ensure that data collected was accurate and consistent with other information gathered. The data collected was coded by the researcher for efficiency in order to reduce the replies given by the respondents to a small number of classes. After the coding was completed, the data was classified on the basis of common characteristics and attributes.

The raw data was then assembled and tabulated in form of statistical tables to allow for further analysis. This facilitated the summation of items and detection of errors and omissions. Descriptive statistics were used to analyse the data. This entailed the use of measures of central tendency such as the mean, mode, median and percentages. The Statistical Package for Social Sciences (SPSS) version 22 was used to aid the statistical analysis of the data. Qualitative data was put in categories according to specific themes and entered into a code book that was developed for thematic analysis. Thematic analysis was used to compare the opinions, experience and perceptions of different social groups concerning the role of CJPC in conflict transformation. Finally all data was stored in soft and hard copies in form of tables, bar graphs and pie charts, and quotes of voices from the field.

3.8 Ethical Considerations

Across the research community in recent years, ethical considerations have come to the forefront. Ethical considerations are guidelines that researchers are supposed to observe to ensure that they do not infringe on the rights of the others or the community when conducting research. This is partly as consequence of legislative change in human

rights and data protection, but also a result of increased public concern about the limits of inquiry. The aim of these guidelines is to enable the social researcher in this study to make individual ethical judgments and decisions which are informed by shared values and experience that uphold human dignity.

The research was conducted in a competent fashion, as an objective scientific project and without bias. All research personnel for instance research assistants and interpreters were qualified to use all of the procedures required of them. The study was carried out in full compliance with, and awareness of, local customs, standards, laws and regulations. The researcher and researcher assistants were familiar with the culture of the host community. The researcher undertook to make the research objectives particularly clear and remained aware of the concerns and welfare of the individuals or communities studied.

The principal investigators' own ethical principles were made clear to all those involved in the research to allow informed collaboration with other researchers. Potential conflicts or misunderstanding were resolved before the research began. The researcher tried and avoided undue intrusion into the lives of the individuals or communities that were studied. The welfare of the informants was accorded the highest priority; their dignity, privacy and interests were protected at all times.

Freely given informed consent was obtained from all human subjects. Potential participants were informed, in a manner and in language they could understand, of the context, purpose, nature, methods, procedures, and sponsors of the research. Research teams were identified and contacted during and after the research activity. There was no coercion. Participants were fully informed of their right to refuse, and to withdraw at any time during the research. Potential participants were protected against any and all potentially harmful effects were informed of any potential consequences of their participation.

Full confidentiality of all information and the anonymity of participants were maintained. Participants were informed of any potential limitations to the confidentiality of any information supplied. Procedures were put in place to protect the confidentiality of information and the anonymity of the participants in all research materials. Participants were offered access to research results, presented in a manner and language they could understand. All research results and findings were reported widely, with objectivity and integrity. All research materials were preserved in a manner that respected the agreements made with participants.

3.9 Limitations of the Study

This research was conducted in Nakuru County in Kuresoi, Molo and Nakuru municipality divisions only. There were other Divisions in the County which have similar conflicts but they are not represented in this study. Due to financial constraints, only direct contact questionnaires, face to face interviews and focused groups were used as instruments of collecting data. Language barrier was also a major challenge during the interview because some respondents could only communicate in their local dialect. However, the local administrators who were from the local community, Interpretation was accurately done so as to retain the original meaning of the study objectives.

3.10 Summary

This chapter has discussed the methodology that was used to carry out the study. The descriptive survey design, combined qualitative and quantitative methods of data collection and analysis were used. The chapter has also discussed the target population, sample size, sampling procedure and the validity and reliability. Finally, the chapter ends with analysis of the ethical issues that were observed during the study. In

chapter four, the researcher has analysed and discussed the data collected.

LEVEL OF COMMUNITY PARTICIPATION IN CJPC PEACEBUILDING INTERVENTIONS IN NAKURU COUNTY

This chapter analyses the findings of the first objective of this study which was to assess the level of community participation in CJPC peacebuilding interventions in Nakuru County, Kenya. This analysis was based on ethnographic information of the respondents, interaction with CJPC and participation in CJPC peacebuilding interventions. The chapter has also discussed the perception of the respondents on CJPC peacebuilding interventions.

4.1 Ethnographic Information of Household Respondents

The ethnographic characteristics of the sample population were considered important factors in the analysis of the CJPC efforts to make people participate in promoting sustainable peace in Kuresoi, Molo and Nakuru Municipality. This is because to create sustainable peace all ethnic groups living in the area have to participate since the conflicts have been ethnic based. According to the Administration officers in the three study sites, it has not always been easy to bring together members of different ethnic groups to participate in peacebuilding initiatives due to their cultural differences and negative attitudes between the host

community and those who are perceived to be ‘outsiders’. The host community has always tended to view people from other ethnic groups with suspicion and ethnic hatred ultimately leading to lack of cohesiveness.

4.1.1 Household Respondents Residential Area

The study considered it important to establish the residential area of the respondents in order to ensure that they only hailed from the study sites and had lived there long enough to witness the tribal clashes in successive years. The number of household respondents who hailed from Molo area was 122 (35.9%), and Nakuru Municipality had 110 (32.4%) and Kuresoi102 (30%) and 6 (1.8%) did not indicate where they came from. According to the findings in table 4.1, the percentage of respondents from the three study sites was almost equal. However, the study established that most of the respondents were immigrants from other areas. A majority of the migrant families had migrated into the area as farm workers in the white settlers’ farms and later decided to become inhabitants after independence. There were also those whose families had been resettled in the study area by the government immediately after independence. 30 (7.9%) members of the FGDs hailed from the three study areas respectively.

Many of us came here as immigrants from other areas in the country due scarcity of land from where we originally came from. We bought our current land through the land buying companies that were formed immediately after independence.

(Elder FGD participant from Molo division)

The key informants 6 (1.6%) were residing in Nakuru Municipality where the main offices of CJPC in Nakuru Diocese were stationed. Table 4.1 indicates the residential areas from which the respondents hailed from.

Table 4.1: Residential area of household respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
	Molo	122	35.9	36.5	36.5
Valid	Nakuru Municipality	110	32.4	32.9	69.5
	Kuresoi	102	30.0	30.5	100.0
	Total	334	98.2	100.0	
No	Response	6	1.8		
Total		340	100.0		

Source: Field data, 2014.

4.1.2 Age of Household Respondents

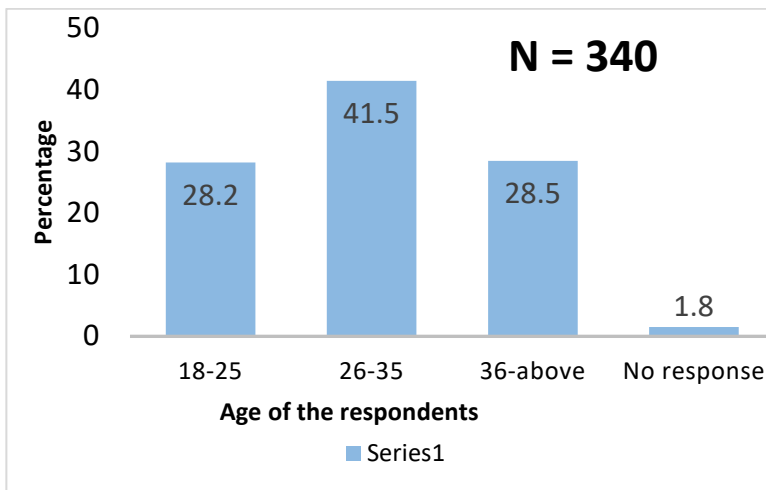
The study considered household respondents of different age groups in the sample as presented in figure 4.1 as well as Key Informants and members of the Focus Group Discussions. The study observed that age structure in the sample population had an impact on the social interactions and economic development in the study areas. Equally, the study observed that people in various age groups were affected differently by ethnic conflicts due to their ethnic identities and political affiliation. The study established that 141 (41.5%) of household respondents were found to be between 26-35 years while those between 36 years and above were 97 (28.5%).

Those between 18-25 years were 96 (28.2%) and 6 (1.8%) of the household respondents did not indicate their age. The study established that household respondents in age set of 18-25 years and 26-35 years many of them youth were critical instigators of violence in the study areas. The 2010 Kenyan Constitution defines any individual between 18

and 35 years in age as youth. Approximately 74% of the Kenyan population is under 34 years old; of these, 64% are under the age of 25 years (Population Reference Bureau, 2011). Their involvement in instigating violence was attributed to their youthfulness, energy and desire to improve their economic status in an environment where there are scanty employment opportunities. According to Oyugis (2000), Kenya’s youth population has grown exponentially over the years, with those under 30 years old constituting over 70% of the country’s population. This youth population makes up 60% of the total labour force, but many of these young people remain unemployed and have not been absorbed into the Labour market.

Some prominent politicians mobilized the youth and funded them to violently evict from Kuresoi division members from other ethnic communities whom they thought would sway the voting pattern and ultimately lead to their defeat during general elections. Elder, FGD participant from Kuresoi Division.

Figure 4.1: Percentage of Household Respondents Age



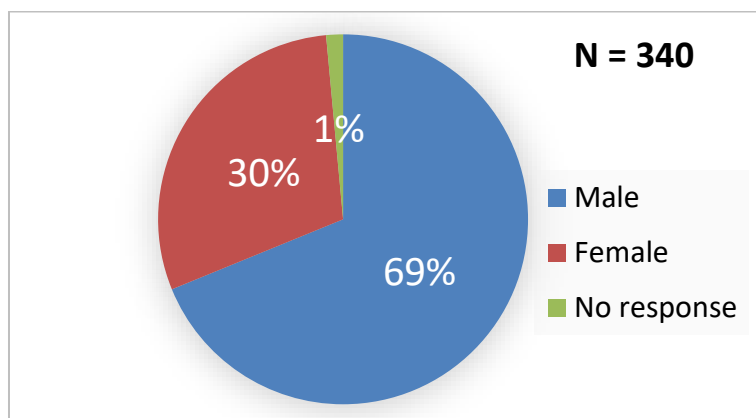
Source: Field Data, 2013.

4.1.3 Gender of Household Respondents

The gender composition of the respondents was considered a critical issue in this study in order to understand how it has impacted on the CJPC peacebuilding interventions given the fact that women and children are more vulnerable and easy target during violent conflicts. The study observed that different genders contributed to the promotion of peacebuilding in different dimensions. It was observed that more Males 234 (69%) participated in the study compared to their female counterparts who were only 101 accounting for 30% while 5 respondents. Those respondents who did not indicate their gender comprised 1% of the entire population.

Alaga (2010) has observed that women bring an alternative gendered view to peacebuilding that leads to transformation at both structural and practical levels. However, the study revealed that women were more reserved and shy yet their voice is so important as peacemakers, something that may need further exploration in future to establish if it has any relationship with the violence they may have suffered or not

Figure 4.1: Gender of household respondents



Source: Field Data, 2013.

Even though women and children are more affected by tribal related ethnic conflicts compared to their male counterparts their input is usually overlooked at the transformation stage. The low percentage of females can be attributed to the cultural norms that tend to make women shy away from speaking with strangers among some communities living in the study areas as was revealed by the Key Informants. According to UNIFEM, (2010) the cultural and patriarchal systems that have been passed on from generation to generation present numerous structural and systemic challenges and limitations that do not allow women to exploit and maximize their potential in certain forums

In Kuresoi and Molo divisions most women in the Kalenjin community and other resident communities do not offer themselves to speak or attend in public meetings especially when men are present due to gender stereotype. This has always made their participation limited in most decision making forums in the community. Local Administrator, FGD member Molo division).

4.1.4 Education Level of Respondents

The study observed that education is a critical aspect in shaping the thinking and attitude of a person when addressing issues and resolving disputes. Pickens (2005) argued that attitudes enable people to define how they see situations as well as how they behave towards the situation. He further argues that since attitudes are learned, they can be unlearned through acquisition of new information. The study observed that those with lower levels of education harboured strong ethnic sentiments compared to those with higher levels of education. Those with higher levels of education were more objective when addressing ethnic issues and resolving disputes bordering on ethnicity.

After analysing the education background of the household respondents as shown Table 4.2 the study found out that 140 (41.2%) had attained primary education while 114 (33.5%) had attained secondary

education. Tolsma *et al* (2009) observed that highly educated and more affluent respondents seem to show more tolerance and are more likely to have social contacts with their neighbours. Those who had attained College/University education were 81 (23.8%). The study observed that the reasoning capacity of those who are educated was higher compared to those with low levels of education. According to McLaren (1994) education enables individuals to explore alternative ways of thinking that may have been buried under dominant norms. Justino (2002) revealed that education contributes to a common culture founded on a common language, shared sense of history, a common set of expectations and behaviours.

A majority of youth who take part in burning and unleashing all manner of violence to people of other community that have been living in Molo division and Kuresoi division were primary or high school drop outs who have been living with us. Elder, FGD participant in Molo division.

Table 4.2: Level of Education

				Valid	Cumulative
				Percent	Percent
		Frequency	Percent		
Valid	Primary	140	41.2	41.8	41.8
	Secondary	114	33.5	34.0	75.8
	College/University	81	23.8	24.2	100.0
	Total	335	98.5	100.0	
No	Response	5	1.5		
Total		340	100.0		

Source: Field data, 2013.

The percentage of household respondents who did not indicate their level of education was 5(1.5%). The study observed that during the 2007/08 PEV areas occupied by the elite such as Lavington, Langata, Karen Muthaiga in Nairobi did not experience violence despite being occupied by different ethnic communities and being close to the slums such as Kibera and Mathare where lives and property was lost, concurring with the above observations. However, 1.6% (6) of the Key Informants informed the study that some youth who were educated participated in ethnic violence due to economic frustrations of unemployment resulting from the type of education offered in Kenyan schools. Kenya's modules of education rely on a rigid examination system that drives both curriculum and pedagogies but fails to integrate real-life applications, subsequently short-falling the market demand for Kenyans with sufficient qualifications for the job market (USAID, 2009).

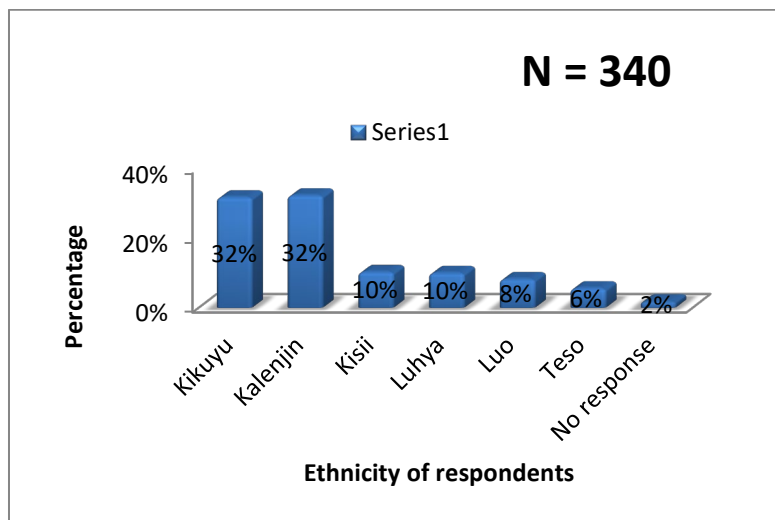
4.1.5 Ethnic Backgrounds of Respondents

The study considered the ethnic composition of the respondent as an important aspect of analysis in understanding the bearing it has on ethnic conflicts and peacebuilding in the region. Negative manipulation of ethnicity in Kenya has been found to be a fundamental root of conflict. Forti & Maina (2011) observed that politicians consistently invoke and manipulate tribal identity so as to mobilize power around themselves. The study established that ethnic hostility was more live between people from different ethnic groups in Molo, Kuresoi and Nakuru Municipality divisions. Miller (1995); Messick and Kramer (2001) observed that hostility increases with increase in heterogeneity in the society with mutual trust remaining low because it is easier to develop norms of reciprocity and trust in those societies which are ethnically and racially homogeneous. The ethnicity of the respondents was identified through the mother tongue of an individual and cultural norms. The study established that Kuresoi, Molo and Nakuru Municipality are cosmopolitan

areas inhabited by people from diverse ethnic groups as reflected in Figure 4.3.

The researcher was of the view that the ethnic composition in the three study sites was a major determinant of escalation ethnic suspicion in the region. Although Oliver and Wong (2003) observe that diversity can sometimes promote an environment where people of different ethnic groups can learn to live with each other with more tolerance, more trust and hence with positive attitude towards each other, this is not the case in Kuresoi, Molo and Nakuru Municipality division. As per figure 4.3 the Kikuyu or Kalenjin in Kuresoi, Molo and Nakuru Municipality area were the dominant communities with each having (108)31.0% household respondents and the Kisii community coming in third with 35 (11%) in the entire population.

Figure 4.2: Ethnic Backgrounds of the respondents



Source: Field, 2013.

The Luhya community was the fourth largest community making 34 (10%) followed by Luos who were 28 (8%) with the Teso community

having the lowest population of 19 (5%) and 16 (4%) never indicated their ethnicity. The researcher established that even though Kuresoi, Molo and Nakuru municipality are cosmopolitan areas, people live according to their ethnic groupings. For example, the Kikuyu occupies one farm and the next farm would be for Kalenjins something that can be attributed to the colonial and post-colonial settlement patterns where different ethnic communities were allocated land but now acts as protection during the violence as each ethnic group gang together to defend their interests. McPherson *et al* (2001) observed that it is more likely that people would trust and mix up with those who look like them, belong to their clan, speak their language and share their cultural values. However, the ethnic ties were found to be stronger among the old people compared to the youth.

4.1.6 Religion

The researcher equally deemed it fit to investigate the religious affiliation of the respondents in order to analyse the role of religion in promoting peacebuilding in the three study sites. According to Megesa (2003) the religious identity of an individual is shaped by religious beliefs and values which are often passed from one generation to the next. The study established that religion plays a critical role in shaping an individual perception to addressing and resolving ethnic related conflicts among communities. This can be attributed to the fact that most religions advocate for peaceful coexistence as they advance the theological teaching that we are all children of God regardless of our colour or creed.

The study considered religious beliefs and values an important factor in promoting peacebuilding in an environment where there is ethnic hatred and suspicion. Where members of a community have strong religious values and beliefs this can play a critical role in promoting reconciliation and healing. Haynes (2009) observed that world religions share

broadly similar set of theological and spiritual values and views and this potentially underpins their ability to provide positive contributions to conflict resolution and peacebuilding. Table 4.3 indicates the religion that household respondents of the study areas ascribe to. The study revealed that 299 (87.9%) of the household respondents were Christian, 24 (7.1%) were Muslims while 10 (2.9%) professed to belong to other religions with 7 (2.1%) not indicating their religious affiliations. 5.3 % (20) of the FDG members were Christians while 2.6 were Muslims. Christianity and even African tradition religion teach reconciliation and forgiveness as strength that can be tapped to bring about sustainable peace (Haynes, 2009).

Table 4.3: Religion of household respondents

		Frequency	Percent	Valid Per- cent	Cumulative Percent
	Christian	299	87.9	89.8	89.8
Valid	Muslim	24	7.1	7.2	97.0
	Others	10	2.9	3.0	100.0
	Total	333	97.9	100.0	
No	Response	7	2.1		
	Total	340	100.0		

Source: Field data, 2013.

However, even though religion plays a critical role in conflict resolution and peacebuilding the study established that people at the grassroots level from the study areas tended to view some religious leaders with ethnic stereotype. According to Fortes and Kabatesi (2008) some priests could not be able to access some stations in their parishes during the

ethnic clashes due to ethnic animosity associated with some of the local communities. The CDN had to temporarily evacuate priests in some areas and substitute them with those from the local ethnic community.

There has been heightened ethnic animosity since the first clashes in Molo and Kuresoi division. The clashes in 2007/08 worsened the situation further and people were very suspicious of each other. The ethnic animosity even made it difficult for our staff who were members of some communities to engage in their peacebuilding work. KI's CJPC staff.

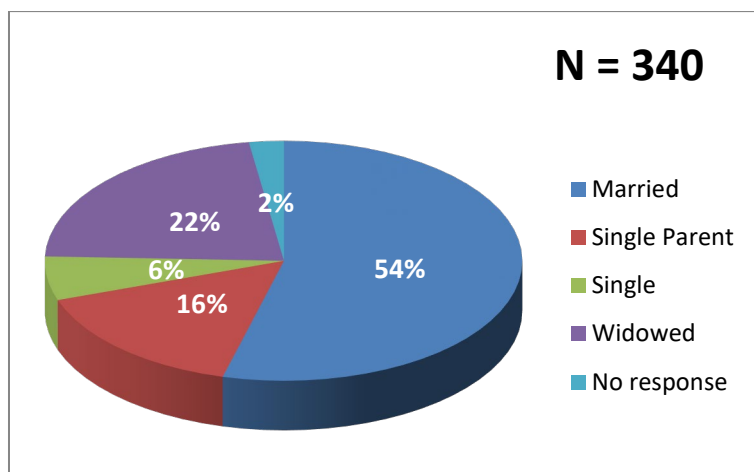
4.1.7 Marital Status

The research also sought to investigate the marital status of the respondents in order to establish the role of families in fostering peaceful coexistence of communities in the study areas. The marital status of the household respondents was critical in determining participation in certain relational activities like the peace connector projects which are tied to the communal way of life. The success and participation in peace connector projects requires individual to joins hands from the family level. In the spirit of good neighbourliness, each household strives to take part in community connector projects as a family.

The study observed that 184 (54%) household respondents who were married were keener on seeking peaceful solutions to conflict with the host communities in order to prevent loss of family members and properties. During periods of conflicts people with children or property feared losing their possessions because of the difficulties they would face when trying to rebuild their lives afterwards. The same was observed among those who were widowed or single parents who had children. In the focus group discussions, it was observed that promoting intermarriage between members of different communities in the study area would enhance cohesion and tolerance which was crucial for lasting peace.

The study maintains that intercultural marriages in cosmopolitan areas like Kuresoi, Molo and Nakuru Municipality should be encouraged as one way of fostering peaceful coexistence between members of different ethnic groups. Cross cultural marriages according to this study can be means of demystifying the tendency to accommodate and view each other based on ethnic identity. The study revealed that 53 (16%) of the household respondents were single parents. Another 20 (6%) were Windowed while 75 (22%) were single and 8 (2%) did not indicate their status. Interviews carried on focus group members revealed that many of those who were windowed in Kuresoi and Molo had lost their spouses through the previous ethnic clashes. The local administrators informed the study that they believed the ethnic animosity could be contained if the young generation would be encouraged to inter marry across the ethnic divide in their schools and churches.

Figure 3.4: Respondents Marital status



Source: Field Data, 2013.

4.1.8 Career of the Respondents

The source of livelihood was considered important aspect in this study because peacebuilding is not possible where parties have no sustainable sources of livelihood. In reference to the structural theory by Galtung (1969); violence is built into the social system and expresses itself by the inequality in the distribution of income, education opportunities leading to poverty. It is therefore necessary do a redistribution of incomes and education opportunities to ensure all have access to a means of livelihood.

Table 4.4: Career of the Respondents

		Frequency	Percent	Valid Per- cent	Cumulative Percent
	Skilled labour	63	18.5	19.0	19.0
Valid	Unskilled labour	269	79.1	81.0	100.0
	Total	332	97.6	100.0	
No	response	8	2.4		
	Total	340	100.0		

Source: Field data, 2013.

According to the findings of the study (Table 4.5), 269 (79.1%) of the household respondents were engaged in unskilled labour which at times is only available seasonally. According to the Waki Report (2008), due to lack of good alternatives and the prospects of upward mobility had become ready recruits for violent gangs, which politicians tapped, particularly but not exclusively during elections.

Most of our young people especially males have taken in drinking even during the day due to lack of any gainful employment. Some of

them are even well educated but they have been unable to secure formal employment. Elder, FGD participant, Molo Division.

The research witnessed this for herself in the course of the study in Molo and Kuresoi divisions. It is only 63 (18.5%) of the respondents who were engaged in skilled labour employment and 8 (2.4%) did not indicate what they did for a living.

4.2 Level of Community Participation in Peacebuilding

Participation is a rich concept that varies with its application and definition. The way participation is defined also depends on the context in which it occurs (World Bank, 1995). The term participation is often modified with adjectives, resulting in terms such as community participation, citizen participation, people's participation, public participation, and popular participation. The study observed that it was necessary for the CJPC to bring on board all the communities living in the study area in order to make the process of peacebuilding sustainable by creating and sustaining positive mutual relations in the cosmopolitan regions.

4.2.1 Awareness of the Catholic Justice and Peace Commission (CJPC)

The study noted that 281 (82.6%) of the household respondents were aware of the existence of the CJPC as shown in Table 4.6. However, 53 (15.9%) of the household respondents informed the study were not aware of the existence of the CJPC and 6 (1.8%) did not present their views. Going by the high percentage of respondents who were aware of the existence of the CJPC, this was a clear indication that it was quite vibrant in provision of its services within the Nakuru County region.

We have come to know the CJPC in this division mainly because they have been distributing emergency relief during the clashes in the

IDP camps and in resettling some of us in through their resettlement programmes. Elder, FGD participant, Kuresoi division.

Table 4.5: Knowledge of CJPC Existence

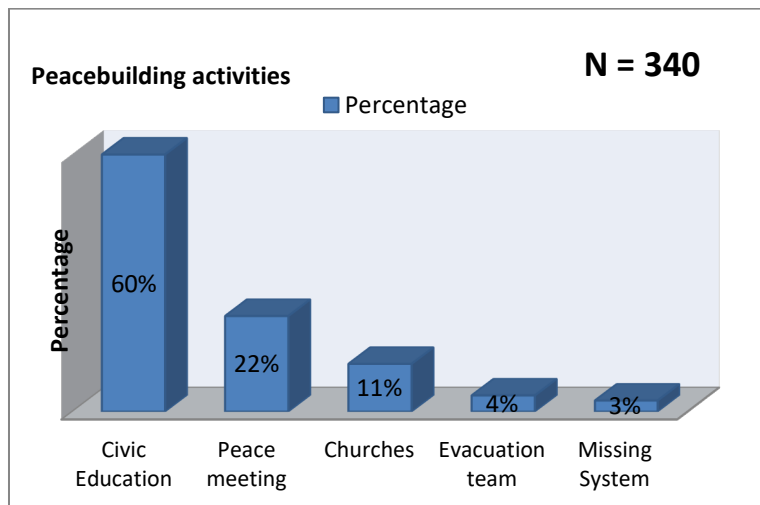
		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	281	82.6	84.1	84.1
Valid	No	53	15.6	15.9	100.0
	Total	334	98.2	100.0	
No	response	6	1.8		
	Total	340	100.0		

Source: Field data, 2013.

4.2.2 Activities Through Which the Respondents Knew the CJPC

According to Karori (n.d) the CJPC has in Molo region has been active in providing humanitarian assistance, paralegal services and organizing peace training workshops since the 1992 ethnic violence in the division. The study observed that 204 (60%) of the household respondents' from the three study areas had come to know the CJPC through civic education while 76 (22%) was through peace meetings. Those who had known CJPC through the church were 38 (11%), while 13 (4%) had come to know it through evacuation teams and 9 (2.6%) did not provide their views. 7.9% (30) members informed the study they had come to know the CJPC through its humanitarian activities during ethnic conflicts in their regions. According to Sang (2006) CJPC has previously been known in other regions of Rift Valley for its involvement in organizing and initiating community connector projects, peace training workshops, provision of psychosocial support and paralegal training as part of its efforts to promote sustainable peace to the conflict in the region.

Figure 4.4: Activities Thorough Which Respondents Had Come to Know CJPC



Source: Data, 2013.

4.2.3: Community Participation in CJPC Activities

Community participation in peacebuilding interventions is very critical to ensuring that the process of peacebuilding is going to be sustainable. Peacebuilding activities in conflict transformation should be conceptualized not as a top-down process, but as a form of engagement involving the entire society (Miall, Ramsbotham, Woodhouse 1999). Conflicts take place within societies and it is within the conflicting societies that peacebuilding interventions should be rooted. However, according to (Uphoff, 1997) participation does not tell us very much if it does not let us know who participated in, why they participated and how they participated. Table 4.7 shows the findings on the CJPC peacebuilding activities which the respondents had participated in.

Table 4.6: *Participation in CJPC activities*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Peacebuilding and conflict resolution	66	19.4	19.8	19.8
	Humanitarian assistance	182	53.5	54.5	74.3
	Gender main- streaming and governance	66	19.4	19.8	94.0
	Legal advice	20	5.9	6.0	100.0
	Total	334	98.2	100.0	
No	Response	6	1.8		
	Total	340	100.0		

Source: Field data, 2013.

The respondents who had participated in CJPC humanitarian assistance activities were 182 (53.5%) while 66 (19.4%) had taken part in peacebuilding and conflict resolution as well as gender mainstreaming and governance workshops. Those who had benefited from legal advice from CJPC were 20 (5.9%) with 6 (1.8%) not indicating participating in anything. 5.3 % (20) of FGD respondent informed the study they had taken part mainly in the provision of humanitarian assistance as volunteers. It is evident from this finding that CJPC involvement of the community is much more in provision of humanitarian assistance and not peacebuilding and conflict resolution.

4.2.4 Involvement in CJPC Peacebuilding Interventions

Edomwony (2003) posits that in order to realize long-term sustainability conflict transformation efforts should be locally conceived and led by the locals. A Key Informant informed the study the CJPC had been making efforts to bring on board communities embroiled in conflicts in their peace building interventions in order to ensure their sustainability. According to the findings of table 4.8, the level of community involvement by the CJPC in peacebuilding interventions in Kuresoi, Molo and Nakuru Municipality is not adequate. Out of the findings analysed, 240 (70.6%) of the respondents admitted they had never been involved in CJPC peacebuilding interventions even though they were aware of its existence in Nakuru County.

At the grassroots level, we have been getting our trainings from the CJPC commissioners. Elder, FGD participant, Nakuru Municipality division.

Table 4.7: Community Involvement in Peacebuilding Interventions

		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	92	27.1	27.7	27.7
Valid	No	240	70.6	72.3	100.0
	Total	332	97.6	100.0	
No	response	8	2.4		
	Total	340	100.0		

Source: Field data, 2013.

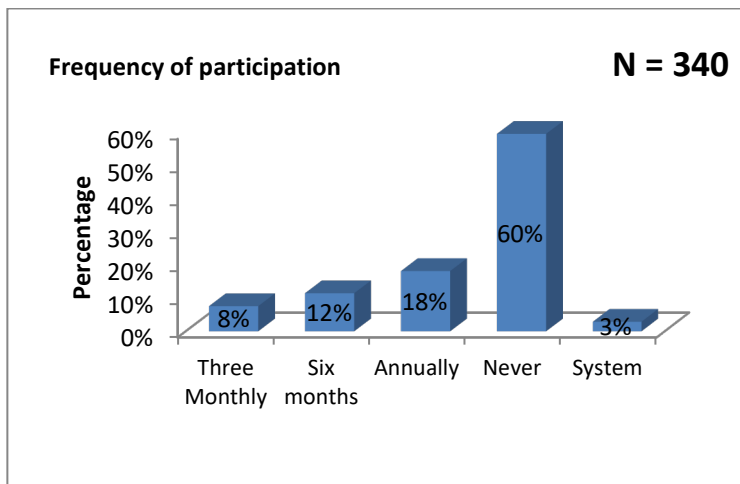
It is only 92 (27.1%) of the respondents who had participated in peacebuilding interventions while 8 (2.4%) of the respondents did not provide any responses. It is therefore clear that the CJPC had not active-

ly tried to engage communities in their peacebuilding initiatives especially in areas they had been able to penetrate.

4.2.5 Frequency Participation in CJPC Peacebuilding Activities

The study measured the level of community participation in CJPC building activities through the percentage frequency of the number of times that community members took part in this activities. The study established that 203 (60%) had never participated in CJPC peacebuilding activities at any one moment. Those who had participated in the peacebuilding activities on an annual basis comprised of household respondents' 62 (18%) while 39 (12%) had participated on a semi-annual basis or after every six months. Those who had participated in CJPC peacebuilding activities after every three months were 26 (8%) and 10 (3%) did not indicate their response.

Figure 4.5: Frequency of participation in CJPC peacebuilding interventions



Source: Field data, 2013.

In as much as CJPC would want to conduct peacebuilding initiatives on a semi-annual basis, it becomes impossible due to funding challenges but we have been making efforts to ensure we do it once in a year. KI's CJPC staff.

From of this analysis it is quite evident that the CJPC as an organization has not been actively involving everyone among the warring communities in their peacebuilding activities in Kuresoi, Molo and Nakuru Municipalities divisions. This can well explain why despite its involvement in peacebuilding interventions, the CJPC has not been able to overcome the relapse of ethnic related conflicts in the study areas.

4.2.6 CJPC Peacebuilding Intervention Scale of Involvement among Communities

The study equally sought to investigate whether the CJPC peacebuilding interventions involved all community members living in Kuresoi, Molo and Nakuru Municipality. The study felt that for effective and sustainable peacebuilding at the grass root level, there is need to bring on board all affected parties. Holsten (2013) observed that the participation of all voices in the peacebuilding process is important. Every religious and ethnic group should be involved, as well as segments of society commonly overlooked such as women, youth, the elderly and disabled. Youth are especially important as they are often used as perpetrators of violence. The integrity of any program relies on voices from different groups being heard throughout the decision-making process.

Table 4.8: *CJPC Scale of Involvement Among Communities in Peace-Building*

		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	192	56.5	59.1	59.1
Valid	No	133	39.1	40.9	100.0
	Total	325	95.6	100.0	
No	response	15	4.4		
	Total	340	100.0		

Source: Field data, 2013.

The finding of table 4.9 shows that 192 (56.5%) of the household respondents admitted that CJPC had involved the different ethnic communities living in Kuresoi, Molo and Nakuru Municipality in peacebuilding interventions while 133 (39.1%) indicated it had not and 15 (4.4%) abstained. Koser (2007) argues that, whether community members willingly or unwillingly become party to a conflict, their inclusion is necessary for sustainable conflict resolution. Without firm roots that positively connect ordinary people to their leaders and across communities, peace processes are likely to wither and fail (Maney et al, 2006).

However, from the discussion with the partner NGO's and other civil society bodies, respondents felt that even though CJPC had succeeded in some way to involve different ethnic communities in its peacebuilding interventions, there was need to invest more resources in this area to create more impact. The study felt that this would increase the effectiveness of the CJPC peacebuilding activities and hence promote sustainable peace.

4.2.7 Opinion on CJPC Peacebuilding Interventions

The study revealed that 255 (75%) of the household respondents did not find the activities carried out by CJPC in their peacebuilding interventions adequate to promote peace judging by the frequency of their occurrence as shown in Table 4.10. The percentage of household respondents who found the activities carried out by CJPC in its peacebuilding adequate were 76 (22.4%) while 9 (2.6%) did not indicate their opinion. 5.3% (20) of the FDG members revealed that CJPC peacebuilding interventions were active immediately and shortly after ethnic conflicts and hence ineffective in promoting lasting peace.

Table 4.9: Opinion on Activities of CJPC in Peacebuilding Interventions

		Frequency	Percent	Valid Percent	Cumulative Percent
	Adequate	76	22.4	23.0	23.0
Valid	Not adequate	255	75.0	77.0	100.0
	Total	331	97.4	100.0	
No	response	9	2.6		
	Total	340	100.0		

Source: Field data, 2013

4.2.8 Opinion on Community Involvement in Peacebuilding by CJPC

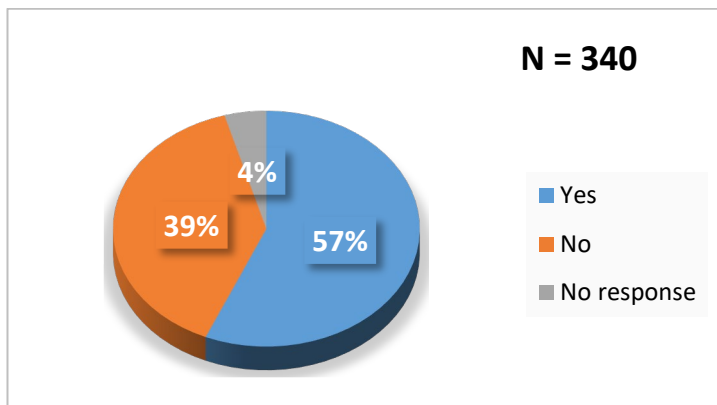
The study revealed that 192 (57%) of the household respondents according to figure 4.7 felt that the CJPC level of community involvement at the three study sites in promoting peacebuilding were sufficient. Those who felt that CJPC level of community involvement was not

sufficient were 133 (41%). 15 (4%) of the household respondents did not give their opinion.

In areas where the CJPC has initiated peacebuilding programmes it has always made efforts to bring everybody on board to ensure sustainability of the peacebuilding initiatives. Local administrator, FGD participant, Molo division.

Barnes (2002) asserts that in the absence of opportunities for participation, conflict-affected communities can lose trust and confidence in a peace process that does not solicit their input and where actors in the peace process do not consult with or inform them about progress. The study felt that the CJPC should try to reach more areas prone to ethnic violence in the study area so as to improve the effectiveness of its peacebuilding strategies.

Figure 4.6: Opinion on CJPC Level of Community Involvement



Source: Field data, 2013.

4.3 Summary

The study in the foregoing chapter has presented an analysis on level of community participation in CJPC peacebuilding interventions. The study established that even though the CJPC has been facilitating com-

munity participation in their peacebuilding intervention, there is need to continuously carryout peacebuilding projects or activities beyond the conflict period in order to foster sustainable peace. The analysis also revealed that the peacebuilding interventions were not very regular and that is why their effect could not be adequately felt in the grassroots. Chapter five will dwell on discussing the effectiveness of the tools and strategies used by CJPC in its peacebuilding initiatives.

PEACEBUILDING STRATEGIES USED BY THE CJPC

This chapter presents an analysis on the findings of the second objective which was to assess the effectiveness of the strategies used by the CJPC in peacebuilding interventions in Nakuru County, Kenya. The Chapter has been organized under the following headings: CJPC peacebuilding activities, Participation in CJPC peacebuilding activities. The chapter will also discuss the impression created by CJPC peacebuilding activities and finally conclude the chapter.

5.1 Impact of CJPC Peacebuilding Activities

The study observed that 133 (39.1%) of the respondents felt that distribution of emergency relief had more impact than any other peacebuilding activity as indicated in Table 5.1. According to Gareth (1993) at the heart of peacebuilding is the idea of meeting needs for security, order, a reasonable standard of living and the recognition of identity and worth. The study established that local administrators were much pleased with the distribution of emergency relief because it came in when they most needed it and it was done fairly among all those who were affected by the tribal clashes.

Table 5.1: Impact of CJPC Peacebuilding Activities

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Emergency relief	133	39.1	40.2	40.2
	Legal advice	24	7.1	7.3	47.4
	Peacebuilding workshops	26	7.6	7.9	55.3
	Civic Education	40	11.8	12.1	67.4
	Re-settlement program	108	31.8	32.6	100.0
	Total	331	97.4	100.0	
No	Response	9	2.6		
	Total	340	100.0		

Source: Field data.

The study observed that 31.8% of the Household respondents felt that the resettlement efforts by the CJPC would leave a permanent mark as a peacebuilding activity.

.... Although most the people came to this settlement scheme with nothing after losing all their properties in the clashes of 1992, the Catholic Diocese of Nakuru has managed to help them re-resettle and re-start their lives by providing them with land at subsidized cost and building houses for them. The CDN also give people seeds for different crops and trees for planting which have greatly improved the climate of the area which was once very bear and dry. People can now happily call it their home. Local Administrator, FGD participant, Nakuru Muciparity division.

The study established the most notable among the CJPC resettlement programmes is the Elementaita Scheme where about 100 families who were victims of the politically instigated tribal clashes in 1992 and 1997 from Molo and Kuresoi were resettled in 200 Acres. These families were resettled in a 2 acres plot of land each. The beneficiaries of this resettlement program are from different ethnic communities.

Plate 5.1: Above Mr. John Murathi Kiarie at his home in Elementaita IDP resettlement scheme in Nakuru



Source: Field Data, 2013.

The study was informed by a community elder that the CJPC entered into an agreement with the resettled families whereby each family was expected to pay Ksh 147,000 for the land according to the proceeds realized by each IDP family after selling their farm produce. The resettled IDP families were given 3 year grace period within which to clear the land purchase cost. Other CJPC resettlement programmes for IDP's according to a CJPC staff include the Molo scheme where 162 families

were settled in a 243 acres piece of land and the Lare scheme where 182 families have been resettled in a 300 acres piece of land.

The CJPC had a prior arrangement on how the resettled families would conveniently repay for the land after tilling the land and selling the produce but many of them did not keep to the agreement. KI's CJPC staff.

According to the findings of the study, civic education initiative received 40 (11.8%) rating in terms of the peacebuilding activities that had left a permanent mark among the household respondents. The study established from local administrators in the study area that civic education done by the CJPC prior to the general elections had made the locals to understand their civic rights and the need to vote intelligently for good governance in the country without being influenced by monetary reward. Besides participating in governance, civic education, members of the civil society dealing with peacebuilding in the area observed that the CJPC had empowered the people to choose their leaders through voting in an intelligent manner.

A view well supported by Halpern (2005) who maintains that well informed citizens take the trouble to express their views in voting so that the government is directed to do what they want. According to Levine & Bishai (2010), people who understand how government works are better able to pursue their interests through the political system without having to engage in conflicts. Local administrators and religious leaders from other denominations informed the study that they would want to see CJPC in future providing them with civic education which is relevant to daily life, focusing on creating positive links between them and the government.

The CJPC youth programme has also started employing various sporting activities and specifically football as a peacebuilding tool including other festivals targeting the youth in the parishes to create more tolerance and cohesiveness. KI's CJPC staff.

As observed by Cwik (2008), in the local peacebuilding scene, football has been found to provide a sense of normality and inter-ethnic contact, which could extend beyond broken communication lines. Football is a legitimate social force, which in its own way is capable of initiating reconciliation. The study established that the CJPC in a bid to lure the youth out of violence around and after each multiparty general election the CJPC had started organizing sports tournaments and exchange programmes for youth to stop them from being used as warriors or being sent to induce violence by politicians. The sensitization for peaceful co-existence among the youth is an approach that may take time but likely to bear more lasting fruits. The researcher witnessed youth preaching peace in Keringet shopping center, Kuresoi using skits to pass the message. Fortes and Kabatesi (2008) observed that since the beginning of the CJPC- programme in 1991, the youth in Kuresoi, Molo and Nakuru Municipality divisions were often in the fore front in unleashing violence.

Cwik (2008) posits that even though, football as a peacebuilding tool cannot cause reconciliation and peace on its own, it can trigger it, if organized responsibly, as in Bosnia and Israel-Palestine. The study observed that this can actually happen if football peace projects continue to emphasize the selection of equal ethnicity on the basis of their significance to reconciliation and promoting sustainable peace. Sporting activities offer nonverbal ways of communication while reinforcing contact between the two groups. This approach provides creative solutions to solving the complex problems of dissociation such as declined physical contact and communication between rival groups in the community (Sang, 2012). The study established that most of the football tournaments and youth against violence campaigns by CJPC took place after the 2007/08 post-election violence. However, according to Baptiste (2007) and in line with Galtung's view of peacebuilding as "a process which has no end," football peace projects should be organized into leagues which

“can be run year after year. This can provide a sustainable hub for mixed-identity teams to regularly meet in a safe, rule-governed and neutral setting, where people can have fun and are treated equally. Even when official matches are not being played, each team can continue to meet, train and have fun.

Plate 5.2: Mukinyai Youth Football Team in Molo Set for a Tournament Organized by CJPC



Source: Field data CJPC office, 2013.

The study established that 26 (7.6%) of the household respondents felt that peacebuilding workshops and seminars had a lasting impact as peacebuilding activities. Those from the focus groups felt that peacebuilding workshops and seminars had a lasting impact because it made them gain knowledge and skills to enable them deal with conflicts situations without engaging in violence. Equally 24 (7.1%) of household respondents went for legal advice on human rights issues and 9 (2.6%) percent of the respondents did not respond to the question.

5.2 Participation of Respondents in CJPC Peacebuilding Activities

Peacebuilding as a process consists of a range of activities associated with capacity building, reconciliation and societal transformation (Boutros-Ghali, 1995). Leadership on the ground is often best placed to facilitate community led peacebuilding initiatives. Successful peacebuilding is reliant on peacebuilding activities by grassroots communities. The percentage of household respondents who had participated in gender advocacy was 40 (11.8%) while another 22 (6.5%) had taken part in provision of human rights legal advice and 11 (3.2%) did not indicate if they participated in anything. According to Fortes and Kabatesi (2008) the CJPC had trained about 98 paralegals at local CJPC structures, out of which 48 were still active on human civil rights. 30 (7.9%) of the FGD members from the study sample had been equipped with peacebuilding skills through workshops

The study established that 144 (42.4%) of the household respondents had participated in the distribution of emergency relief as shown in Table 5.2 while 104 (30.6%) had participated in the resettlement activities.

... To discourage the dependency syndrome the CJPC provided beneficiaries with technical labour and building material during the reconstruction of houses in the resettlement scheme while the people (beneficiaries) contribution was in kind, in form of communal labour. The beneficiaries went round from one homestead to homestead putting up houses. One day they would build for a Kalenjin and the next day for a Kikuyu until they replaced all the homes that had been burned. KI's CJPC staff.

Table 5.2: Peacebuilding Activities Participated in by Household Respondents

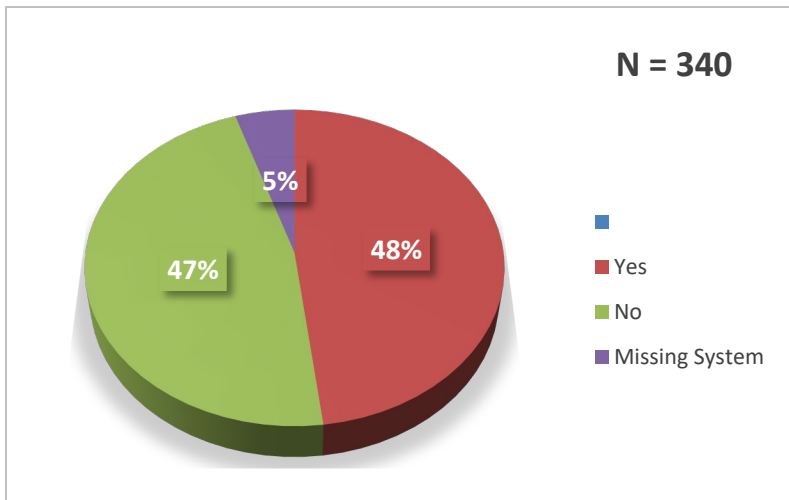
		Frequency	Percent	Valid Percent	Cumulative Percent
	Distribution of emergency relief	144	42.4	43.8	43.8
	Legal advice on human right issues	22	6.5	6.7	50.5
Valid	Peacebuilding workshop & Seminars	19	5.6	5.8	56.2
	Gender advocacy	40	11.8	12.2	68.4
	Re-settlement of IDPs	104	30.6	31.6	100.0
	Total	329	96.8	100.0	
No	Response	11	3.2		
	Total	340	100.0		

Source: Field data, 2013.

Local administrators and CJCP commissioners in the study area who were members of the FGDs revealed that at the local level the CJPC had formed peace committees to promote peacebuilding and reconciliation among members of the resident communities to foster sustainable peacebuilding. According to Mac Ginty (2008) proponents of community participation argue that community involvement in conflict resolution processes and the utilization of indigenous and socially acceptable approaches are more likely to result in sustainable peace. The study noted that 145 (42%) indicated they would recommend CJPC peacebuilding

activities to others. However, some respondents who comprised 11 (3.2%) of the total sample did not give their views on this particular question. 128 (38%) indicated they were not sure as shown in figure 5.1 and 64 (19%) said they would not and 3 (1%) of the respondents did not indicate anything.

Figure 5.1: Perception on CJPC Peacebuilding Activities



Source: Field data, 2013.

5.3 Perception on CJPC Peacebuilding Activities

The study established that 239 (70.3%) admitted they had seen positive changes since CJPC started working in their area in terms of there being more cohesion and tolerance between them and people from other commutes. The study was informed by community leaders the civic education offered by CJPC had made them to start nurturing the spirit of patriotism. The study also observed that in areas where CJPC had done some civic education, individuals had moderate tribal sentiments towards members of other ethnic groups.

However, the study noted that 95 (27.9%) of the respondents admitted not to have seen major changes in their areas since CJPC started working there. According to information received local leaders and civil society bodies dealing with peacebuilding, in the study area this was particularly the case in those places where CJPC peacebuilding activities had not been very vibrant. The study established that CJPC peacebuilding initiatives were not very much felt in areas where CJPC was not quite vibrant while 6 (1.8%) of the respondents did not make their views known.

Table 5.3: Changes Brought by CJPC Peacebuilding Initiatives

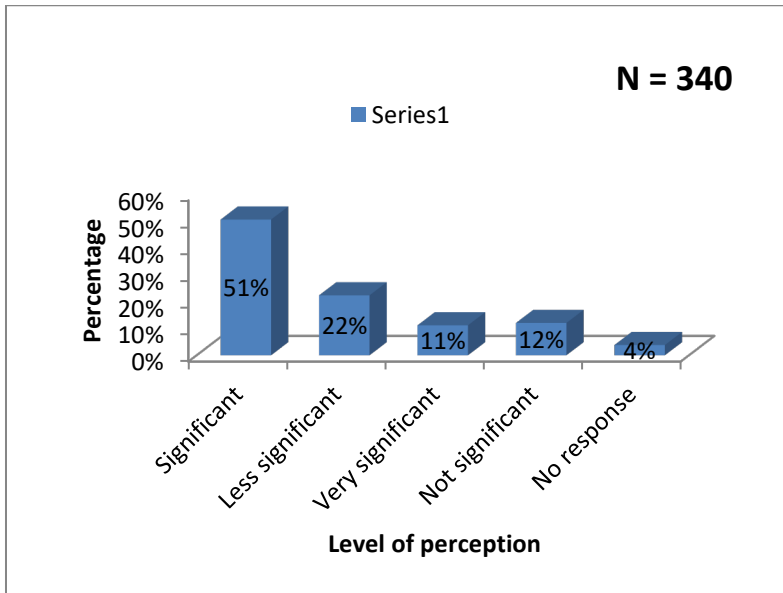
		Frequency	Percent	Valid Per- cent	Cumulative Percent
	Yes	239	70.3	71.6	71.6
Valid	No	95	27.9	28.4	100.0
	Total	334	98.2	100.0	
No	Response	6	1.8		
	Total	340	100.0		

Source: Field Data, 2013.

5.3.1 Rating of CJPC Peacebuilding Activities

The study noted that 172 (51%) of the household respondents felt that the changes brought about by CJPC peacebuilding activities were significant in terms of promoting peacebuilding in Kuresoi, Molo and Nakuru Municipality. Information collected by the study revealed that in the specific areas where CJPC had carried out intense peacebuilding efforts there were significant changes in terms of people having embraced members of other ethnic communities. This was mostly noted in the resettlement areas.

Figure 5.2: Perception on CJPC Peacebuilding Interventions



Source: Field data, 2013.

However, 76 (23%) felt that these changes were less significant owing to the fact that CJPC did not undertake follow up activities to promote peacebuilding in their areas. Local government administrators in the study area felt that if the CJPC had been carrying out follow up peacebuilding activities, their activities would make a lasting impact among those who had gone through these activities. The study established that 41 (12%) did not find the CJPC peacebuilding activities significant in anyway. The study observed that this mostly came from individuals who were members of other Christian denomination due religious bias. It was only 38 (11%) of the household respondents who indicated that the CJPC peacebuilding activities were very significant and those who did not respond were 13 (4%) as shown in Figure 5.2.

5.3.2 Most Impressing CJPC Peacebuilding Activities

The study established that 156 (45.9%) of the household respondents were mainly impressed by the distribution of emergency relief. According to the perspective of local administrators, CJPC commissioners at the grassroots level and civil society leaders, the emergency relief provided by the CJPC during the clashes period was very critical in enabling the affected people to meet their immediate basic needs as they did not carry much with them when re-locating to safe areas. Another group of respondents comprising of 80 (23.5%) were more impressed by the resettlement programme. Civil society leaders and CJPC commissioners at the grassroots level commended the resettlement programme established by CJPC because the government was seen to be quite lax to resettle the internally displaced people.

The emergency relief provided by the CJPC during the clashes period was very critical in enabling the affected people to meet their immediate basic needs as they did not carry much with them when re-locating to safe areas. CJPC Commissioner, FGD participant

The study also established that 36 (10.6%) of the household respondents revealed that they were mainly impressed by gender advocacy and civic education. The study observed that there was more tolerance among people of different ethnic groups especially in the resettlement schemes and specifically in areas where community connector projects for peacebuilding have been initiated. The study established from the FGD's that the CJPC gender sensitization trainings had enabled the community to handle women who had gone through the rape ordeal during the clashes in the study areas. Most female respondents especially those who went through rape ordeal on their part hailed gender advocacy for having made it possible for them to gain courage to seek counselling services and speak it out. The study also noted that 32 (9.4%) of the household respondent most of them females were more impressed by the legal advice provided by the CJPC.

The legal advice provided by the CJPC had enabled most culprits who had been sexually abused them during the tribal clashes to come out and report to the authorities those that had assaulted them. KI's CJPC staff.

According to the finding of the study 9 (8.5%) were mostly impressed by peacebuilding workshops and seminars. The percentage of respondent who did not respond to the question was 7 (2.1%).

Table 5.4: Impression on peacebuilding activities

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Distribution of emergency relief	156	45.9	46.8	46.8
	Legal advice on human right issues	32	9.4	9.6	56.5
	Peacebuilding workshop & Seminars	29	8.5	8.7	65.2
	Gender advocacy & Civic education	36	10.6	10.8	76.0
	Re-settlement of IDPs	80	23.5	24.0	100.0
	Total	333	97.9	100.0	
No	Response	7	2.1		
	Total	340	100.0		

Source: Field Data, 2013.

5.4 Community Connector Projects

According to Anderson (1999) connector projects refer to everything that links people for peace across conflict lines. Such peacebuilding activities focuses on economic and agricultural development projects. These project reconnect people across conflict lines and are often particularly effective if tied to rebuilding infrastructures that all parties require (Neufeldt et al, 2002). The study found out that the CJPC on its own or in collaboration with other organizations had initiated three community connector projects in Kuresoi, Molo and Nakuru Municipality. These connector projects are aimed at helping people to re-integrate again and mend their broken relationships following the ethnic hatred that has developed from perennial ethnic clashes since 1992. All the connector projects were initiated after numerous successful inter-community dialogue forums. The main community connector projects included; Kuresoi Cooperative society, Molo water borehole and a bridge near Rift Valley Institute of Science and Technology (RVIST) area in Nakuru.

5.4.1 The Kuresoi Farmers' Cooperative Society

According to the former CJPC Executive officer Kuresoi Farmers' Cooperative Society was started under the 'People to People Peace (3Ps) projects and peacebuilding efforts facilitated by Catholic Relief Services (CRS) and the Catholic Justice Peace Commission (CJPC). All members are dairy farmers. The 3Ps project was started as a community connector project to promote peaceful coexistence among the different ethnic communities living in Kuresoi after the flare up of the 2007/08 post-election violence. (Neufeldt et al, 2002) has observed that creating a situation in which two formerly competitive groups work together to achieve a common goal is a useful and commonly used technique in sustainable peacebuilding programs.

The cooperative has enabled the communities living in Kuresoi to build social capital as well create economic empowerment and providing safe spaces for interaction, communication and joint decision-making for the good of the entire community. KI's CJPC staff.

According to Haider (2009) community projects help divided societies to overcome mistrust and set a precedent for peaceful and constructive management of local disputes. A local Elder who was an FGD members informed the study that the cooperative society currently has 324 members from the diverse ethnic communities. To promote cohesiveness, each community is represented on the board. Currently, the average daily collection for cooperative society is 778 kilograms of milk.

5.4.2 Molo Water Borehole

According to Holsten (2013) Communities must “own” the process of their reconciliation for it to be sustainable in the long term. When local actors resolve differences at the community level, they share both a sense of ownership and accountability, which makes their collective work toward a common goal more fruitful and successful. The Molo borehole was initiated by CJPC following clashes between the Kikuyu and Kalenjin community over main water source in Molo. After its completion the borehole was handed over to the two communities to manage it for their mutual benefit. The borehole drilling was funded by the CDN through the CJPC.

This borehole project has helped to bring together people from the two communities and helped ease ethnic tension which was created by past ethnic violence. People from both communities have begun relating well. Local Administrator, FGD member, Molo division

The sharing of the water resource has allowed the beneficiaries communities to interact every time they come to get water from the borehole. Consequently, people are slowly getting rid of their old hatchets. According to information received by the study Key informants, the

borehole has increased acceptance and tolerance among people from the Kikuyu and Kalenjin community as they share the scarce resources in their neighbourhood.

5.4.3 RVIST Bridge

The study was informed by the Key Informants that construction of the Rift Valley Institute of Science and Technology (RVIST) Bridge was done through a donor identified by CJPC. It was meant to connect the Kikuyu and the Kalenjin communities separated by a river and who had found it hard to interact following the post-election violence of 2007/08 General elections.

...People from the two communities feared crossing the river separating their territories to visit the opposite side due to enmity. However, the drunkards from both communities started crossing either side in search of brews and slowly by slowly this gave courage to other people to cross over and interact freely. Elder, FGD participant, Nakuru Municipality division.

5.5 Peacebuilding Efforts of Other NGO's

The study found out that there were other Non-governmental organization either partnering with CJPC or working on their own to promote peacebuilding initiatives.

The CJPC in almost all ethnic clashes since 1992 had been partnering with National Council of Churches Kenya (NCCCK), Centre for Conflict Resolution (CCR), Catholic Relief Services (CRS) Goal Ireland, Trocaire among others. KI's, CJPC staff

For example, CJPC together with the NCCCK and the Kenya Human Rights Commission (KCHR) were very instrumental in formation of a national IDP network to advocate for IDP rights (Klopp & Kamunge, 2010). The IDP Network in October 2007, held an intensive, three-day

training for peace committees from Kuresoi and Likia at the Baraka Seminary Centre in Molo.

The training carried out by the IDP Network have empowered us as local administrators to enhance our peacebuilding skills. We are now better able to foresee and handle conflict situations before they escalate.
Local Administrator, Molo division

Plate 5.3: Launching of the Peace Torch on March 2013 in the office of Deputy County Commissioner in Molo



Source: Field Data, 2013.

The trainings were attended by more than 160 committee members and 10 chiefs. The NCKK, CJPC, Centre for Conflict Resolution (CCR) and the Provincial jointly supported this initiative. Other NGO's taking part in peacebuilding include: United Nations Development Programme (UNDP), United Nations International Children Emergency Fund (UNICEF) and Daima initiatives for Peace and Development (DiPAD). While collecting data for this study the researcher witnessed the launching of the peace torch to promote peace education at the Molo Deputy County Commissioners Office. The researcher followed the peace torch later in Kuresoi and Nakuru at the County Commissioners office.

Plate 5.4: Launching of P5eace Torch in Keringet, Kuresoi



Source: Field Data, 2013.

5.6 Summary

The foregoing chapter presented an analysis of the effectiveness of tools and employed by CJPC in its peacebuilding initiatives. The tools used in post conflict peacebuilding environment can only lead to sustainable peace if their impact ends up creating a long lasting effect. In chapter six, the study will discuss how the resources challenges impact on CJPC peacebuilding activities.

CHALLENGES HINDERING THE IMPLEMENTATION OF CJPC PEACEBUILDING STRATEGIES

This chapter examined the findings in response to objective three of the study which sought to explore the challenges hindering the implementation of CJPC peacebuilding strategies in Nakuru County. The chapter has been organized under the following headings: Organization of peacebuilding interventions, challenges hindering the implementation CJPC peacebuilding initiatives as discussed below.

6.1 Organization of Peacebuilding Initiatives

According (Boutros-Ghali, 1995) Peacebuilding is a process that consists of a range of activities associated with capacity building, reconciliation and societal transformation. As a process with many complementary and interdependent practices, peacebuilding requires massive resources and effective management. The challenges involved in executing the activities must be implemented and addressed adequately in order to come up with sustainable peacebuilding processes. The manner in which peacebuilding initiatives are planned, organized and executed can make or break the whole process of peacebuilding.

The study established that 213 (62.6%) of the household respondents maintained that CJPC had never organized peacebuilding interventions

in their respective areas as shown in Table 6.1. According to a CJPC staff it was not possible for the organization to have peacebuilding activities in all areas due to funding challenges and other resource challenges. Members of the focus group discussion informed the study that the CJPC peacebuilding interventions were not regular and only took place mainly before the General elections or immediately after clashes.

The study observed that 53 (15.6%) of the household respondents indicated that CJPC had been organizing peacebuilding initiatives in their areas annually due to funding challenges. This was further collaborated with information collected from the focus group discussion. The success of any peacebuilding interventions largely depends on how often follow up peacebuilding activities are organized. The study established that 32 (9.4) household respondents indicated that CJPC had been organizing peacebuilding initiatives on a semiannual basis. A Key Informant informed the study the CJPC had challenges implementing peacebuilding initiatives at the grassroots level due to funding challenges.

I have worked with the CJPC in Molo and Nakuru Municipality divisions at different times. In both times I have seen them organize peacebuilding interventions once in a year but during and after the general elections they have been a bit vibrant. CJPC Commissioner, FGD participant, Nakuru Municipality division.

Table 6.1: Frequency of Organizing Peacebuilding Initiatives

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Three months	28	8.2	8.6	8.6
	Six months	32	9.4	9.8	18.4
	Annually	53	15.6	16.3	34.7
	Never	213	62.6	65.3	100.0
	Total	326	95.9	100.0	
No	Response	14	4.1		
	Total	340	100.0		

Source: Field Data, 2013.

Evidence showed that 28 (8.2% of the household respondents indicated that CJPC organized peacebuilding initiatives in their areas after every three months. This denotes low frequency of the number of times that CJPC organized peacebuilding interventions in the study areas and perhaps the reason why its peacebuilding initiatives had not achieved significant gains. Those who did not provide their responses were only 14 (4.1%). It was evident from the findings that CJPC has not been very active in organizing peacebuilding initiatives on regular basis.

Klopp et al (2003) observed that peacebuilding activities employed by the civil society and faith based organization like CJPC tend to be fragmented. These activities are mostly inform of; sports, humanitarian aid to IDPs, or workshops typically targeting the displaced or the youth, but with a few exceptions do not link to strategic peacebuilding, displacement, or local economic empowerment; they tend to be sporadic or one-time events without follow-up or consistent relationship building.

The peacebuilding initiatives of most civil society bodies including CJPC is that there are mainly active before and immediately after the General elections. Once the General elections are over and things have settled down, they rarely organize any peacebuilding activities. These organizations need to be more proactive and not reactive. Elder, FGD participant, Kuresoi division.

6.2 Challenges Facing the Implementation of CJPC Peacebuilding Initiatives

The Catholic Justice and peace Commission from the findings of the study faces numerous challenges in implementing its peacebuilding initiatives. Most of these challenges are resource based while others stem from its' organizational structure. These challenges are discussed critically in this chapter under different subtopics:

6.2.1 Funding

The study sought to establish whether the funding provided to implement the peacebuilding initiatives was adequate or not. Collier (2003) urges that without timely, sustained, and well-targeted resources, post-conflict peacebuilding is unlikely to make a significant difference on the ground. Many civil society bodies and even faith Based Organization do not raise resources for peacebuilding on their own and have often to borrow from donor agencies. Githongo (2003) noted that civil society dependence on donor aid and the strings that come with it remains an Achilles heel that makes their work ineffective. The implication of this phenomenon is that they are accountable to the funders as opposed to the beneficiaries of the peacebuilding activities. According to the findings of the study 174 (51.2%) of the household respondents consented to there being some CJPC peacebuilding activities that were not implemented due to lack of funding as indicated in Table 6.2. Another 85

(25%) of the household respondents indicated they were not aware of any unimplemented peacebuilding activities due financing challenges.

It has been impossible for the CJPC to conduct numerous peacebuilding workshops and seminars at the grassroots level due to funding challenges. We do not have sufficient funding from our International donors and local support from the parishes. KI’s, CJPC CEO.

Table 6.2: Unimplemented CJPC Peacebuilding Activities

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	174	51.2	53.2	53.2
	No	85	25.0	26.0	79.2
	Not Sure	68	20.0	20.8	100.0
	Total	327	96.2	100.0	
No	Response	13	3.8		
Total		340	100.0		

Source: Field Data, 2013.

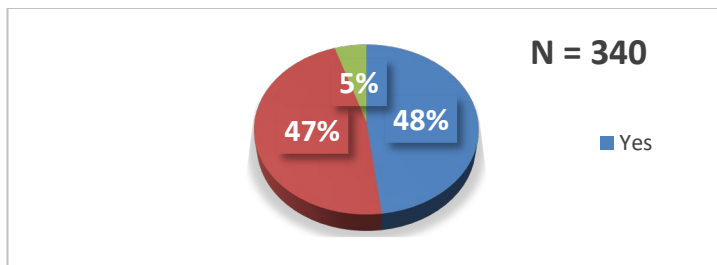
However, the study observed that 68 (20%) of the household respondents were not sure whether there were any unimplemented activities while 13 (3.8%) declined to give their responses because they were not too much involved in what CJPC was doing within their region.

Inadequate funding has made it quite impossible for the CJPC to provide allowances for transport or otherwise for the CJPC commissioners and Community Animators. In future we can do it if we get adequate funding. KI’s, CJPC Coordinator.

If there were regular peacebuilding trainings and adequate follow up during the post conflict period, the magnitude of ethnic tolerance

would be a bit high even if politicians went on inciting the communities to violence. (Elder, FGD participant, Molo division.

Figure 6.1: Opinion on un-implemented peacebuilding activities



Source: Field Data, 2013.

Equally, 164 (48%) of the household respondents felt that un-implemented peacebuilding activities would have brought positive changes with 161 (47%) feeling the exact opposite. Those household respondents who did not provide their responses comprised 15 (4%) of the entire study population as shown in Figure 6.1.

6.2.2 Motivation

According to the findings from the individual respondents, there were a number of challenges which they encountered while taking part in CJPC peacebuilding initiatives. The study established from 166 (48.8%) of the household respondents as shown in Table 6.3 cited lack of motivating allowances as the most pressing challenge especially in the grassroots CJPC structures. A Key Informant at the grass root level informed the study that CJPC never provided any motivating allowances to its commissioners at the local parishes due lack of funds. This was found to be a major demotivating factors to the Commissioners at the grassroots level.

We the commissioners would very much want to devote enough time to peacebuilding activities but we can only do it for limited hours because we have to engage in other income generating activities to get daily bread for our families. We do not get any allowances from the CJPC. Commissioner, FGD participant, Nakuru Municipality division.

Table 6.3: Challenges experienced in CJPC peacebuilding activities

		Frequency	Percent	Valid Percent	Cumulative Percent
	Lack of transport Allowances	60	17.6	18.0	18.0
	Lack of adequate facilitation	50	14.7	15.0	32.9
Valid	Lack of enough training materials	58	17.1	17.4	50.3
	Lack of motivating allowances	166	48.8	49.7	100.0
	Total	334	98.2	100.0	
No	Response	6	1.8		
	Total	340	100.0		

Source: Field Data, 2013.

6.2.3 Transport Allowances

The study revealed that 60 (17.6%) of the household respondents who had worked as volunteers at grassroots level cited lack transport allowances as another significant key challenge. Some CJPC Commissioners who also constitute the local peace committees informed the study that they were not provided with any transport allowance when attending peace meetings in their respective areas.

We use our own money or sometimes walk for long distances to attend peace meetings which makes us sometimes not to be very committed to the peace course. I wish CJPC could be providing something towards this end to make our work a bit easier. (CJPC, Commissioner, Molo division.

6.2.4 Training Materials

The study established that lack of adequate and varied training materials made it impossible for the CJPC Commissioners to be very effective when doing peacebuilding trainings at the grassroots level as indicated by 58 (17.1%) of the household respondents. Pretty *et al.*, (1995) advocates for using of varied training materials and methods for effective and sustainable peacebuilding especially when training new peacebuilders. Macbeth and Fine, (1995) observed that mixing up training material is extremely beneficial in rendering the process of peacebuilding effective.

As trainers at the grassroots we mostly rely on the notes taken in their previous peacebuilding seminars and workshops to promote peacebuilding to the community members. We lack varied training materials to broaden our horizon when training the community members. CJPC Commissioner, FGD participant, Kuresoi division.

6.2.5 Facilitation

(Neufeldt *et al*, 2002) observed that good facilitation enables those being trained to acquire a variety of additional skills and techniques to perform their function effectively as peacebuilders. This encourages and allows them to maintain full participation to those they seek to transfer the skills they have acquired to others. The study observed that 50 (14.7%) of the household respondent cited lack of enough facilitators in peacebuilding seminars and workshops as the other challenge impeding the effectiveness of the CJPC peacebuilding initiatives. The Community animators and CJPC Commissioners informed the study that there was no variation of facilitators in most peacebuilding seminars which made the training process monotonous. The percentage of household respondents who did not provide their responses was 6 (1.8%).

6.2.6 Staffing

The study observed that the CJPC had small team of staff who were faced with an enormous amount of work. The CJPC Executive Secretary and all the CJPC staff at the diocesan level multi-task due to staff shortage. Kabatesi and Fortes (2008) in their evaluation report of CJPC Nakuru diocese revealed that it does not have enough staff members to enhance its effectiveness in peacebuilding. Every staff has various tasks and responsibilities and has to be able to substitute for the others. The team is actually dealing with all the areas represented in the operational chart.

The problem of inadequate staff according attributable to the financial limitations facing that CJPC. We could have hired enough staff to allow our staff to specialize in certain areas of peacebuilding. KI's, CJPC CEO.

6.2.7 Infrastructure

The study equally noted that CJPC Community animators and Commissioners at the local parish level have no physical offices from which to coordinate their work.

Most commissioners have no specific offices where we can attend to those seeking our services in the parishes and have to be contended with being accommodated temporarily by those who have offices compromising confidentiality of our clients. CJPC Commissioner, FGD participant, Kuresoi division.

These as result has made it difficult for them to plan or organize peacebuilding activities at the grassroots level in a convenient and effective manner.

6.2.8 Personal Security

The study also cited lack of personal security for CJPC field workers who include Community Animators or CJPC Commissioners at the parish level due to increasing lack of trust and suspicion on CJPC activities by community members who have often turned hostile towards CJPC personnel especially those perceived to be from ‘outsider communities.’ For instance the killing of Mr. Anyona a peace activist in Kuresoi in 2008 according to Klopp *et al* (2010) because of organizing peace meetings silenced many peacebuilders causing many to keep very low profiles for fear of their lives , yet these are the contact people on the ground during crisis such as the 2007/08 PEV.

Our personal security is usually at great risk immediately and after the ethnic clashes in areas where most of the inhabitants are hailing from the Kalenjin community. We fear to go out to such areas least we get attacked. CJPC Commissioner, FGD participant, Kuresoi division.

6.2.9 Knowledge and Skills in Peacebuilding

The study revealed that 192 (56.5%) of the household respondents felt that CJPC staff had inadequate peacebuilding skills because they were poorly trained as indicated in Table 6.4. According to an evaluation of CJCP programmes by Fortes and Kabatesi (2008), the first batch of community Animators and Commissioners right after the inauguration of the CJPC activities in the diocese had received high level training from competent facilitators, on a regular basis and in a comprehensive manner. However, the current crop of contact persons as the study noted lack of proper training and irregularity of trainings has affected their effectiveness.

Lack of proper training hampers the creativity and innovativeness of the Community Animators and Commissioners working at the grass-roots level hence affecting the sustainability of peacebuilding initiatives. Lederach (1997) argued that the transformation process relies on innovativeness and creativity of the peace actors. Such creativity. Another group of household respondents consisting of 64 (18.8%) felt that the staff peacebuilding skills were below average while 61 (17.9%) felt that they were skilled in their peacebuilding intervention processes. It is only 16 (4.7) of the household respondents who felt that the CJPC staff were highly trained and equipped with adequate peacebuilding skills.

Table 6.4: Level of CJPC Peacebuilding Skills

			Valid	Cumulative
			Percent	Percent
	Frequency	Percent		
Valid	Highly skilled	16	4.7	4.8
	Skilled	61	17.9	18.3
				23.1

	Poorly skilled	192	56.5	57.7	80.8
	Below average	64	18.8	19.2	100.0
	Total	333	97.9	100.0	
No	Response	7	2.1		
	Total	340	100.0		

Source: Field data, 2013

The study also learnt that lack of follow up trainings was also mentioned by CJPC Commissioners as a challenge. Equally there was no continuous training for youth being used as militia by politicians after the post-conflict period due to lack funding. However, 7 (2.1%) of the household respondents did not provide their responses. Findings from interviews of CJPC staff at the diocese offices revealed that from their academic background they did not have any training in peacebuilding and conflict resolution.

Many a time in the training programmes, themes on peacebuilding are not sequentially followed due lack of frequent training workshops and seminars. CJPC Commissioner, FGD participant, Nakuru Municipality.

6.2.10 Government Support.

According to a Key Informant who was a former CJPC Executive Secretary “The government from past experience had been seen to be very reluctant to fulfill its obligation whenever it has entered into partnership with CJPC. Kabatesi & Fortes (2008) revealed that the CJPC had partnered with the government and UNDP in the initial resettlement of IDP’s in 2002 on a temporary basis in anticipation of government

resettlement to their original land but the government failed to honor its obligation.

The study was informed that in the partnership the UNDP was to provide funding, CJPC was to do the implementation while the Government of Kenya was expected to provide security and later resettle IDPs in their original land or elsewhere. However, the government and UNDP later pulled out of the partnership leaving CJPC to shoulder the burden.

The conflict is tribal and always aggravated by political leaders during the campaigns for their own interests. I no longer wish to vote as this has now come to be synonymous to violence and some of the chiefs instead of helping during the violence take sides with their tribesmen. KI's, CJPC staff.

Plate 6.1: Keringet IDP Camp, Kuresoi



Source: Field data, 2013.

Plate 6.2 shows the outlook of Keringet IDP camp in Kuresoi, inside the Deputy County Commissioner's office compound where the researcher found the internally displaced persons (IDPs) living in pathetic

conditions following the 2007/2008 ethnic clashes. Most of these IDPs were living in deplorable conditions and their state of hopelessness could not be hidden from their faces. Their children were not attending schools even though the schools in other parts of the country were in session and they wondered when they will ever be resettled.

Local administrators who were participant in FGDs when asked by the researcher why the IDPs were still not resettled said “the case of these IDPs is controversial as they are said not to be genuine IDPs but squatters who took advantage of the clashes so that they can get land.” However, an Elder who was a member of the FGD strongly disagreed that they were not genuine IDPs.

The government in 2004 had initiated a Task Force to oversee the resettlement of IDPs and CJPC had hoped that a final solution to the resettlement problem would be reached but it never came to be. KI’s, CJPC CEO.

Having served in the task force formed to oversee the resettlement programme he informed the study that the end of 2007 nothing had come out of the Report presented to the government. The study was also informed by FGD participants that the government has also not shown any political goodwill to address the root causes of ethnic conflicts in Kuresoi and Molo which have been the epicenters of ethnic related violence since 1992.

That the IDPs in Kuresoi were not satisfied with what the government had done for them; seven schools have not been reopened since the violence broke out in the year 2007/08 and that has affected the academic performance of the area. The presence of the IDPs was as a result of their dissatisfaction with whatever plans the government had for them. Assistant County Commissioner, FGD participant, Kuresoi division.

6.2.11 Nature of Structures at Parish Level

According to the Key Informants, another major problem facing the CJPC in its peacebuilding efforts are the shrinking workforce structures in the parishes due to lack of funds and accountability. Closely connected to the problem of weak workforce structures is poor supervision of CJPC activities at parish level within the diocese. The funding of the parish CJPC structure depends on stipends from the Diocesan Office proceeds from the Lenten campaign funds which are never enough.

There is very little money raised for the CJPC at the parish level. Worse still the custodians of this funds for CJPC work at the parish level do not utilize them to support the peacebuilding initiatives at the grassroots level. CJPC Commissioner, FGD participant, Molo division.

6.3 Summary

This chapter centered on discussion of the key challenges facing the effectiveness of CJPC in implementing its peacebuilding efforts. The researcher is therefore of the opinion that the CJPC should first make efforts to address the challenges within its operational structure in order to have the capacity to adapt to challenges existing in the external environment in order to make its peacebuilding initiatives effective. Chapter seven of this study will discuss the conclusion and recommendations put forward by the study.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This research study was aimed at investigating the CJPC peacebuilding interventions and challenges encountered in promoting peacebuilding efforts. The study looked at the role of the Catholic church in peacebuilding, role of CJPC in peacebuilding in Africa, Kenya and subsequently in the larger Rift Valley before narrowing down to Nakuru County. The study also analyzed the level of community participation in CJPC peacebuilding efforts, the tools employed by CJPC to promote peacebuilding before exploring the challenges hindering CJPC peacebuilding initiatives. In this chapter, the study presents the summary, conclusion and recommendations of research findings.

7.1 Summary of Findings

The first objective of the study was to assess the level of community participation in the CJPC peacebuilding interventions in Nakuru County, Kenya. The study established that even though CJPC had been working hard to bring on board all community members in Nakuru County in its peacebuilding interventions, more inclusion is required to realize sustainable peace. The study concurs with the recommendation of the National Policy on Peacebuilding and Conflict Management-NPPCM (2010) that involvement of communities in their own conflict analysis

and decision-making in regard to appropriate conflict response approaches and mechanisms is essential for effective relationship building and long lasting peace.

Inclusive processes according to Paffenholz (2006) have the potential to contribute to community solidarity and social capital; and to rectify exclusionary practices and poor governance that may have been factors in the outbreak of violence. There is an imperative need for the CJPC structures at the diocesan and parish level to encourage and adopt a participatory approach to peacebuilding that are inclusive and comprehensive. The frequency of peacebuilding trainings should be increased especially among the unemployed youth from all communities in Nakuru County as well as incorporate other community members.

The study is also of the view that CJPC should come up with more activities and training that are more geared to peacebuilding such as peacebuilding projects. According to Haider (2009) community development projects and structured interaction among previously divided communities help to reframe perceptions of the others, dispel negative myths and facilitate changes in perceptions and attitudes. Such projects also provide a safe space to engage in dialogue that can potentially extend beyond the task at hand.

7.2 Effectiveness of Tools Used by CJPC on Peacebuilding Initiatives in Nakuru County

The study established that CJPC has been using various activities/tools to promote peacebuilding in Nakuru County. The study found that CJPC employed the following activities in its peacebuilding initiatives; emergency relief, IDP resettlement, Civic education, peacebuilding workshops and seminars, human rights legal advice, sports and community connector projects. The study found out that the distribution of emergency relief had more long effect among the respondents be-

cause it helped to mitigate the suffering of those who had survived conflicts.

According to Rossier (2011) humanitarian policy and response strategies are informed by the need to minimize the various risks people face and ensure full respect of the rights of all populations affected by disaster or ethnic conflicts. Humanitarian assistance in whatever form helps to save lives and reduce human suffering and pave the ground for recovery. This enables the affected communities to resume their lives in normalcy, peace and security, which is the ultimate common goal for both humanitarian action and peacebuilding.

According to the findings of the study, the resettlement of internally displaced persons by CJPC was another major activity which respondents felt would leave a permanent mark in the peacebuilding exercise. Originally the CJPC had only wanted to create temporary resettlement as part of emergency response to empower IDP's to stop depending on the church for relief but it ended up promoting tolerance and cohesiveness among the resettled ethnic groups.

The study found out that the CJPC civic education in the study sites on human rights and governance issues had also left a permanent mark in as far as peacebuilding is concerned. Civic education among the youth has helped to sharpen the youth to stop them from being used by politician for their own selfish gains. However, the study felt that there is need to scale up the civic education and gear it more to peacebuilding.

The application of sports as a peacebuilding tool was also found to be effective especially among the youth. The study concurs with Coaler (2000) that sports at the community level help to promote a cohesive society by creating strong community bonds and reduce crimes. The CJPC should organize more sporting activities more often and not only during the election period to encourage cohesion and tolerance among the youth in Kuresoi, Molo and Nakuru Municipality.

The study observed that the peacebuilding workshops and seminars conducted by the CJPC were very effective in promoting peacebuilding initiatives. The study established that 239 (70.3%) of the respondents acknowledged they had seen positive changes since CJPC started working in their area in terms of there being more cohesion and tolerance between them and people from other communities (Table 5.3) From the findings of the study, a majority of the respondents had a feeling that CJPC had brought significant changes by promoting peaceful coexistence between communities.

7.3 Challenges Hindering the CJPC Peacebuilding Initiatives

The study established that there were several challenges hindering the CJPC peacebuilding initiatives. These challenges are summarized and discussed as follows; the study found out that CJPC does not have enough staff to execute its peacebuilding mandate. The staff is not only inadequate but they are overburdened with many roles. The study discovered that most staff did not have an academic background on peacebuilding. The study noted that the CJPC staff at the diocesan level had little or no peacebuilding training skills.

According to the findings of the study the CJPC is faced with financial limitations which make it impossible for it to carry out training follow ups at the parish level to the community animators and CJPC commissioners. The study discovered that there were certain peacebuilding activities planned by the CJPC that went unimplemented due to lack of funding. The organization also has no capacity to provide motivating and transport allowances which contributes to demotivation in their work. Most of these community animators and CJPC commissioners also do not have physical offices at the parish level from which to coordinate their peacebuilding activities.

The study observed that the CJPC training materials used the staff at the local level are not adequate and are even rarely revised. The study

equally established that the CJPC has weak structures at the parish level leading to poor supervision of its staff and overall coordination of its activities at the grassroots level. There is also poor utilization and coordination of funds meant to promote CJPC peacebuilding activities at the parish level. The CJPC staff at the diocesan office and parish perceived as ‘outsider’ are faced with security risks because during ethnic conflicts they are expected to assist the victims regardless of their ethnic background making the CJPC vulnerable to attacks from the warring ethnic communities.

The inability to provide enough training facilitators by CJPC during peacebuilding workshops and seminars was also found to be a challenge. Lack of government support was the other challenges which the study found to be an impediment to the CJPC peacebuilding work. The government was found to have left the burden of IDP’s resettlement to the CJPC even though it was best placed to resettle them.

7.4 Summary

The peaceful coexistence of people from the cosmopolitan Nakuru County is critical for the development of Nakuru town and Kenya at large. Pursuant to objective number one of the study which assessed the level of community participation in CJPC peacebuilding initiatives, the study concludes that there is need for the CJPC to adopt a more inclusive approach whereby each and every member of the different ethnic groups in the hot bed areas of ethnic violence in Nakuru County. According to the finding of the study it was evident that there was a significant population in Kuresoi, Molo and Nakuru Municipality who had never participated in its peacebuilding interventions due to lack of funding and poor coordination of its activities at the parish level.

The study also noted that CJPC does not organize peacebuilding activities in the region quite frequently due to lack of funding to undertake

follow up trainings. From oral interviews analyzed in chapter 6 it is evident that CJPC peacebuilding activities are mostly organized towards the general election and immediately after ethnic violence has quelled down. The findings of the study revealed that most people did not find the peacebuilding interventions adequate enough to promote peace in Kuresoi, Molo and Nakuru Municipality.

Secondly, in response to objective number two of the study, which examined the effectiveness of the tools and strategies applied by the CJPC in its peacebuilding initiatives, the study concludes that most of the few activities applied by the CJPC in peacebuilding were effective because they had brought positive changes to the participants involved. However, there is need to organize more football tournaments and civic education campaigns, income generating projects for the unemployed youth from the warring communities beyond the election period to promote a change of attitude and acceptance.

Thirdly, in response to objective number three, which explored the challenges facing CJPC in its peacebuilding initiatives in Nakuru County, the study concludes that sustainable peace cannot adequately be realized through the peacebuilding efforts of Non-governmental organizations alone if the government does not address the structural causes of violence in the region and come up with clear policy on how to resolve the so called “historical injustices” in the area of study and other parts of the country with history of ethnic violence. Up to date there exist a strong feeling among the Kalenjins that nothing or not much has been done to redress colonial and post-colonial injustices, especially with regard to access to land.

7.5 Recommendations

The first recommendation of this objective was to assess the level of community participation in CJPC peacebuilding interventions. The study recommends that CJPC should adopt a participatory and inclusive

approaches to peacebuilding whereby members of different ethnic groups that are often marginalized such the poor, women, youth and displaced persons are brought on board. Inclusive processes have the potential to contribute to community solidarity and to rectify exclusionary practices or poor governance that may have been the causal factors leading to outbreak of violence.

The second recommendation which stems from objective two is that in order for tools meant for peacebuilding to be effective there is need to adapt certain measures. For example training materials should be revised and varied regularly. The unemployed youth should be targeted for peace trainings. There should be regular follow ups of peace training beyond the post conflict period. Cross border activities such as football tournaments and other type of sports should be organized for the youth on a regular basis to nature tolerance and embrace cohesiveness. More community connector projects should be established in Kuresoi, Molo and Nakuru municipality to create social capital and empower the different ethnic groups economically.

Based on Objective number three, which explored the challenges facing CJPC peacebuilding initiatives, CJPC should develop a broad based policy in its strategic plan to negotiate for more funds with donors in order to increase the number of staff, enhance staff development and strengthen its' structures at the parish level. The community animators and commissioners at the parish level should be provided with motivation, lunch and transport allowances to facilitate them in peacebuilding work.

In addition to all these recommendations, the CJPC may not be able to achieve much from its peacebuilding initiatives if the government does not address the root causes of conflicts in Kuresoi, Molo and Nakuru Municipality. At government level a lot of lobbying need to be done for the implementation of reports dealing with the historical injustices bordering on land issues, resettlement of IDP's, creation of more job

opportunities for youth, social equity and legal systems that are functional and reliable.

The National Policy on Peacebuilding and conflict management draft that is supposed to give guidance on how to handle peacebuilding and conflict resolution is long overdue and should be fast-tracked. It is very important to have a policy that gives a legal framework backing such efforts and holding the government responsible for not initiating post-violence peacebuilding strategies to ensure more permanent solutions to the conflicts.

7.6 Suggestions for Further Research

The study made an observation that there were a lot of idling drunk youth in Kuresoi and Molo towns in the middle of the day. The researcher would later learn from one of the drunk youth who happened to be a lawyer that in the group there were some who were professionals. This raised questions on whether the violence could possibly have an effect on the drinking behaviours of the youth who are dealing with a deeper problem which requires to be explored in future research.

The study also noted that women were more reserved and not as forth coming for the interviews like men. This raised concerns as to whether it had any relationship with the trauma they experienced during the violence or if it was cultural in some communities not to share in the same discussion forum with men. There is need therefore for research to be carried out in future to find out how cultural values have impacted on role of women in peacebuilding in the study areas.

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APPENDICES

Appendix 1: Letter of Transmittal

FLORENCE MUIA,
P.O. BOX 1919,
Naivasha.

Questionnaire:

I am a doctoral student of Masinde Muliro University of Science and Technology conducting a survey on the effectiveness of the Catholic Justice and Peace Commission peacebuilding efforts in Nakuru County. I would like to hear your views on this. I hope that you will respond to all of the questions. However, you do not have to respond to every question but I would appreciate if you would answer all questions.

The information you provide will be used for research purposes only and will be treated with the privacy and confidentiality it deserves. None of the information will be disclosed to any authority nor the identity of the respondent revealed. If you would like to have a question clarified, feel free to ask. Your participation is highly appreciated.

Sincerely yours,

Florence Muia

Researcher

Contacts: E-mail fgmuia@yahoo.com:0722362510

Appendix 2: Questionnaire for Households

Bio data or ethnographic information. Please tick where appropriate/Fill in as accurately as possible (*To be filled by respondents*)

01= Molo (Mo) 02 = Kuresoi (KU) 03 = Nakuru Municipality (NM)

Please tick the age bracket you belong to among the following;

Age:

- 18 – 25
- 26 – 35
- 36 and above

Gender:

- Male
- Female

Education:

- Primary
- Secondary
- College/University

Employment:

Ethnicity (Optional):

Religion (Optional):

Marital status:

- Married
- single parent
- single
- widowed

How many people live in your homestead?:

- 1-2
- 3-4
- 5-8
- 9 or more

What kind of work do you do?:

- Skilled Labour
- Unskilled labour

Section A - Questions addressing Objective one (Level of community participation)

1. Do you know what the Catholic Justice and Peace Commission (CJPC) is?:

- Yes
- No

2. How did you come to know about the CJPC and when was it?:

- Civic Education
- Peace meeting
- Churches
- Team

3. Which activities in the list below are they involved in? (Please tick):

- Civic education& Human right training

- Peacebuilding and conflict resolution
- Humanitarian assistance
- Gender mainstreaming and governance
- Legal advice

4. Have you ever been involved in any CJPC peacebuilding interventions in your area?

Yes No

5. How often do you attend CJPC peacebuilding activities?

- Three Monthly
- Six months
- Annually
- Never

6. Did the CJPC peacebuilding intervention involve people from all communities living in your area?

Yes No

7. In your own words, did you find the activities carried out by CJPC in peacebuilding interventions adequate in promoting peace in your area?

- Adequate
- Not adequate

8. Do you find the CJPC level of community involvement in peacebuilding initiatives sufficient?

Yes No

**Section B - Question addressing Objective two
(Implementation of tools and strategies)**

9. Which particular activity done by CJPC in your area do you think will leave a permanent mark in your community for years to come?

- Distribution of emergency relief
- Legal advice on human right issues
- Peacebuilding workshop & Seminars
- Gender advocacy& Civic Education
- Re-settlement of IDPs

10. Which particular activity done by CJPC in your area do you think will leave a permanent mark in your community for years to come?

.....
.....
.....

11. What activities (Programmes/Projects) from above of the CJPC have you participated in?

- Distribution of emergency relief
- Legal advice on human right issues
- Peacebuilding workshop & Seminars
- Gender advocacy
- Re-settlement of IDPs

12. Would you recommend the CJPC activities to others?

Yes No Not sure

13. Have there been any changes since the CJPC started working in your area?

Yes No

14. How would you rate the changes brought about by CJPC activities since they started working in your area? (Please tick one)

Significant
Less significant
Very significant
Not significant

15. Based on the CJPC activities outlined in question one, name one particular activity that impressed you most

Distribution of emergency relief
Legal advice on human right issues
Peacebuilding workshop & Seminars
Gender advocacy & Civic education
Re-settlement of IDPs

Section C- addressing Objective THREE (Effect of resource availability on peacebuilding interventions)

16. How often does the CJPC organize peacebuilding interventions per year in your area?

Three months
Six months
Annually
Never

17. Do you know of any CJPC peacebuilding activities that were not implemented due to lack of funding?

Yes No Not sure

18. If yes would this activities have brought any positive changes?

Yes No

19. If yes what would you passive would be the outcome, please tick one

Less conflicts
More tolerance
Less ethnic tension

20. What challenges did you encounter while participating in CJPC peacebuilding activities?

Lack of transport Allowances
Lack of adequate facilitation
Lack of enough training materials
Lack of motivating allowances

21. How would you rate the peacebuilding skills of the CJPC staff that you had an encounter with?

Highly skilled
Skilled
Poorly skilled
Below average

Appendix 3: Interview Guide for CJPC Personnel

1. What position do you hold in CJPC?
2. What is your Professional background?
3. What is your level academics?
4. Are you a full-time or Part-time employee in CJPC?
5. If you work part-time: How many hours do you work on the CJPC-team?
6. How long have you been with CJPC?
7. Which other position did you hold before?
8. What are your specific responsibilities?
9. Have you been involved with peacebuilding initiatives in the community?
10. If yes for how long and where?
11. Please name any other partner you work with in the community in the area of peacebuilding.
12. Have you had any training in peacebuilding?
13. If yes, how often?
14. How would be your rate the effectiveness of CJPC peacebuilding initiatives?
15. What do you see as the main achievements of CJPC's work in the area of peacebuilding initiatives?
16. Briefly explain how the resettlement programmes initiated by CJPC have helped to promote peacebuilding in Nakuru County
17. What do you see as the challenges of CJPC work in peacebuilding efforts?

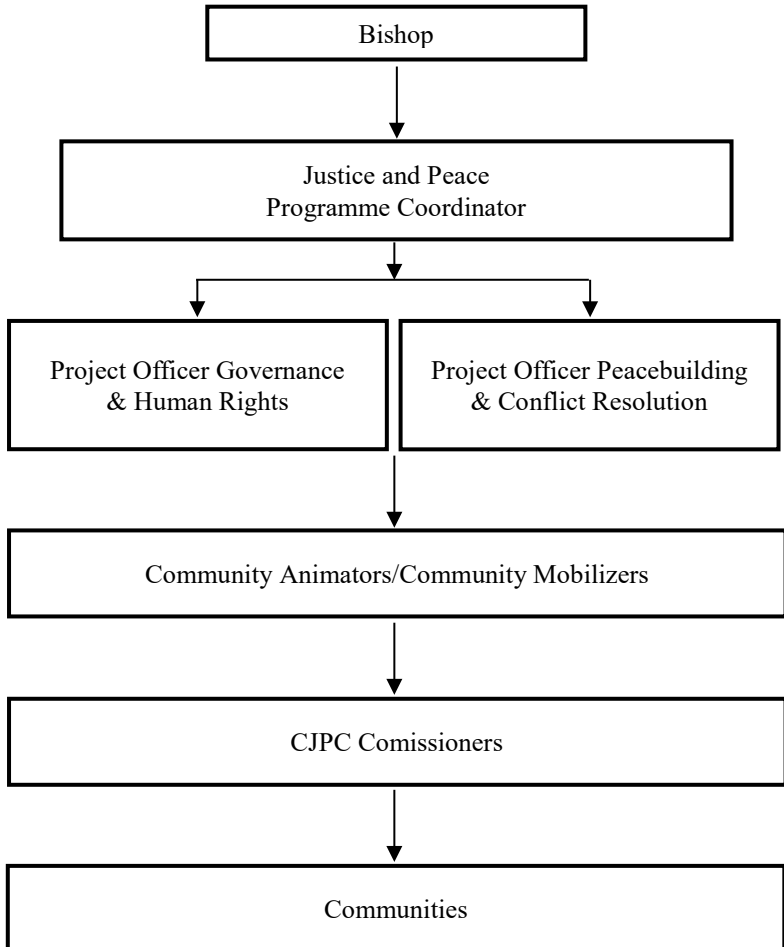
18. How do you see the challenges being addressed?
19. To what extent has CJPC collaborated with local communities in these peace initiatives?
20. What future initiatives have put in place to help resolve inter-community conflicts?
21. How should such programmes be initiated?
22. Are resources (both financial and material) sufficient in carrying out CJPC peacebuilding initiatives?
23. If no briefly explain
24. What other organizations is CJPC partnering with in peacebuilding in Nakuru County?

Appendix 4: Structured Interview Guide for Focus Group Discussions

My name is Florence Muia, PhD student at Masinde Muliro University of Science and Technology. I would like to have a few minutes of your time for us to share your experience on CJPC peacebuilding interventions in Nakuru County.

1. Do you know the Catholic Justice and Peace Commission and for how long?
2. How did you come to know the CJPC?
3. Have you ever attended any peacebuilding training organized by the CJPC?
4. How long have you been involved in CJPC peacebuilding interventions in Nakuru County?
5. Name the specific peacebuilding activities/projects organized by the CJPC that you have participated in?
6. Did you find their level of community involvement in peacebuilding sufficient?
7. Which CJPC peacebuilding activity or project do you think will leave a permanent mark among the community members?
8. What kind of challenges did you encounter when participating in CJPC peacebuilding activities?
9. Do you know of any IDP's resettlement that was implemented by CJPC in Nakuru County?

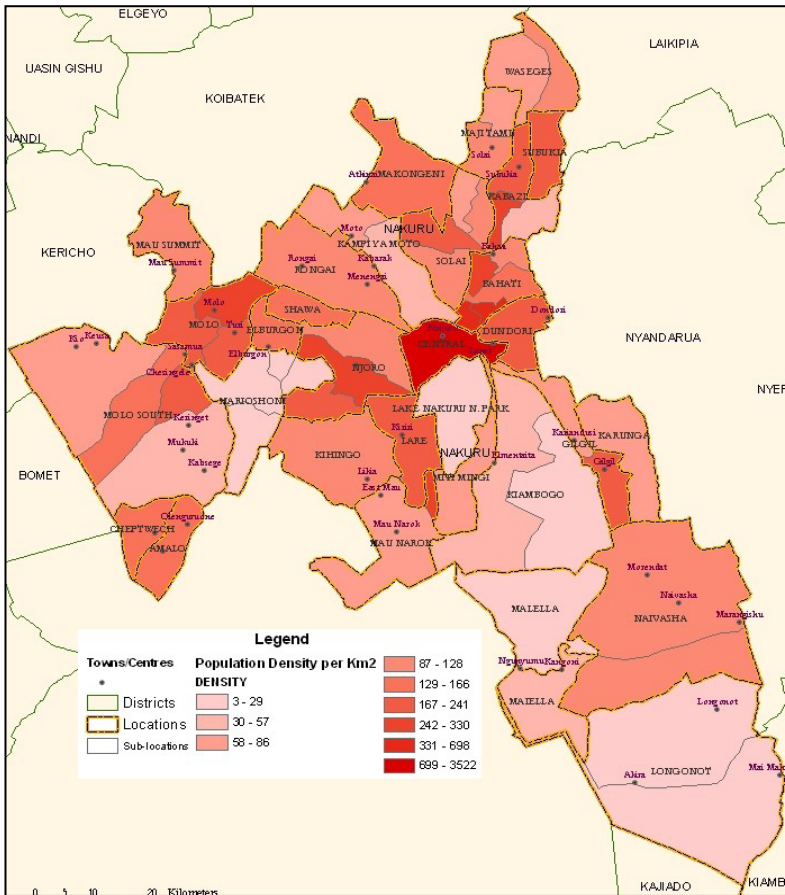
Appendix 5: CJPC Operational Structure



Source: CJPC Strategic Plan (2011-2014).

Appendix 6: Map of Location, Administrative Areas and Population Density

Pattern of Nakuru County



Source: Nakuru District Strategic Plan, 2005-2010.

Appendix 7: Consent Form

I the undersigned do hereby give full consent to Sr. Florence Muia of Masinde Muliro University of Science & Technology to use my photo in her PhD thesis. I have been fully made aware that it was exclusively going to be used for research purposes.

Name:

Residential area:

ID No:

Date:

Signature

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Peacebuilding Operations in Nakuru County, Kenya: Contribution to the Catholic Justice and Peace Commission (CJPC)

Kenya has experienced ethnic based violence since the restoration of multi-party-political system in 1991 with violent conflicts erupting every five years after election. This book illuminates many issues that hinder Peacebuilding and the reasons why peace remains elusive in Africa and many other parts of the world despite so much discussions on the same, peace-keeping tropes and shuttle diplomacies and treaties being signed. This study sought to: assess the effectiveness of peacebuilding strategies applied in CJPC interventions in Nakuru County.



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