IMPACT OF NATIONAL COUNCIL OF CHURCHES OF KENYA ON PEACE-BUILDING IN SELECTED OF UASIN-GISHU COUNTY

BY

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DEDICATION

This research thesis is dedicated to my lovely mother, Grace Ongaki, my brother, Eric, sisters Bornes, Kwamboka, my nephew, Zaippeline and family comprising of my wife Carnillah Cherutoh Ongaki, daughters Markel, Faith, and Praise and twin sons Josh and Jose from whom I draw inspiration to work hard in everything that I do.

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ABSTRACT

Over the years, the Uasin-Gishu County has been experiencing cyclic violent ethnic conflicts that mainly coincide with the General Elections. Consequently, various actors have been keen in formulating and implementing peace-building interventions with a focus of attaining sustainable peace in the long-term. Fundamentally, Church-Based Organizations (CBOs), such as the National Council of Churches (NCCK), are some of the main actors that have been active in promoting peace-building mechanisms in the County. The study therefore determined: to investigate the underlying causes of ethnic conflicts in Uasin-Gishu County; to determine the role NCCK plays in promoting the peaceful co-existence of the various ethnic communities inhabiting Uasin-Gishu County; to examine the strategies used for peace-building by the NCCK in Uasin-Gishu County and to evaluate the level of success of peace-building initiatives employed by NCCK in Uasin-Gishu County. The researcher adopted a conceptual framework and employed a descriptive survey design approach. A total of 150 respondents were targeted and 109 respondents were sampled for the study. The researcher used purposive sampling and data collection instruments consist of Interview schedules and questionnaires. Validity and reliability of instruments were tested using pilot study. Quantitative data was analysed by use of S.P.S.S and presented in form of tables and graphs, while qualitative data was analysed thematically and presented in form of narrative. The findings indicate that reconciliation approach was the primary peace-building intervention that the NCCK uses to achieve sustainable peace in the County. Further it was established that the high-stake distribution issue of land was the significant cause of the intractable conflict in the region. The study recommended that the NCCK should encourage the ethnic communities to most use the traditional dispute resolution mechanisms in resolving their ethnic-based conflicts because the court process is often slow and adversarial, thereby likely to heighten animosity as opposed to mitigating the same.

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LIST OF ABBREVIATIONS

CBOs-Church-Based Organizations

KANU-Kenya National Union

NCCK-National Council of Churches of Kenya

NGO's-Non-Governmental Organizations

PEV-Post-Election Violence

UN-United Nations

KHCR- Kenya Human Rights Commission

CPJC- Catholic Peace and Justice Commission

IDPs- Internally Displaced Persons

DRC- Democratic Republic of Congo

ADR- Alternative Dispute Resolution Mechanisms

AI- Amnesty Intentional

ICRC-International Committee for Red Cross

NLC-National Land Commission

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

According to the Heidelberg Institute for International Conflict Research (HIIK), 2015 saw some 400 conflicts worldwide, 20 of them being categorized as wars (Deutsche Welle, 2016). Moreover, whether as a result of sheer desire for power, valuable resources, or religious fanaticism, the reasons that are attributed to the cause of conflicts in the society have been found to be the same for thousands of years. Deutsche Welle (2016) documents some of the 10 more dangerous conflicts witnessed in the contemporary history. These conflicts involve countries such as the Philippines, Syria, Mexico, Afghanistan, Sudan, the Democratic Republic of Congo (DRC), Mali, Sudan, Somali, and South Sudan.

In the Philippines, the Moro people in the south of the country have been fighting to gain independence. It is documents that the attempt to take control of the city of Zamboanga by rebels attracted a fierce retaliation by the government forces and consequently, over 120,000 people were forced to flee from their homes. On the other hand, Syria too has had its share of conflict in which the country is torn between moderate opposition groups, criminal gangs, vigilantes, and government forces allied to President Bashar al-Assad. According to Deutsche Welle (2016), it is estimated that more than 100,000 people have died from this conflict and some nine million have been displaced from their homes. Furthermore, it is projected that if untamed, the conflict is likely to spill into the countries that are surrounding Syria. Incidentally, the conflict in Mexico is reported to be involving cartels using blackmail, smuggling,

drugs, and human trafficking as means of generating income. Consequently, these cartels have been fighting with the government with each side attempting to gain control of the issues. The Mexican Government estimated that in 2015, about 17,000 people died as a result of this conflict. In Africa's Somalia, the al-Shabab fighters and government troops have been in armed conflict for eight years (Deutsche Welle, 2016). Although it managed to gain independence from Sudan, South Sudan continues to be dominated by a conflict that has claimed several lives and displacement of thousands of people. The conflict between Sudan and South Sudan is a fight for autonomy for oil-mining.

Incidentally, research has demonstrated that the majority of the ethnic conflicts around the world have been predominant in Africa (Solenberg, 2000; Eriksson & Wallensteen, 2004). In particular, the countries in the Great Lakes region and the Horn of Africa have been most affected. In Rwanda, for example, ethnic conflicts resulted in one of the most infamous genocides ever recorded in the African history in 1994 (Kinoti, 1994). Kinoti documents that this ethnic dispute between the Tutsis and the Hutus caused the death of over half a million people and displaced thousands of people from their homes. The author elucidates that the tension that led to the Tutsi and Hutu conflict in Rwanda was primarily instigated by the Hutu power, a philosophy that stressed that the Tutsi had all intentions to enslave the Hutus and hence the need for the Tutsis to resist the Hutu power at all cost.

In Kenya, the country has experienced several routine ethnic conflicts (Murshed, 2015). The author explicates that these ethnic conflicts tend to focus on the relative significance of inequality in the sharing of a country's resources and the strong desire to dictate how these resources should be shared. In most cases, the ethnic conflicts in Kenya are often predominant in days towards, during, and after general elections and

moreover, are common in the Rift Valley province (Dietz, Adano and Witsenburg, 2015). Dietz et al. (2015) contend that the communities in Kenya have a resilient desire to have their 'own' as the President so that they can influence how the State allocates resources and implements developmental projects. According to the researchers, the perception of fighting vehemently to secure the presidency with their 'own' as the occupant is guided by the notion that the elected occupant would give preference to the community when formulating and enforcing government policies.

Furthermore, their 'own' would nominate and influence the appointment of people of their community to government executive and official positions after being elected. Moreover, the appointed individuals to the state's powerful offices would in turn sway the appointment of the community's members to the job vacancies. In the end, the community shall regard itself as most advanced and developed in comparison with the other communities. The impact of this perception and the reality of it is widespread nepotism that has seen widespread nepotism and increase of tribalism and hostility among the communities in the Kenyan society (Kragh, 2012). Consequently, the polarization caused by tribal feelings occasioned by nepotism appears to emerge during the electioneering period (Anderson, 2002).In Uasin Gishu county, the script is true.

According to Anderson and Lochery (2008), the political association in the Kenyan context is primarily determined by the tribal link of the individuals contesting for the Presidential seat. In the effort to resolve the periodic civil violence in Kenya, the United Nations (UN) has often played a critical role (Bakri, 2011; Kumssa, Jones, & Herbert, 2009). However, in the Kenyan situation, apart from the strive of the UN and other Non-Governmental Organizations (NGOs), Church Based Organizations (CBOs) have also contributed significantly in promoting peace building initiatives

between and among communities (Mwaniki, 2007; Oyugi, 2002; Juma, 2000; Klopp, Githinji, & Karuoya, 2010). Ideally, the NCCK is one of the major CBOs in Kenya that has for many years been active in promoting peace building initiatives, including reconciliation, among the conflicting ethnic communities.

In areas that have been affected by ethnic conflict, churches have played an active role in promoting the attainment of peaceful co-existence of the warring communities because reconciliation and peace constitute one of their unique missions. Furthermore, the church is viewed as a critical institution that unites people from different walks of life, including ethnic backgrounds. Moreover, when being involved with promoting peacebuilding initiatives for the sole purpose of achieving sustainable peace, the Church and indeed NCCK is said to be fulfilling its divine prerogative in the society. Therefore, reconciliation forms part of the Church's mission as well as the ministry of every individual that ascribes to Christianity.

Subsequently, the Church uses the Bible as a fundamental reference point for its peacebuilding initiatives. For example, the Bible recognizes peace, justice, forgiveness, and love as important principles that should guide the life of every Christian (Psalm 85:10; Acts 17: 11; Colossians 3:15; Galatians 5:22; 1 Thessalonians 5:15; Proverbs 12:20). Thus, when the Church engages in activities that are aimed at achieving sustainable peace amongst warring communities, it is carrying out its missionary prerogative. Fundamentally, the peacebuilding and reconciliation efforts of the Church recognize the importance of human lives as well as the rule of law. In 1 Corinthians 12:27, Christians are identified as the body of Christ and thus, churches are expected to maintain the highest level of integrity in the society by advocating for peace and love amongst Christians. In this context, ethnic conflicts are perceived to be serious threats to the peace of the society as well as the integrity of the Christ's body.

Moreover, the Church is premised on Christ whom Christians consider to the "Prince of Peace" (Isaiah 9:6; Ephesians 2:14). According to these scriptures, Christ came to the world so that it could have life in abundance. Therefore, peace and Church cannot be separated. Furthermore, in his teachings, Christ proclaims that peacemakers are blessed because they will be identified as God's children (Matthew 5:9). Accordingly, by virtue of Christ's teachings and the philosophical underpinnings of Christianity, the Church is required to mitigate the conflicts that arise in the society so as to live up to its mission. Thus, CBOs have an obligation to ensure that the society lives harmoniously at all times. In the Kenyan context, as stated earlier, the NCCK is a major CBO that has over the years played a critical role in promoting sustainable peace amongst the various conflicting ethnic groups. Subsequently, it is also important to note that as a CBO, the activities of the NCCK has primarily focused on reflecting the role played by the Church towards ensuring that various ethnic communities co-exist despite the regular emergence of intricate conflicts that are caused by various issues.

According to Sampson (2007), the Church is recognized as one of the important institutions around the world that has been keen in facilitating initiatives that promote local, regional, and international peace, for example the provision of food and shelter to war victims for purposes of restoring peace. Nonetheless, although the act of providing conflict victims with such basic necessities appears to be noble, they only function to reduce physical challenges. In the Kenyan setting, the resurgence of ethnic conflicts from time to time is an explicit pointer that such efforts by the church, through the NCCK, have failed to achieve lasting peace. In some occasions, the church has also been accused of abetting mass killings, for example, in Rwanda (Longman, 1997).

Moreover, the said accusation that the church is sometimes responsible for mass killings reflects the limitations in peace building and reconciliation. Maupeu (2007) observes that this allegation was witnessed in the infamous 2007/2008 post-election violence (PEV) in Kenya where some churches as well as church leaders were viewed to be partisan, thereby polarizing the country along ethnic or tribal lines. Nevertheless, churches in Kenya, through the NCCK, have since acknowledged their failures and mistakes in the past so far as unifying Kenyan communities is concerned and have since adopted various peace-building strategies that are aimed at achieving sustainable peace among the conflicting communities around the country (Klopp, Githinji & Karuoya, 2010).

Klopp et al. (2010) points out that at the end of the 2007/2008 PEV, the NCCK consistently assisted and advocated for the Internally Displace Persons (IDPs). Together with other few organizations such as the Kenya Human Rights Commission (KHRC) and the Catholic and Peace Justice Commission (CPJC), the NCCK assisted the displaced individuals to establish the national IDP network for purposes of advocating for their rights. Furthermore, Klopp et al. (2010) observe that at the community level, the NCCK has since then used the bottom-up approach to prevent ethnic conflict across the country by electing youth and elders from every community to oversee peace meetings as well as reconciliation.

Overall, the primary concern of this research, therefore, was to investigate the approaches used by CBOs, using the case of NCCK, in achieving sustainable peace among the conflicting communities in Uasin-Gishu County.

1.2 Statement of the Problem

Ethnic conflict in Kenya has attracted significant interest from various sectors, particularly the church (Hasan & Gray, 2002). Fundamentally, this interest is attributed to the adverse impact of ethnic conflict on the social cohesion and economic status of the communities, as well deaths. Similarly, the issue of ethnic conflicts compels the stakeholders in peace-building initiatives to intervene in order to mitigate the potential of an ethnic conflicting emerging. Ideally, peace-building is a process that focuses on reconciling the warring parties and to establish a long lasting harmony (Jeong, 2005). The author explicates that the peace-building process attracts various critical players, including the government, CBOs, and Non-Governmental Organizations (NGOs).

In Kenya, the Church has over the years, through its umbrella body the NCCK, carried out this mandatory duty by adopting various peace building interventions to resolve the routine ethnic conflicts that are predominant in the regular General Elections. Nonetheless, despite its peace building initiatives for the past years, ethnic conflicts continue to emerge from time to time. Thus, the reoccurrence of these ethnic conflicts is an explicit indication that the methodology used by the NCCK, a CBO, to achieve sustainable peace is not effective as desired. Overall, this study focused on investigating the impact of the initiatives of CBOs on peace building in Uasin-Gishu County, incidentally using the NCCK as a representative of CBOs involved in peace building initiatives in the County.

1.3 Purpose of the Study

The purpose of the study was to establish the main peace-building initiatives that the NCCK has employed in Uasin-Gishu County to foster the peaceful co-existence of the

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various tribes inhabiting the County. Moreover, the research also focused on determining the impact of these strategies on these communities and providing the relevant recommendations that would help in improving the attainment of sustainable peace among the warring ethnic communities in the County.

1.4 Objectives of the Study

The study focused on achieving the following specific objectives:

i. To establish the underlying causes of ethnic conflicts in Uasin-Gishu County.

ii. To determine the role NCCK plays in promoting the peaceful co-existence of the various ethnic communities inhabiting Uasin-Gishu County.

iii. To examine the strategies used for peace-building by the NCCK in Uasin-Gishu County.

iv. To evaluate the level of success of peace-building initiatives employed by NCCK in Uasin-Gishu County.

1.5 Research Questions

The main research question of the study was to find out the impact of the initiatives of church-based organizations on peace-building in Uasin-Gushu County using the case of the NCCK. Nevertheless, the research also sought to answer the following questions:

i. What are the underlying causes of ethnic conflicts in Uasin-Gishu County?

ii. How does NCCK promote the peaceful co-existence of the various ethnic communities inhabiting Uasin-Gishu County?

iii. Which strategies are used for peace-building by the NCCK in Uasin-Gishu County?

iv. What is the level of success of peace-building initiatives employed by NCCK in Uasin-Gishu County?

1.6 Significance of the Study

This study is important in five ways. First, the findings from the research will enable CBO's, including the NCCK, to restructure their peace-building initiatives appropriately so as to attain optimum sustainable peace amongst and between the different ethnic communities living in Uasin-Gishu County. Second, the NCCK will apply the restructured peace-building strategies across the various parts of the country, thereby achieving sustainable peace throughout the country. Third, the observations drawn from the study will be beneficial to the government by helping it identify the embedded issues that cause ethnic conflicts in Uasin Gishu County, including other parts of the country, and as a consequence, to formulate and implement the appropriate policies that would help resolve the identified issues. Fourth, the NCCK will be able to understand its success rates and plan its activities accordingly. Finally, the government OF Kenya will appreciate the role of CBOs in peace-building.

1.7 Assumptions of the Study

The research was conducted with three assumptions. First, it was assumed that an ethnic conflict in Uasin-Gishu County is caused by political and socio-economic factors. Second, the study assumed that the peace building initiatives employed by the NCCK in Uasin-Gishu County are limited. Finally, it was assumed that as a major

CBO in Kenya, the NCCK uses uniform peace building initiatives throughout the country.

1.8 The Scope the Study

Although there are various CBOs involved in peace building in Uasin-Gishu County, for example CARITAS and Catholic Justice and Peace Commission (CJPC), the study focused its investigation on the peace building interventions of the NCCK. The rationale for restricting the research on the NCCK was to improve the accuracy and reliability of the data collected and thus, come up with relatively accurate findings that would form the backdrop of the study's recommendations. Furthermore, the study was limited to the NCCK because it is a national CBO with a grassroots-level network as opposed to the other major CBOs that are global and whose networks are limited to the regional level.

1.9 Limitations of the Study

The NCCK has widespread presence throughout the Uasin-Gishu County. However, the study was limited to selected areas of Uasin Gishu County and thus, since various factors influence the way in which the organization implements its peace-building initiatives in the different areas of the County, such as literacy levels and language barriers, the findings of the study may have been skewed to those performed in area of study. Furthermore, due to the importance of presenting the initiatives of the organization as a huge success, there is a significant possibility that some of the participants, particularly those from NCCK, involved in the formulation and implementation of the strategies offered responses that had some degree of prejudice.

1.10: Delimitation of the study

The researcher used interpreters and simple language (Kiswahili), to overcome the challenge illiteracy and language barrier. To overcome from some participants, particularly those from NCCK's Uasin Gishu County Committee Officials, the researcher involved them in a discussion of the formulation and the implementation of peace building strategies.

1.10 Conceptual Framework

The conceptual framework that formed the basis of this study was developed from a combination of various theories of peace building as well as constructs developed in the field of peace building and religion. Typically, the Church teaches that it is impossible for reconciliation to take place before conflicting people reconcile (Mathew 18:23-35). In this context, the Church plays the role of connecting people with God as well as people with each other. Ideally, the church utilizes theological principles to achieve reconciliation, which in contributes to the achievement of peace.

According to Galtung (2001), the theological or penitence strategy is generally perpetrator oriented and in particular, guilt-oriented.. In order to resolve peace or make peace, it is critical that the root causes of the conflict are identified and appropriate measures implemented (Ramsbotham, Miall & Woodhouse, 2011). In other words, it is impossible to resolve conflicts and achieve peace unless considerable attention is directed towards the justice and fairness of the entire process, including the result of the settlement.

The study focused on determining whether the NCCK has put an emphasis on ensuring that its peace building initiatives are just and fair for purpose of attaining

wide acceptability among the conflicting communities in Uasin-Gishu County. The methods of dispute settlement investigated in the study are conciliation, arbitration, and mediation. The three peace building interventions formed the independent variables for the research. The research posited that the effective use of these peace-building approaches by the NCCK has a net impact of achieving sustainable peace in the long-term. Nonetheless, just like any pragmatic initiative, the study modelled the possibility of the initiatives being influence by various factors, namely issues of morality, issues of justice, identity issues, issues of rights, issues of unmet human needs, and high-stake distribution issues.

Accordingly, the research categorized these factors as intervening variables that influence the attainment of sustainable peace when the NCCK employs mediation, arbitration, and conciliation or a combination of all in promoting harmony in the County. Overall, the primary objective of the NCCK in its peace building interventions is to attain sustainable peace amongst the conflicting communities. Hence, sustainable peace was the study's dependent variable and which mediation, arbitration, and conciliation sought to realize in the long-term. The figure below summarizes this conceptual framework used in the study.

Independent Variables

Dependent Variable

**Peace-building
Interventions**
Mediation
Arbitration
Conciliation

Peace building
- Ethnic peaceful coexistence
- Employment Opportunities for youths.
  - Political accountability

Issues of Morality
Issues of Justice
Issues of Rights
Issues of unmet Human Needs
Identity Issues
High-stake Distribution Issues

Intervening factors

Figure 1.1: Conceptual Framework
(Source: Author, 2016**)**

1.12 Definition of Terms used in this Study

Arbitration: This is the submission of a dispute to un biased third part designated by the parties to a controversy, who agree in advance with a ward-decision to be issued after a hearing at which both parties have an opportunity to be heard.

Church: Christian religious congregations across the world and from various denominations, who ascribe to Biblical teachings, global orientation, evangelization, holiness, and apostolicity, and follow Christ.

Conciliation: The practice of bringing together the parties I a dispute with an independent third party so that the dispute can be settled through a series of negotiations.

Ethnic Community: This refers to a group of people that have a shared sense of belonging grounded on presumed shared lineage, physical characteristics, and socio-cultural experiences.

Intractable Conflicts: Conflicts that stubbornly seem to elude resolution, even when the best available techniques are applied. They tend to persist over time, with alternating periods of greater and lesser intensity.

Mediation Behaviour: General principles governing mediation process.

Mediation: This is a form of alternative dispute resolution (ADR), a way of resolving disputes between two or more parties with concrete effects. Typically a third party, the mediator assists the parties to negotiate a settlement.

Peace building: an intervention that is designed to prevent the start or resumption of violent conflict by creating a sustainable peace. Peace building activities address the root causes or potential causes of violence, create a societal expectation for peaceful conflict resolution and stabilize society politically and socioeconomically

Peace: Absence of hostility or war or violence

Peace building: These are strategies that focus on supporting the various frameworks that aim at strengthening Interventions that seek to support structures that aim at strengthening harmony through the establishment and development of norms as well as institutional structures.

Reconciliation: The re-establishment or restoration of disintegrated co-existence between persons or broken relationships or group of people that have been alienated from each other as a result of a conflict.

Sustainable Peace: Peace at all times; lasting peace.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter discourses the primary causes of conflict in the society, mediation of intractable conflicts, mediation behavior, categories of mediators, conditions for successful mediations in intractable conflicts, theoretical perspective of conflict, theoretical perspective of mediation, history of ethnic conflict in Kenya, efforts to resolve the community conflicts in Rift Valley region, and the National Council of Churches of Kenya.

2.2 The Nature and Mission of the Church

The Church is recognized as a communion of those individuals that encounter God's word and who have a strong relationship with God (Sachs, 2002). Therefore, the Church is God's gift to man and that in creating his relationship with the human beings, God sent his son Jesus and the Holy Spirit among the people. It is imperative to observe that the New Testament fails to provide the systematic theology about the Church (Grudem & Thoennes, 2008). Nonetheless, it offers several images and metaphors that attempt to elicit the nature of the Church both transcendent and earthly. A few of the unique images include: the Church as a Body of Christ; the Church as God's people; the Church as an establishment of the Spirit and Word; and the Church as Temple of the Holy Spirit. In the context of the Church as a creation of both the Spirit and Word, the Church participates in its mission to unify all creation with God's Triune (Yeago, 2002). Ideally, the Church functions to serve as reconciliation for humanity. Furthermore, the humanity looks up to the Church to

reconcile broken relationships and more importantly, to be God's instrument in reconciling conflicting people in the world. As God's instrument, the Church exercises the ministry of reconciliation that God has entrusted upon it (2 Corinthians 5:18). Simultaneously, the Church plays the role of the sacrament (Bloesch, 2002). In other words, the Church holds up the eschatological hope that usually manifests the reconciling design that God has for the world. Moreover, the Church as a sacrament represents the divine mission and presence of the Temple of the Holy Spirit and Body of Christ.

Furthermore, peace is construed by Christians as God's gift to humanity (Bainton, 2008). Therefore, churches around the world have a duty to embrace this gift by encouraging the society to co-exist with each other harmoniously. Additionally, this makes the Church a Sacrament of peace, which incidentally is founded on the sacrament of the Trinity. Fundamentally, the sacrament of the Trinity is described as God sending the Spirit and the Word into the world and at the same time, God reconciling the world through his son Jesus Christ as well as the action of the Holy Spirit (Curtis, 2005). Accordingly, this key fact is demonstrated in the liturgy, particularly the Eucharist celebration. The liturgy is a conduct provides a reflection on what God has already done for humanity in Christ's manifestation, life, death, as well as resurrection (Smith & Taussig, 2001). In this act, Christians are required to confess their sins to God who in turn forgives them. In the Divine Liturgy, especially that celebrated by the Orthodox churches, the participants name and extends peace to another from time to time (Ratzinger, 2014). The passing and sharing of the peace is a typical feature in several Churches. It is from this common ritual that Christians promote peace-building interventions because of the need to practice what they belief. The liturgy, therefore, is the source of peace from which the Church draws inspiration

and in turn, seeks to promote the same into the world (Ratzinger, 2014). The only peace that the Church is capable of offering to the world is that which has been accorded to it by God. Despite the Church's failure and shortcomings promoting peace in the society, the Church continues to be enjoined as a critical player in spreading the message of peace around the world.

2.3 The Church as Prophetic Sign in Peace building

The Church is recognized as a prophetic sign that is called to advocate for peace and speak against all forms of injustice that manifest in the society. In 2 Corinthians 5:17, the Church has a duty to denunciate injustice, stand together with those people that are oppressed, and participate in uniting the world through reconciliation. Through preaching about the crucification, death, and eventual rising of Christ, the Church demonstrates the pathway through suffering and rejection to the transformation in the newness of life (Wright, 2008). Ideally, the manner in which the Church decides to live in the world and the position it takes in wake of violence is a component of the prophetic witness (Kreider, 2005). In this regard, the Orthodox Church plays a critical role. The refusal to condone violence as well as the following of the non-violence approach demonstrates how Christians are supposed to respond when faced with violence. The Bible narrates that Jesus met his death in a non-violence manner and thus, his approach remains the model for the Christians when struggling to overcome violence.

Nevertheless, in order to become a prophetic symbol of peace in a world that is dominated by violence, the Church needs to be committed, be courageous, and consistent (Ratzinger, 2014). Interestingly in the recent years, the Church has done very little to display these virtues in the face of violence (Karabell, 2007). In order for

the Church to continue being respected in the society as credible institutions of the prophetic message of peace, it has to confess its sin. There is no doubt that there instances in which churches have placed themselves so close to violent policies to the extent that they have been viewed to be legitimizing those policies (Curtis, 2005). It is argued that in situations where churches have embraced the spirit of ethnicity or nationalism and have allowed the extermination and oppression of the "enemies," they have strayed off their true purpose in the world. In the instances where they have adopted violent apocalyptic beliefs that encourage violence as a mechanism of cleansing the world or as a presumed instrument of God's wrath on humanity, they have let down the vocation that God has granted (Kung & Küng, 2001). On the other hand, in circumstances where the Church has negligently ignored the suffering of the people, either to protect or seek success or to avoid being "involved," it is more or less similar to those that left a wounded person in the ditch (Luke 10:31-32). Therefore, the Church has a duty to develop and adopt peace building initiatives that would facilitate it remain a prophetic sign in peace building.

2.4 The Mission and Nature of the Church

2.4.1 The Churches as Instruments of Peace-building

The churches are also called to be instruments of God's purposes in the world (Lawless, 2005). Proclaiming the "Peace of God" as days on which fighting could not take place was another way of containing violence. The understanding of the church building as sanctuary, where violence could not be perpetrated is yet another. A common way of speaking about peace-building today is to see specific tasks in pre-conflict, conflict, and post-conflict situations. These tasks can be seen in the light of the vocation to peace-building as well. The meaning of conflict here focuses upon

armed and violent conflict. There are Social conflicts - such as those that arise between individuals and within or among communities - that are nodes of tension that may form around deeply held values (Coy & Woehrle, 2000). Such conflict is not something that needs to be avoided or repressed, but is rather an invitation to grow in one's humanity and in human relationships.

These kinds of conflict must be engaged. What follows here will focus rather on armed, violent conflicts. In the pre-conflict situation, the tasks of peace-building are especially aimed at preventing violent conflict and at making peace education possible. The churches have important roles in both of these. Violent conflict can be prevented if attention is drawn in a timely and consistent fashion to oppressive and unjust structures and practices that build the resentment that leads to violent confrontation. Religious leaders must also draw attention to and deflate ethnocentrism, xenophobia, and the demonization of outsiders as ways of fuelling passion against those different from the people they serve (Powers, 2010). In that process, rumour control and dampening inflammatory rhetoric in the media and on the streets are of crucial importance. The NCCK as a CBO should always strive to put in place ethnic animosity preventive measure rather than react when the violence has occurred.

Debunking ideological twisting of Christian teachings, for example, suicide bombers claiming to be "martyrs" or erroneous claims to have discerned "God's will," and the use of Christian faith to legitimatize violence against those of other faiths must be confronted head on. Education for peace is more than mere instruction in the strategies of work for peace. It is a profoundly spiritual formation of character that happens over a long period of time. Growth in the Biblical understanding of peace, learning about the temptations that lead people away from peace into violence,

examining the human narratives about how people describe their potential enemies, learning to engage in practices of peace, learning to care for the world as a way of cultivating peace, and making prayer for peace a significant part of Christian worship (Powers, 2010). Peace education is not simply acquiring certain items of knowledge; it is about formation of character and building reflexes into behaviour that will respond non-violently in the face of provocation.

Peace education needs to be part of religious instruction in the churches at all levels. It needs to begin with children, but must be extended to adolescents and adults as well. The formation to be agents of peace begins by looking to models of those already engaged in peace-building. For children, parents must be the first agents of peace they encounter, who serve as signs of peace not only in what they say, but in what they do. As children grow and mature into themselves being agents of peace, the churches must provide space, encouragement, and active support in this formation. That involves introspection of all members of the church, into how their choices, their actions, and their lifestyles do or do not make them servants of peace. It means also giving special support to those who have special gifts for Promoting specific pathways of peace - for these are gifts of the Spirit of Peace within the churches and for the sake of the world (Hayward, 2012). Some will have distinct capacities for accompanying victims of violence; others, for settling disputes; still others, for caring for the earth.

When people find themselves in the midst of violent conflict itself, peace-building has two tasks: protection and mediation. The responsibility to protect those directly endangered by conflict has begun to receive greater attention than in the past. It is something that women in conflict situations have known for a long time, since it usually falls to them to protect the young, the aged, and the ill. Churches need to

explore how networks of congregations can become havens of protection in the face of violence (Enns, Holland, & Riggs, 2004). These needs to involve not only armed violence or urban violence, but must include domestic violence as well. Churches that sponsor emergency relief agencies must be prepared especially to engage in the work of protecting most openly those exposed to harm and abuse. Mediation of armed conflict is an important and often delicate task that can fall to the churches (Powers, 2010). It can take place at various levels. At the grassroots levels local leaders, both lay and ordained, are called upon to interpret the insights and perceptions of their congregations to those involved in the mediation process. For effective role in peace building, the NCCK should have the peace initiative at the local church level to all its member churches. The churches at the local level should always preach peace among the congregation, especially to the younger generation, to ensure perpetuation of peace building initiatives.

Regional and national leadership of churches may be called upon to serve in mediating roles, especially in settings where Christians are in the majority or effective interfaith councils are in place (Hertog, 2010). Here respect for the spiritual and moral integrity of the churches, focused now in their leadership, can be a significant player in ending conflict. Such positioning is often delicate, a balance between gaining and maintaining the trust of the parties on the one hand, and maintaining the perceived disinterestedness that makes mediation possible on the other. Especially in civil conflicts when all other social institutions have been discredited or destroyed, churches may be called upon as the sole surviving institution with enough credibility to be able to speak on behalf of the people.

The post-conflict situation serves up a host of tasks for the churches as peace-builders: truth telling, pursuit of various kinds of justice, helping bring about

forgiveness, and longer-term reconciliation all figure into the agenda (Enns, Holland, & Riggs 2004). Getting at the truth about what happened during the conflict and what were its causes is often an important step in the building of peace after overt conflict. The churches have been called upon in a number of instances in recent years to take leadership roles in truth-telling processes. Truth telling is important in the rehabilitation of those who had been deemed enemies by a powerful state, but especially in allowing victims (or their surviving families) to tell their stories and witness to the pain and loss they have endured. Truth telling can be an important part of establishing a new regime of accountability and transparency where oppressive ideologies, arbitrariness and secrecy have prevailed (Lawless, 2005). Truth telling is a many-sided and delicate process that, in deeply wounded societies, may not always be possible or even advisable. But Without truth, a new society cannot build on a firm foundation. For the churches to accompany truth-telling processes, they must first be able to tell the truth about themselves (Kaviti, 2009).

The churches, thus, need to exercise a spiritual discipline about and within themselves if they hope to aid others in doing so. Of the different forms of justice in which the churches may engage in the peace-building process, restorative justice and advocacy for structural justice stand out especially (Strang, 2002). In restorative justice, focus is upon the victims' rehabilitation. Special care for victims is the natural expression of the work of God that focuses upon those who have been marginalized. As its name suggests, restorative justice seeks what has been wrested away from the victim in terms of material goods, but also the restoration of their human dignity. Structural justice, the changing of those structures of society that have contributed to injustice and the conflict that has arisen, is often necessary to assure that conflict does not happen again (Young, 2011). NCCK as a CBO therefore has a role of truth telling, to

both side of the divide on their strength and weaknesses so as to gain and maintain trust of both parties, in order to make mediation possible.

As a moral voice, the churches are called upon to advocate for these structural changes and have them embedded in the legal system of the land (Powers, 2010). Writing new constitutions, developing the policies of political parties and governments, and seeing to enactment of the structural changes are part of the work that will lead to a lasting peace. Promoting forgiveness, at both the personal and the social levels, is a task pre-eminently suited to the churches. The teachings on forgiveness central to Jesus' own preaching and ministry form the basis for this. Forgiveness, as it is also for peace, is a gift of God. Without forgiveness, there is no way of coming free from the past. Christian forgiveness is not cheap forgiveness, but a change of heart and perception that allows for a different kind of future (Hertog, 2010). Forgiveness does not erase the past but remembers the past in a different way. Moreover, forgiveness can help create the social space in which wrongdoers may be able to come to forgiveness. Promoting forgiveness, accompanying people on the long road to forgiveness, and providing a public ritual framework where especially social forgiveness can be enacted are all things that fall especially to the churches. To the extent the churches can live up to the praxis of Jesus, they can be effective instruments of God's forgiveness. Along the path to forgiveness, the healing of memories is of special significance (Schreiter, 2008). The healing of memories aims at being able to remember the past in a different way that will make forgiveness especially possible. NCCK should work hand in hand with the government for structural changes and have them embedded in the legal system of the land.

Reconciliation is both a process and a goal (Abu-Nimer, 2001).The process is likely to entail exercises of truth telling, the pursuit of justice, the healing of memories, and

the extending of forgiveness. Individual forgiveness focuses upon the restoring of the humanity of the victim in the image and likeness of God. Social reconciliation may focus upon healing the memories or building a common future together: it may involve making sure that the deeds of the past cannot happen again, or building an alternate future (Hamber & Kelly, 2004). Whenever reconciliation is achieved, the experience of it as a gift of free grace from God can be the most moving and effective way of speaking about God's design for the world, of how the world is being drawn back into God, its Creator. As instruments of God's peace, the churches are indeed vessels of clay (Powers, 2010). When peace does occur, it becomes clear that "the transcendent power belongs to God and not to us" (2 Corinthians 4:7). However, it is usually also clear that, in most instances of conflict, the churches do not live up to their great and challenging vocation. Particularly in conflicts that happen within countries rather than between them, churches will find themselves to have been complicit in many different ways (Hertog, 2010). At times church leadership will have failed to speak out against injustice or have even blessed the violence that occurred.

Members of the churches are likely to find themselves on both sides of the divide. In longstanding oppressive regimes, there will be those in the churches' ranks - both as leaders and as members – who have been hidden accomplices in maintaining the oppression by spying upon others or regularly reporting their actions. Some have done this out of fear; others may have been forced or blackmailed into it. Unless the churches have thrown themselves completely into siding with and abetting the aggression, they may still have some role in the post-conflict peace-building process (Powers, 2010). At the very least, they can model the repentance that will be needed in the wider society. More often, especially in the case of protracted conflicts where

everyone at one point or another has been both victim and wrongdoer, they mirror the ambivalences that evil and violence create. They might be able both to accept punishment but also advocate forbearance in a situation where no one's hands have been utterly clean.

2.5 The Theoretical Perspective of Conflicts in the Society

The conflict theory, or conflict perspective, is a postulation drawn from the ideas of Karl Marx, a famous philosopher (Hirshleifer, 2001). Karl Marx believed that society is a dynamic entity that constantly underwent change that is driven by class conflict. Whereas the functionalism model explains that society is a complex system working towards achieving equilibrium, the conflict theory regards social life as competition (Bartos & Wehr, 2002). Bartos and Wehr (2002) aver that the conflict perspective espouses that society is a composition of individuals who are constantly competing for limited resources such as leisure, money, and sexual partners among others. The researchers add that competition over the limited resources is the core of all types of social relationships that exist around the world.

Competition, as opposed to consensus, is a unique characteristic of every human relationship (Schlee, 2004). Broader social organizations and structures and organizations such as government and religions depict the competition for the scarce resources and the inherent inequality brought about by competition (Miall, 2007). The inequality is clearly reflected when some individuals and organizations have more resources in terms of power and influence compared to others within the same society. Interestingly, these people and organizations use the resources they possess to maintain this societal standing thereby maintaining a status quo (Sandole et. al., 2008). Wright Mills is credited as one of the founders of the contemporary conflict

theory (Bartos & Wehr, 2002). The authors explicate that the theorists argued that social structures are established as a result of conflict between differing interests. The theorist argues that people are then impacted by the established social structures leading to the usual differential of power in the society between the 'privileged' and the 'others'. The NCCK should always fight the social imbalances that exist in the societies, since it is the existence of such injustices that trigger violence among the ethnic communities.

2.6 Causes of Conflicts and Disputes in Society

Maiese (2003) and Staub (2004) describe intractable conflicts as the disagreements that remain unresolved for considerably long periods of time which later epitomes to a significant level of destructiveness and intensity. The authors add that an outstanding characteristic about these types of conflicts is that they often involve many parties disagreeing on an intricate set of religious, economic, political, cultural, and historical issues. Indeed, the entire human social existence is dependent on these issues; hence, it is typical for people to resist any efforts that are made to achieve resolutions (Maiese, 2006). In fact, parties to these conflicts often refuse to compromise or provide room for negotiation with respect to the said intricate matters (Brewer, 2007; Kinnvall, 2004). As a result, either parties of the conflict maintain a rigid stand of the other because of the view that failure to do so would threaten their existence. In some circumstances, they may develop mutual fear of one another or intense desire to inflict as much psychological and physical harm on each other as possible (Staub, 2004; Paris, 2001; Maiese, 2003;). Maiese (2006) points out that the gradual effect of these feeling of being under constant threat and hostility from either group often occupies the daily lives of the parties involved in the conflict and as a result, supersedes their

ability to identify any shared problems they might have. The NCCK should therefore, demystify negative ethnicity as intractable conflict.

The conflict escalates leading to the disguise of the facts about the problem within a larger set of identities, beliefs, cultures, and values (Paris, 2001). Additionally, conflicts concerning money, land, or other resources of economic importance begin to take a symbolic shape in amongst or between the parties under dispute (Kaufman, 2001). Maiese (2003) observes that as the conflict progresses over time, the original issues that may have ignited the conflict become immaterial as new causes for dispute are generated within the conflict itself. As a result, the individuals on the opposing side begin to regard each other as foes and may engage in extreme violence. Eventually, Ramsbotham, Miall, and Woodhouse (2011) opine that the parties become unable to resolve the various issues and seeing that there is no forthcoming solution of the conflict, they chose to go to war with a mindset of either winning or losing in the violence. NCCK should change the mind set of the warring communities from seeing war as a solution to embracing dialogue to solve their misunderstanding.

There has been much debate amongst scholars for several years on the actual cause of some of the conflicts becoming intricate (Kaufman, 2001). Collier (2003) and Kaufman (2001) describe intractability in the view of the destructive connection changes that influence the interaction of the "enemy". For instance, if one of the parties involved in a dispute resorts to inhumane treatment as a means of resolving the conflict, the antagonism on the opposing side is likely to worsen leading to it retaliating in sought of revenge. Similarly, when dictators and anarchists promote a divisive ethnic ideology that arouses fear or security tension, it may increase widespread backing for the use of violence and thus, contribute to intractability. Maiese (2006) and Maiese (2003) posit that other factors such as the huge number of

parties involved in a dispute, the vast number of complex issues that need resolving and a past history of violent confrontation make some conflicts very hard to reach a ceasefire. It is the prerogative of the church to address to issues as they arise, before it escalates into ethnic violence.

Humanity has never co-existed with each other both at individual and societal capacity without differing in opinion (Murshed, 2015) and neither have societies residing in a country lived harmoniously without conflicting with each other (Reilly, 2001). Historically, it is conflict that perpetuated the detested First and Second World Wars that saw millions of people lose their lives, masses displaced from their homes, and immeasurable value of property destroyed. According to Reilly (2001) and Malešević (2008), the framework of a society has the potential to create both the conditions spurring conflict as well as be its root cause. The author and researcher assert that in a society where some individuals are treated unequally and unfairly, conflict is likely to erupt, particularly when its leadership does not reflect the diversity present in that society. Conversely, Reilly (2001) and Malešević (2008) concur that if equity, equality, and social justice is promoted, the probability of a conflict arising is put at the minimum. NCCK as a CBO should encourage communities to accept their diversity, but yet tolerate each other.

A significant characteristic that is typical to almost all intractable conflicts is that they entail interests or values that the parties in the dispute regard as utterly critical for their survival (Staub, 2004; Bose, 2009). Staub (2004) and Bose (2009) explain identity, security, and moral values, class, and status as some of the fundamental human needs important for survival. These needs are extremely significant that if deprived, an individual has a little chance of survival (Staub, 2004). Staub (2004) elucidates that in circumstances where a specific group is viewed by another group to

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be receiving preference from the government or the leadership of that society in matters of accessing these needs (security and identity) , there is a high probability of a conflict emerging. The impact of such up rise, according to Staub (2004), is a rebellion that may cause mass violence and bloodshed. Moreover, people in a society find their identity and security from the cultural group they belong to and based on this particular perception, clashes are likely to erupt between societies that have diverse culture for the purpose of protecting their identity and security that the other cultures threaten to destroy (Staub, 2004; Paris, 2001; Brewer, 2007; Kinnvall, 2004). It is therefore the role of the church (NCCK) to encourage patriotism to all communities.

2.7 Common Intractable Conflicts in the Society

2.7.1 Conflicts that arise from the Issues of Morality

In general, disputes or conflicts that arise from intolerable moral differences in the society have a tendency to be long lasting and intractable (Brewer, 2007). The researcher avers that these substantive issues are often matters that the society holds inflexible moral beliefs on them based in fundamental assumptions that they are factual and cannot be proven otherwise. In addition, these significant moral, personal, and religious values are not easily altered and as a result, people who ascribe to a specific ideology may not be ready or willing to let go their perception on the belief they hold. Since parties to such disputes lack the ability to specify the substantive issues in shared terms, it is impossible for them to reach any plausible compromise even though they are willing.

Notably, often those kinds of conflicts tend to be caused by differences in perception between individuals (Varshney, 2001). In a typical social setting, an important and cherished perception about the ideal way of leading a life by one group may not necessarily be the same point of view shared by another group. The difference in perception may differ radically. For example, parties may assign varying standards of morality, that is, the level of goodness and rightness. In the same breadth, the parties may offer different answers to important questions of morality. These differences in the perception or ideas of good life among the parties lead to them assigning varying significance of different things, and hence, establish goals that are utterly incompatible (Reilly, 2001).

In some cases, a group may regard the actions of another group as fundamentally evil to the point that they exceed the limits of accommodating tolerance and require persistent, committed antagonism (Mial, 2004). For instance, in the United States, there is a heated controversy between the supporters of abortion and the faction that vehemently rejects the legalization of abortion. The abortion advocates argue that a fetus has not reached full maturity to be regarded as human while on the other hand, the opposing faction contends that legalizing abortion would tantamount to sanctioning murder, thereby conflicting with the very statute that prohibits murder. Likewise, in most African States, Uganda and Kenya for example, homosexuality is quite a big deal that the communities are ready to kill anyone they 'suspect' to be a 'homosexual'. In contrast, the majorities of societies in the Western countries have accepted homosexuality in their setting and even legalized gay marriages. These set of point of views have resulted to conflicts that are never likely to be ever resolved any time soon. Some of the ideologies conflict with the supreme law of the land that promotes them. In Kenya for example, the constitution advocates for a democratic

society free from 'any' form of description and yet bans homosexuality. Homosexuality has become a reality in each society around the world; the illegalization of 'homosexuality' is itself a basis of discriminating the homosexual group of people, and thus, the Kenyan constitution seems contradicts itself.

Since values and morals in the society tend not to change from generation to the next (Chong, 2000), people are often unwilling to compromise or negotiate with respect to these issues (Mial, 2004). Indeed, if the fundamental substantive issues of the dispute centrally revolve around the moral orders of the parties embroiled in a conflict, there is no chance under the sun such issues can be negotiated (Chong, 2000). In brief, if disputes revolve around the moral orders of a person, it is absolutely difficult for either of the parties in the conflict to come close to the imagination of a win-win resolution (Turiel, 2002).

Turiel (2002) argues that the parties involved in the conflict may even regard the perpetuation of the dispute as virtuous or necessary. It may be added that these conflicting groups derive part of their societal identity from being antagonists of the opposing party, thus, the continuation of the conflict from one generation to the next provides them with a role they desire and value greatly. In addition, since conflicts often entail competition over the supremacy of values, the parties may have a great contribution in injuring, neutralizing, and even eliminating their rivals. They may perceive any compromise about their most cherished morals and values as a threat to their basic needs and sense of security and identity. Accordingly, the perpetuation of intractable conflicts may seem preferable to these groups as opposed to allowing what would have been given up in the conflict in order to accommodate the ideologies of the other party. NCCK has a role to stop perpetuation of ethnic violence from one generation to another.

2.7.2 Conflicts that arise from Issues of Justice

Issues of justice also contribute to the emergency of intractable conflicts in the society (Adams, Bell, & Griffin, 2007). Some scholars point out that people tend to be unwilling to compromise their desire for justice. Even more, they are ready to engage in a destructive battle that would not end until an element of fairness is restored. As a result, any assertions of injustice often tend to lead to intractable conflicts. Turiel (2002) and Reilly (2001) agree that a person's sense of justice is connected to the rights, norms, and other entitlements that are regarded critical in promoting decent human treatment.

Both Turiel (2002) and Reilly (2001) further argue or state that if at any given time a person perceives a discrepancy between what they are receiving, what they want, and what they believe they are entitled to get, they may come to believe that they are being deprived of the benefits they deserve. This often occurs when either a procedure or outcome is perceived to be unjust or unfair. Both Turiel (2002) and Reilly (2001) conclude that when people feel or believe that a treatment towards them is unfair or lack administrative action where they are accorded an opportunity to air their views, they may attempt to 'get even' or challenge the individuals whom they feel have treated them unfairly hence leading to a conflict that may involve civil unrest and violence.

Belief of social injustice often motivates and ignites aggression or retaliation. People may come to view violence as the sole mechanism of addressing an injustice that has befallen them and ensure that they relish the deprived fundamental rights (Harvey, 2010). Harvey (2010) points out that this is particularly the case if the society has not put in place social mechanisms and structures that foster and offer restorative or retributive justice. However, individuals or group of people within this society that are

powerful often respond by trying to quell the violence generated and maintain a status quo. As a consequence, the disturbance is worsened. The NCCK should work with the government to ensure efficient legal system where the aggrieved parties in the society may seek justice.

Moreover, the intractability of conflicts that arise from issues of injustice is complicated in part because it is often exceedingly difficult to reach an agreement on what amounts to social injustice (Maiese, 2003). The beneficiaries of the injustice tend to perpetuate it sometimes unaware that they are engaging in an injustice. Not surprisingly, it is common that the victims of the injustice are more sensitive compared to the victimizers. Maiese (2003) asserts that in a social setting, what appears to be unfair may not necessarily be perceived in the same context by another person. Also, these different views are often guided by the strife to promote individualistic interests. However, although there are independent and objective standards of social fairness contemplated by the law used by the courts to establish who is 'right', often parties in a dispute regard justice from an absolute point of view.

Not surprisingly, once a party frames the substantive issues in a dispute in terms of justice, successful resolution is often difficult (Brighouse, 2000; Hardiman, Jackson, & Griffin, 2007). The authors explain that in case one or both groups front their contention as a matter of justice, there is less likelihood that they would arrive at a moderate position in the end. Furthermore, the groups who are strongly convinced that they have been subjected to injustice may argue that they have a higher moral ground in the conflict and thus, hardening their stand to the point of becoming completely rigid without room for flexibility during mediation. According to Tyler (2000), traditionally people are never willing to compromise on issues of justice leave alone enter into a dialogue particularly with the individuals who hold a completely

contrary opinion to their own. In fact, there is no probability that they would even conceptualize the idea of holding a dialogue. Thus, negotiation or resolution for the conflict becomes difficult (Brighouse, 2000). Brighouse (2000), Maiese (2003), Hardiman, Jackson, and Griffin (2007) concur that in circumstances where people have already taken a position that there cause is just and necessary, it is nearly impossible for them to back down or even commence the process of reconciliation and forgiveness (Brighouse, 2000; Hardiman, Jackson, & Griffin, 2007; Maiese, 2003). It is therefore the role of NCCK to work hand in hand with the government to restore people confidence with the government institutions.

In fact, the individuals who feel that they are the victims of the injustice may become extremely angry and feel that they have a justified cause that warrants their quest for revenge (Maiese, 2006). Subsequently, they may end up blaming the members of the opposing group and label them as individuals who lack morality. Because of this blame game, more injustice and violence is perpetuated. The long-term impact of this is that it may simply result to further injustice and the escalation of the dispute to the point that it is out of control (Barry, 2005). If revenge becomes the central goal of the conflicting groups, the attention of addressing the substantive justice issues that led to the emergence of the dispute in the first place may be shifted (Pranis, 2001). Through reconciliation, NCCK has a role to make the parties agree to forgive and forget so as to eradicate the room for blame game.

2.7.3 Conflicts that arise from the Issues of Rights

Also, grievances whose basis is rights contribute to the emergence of intractable conflicts (Tyler, 2000). Conventionally, a dispute ensues when one person fronts a demand or claim on another who in turn refutes the demand or claim (Wimmer, 2004). One mechanism of resolving conflicts is the reliance on some independent

statutory standard of perceived fairness or legitimacy (Harvey, 2010). However, if both parties advance their claim as a matter of 'right', neutral positions become less likely. At the same time, reaching a mutual consensus or compromise becomes extremely difficult. Right-based conflicts, according to Harvey (2010), often ignore the rights of others and social costs and prevent dialogue that may result to the identification of compromise or common ground. Additionally, assumptions by people that they have an entitlement to rights can lead to self-centeredness.

The transformation of something by these individuals into a right gives the individuals who conceptualized the right the ability to make demands for its implementation from those they suppose have a duty to materialize it (Dembour, 2010). However, demands of such kind may make it complex to modify the claims of the individual in the face of reasonable demands made by others. Indeed, right-based grievances often lead to the parties forgetting that their civil and individual liberties are limited to the extent that they do not violate or harm the rights of others. On the whole, when parties fail to balance their claims to rights against the rights of other people, their dispute is likely to become intractable (Crocker, Hampson, & Aall, 2004). NCCK, as a CBO, has a role to champion for the rights of each and every member of the community.

Linked to issues of social justice, many scholars have noted the strong interdependence between intractable conflict and the violation of human rights (Provost, 2002). The author asserts that the infringements of economic and political rights are the primary cause of several crisis situations which in turn contribute to further human rights abuses. Provost (2002) and Pogge (2008) observe that when rights to accessing quality and adequate food, employment, cultural life, and housing are deprived and a vast number of people are denied from participating in the

decision-making processes in the society, there is a high probability of social and civil unrest erupting.

The authors point out that such conditions encourage the thriving of justice conflicts in which groups demand that their basic needs be provided. Indeed, most of the conflicts witnessed around the world are ignited or spread by violation of human rights (Johnson, 2003). For example, massacres such as those reported to have occurred in Sudan may inflame animosity and empower the determination of the adversary to continue fighting. Consequently, violations may also tend to promote further violence from the opposing group and can become a significant contributor of making the dispute spiral out of control. The church (NCCK) should at all costs prevent human rights violation.

On the flip side, conflict that is of armed nature often results in the collapse of infrastructure and civic institutions and as a consequence, a broad range of rights are undermined (Lopez & Wodon, 2005; De Merode et al. 2007; Gleditsch et al., 2002). For example, when schools and hospitals are closed as a result of armed violence occasioned by a right-based conflict, access to the rights to both education and adequate and affordable health services is hampered and threatened. Lopez and Woden (2005) elucidate that the breakdown of economic infrastructure and public instructions often leads to pollution, widespread poverty, and food shortage. Furthermore, the collapse of government institutions leads to the deprivation of civil liberties, including the rights to fair trial, privacy, and freedom of movement. In many instances, the judicial and police systems are proliferated with extreme corruption and the government heavily militarized (Gleditsch et al., 2002). As a consequence, arbitrary arrests, torture, political executions, detentions without trial, and abductions often ensue.

The general impact of these forms of economic collapse and oppression infringe the rights to self-identity and often contribute to further human suffering in the form of starvation, lack of housing, and sickness (Lopez & Wodon, 2005). Lopez and Wodon (2205) argue that in instances where very serious human atrocities have been committed, it is almost impossible to conduct a reconciliation process or peace negotiations. This difficulty of reconciling the parties or imitating peace talks, according to Lopez and Wodon (2005), is attributed to the fact that it is challenging for people to move towards dispute transformation and forgiveness when the memories of the atrocities and trauma experienced during the violence are still fresh in their minds. The NCCK should ensure timely reconciliation in words and deeds be part in the provision of basic needs.

2.7.4 Conflicts that arise from the Issues of Unmet Human Needs

Theorists of human needs argue that the majority of intractable conflicts in societies are caused by lack of access to fundamental human needs and wants such as water, food, and shelter (Staub, & Bar-Tal, 2003). Moreover, apart from shelter, water, and food, the theorists also contend that other complex needs such as self-esteem, safety, personal fulfilment, and security contribute to the emergence of these types of conflicts that are difficult to resolve.

According to these philosophers, these more complex needs focus on the capacity of an individual to exercise discretion in every sphere of their life and to have their cultural values and individual identity recognized as legitimate (Staub, & Bar-Tal, 2003; Hadjipavlou, 2007). Incidentally, the need to have the ability to take part in civil society and distributive justice are crucial to people (Staub, & Bar-Tal, 2003). The researchers aver that these basic needs are significant requirements for human development. Thus, whereas it is possible to negotiate interests when they become a

substantive issue in conflicts, is impossible to negotiate needs, particularly those that are considered as basic.

Traditionally, the various types of structural violence threaten the physical safety and security of a person (Paris, 2001; Acharya, 2001; Human Security Center, 2005). Environmental destruction, poverty, inadequate housing, and poor health often result to their denial of their basic needs such as safety, dignity, and self-determination (Human Security Center, 2005).

Conflicts that are embedded around issues of ethnicity, identity, culture or religion are often arising from unmet human needs. Because these needs are required by everyone, people are driven to fight until they meet these needs. Indeed, groups and people in the society are greatly impacted by this unstoppable drive to fulfil these unmet basic human needs. For instance, the conflict between Palestine and Israel involves the threatened identity of Muslims and Christians as well as groups and nations (Finkelstein, 2003; Gelvin, 2014; Caplan, 2011). The authors argue that a fierce and intractable conflict that has spanned almost ten decades with no hope of ending any time is grounded on both parties' unfulfilled need for security and recognition. NCCK should work with the government to address marginalization's among the communities.

2.7.5 Conflicts that arise from Identity Issues

As stated earlier, identity is a need that is fundamental to human beings. Conflicts embedded in identity issues often arise when a person or group of people feel their sense of self is denied legitimacy and respect or threatened (Fiol, Pratt, & O'Connor, 2009). Because identity is critical to the self-esteem of an individual and influences a person's perception of things around them, anything that is likely to indicate their

identity would generate a strong response (Öniş, 2010). However, this should not justify the use of violence. Conventionally, this response is both defensive and aggressive and can quickly turn into an intractable conflict. In many occasions threats to identity are not settled easily, hence, these types of conflicts tend to persist for a very long period of time without imminent end. It is the role of the church (NCCK) to encourage self esteem amongst its members and discourage discrimination of any kind.

Öniş (2010) and Zartman (2006) pointed out that intractable conflicts are usually maintained by the growth of identities that are polarized collectively among members of a particular group. In addition, membership to groups often form along the lines of ethnicity, nationality, religion, race, or whatever other categories necessary to the conflict.

According to Tajima (2004), people tend to identify with others who are part of their group. As a result, they begin to organize themselves against those in the opposing group. At the beginning, collective identities form around matters such as resisting social structures that are oppressive or staking claims to territory (Auerbach, 2005). However, Auerbach (2005) observed that the disputes eventually take shape on the value and meaning of their own after sometime. Above all, as the dispute escalates, the opposing groups become more and more polarized and establish rivalry causing the conflict to escalate; the opposing groups become increasingly polarized and develop hostility towards those in the out-group (Tajfel, 2010). An increased level of in-group identification alongside a high degree of perceived threat from the opposing group results to a basic impulse intended to destroy the opponent and protect oneself (McDonald, 2002; Goerzig, 2010). It is therefore the role of NCCK as CBO to

promote cultural diversity tolerable and also depict the shared histories amongst the ethnic communities so to foster peaceful co-existence.

Identity is the central issue in most ethnic and racial conflicts (Mollett, 2006; Dolby, 2001). It is also a primary issue in many family and gender conflicts such as the disagreement between men and women on their proper 'place' or role, or children conflict with their parents regarding who has control over them and how they relate with others in the society (Powell, 2004). These conflicts often center on issues of fair treatment, sense of control on own life, and security. Since identity-based concerns are closely linked to fundamental human needs, disputes revolving around identity usually threaten parties' very existence.

Traditionally, such conflicts are more intense than those involving interest issues (Sen, 2007). The reason for this, according to Sen (2007), is because the embedded issues in interest-based disputes are typically more clearly defined, hence, have greater likelihood for compromise.

Identity conflicts, conversely are founded on people's culture, basic values, beliefs, psychology, and shared history. Accordingly, they tend to be more abstract resulting to less probability for either of the conflicting parties to reach a compromise (Zartman, 2010). Furthermore, Smyth (2002) argues that if rigid identities are collective, then it is more difficult for groups in these conflicts to compromise. The researcher adds that in case these collective identities feel that another group poses a threat to their legitimacy or authority, they are more likely to lash out collectively as a group to preserve their identity. Moreover, those outside the group may be excluded. This exclusion limits the interaction between identity groups and contributes to the emergence of negative stereotyping and intergroup violence.

Burgess and Burgess (2003) opine that the parties to the conflict may start to view their enemies as evil or even nonhuman. Additionally, they may regard their feeling and views invaluable and unworthy of attention, if any. Because merely settling down with the rival can be construed as a threat to one's own identity, it is often extremely difficult to even commence efforts of rereconciliation (Derman, Odgaard, & Sjaastad, 2007). Furthermore, the strong negation of the adversarial group often becomes an important aspect of one's own identity. For example, during the Cold War, a fundamental aspect of identity for many citizens of the US was being anti-Communist. NCCK, as CBO, should dimsfy the idea that other ethic communities are evil or inhuman through the various peace buildingstrategies at her disposal.

According to Bertrand (2004) and Varshney (2003) some identity conflicts are based on nationalism. Indeed, the nationalistic ideology affirms the existence of nations or whose memberships share a similar destiny and history. Nationalist sentiments usually result to individuals perceiving their own nation or group as superior and domineering to other groups or nations (Gellner, 2008). Gellner (2008) explains that this point of view can lead to group members to dominate other nations and peoples. Because any problems facing one's nation are considered a threat to one's very survival, nationalism has the potential of being a source of intractable conflict. The church and indeed NCCK should encourage nationalistic ideology to the ethnic communities since they share a similar destiny and history.

Finally, intractable identity disputes typically entail a history of ethnocentrism, racism, or colonialism and develop out of history of perceived injustice and history of dominion (Toft, 2005). Colonization, in particular, usually has serious moral and socio-economic implications that tend to persist (Idris, 2005). The author avers that in situation where there is extreme imbalance of power, the group that is more powerful

often abuses or exploits the less powerful group. Minority parties may be denied opportunities to effectively participate in politics or have their right to cultural expression withdrawn by the majority groups (Eriksen, 2001). If the oppressed groups feel that their identity is denied or simply not regarded by the oppressing party, they may identify these power structures as unjust and revolt against them resulting to an intractable conflict (Coleman, 2000). It is therefore the role of a CBO to discourage any discrimination of any kind to individuals or ethnic communities within our society.

2.7.6 Conflicts that Result from High-stakes Distribution Issues

Conflicts surrounding distribution of resources also tend to be intractable (Bar-Tal, 2000). The resources that may be distributed in the society include tangible resources such as land, money, or better jobs. Likewise, intangible resources such as social status are also distributed. If the resources are sufficient, everyone gets equal opportunity in accessing them, hence, there is no possibility of conflicts emerging. Furthermore, when the item in question is highly valuable or significant, the conflict that arise over the time tend be unresolved easily (Staub & Bar-Tal, 2003).

Conflicts over water, for instance in arid regions are high-stakes typical distributional conflicts. In North Eastern part of Kenya, as well as many other arid counties, water is extremely important, as life is dependent on it. Since there is not enough water to go around meeting and satisfying the needs of everyone, endless conflicts emerge concerning who gets a particular amount of water and for what use. Although personal disputes regarding the same get resolved, there is always certainty that a similar conflict shall always arise from time to time.

Domination conflicts are exclusive and unique type of high-stakes distributional disputes that entail the distribution of social status (McGarry & O'leary, 2013). Because the majority of groups want to be on top of the economic, political, and/or social ladder in the society, there is often a continuous strive between those at the top of the hierarchy and those at the bottom end (Jost, Burgess & Mosso, 2001). The researchers assert that conflicts over social status can occur among or between nations or individuals. Additionally, since matters of social status are connected to issues of unequal economic empowerment, the divide between the poor and rich has contributed to conflicts that are difficult, at times, impossible to resolve within countries involving societies around the world.

The difficulties in resolving these conflicts is attributed to the fact that none of the conflicting parties is ready to compromise and be at the bottom of the social status hierarchy (Burgess & Burgess, 2003). Instead, each group wants to be at the top and a few are willing to share the top level (Chambers, Schlenker, & Collisson, 2013). Subsequently, while the weaker parties fight to acquire more power and reverse the status of affairs, the powerful groups are unwilling to fore gore the benefits associated with their status (Sidaniu & Pratto, 2001). Consequently, an intractable conflict develops. Even if the status quo is altered, the group at the bottom of the social hierarchy will always fight to regain their status (Keltner, Gruenfeld, & Anderson, 2003).

2.8 History of Ethnic Conflicts in Kenya

The primary cause of ethnic conflicts that explode during the general elections period in Kenya is embedded in the dimension of community identities that are closely linked to the issue of administrative and political borders, land, and historical

grievances (Oucho, 2002). Oucho points out that although not intense; there have been constant conflicts among pastoral and non-pastoral communities on issues revolving around land ownership. These cases have been common in the Kisii-Narok border, Kisumu-Kericho border, and the Kisii-Kericho border, the Limuru-Kericho border, and the Mount Elgon and Tana River area.

From the outset, Yamano and Deininger (2005) explain that the struggle for independence was centered on re-possession of land that had been occupied by the colonialists. Land, therefore, was the primary cause of the conflict that arose between the colonialists and the locals. After the country gained independence, the post colonial government under Mzee Jomo Kenyatta, Kenya's first President, never pursued restitution to settle the land conflict that still existed even after the country attained sovereignty status (Apollos, 2001). Instead, it perpetuated the conflict by dishing land to the Kikuyu community, the ethnic community of President Kenyatta.

It is perceived that on seizing state power as Kenya's first President, Mzee Jomo Kenyatta began implementing his agenda of securing after the needs of his basic Agikuyu Community (Yamano & Deininger, 2005). By 1978, the time he died, he had acquired for the Agikuyu an expansive homeland both at the Kenyan Coast and Rift Valley, secured them the state government, placed the country's commerce at their disposal in alliance with the wealthy European and Asian business personalities, and assuring them of their security by controlling the police force, intelligence, the military and the brutal General Service Unit (GSU) wing of the Kenyan Police (Kimenyi & Ndung'u, 2005). It is in these lands, Costal region and the Rift Valley, that the country has experienced intractable conflict revolving around land and political rights and which seem to explode during the electioneering periods.

Equally perceived is that when President Daniel Moi took the Presidential office after the demise of Mzee Jomo Kenyatta in 1978, he too started implementing after the needs of his Kalenjin Community who had lost large tracts of land to the Agikuyu community during the reign of Mzee Jomo Kenyatta (Oyugi, 2000). In redressing the inequalities his community (Kalenjin) and ally tribes had suffered, President Moi replaced the senior government officials placed by Mzee Kenyatta with people from his Kalenjin community, began wrestling commerce that was under the control of the Agikuyu by undermining their harmony and dominance in the private sector, and improved the education infrastructure in the Rift Valley region for the purpose of empowering the Kalenjins into controlling the economy (Yamano & Deininger, 2005). It is argued that the differing interests promoted by Presidents Moi and Mzee Kenyatta established a fertile ground for the emergence of animosity between the Kalenjin and Agikuyu communities (Ogachi, 2004). Similarly, it may have contributed to the rivalry amongst communities particularly with the majority of tribes being enemies to the Agikuyu and Kalenjin because they felt alienated from participating in the control of the country's politics and economy and impeded to access land ownership due to their failure to influence the country's leadership.

Some quarter argue that conflicts in Kenya which often escalate during the electioneering period are neither embedded in tribal or ethnic issues (Marcus, 2008). Instead, Marcus (2008) contends that cause can be traced back to the pre-colonial period and immediately after the country attained independence with the vast part of the economy being controlled by the Agikuyu community who in turn owned large tracts of land. The election period is simply used by the communities as an ignition to express their suffering in terms of being deprived their political and economic rights which seem to have been distributed almost evenly between the Agikuyu and the

Kalenjin communities (Oucho, 2002). Suprisingly, although the other 40 tribes that comprise the Kenyan society are then ones expected decry of being of being deprived their political and economic rights; it is the Agikuyu and Kalenjins, particularly those residing in Rift Valley, who engage in fierce violence during the electioneering period. It is believed that the escalated feud, prevalent in the Uasin-Gishu County that hosts a majority of Kalenjins and Agikuyus, is premised on attempts to maintain the status quo with each of the community struggling to have their 'person' at the helm of the presidency so that they can protect their identity and interests while in office.

The Kalenjins fear that a President from the Agikuyu community would perpetuate the agenda of Mzee Jomo Kenyatta while the Agikuyu fear otherwise (Marcus, 2008). The resultant long-term effect of these fears is mistrust and suspicion which are repeatedly demonstrated during every electioneering period. The worst of this constant period violence was witnessed in 2007 following the Presidential elections. The violence is reported to have claimed approximately 1,300 lives and displacement of over 600, 000 people from their homes.

Therefore from the above citing, several causes have been reported as the causes of conflicts, such as politics, ethnicity, land issues, unemployment among many others.

2.9 Alternative Dispute Resolution (ADR) Mechanisms

2.9.1 Mediation

Bercovitch (2004) asserts that mediation is not an art that is so mysterious that it cannot be studied, taught or studied. Studies involving international mediation, according to Böhmelt (2010) and Bercovitch et al. (2008), can be approached in four different ways. The approach offered by prescriptive studies is meant to advice negotiators on mediation techniques. Other studies attempt to develop a detailed

model of conflict resolution. Game and economic theorists apply mathematical models as the rationale for negotiation behavior. The final method seeks to draw guidelines for conflict resolution from empirical experiments and case studies. Overall, each mediation approach that has been developed so far has made significant contribution towards the comprehension of mediation as an important conflict management process (Bercovitch & Sigmund Gartner, 2006).

Mediation as a conflict management process is most important in intractable conflict where the differing parties have reached an impasse and willing to end their fight (Crocker et al., 2004). Conventionally, mediators intervene in a conflict to protect humanitarian interests. However, Bercovitch & Sigmund Gartner (2006) argue that several other motives such as the desire to shape history and spread individual ideologies may influence the role of mediators in a conflict. Mediators participate in a wide array of functions, roles, and behaviors. For instance, international mediations may be classified into three primary strategies (Bercovitch & Houston, 2000). First, communication strategies entail contacting the parties, passing messages, establishing rapport and trust, clarifying and providing missing information. Second, formulation strategies include shaping the agenda, organizing the mediation setting and protocols, maintaining the focus of each party, controlling timing, suggesting compromises and settlement proposals. Third, manipulative approaches include maintaining the parties in negotiation a mood, altering their expectations, pressing each party to be flexible, evaluating information, and introducing incentives or threatening punishment. The choice of behavior and strategy employed by a mediator is highly dependent on the nature of the conflict.

Bercovitch (2004) identifies three factors that contribute significantly to the attainment of effective mediation. First, those in conflict must be motivated to resolve

their conflict and seriously committed to the mediation process. Second, the circumstances of the conflict must be ripe for a mediation intervention. Third, there has to be an appropriate mediator who fits the conflict in question. The mediator should appeal each of the parties so that they can agree to engage them in the settlement of the conflict. Finally, Bercovitch (2004) asserts that because mediation may pursue many varied goals, different sets of mediation criteria are required to handle conflicts. The researcher avers that subjective criteria should be used by a mediator to assess the participation level of the parties, their satisfaction, and perception of fairness. Moreover, mediators use objective criteria to focus on such elements as alleviation in violent behavior, and settling of the conflict.

Crocker, Hampson and Aall (2004) pointed out that intractable conflicts have been part of every society around the world since time immemorial. Moreover, these types of disputes pose a serious threat to both local and international security and peace. Consequently, it is imperative that mitigating interventions that help prevent their occurrence and developments are put in place by various stakeholders at the national and global level (Winslade & Monk, 2000). Before embarking on establishing these interventions, Deutsch, Coleman, and Marcus, (2011) opine that the stakeholders involved should consider taking into consideration two basic questions: first how and what causes them, and second what is the best and ideal approach to them? Deutsch et al. (2011) elucidate that intractable conflicts present many opportunities for managing conflicts. The researchers observe that several international actors, ranging from private persons to international organizations have in the recent past indicated an interest in settling or helping to avert the escalation of intractable conflicts.

There are several methods available to conflicting parties on resolving an intractable conflict (Fiol, Pratt, & O'Connor, 2009). However, according to Fiol et al. (2009),

majority of the parties often consider coercion or violence as the most appropriate response. Interestingly, negotiation, seeking international conference and international adjudication are other options at the disposal of the parties in dispute. However, based on the nature of the conflict and entrenched hostility, Kriesberg (2001) observes that mediation has turned out to be the most appropriate conflict management method because its success rate in resolving intractable disputes has been significant.

Mediation is described by Bercovitch (2005) as the process of managing a conflict, related to but different from the group's own negotiations, where those in dispute seek the help of, or agree to receive help from an outsider (whether an organization, individual, state, or group) to alter their point of view or behavior, and to do so without violating the authority of law or resorting to physical force. Accordingly, a mediation process has seven basic characteristics (Bercovitch & DeRouen, (2004) which are: first, mediation is an annexure of the efforts made by the conflicting parties to manage a dispute; second, the process entails the intervention of outsider; third, the intervening individual or group or organization must not use violence and coercion to reach a resolution; fourth, the mediators engage in a conflict of any kind in order to resolve it, affect it, influence it, modify it in some way, or change it; fifth, mediators introduce consciously or otherwise, knowledge, prestige, ideas, and resources. They utilize all these to achieve a resolution to the conflict; sixth, mediation must not be imposed on the parties but instead, be a collective decision by both groups to realize a resolution. This implies that the adversaries can opt to begin, continue or pull out of the mediation whenever they choose. In addition, they retain the control over the outcome of the mediation. Moreover, they have the right to accept or reject any aspects of the mediation process or the final agreement; and 7) mediation operates on an ad hoc basis alone, that is, once completed, a mediator leaves the area

of conflict. Once completed, a mediator departs the arena of the conflict. Bercovitch and DeRouen, (2004) concluded that all these mediation features enhances its attraction to parties as the ideal approach of resolving conflicts.

The use of mediation as a conflict resolution tool has received overwhelming acceptance in the contemporary international relations (Crocker, Hampson & Aall, 2004). The researchers argue that as a conflict management method, it is non-judgmental and non-evaluative, a characteristic that is ideal to the reality of international relations where nations and states guard their sovereignty, independence and autonomy quite jealously. Crocker, Hampson and Aall (2005) assert that mediation provides both groups in a conflict with prospects of a better outcome without the need to have direct meetings with a sworn adversary.

2.9.2 Arbitration

The arbitration process is arguably one of the most popular extensively used ADR process (Born, 2009). Like litigation, arbitration employs an adversarial approach that demands a neutral party to resolve the conflict by delivering a decision that is free from any form of bias. Historically, this ADR process has mainly been use in resolving commercial disputes as an alternative to the court process (Franck, 2005). According to Franck (2005), arbitration developed as an adjudicative process that is binding. Nevertheless, although arbitration may be viewed as an ADR process that has characteristics that are similar to those of the conventional court proceedings; there are important distinctions between the two processes (Mattli, 2001; Whytock, 2009). Whytock (2009) explicates that whereas arbitration by its nature arose as a binding process, it can as well be non-binding. The rationale for this argument is that generally, the parties involved in a dispute have the discretion to use arbitration for the resolution of their conflict and as such, have the autonomy to decide whether they

would want to be bound to the decision of the arbitrator. Furthermore, unlike the litigation process, arbitration generally permits the parties to a dispute to design a significant portion of the resolution process such that its suits their needs as well as the nature of the conflict. Further, the parties to a conflict are at liberty to identify and select and arbitrator, an option that is unavailable in the traditional court process. Incidentally, in the context of intractable conflicts that involve various communities, it is often difficult to utilize arbitration to resolve the dispute due to several reasons. First, the large number of people involved in the dispute makes it difficult for the parties to even agree on the modalities of resolving the conflict. The parties perceive violence as the only and ideal approach to settling 'score' in the dispute. Second, from a hypothetical viewpoint, even if the parties are to agree to use the arbitration process, there is a significant likelihood that they would disagree on who is to become the arbitrator as well as the arbitration design developed by each of the parties (Brummans et al., 2008). Thus, the arbitration process is usually uncommon in the resolution of complex disputes, particularly those involving the issues of rights amongst and between communities. It is presumed that it is against this backdrop that the majority of CBO's do not widely use arbitration as one of their core peace-building initiatives (Beeson et al., 2006).

2.9.3 Reconciliation

According to Wilson (2001), reconciliation is the act by which individuals or groups that have been split off as a result of a dispute begin to work together towards the attainment of peace and peaceful coexistence. The author explicates that essentially, reconciliation is the restoration of a relationship that had previously been broken or the unification of individuals or a group of people who had earlier been separated or alienated by a dispute to establish a community again. Accordingly, the central aim of

peace-building is to deter violent outbreaks between and amongst communities or to build sustainable transformation of disputes that are violent in nature to peaceful action. Therefore, the implication of this is that it is possible for conflicts to be handled in a peaceful and constructive way (Kriesberg, 2007). The author adds that traditionally, the management of ethnic conflicts is often difficult because in most instances, the interest groups want to be the beneficiaries from the same disputes they want to manage. For instance in the Kenyan context, during the country's political establishment, ethnic clashes witnessed in 1992 and 1997 General Elections exhibited tribal partnership during the resolution of the ethnic conflicts (Ajulu, 2002). Ajulu (2002) elucidates that during the electioneering period in Kenya, notably in 1992 and 1997 General Elections, the political structure of the country was primarily premised on ethnic blocks. Consequently, ethnic conflicts were predominant in the regions that were perceived to oppose KANU, the then ruling party. In such situation, the government regime that was in power could not be viewed as justified because it lacked impartiality when managing ethnic conflict across the different parties of the country where the inhabitants were perceived to be ardently opposed to the government regime that was in power. It was against this backdrop of lack of neutrality on the part of the government that religious groups, such as the CBOs, emerged to consolidate peace as well as support the structures that tend to promote peace amongst the warring communities. Overall, the CBOs, amongst other different religious groups, became the main reconciliatory structures in the 'violence hotspots' (Sampson, 2007; Adam & Pkalya, 2006). Incidentally, Uasin-Gishu County is one of the regions that have for a long-time been categorized as an ethnic conflict 'violent hotspots' in Kenya (Mkutu, 2008).

2.10 The Conditions for Mediations

As earlier pointed by Bercovitch (2004), mediation is regarded as an effective and important strategy of dealing with intractable conflicts. However, this assertion does not in any way suggest that each and every intractable conflict can be resolved through mediation (Crocker et al., 2004). Many conflicts can turn out to be too intense, the warring factions too entrenched and their behavior just too aggressive for any mediator to realize anything significant. Bercovitch et al. (2008) observes that some intractable conflicts often continue with little or no signs of abatement. They only stop being intractable after a major systemic change such as collapse of a country or change of leaders takes place. For a mediation to be successful, Bercovitch (2004) recommends several conditions under which mediators can engage in managing a conflict.

First, mediators should engage themselves in an intractable conflict only after they have conducted a comprehensive and detailed analysis of the dispute, context and dynamics, issues at stake, and the grievances of parties among other things. The researcher points out that intractable conflicts are multi-layered and complex. Hence, a mediation strategy is more likely to succeed if it is based on knowledge and understanding rather than good intentions alone. A thorough understanding and good analysis of all aspects of the conflict are significant prerequisites for successful mediation in intractable conflicts.

Second, Bercovitch (2004 opines that mediation ought to take place at a ripe or optimal moment. The researcher argues that if carried out early, mediation may turn out to be premature. Similarly, late mediation has the likelihood of encountering numerous obstacles. Bercovitch (2004) describes the optimal moment a phase in the life cycle of the dispute where the conflicting groups feel hurt and exhausted, or

where they do not wish to countenance any further losses and are ready to commit to a resolution, or at the minimum believe one to be possible. According to Bercovitch (2004) and Bercovitch et al. (2008), in destructive and escalating disputes, the success of mediation relies on it capturing a particular moment when the rivals, based on a number of reasons, seem most likely to change their positions. Accordingly, appropriate timing of when to intervene in an intractable conflict is an issue of crucial significance, and one that must be assessed properly by any would be mediator.

Third, given the type and complexity of intractable conflicts, a well-coordinated approach is important for a mediation to be successful. Bercovitch et al. (2008) assert that mediation in intractable conflicts requires resources and leverage to nudge the conflicting parties towards a settlement. Consequently, it also requires acute understanding of the psychology of the differing adversaries. Therefore, the mediation being handled by the mediator should be in a position to utilize an advanced approach into tackling the matters embedded into the conflict by coordinating the strategies aimed at integrating the behaviors portrayed by the parties. In brief, the mediator should avoid using the traditional mediation approaches in such circumstances. Bercovitch (2004) recommends to mediators to employ diverse but complementary approaches, an interdisciplinary emphasis, and a full range of intervention mechanisms that adequately and properly respond to each concern and fears of the adversaries and targeted towards some accommodation between the parties in the intractable conflict.

Fourth, mediating an intractable conflict or conflicts requires resources, commitment, experience, and resilience (Bercovitch, 2004; Bercovitch et al., 2008). Mediators that have a high prestige or rank often tend to possess these characteristics and thus, are more likely to succeed in mediating intractable conflicts. Weiss (2003) avers that such

mediators are directly appealing to conflicting adversaries and thereby, establish some support that are geared into achieving a resolution. The researcher elucidates that influential, prestigious or high ranking mediators have more at risk, posses the capability to marshal for more resources, are better informed, and can dedicate more time to ensuring that an intractable conflict is resolved. Moreover, mediators of that kind strive to achieve some noticeable signs of progress in the short term and also identify the various steps that need to be taken to handle the issues that require long term peace-building initiatives. Forester (2009) points out those influential mediators have the ability to work better within the limitations of intractable conflicts and are more likely to evoke accommodative responses from the warring factions in the conflict.

Fifth, mediation in intractable disputes has the probability of succeeding if the leaders within each conflicting party recognized, accepted as legitimate by all concerned, and where these leaders have reasonable control over their territory (Bercovitch, 2004; Bercovitch et al., 2008). An intractable conflict between groups that have competing constituents and leaders such Northern Ireland is extremely difficult to handle, leave alone mediate (Bercovitch, 2004). Conflicts involving parties who have recognizable leaders with each transcending from the mainstream of their respective community and where each understands the desires and expectations of the community they represent, provide mediators with people who may possess a considerable impact on official diplomacy (Bar-Tal & Rosen, 2009). The researchers point out that situations involving competing state institutions, governance capacity, and leadership factions are all too uncertain, hence, the chances of a mediation succeeding decline sharply.

Sixth, Bercovitch (2004) and Bercovitch et al. (2008) explain that the mediation of an intractable conflict or conflicts is more likely to be effective if none of the sections in

each community that is under conflict is committed to perpetuate violence. Such groups are often described as spoilers. In the context of conflict management through mediation, spoilers have much to lose from a mediation that yields peace and much to gain if the violence is continued. Crocker et al. (2004) conclude that the presence and activities of spoilers in a mediation process presents a mediator with a major obstacle toward achieving a considerable agreement.

Finally, where an intractable conflict entails a major power, or primary powers have interests important or insignificant interests at stake, it is often very unlikely that mediation will even be attempted and even if it is attempted, the chances of its success are minimal (Bercovitch, (2004). The involvement of any major powers, regardless of its capacity, in an intractable dispute poses extremely serious constraint on any mediation effort. An involvement of a major power in an intractable conflict offers a clear indication of the difficulty of starting any form of mediation.

In brief, all these factors supply some guidance on when mediation as a conflict resolution mechanism might contribute significantly in managing intractable conflicts and situations its use is extremely difficult. Factors such as willingness and commitment to mediation realize suitable outcomes. Likewise, a strong desire by mediator to avert a cycle of violence yields positive results in managing a conflict. Intractable disputes are driven by antagonists who have strong sense of grievance of some kind (political or economic), and identity, and a desire to employ violence as a means of achieving a status quo (Bercovitch, 2004). In places as diverse Sudan, Congo, Kashmir, and Northern Ireland and many others, intractable conflicts are the main cause of continued loss of lives and violence (Tomlinson & Lewicki, 2006; Nye, 2008). These intractable disputes threaten international stability and regional order. Although it is difficult to resolve an intractable conflict, Saunders (2003) contends

that it is not impossible to come up with a solution through dialogue. The researcher asserts that there is nothing pre-ordained concerning the path of any conflict, whether intractable or otherwise.

Mediation provides the possibility of a jointly acceptable outcome in a conflict with neither of the parties giving up their core belief and values (Kriesberg, 2003). Under certain conditions, mediation has the potential to break through an intractable phases of violence (Keashly et al., 2011). The availability of suitable mediators, according to Eliasson (2002), may assist in transforming an intractable conflict and yield a sustained agreement. In order for this to be achieved, Eliasson (2002) opines that specific conditions must present. When situations are indeed propitious, only few processes have the ability to alleviate the intractability of a conflict than a well-coordinated and planned mediation. These are the conditions that mediators should have knowledge of in order to resolve most intractable conflicts that plague regions, societies, states, and communities around the world.

2.11 The Mediation Behaviour

Mediators have access to a wide range of strategies, techniques, and resources available to them which facilitate the transformation of intractable conflict into a tractable one (Winslade & Monk, 2000). Specifically, mediators may employ one of the following three approaches in the course of helping to manage an intractable conflict (Shmueli, Elliott & Kaufman, 2006). They may depend on directive strategies, procedural approaches, and or communication-facilitation.

The directive strategies are crucial in dealing with intractable conflicts of any kind (Bercovitch & DeRouen, 2004). The strategies allow mediators to break through a cycle of hostility by changing the factors that influence the decisions of the

conflicting parties. Bercovitch (2005) points out that if the mediator makes a diplomatic or financial support contingent on cooperation, there is a good chance that the parties in dispute may be persuaded to compromise and reach a mutual agreement. President Carter, for example, succeeded in breaking through both Egyptian and Israeli at Camp David by promising each party $2 billion if they would sign an agreement that would lead to a ceasefire (Carter, 2006; Kriesberg, 2001). Directive strategies often entail the mediator giving promises of rewards or threats of their withdrawals if particular agreements are not reached or actions taken. In either case, Kriesberg (2001) observes that they are important getting disputing parties in an intractable conflict to change their behavior and values.

The procedural strategies offer mediators an opportunity to control particular aspects of interaction the parties (Preacher & Hayes, 2008; Bercovitch & Houston, 2000; Moore, 2014). According to Preacher and Hayes (2008), this opportunity accorded by procedural mediation strategies is very significant for disagreeing groups in an intractable conflict especially those that have not had the chance to relate together in any other place other than the battlefield. Accordingly, Moore (2014) espouses that this mediation strategy helps to minimize stress and disruption that emerge when two or more disputing parties who have little or no past of peacemaking getting together to manage their intractable conflict.

 Procedural mediation approaches enables a mediator to bring both groups together, in some environment that is neutral environment where the mediator can exert some form of control over the conflict management process (Bercovitch & DeRouen, 2004). The researchers explain that in such circumstance, the mediator may exercise control over issues on agenda, timing, meeting location and arrangements, information distribution, media publicity, and flexibility the formality of meetings. A

good instance in history where the procedural mediation strategy was efficient is when President Carter gained control over all matters concerning the physical establishment of Camp David in 1978 (Kriesberg, 2001; Carter, 2006).

The communication-facilitation strategies describe the mediator behavior at the lower end of the intervention spectrum (Bercovitch & Sigmund Gartner, 2006). Here a mediator conventionally play a fairly passive role, facilitating cooperation, and channeling information to the disputing parties but portraying little control over the more formal substance or process of mediation (Bercovitch, 2005; Bercovitch, 2004). Bercovitch, (2005) avers that this is a very significant role in the context of conflicts that are intractable, where disputing parties in conflict do not have direct communication channels, have varied conceptions and understanding of the embedded issues, and/or do not even have the chance to explore any options that might benefit each of them. In such scenarios, a mediator who has the ability to facilitate communication and dialogue, and just pass information from one party to the other, shall establish a prerequisite for achieving an effective process of peacemaking (Böhmelt, 2010). The intervention of Norway in bringing about the Oslo Accords in 1993 exemplifies the utilization of communication-facilitation strategies.

2.12 Categories of Mediators

Based on the complexity associated with intractable conflicts, the extent of violence linked with them, and the risks they pose, it is significant many political actors are ready to intervene in these disputes to transform and/or settle them or simply ensure that the conflicts are not perpetuated into becoming worse and dangerous to the level of threatening the existence of mankind (Bercovitch, 2005). Therefore, is important to

think of all potential mediators involved in intractable conflicts as falling into any of the following three categories.

2.12.1 States

In the contemporary world, there are 198 states that are sovereign and legally equal, but possess different capabilities, interests, and regime-structures which relate on the international platform (Taylor, 2000). They are the primary actors in mediation and often find themselves compelled to mediate various intractable conflicts that may otherwise threaten their interests (Coy & Hedeen, 2005). Regardless of their size in terms of economy, political influence, and population, states frequently have motive or reason to participate in the mediation of conflicts, especially when the disputes emerge in their geographical region or places that have interests they need to protect or protect (Smith & Stam, 2003).

Subsequently, when a state participates in the mediation of an intractable conflict, it often does so because it feels the dispute is a genuine threat to both regional stability and international peace (Bercovitch & Sigmund Gartner, 2006). Bercovitch (2005) argues that the state concerned, through its recognized official authorities such as Cabinet members in its government, may harness all the relevant resources needed to facilitate the mediation effort achieve success. Compared to other mediators, Böhmelt (2010) asserts that states have considerable volume of tangible resources, capacity to mobilizing them, and leaders mandated by law to use these resources. In many situations, states that engage themselves as mediators in an intractable conflict are likely to find themselves employing all resources at their disposal in order to facilitate an agreement in the conflict being made (Ramsbotham, Miall & Woodhouse, 2011; Crocker, Hampson & Aall, 2004).

2.12.2 Individuals

Traditionally, conflicts of any type are settled by people that are well-respected in the society and who at the same time have a high-ranking in terms of past record in terms of settling or managing conflicts (Moore, 2014). In many instances, mediators are individuals who have no official role or who do not represent their country in any capacity (Bercovitch & Sigmund Gartner, 2006). Individuals such as Herb Kelman,Roger Fisher, Jimmy Carter, Leonard Doob, and Adam Curle among other members of the International Negotiation Network at the Carter Center (INNCC) are some of the notable individuals who history recognizes to have mediated various conflicts around the world and surprisingly, succeeded to settle majority of the conflicts they handled (Bercovitch & Jackson, 2009). Bercovitch and Jackson (2009) aver that when these personalities participate in the mediation process, their involvement is on individual capacity and not as government officials.

Individual involved in mediation may hold different values, beliefs, and attitudes (Bercovitch & Jackson, 2001). In addition, their mediation approaches may demonstrate greater flexibility than mediators who hold official positions. Knowledge, commitment, and experience to peaceful conflict resolution are the only things common to both individuals and official mediators (Bercovitch & Gartner, 2008). According to Bercovitch and Schneider (2000) and Bush and Folger (2004), individual mediation is typically performed without the glare of publicity thereby permitting the conflicting parties to engage in some productive dialogue in case they decide to. Greig (2001) observes that as individuals, mediators lack significant resources like the states mediators. Thus, their behavior is important and limited only to facilitation and communication strategies.

2.12.3 Institutions and Organizations

The difficulty or complexity of most intractable conflicts is that many states lack the capacity to meet all the requirements needed in a mediation process (Bercovitch and Schneider, 2000). Additionally, they do not have the capacity to facilitate the settlement of conflicts that are drawn out, long, and intense. Organizations and other bodies often come in to offer and deliver various mediation services. In the contemporary world, phenomenal growth in the number of transnational, international, and other actors not linked to any state as mediators has been witnessed in many conflicts (Dean, Jeffrey & Hee, 2013). These functional actors, according to Dean et al. (2013), fall under the track II diplomacy or multi-track umbrella. The researchers observe that they have become a significant and indispensable adjunct to the conventional mediation approaches by states and individuals.

Bercovitch & Gartner (2008) elucidate that there are two central mediation actors in this category of mediators which are: (i) specialized non-governmental mediators who are committed to resolving conflicts and include organizations such as Amnesty International (AI), International Alert (IA), and the Carter Center. Other actors include a wide variety of religious and civic humanitarian organizations such as the Quakers, Community of Sante Egidio, Islamic Conference Organization, and International Committee of the Red Cross (ICRC), Oxfam, and Center for Humanitarian Mediation (CHM), and Oxfam. Bercovitch & Gartner (2008) assert that the main concern of these organizations is to heal and deal some of the fundamental issues in conflict for the purpose of not only settling the disputes in question, but also achieve rereconciliation and change the attitudes of the disputing parties.

Accordingly, these categories of mediators have several merits and benefits in managing intractable conflicts (Bercovitch & Jackson, 2001). These advantages

include: secretive and informal performance of operations and thus, the conflicting parties need not fear that their identity would be publicized or made public; they provide exceptional mediation services not provided by other mediators of conflicts. Bercovitch (2005) avers that they can penetrate much more easily into regions of extreme hostilities compared to diplomats who may be perceived with lots of suspicion by the parties. Overall, Bercovitch & Jackson (2001) conclude that such mediation actors can be less impeded in their conflict management strategies and can simultaneously afford the luxury of appealing to the conflicting groups by promising them to work each levels of their dispute and to achieve a long-term remedy to their problems.

The United Nations (UN) and other international organizations have for the past few years proven to be active mediators in most of intractable conflicts particularly those entailing cross border disputes among and between states (Bercovitch & Gartner, 2008). The researchers explain that according to the UN, mediation is the act that describes the political skills used in the efforts performed by its Secretary-General or his representatives. Furthermore, the act must not involve the use of violence or force in compliance with the principles set out in the UN charter. The UN mediator engages in a conflict management process as a third party and can only take part as a mediator when the conflicting parties seek or accept its assistance with a goal to prevent, manage or settle a dispute (Doyle & Sambanis, 2006).Therefore, mediation skills can be used by the UN in the following contexts: before the emergence of a conflict using preventive diplomacy; during a dispute through developing peacemaking initiatives; after a conflict to encourage the implementation strategies and agreements; and during peace-building activities to consolidate the existing peace and build a base for its sustainable development (Bercovitch, 2004).

However, Bercovitch (2004) points out that the UN mandate is more specifically defined. The researcher explains that in situations where the UN is sought or requested to mediate a resolution to a dispute, the conflicting parties must accept what is commonly referred to as mediation mandate. This implies that they are obliged to accept that the UN mediator is there to assist and facilitate them find remedies to resolve their conflict. Bercovitch (2004) espouses that the UN mediation mandate authorize its Secretary-General or their envoys to: meet and listen to each and every party in a conflict; consult all parties it deems relevant for in order to resolve the conflict amicably; suggest ideas and possible solutions to the parties in the conflict to facilitate its quick resolution. Although the final outcome of the mediation is an exclusive reserve of the conflicting groups, Ramsbotham, Miall and Woodhouse (2011) assert being a mediator whether individual, state or organization, has the greatest responsibility and involvement towards the final outcome of the dispute management process.

Similar to other kinds of mediation, an outcome of a conflict mediated by the UN is not binding to the parties involved (Bercovitch, Kremenyuk, & Zartman, 2008). However, Bercovitch et al. (2008) elucidates that in the event the Security Council takes enforce the agreement, it becomes binding. The researcheraver that the final enforcement of the mediated is a preserve and commitment of the parties that reached an agreement during mediation. They may choose to honor or not to continue honoring the terms reached in the said ceasefire agreement. On the whole, a UN mediation mandate is specifically important because it offers parties an opportunity to avail themselves of the best practices and experience the UN, as an organization, has achieved in the area of dispute resolution (Kofi Atta Annan & United Nations

Secretary-General 2002). In all, NCCK utilizes mediators such as elders, leaders and other stake holders in her peace building in Uasin Gishu County.

2.12.4 Efforts to Resolve the Community Conflicts in the Rift Valley Region

Ethnic conflicts witnessed in the Rift Valley region of Kenya in the early 90s raised concern both at the local and international level as humanitarian organizations started to find ways and means of ending the conflict (Oyugi, 2000). Oyugi lists the Robert Kennedy Memorial Centre for Human Rights, Human Rights Watch (Africa), Commonwealth Observer Group, the Kenya Human Rights Commission, the Catholic Justice and Peace Commission, the National Council of Churches of Kenya (NCCK), and the National Elections Monitoring Unit as the organizations that were primarily involved in building peace amongst the disputing communities. Oyugi (2000) points out fact-finding missions to violence-hit areas as well as peace building initiatives as among the key interventions measures undertaken by these organizations. The researcher asserts that the Church a crucial role of speaking on behalf of the violence victims despite the intolerance of the reigning government regime, President Moi's regime, on any form of criticism. For instance, the Catholic bishops used their Pastoral Letters to point out the political aspect of the clashes, the selective protection of specific ethnic groups, particularly the Kalenjin, and the unwillingness of the Moi government to act decisively in averting the widespread violence. Additionally, the church-based organizations such as the NCCK also provided material assistance to the displaced victims in the time past to Uasin Gishu County.

Meanwhile, local donor organizations and diplomats intensified pressure on the government by limiting the flow of aid to the country in order to compel it begin efforts of restoring peace as well as establish strategies aimed at achieving sustainable

peace in the region. Oyugis (2000) opines that it is this pressure that influenced the government into legalizing multi parties in late 1991. Significant pressure came from the United States, Denmark and Germany. However, Oyugis (2000) and Oyugis (2002) assert that not all donor organizations that were happy with the open pressure on the government to resolve the conflict and restore sustainable peace. The researcher argues that the British government for instance, chose to employ the diplomacy channel instead and was completely silent even at the height of the violence. In Uasin Gishu, NCCK, as a CBO has been in forefront in the use of diplomacy in building peace.

Similarly, the ruling government remained silent on the same. In fact, it became openly hostile to some of the proposals to ending the conflict. The general reaction of the majority of observers was that the government of the day was reluctant in finding a meaningful settlement of the conflict and that some inflammatory statements delivered by some of the senior cabinet secretaries may have ignited the violence. Indeed, Moi's the government chose not to address these inciting remarks but instead accused the institution of multipartyism and the opposition politicians. For example, Oyugis (2000) cites the local press to have quoted President Moi at the time on many occasions contending that the clashes in Rift Valley was sufficient proof that multipartyism was the bedrock of violence. In brief, the government since that time until the explosion of the violence that almost brought the Kenyan state to the brink, failed to realize and put in place meaningful peace-building initiatives. The current research therefore explored the impacts of peace building initiatives by NCCK as a CBO in selected areas in Uasin Gishu County with the aim of establishing sustainable peace.

2.12.5 Overview of the National Council of Churches of Kenya (NCCK)

The NCCK is a Christian-Based Organization (CBO) that was established in 1913 at the United Missionary Conference that was held at Thogoto, near Nairobi (National Council of Churches of Kenya "Who we are", 2014). The organization has been active in promoting peace by participating in peace-building initiatives, alleviating poverty, advocating for the stoppage of drug abuse, improving access to education around Kenya among other thematic focuses (Jenner & Abdi, 2000 The Council is presently in a two-year partnership with the Danish Government on promoting peace and Reconciliation in Kenya (National Council of Churches of Kenya "NCCK and Danish", 2014). Currently, NCCK operates fully in Nairobi, Coast, Western, Nyanza, Central, Upper Eastern, Lower Eastern, North Rift, and South Rift (National Council of Churches of Kenya "Areas of Focus", 2014). NCCK has been very focal in peace building in Uasin Gishu County.

The organization has an elaborative organization or governance structure that comprises of the General Assembly and Executive Committee at the national level. Regionally, the organization has a Regional Conference, Regional Committee, and Count Coordinating Committee. The General Assembly of the council is the supreme governing body of the organization. The assembly meets once every three years and is responsible for formulating the overall policy of the organization. The Executive Committee meets twice annually and is comprised of the representatives from the membership and the regions. Its responsibility is to implement the policies formulated by the General Assembly. In order to execute its mandate effectively, the Executive Committee has established three sub-committees which are: Finance and Administration Committee, Programme Committee, and the Membership Committee. On the other hand, the Regional Conference, which comprises of organizations and

the representatives of member churches within the region, meets once after every three years in between the meetings of the General Assembly. The Regional Committee, which is the executive arm of the Regional Conference, meets twice annually and is responsible to the Regional Conference. In addition, the Regional Committee performs its duties and functions by working closely with the staff of the organization at the Regional Office. The County Coordinating Committee is established by NCCK to facilitate the work done by the Regional Committee at the County level and is answerable to the Regional Committee (National Council of Churches of Kenya "Governance Structure", 2014).Eldoret town being the regional headquarters of NCCK, informed the rationale for the study since most this areas have large membership of member churches to NCCK.

2.12.6 The Concept of NCCK'S Peace Committees

Throughout the years, pastoralists and agro-pastoralists groups in Kenya have persevered through a horde of issues going from financial underestimation to serious and continuous clashes over common assets (Adano et al., 2012). The researchers explicate that of these issues burdening this section of populaces, conflicts have been singled out as the primary bottleneck to the improvement of these rangelands that records for more than 80% of the aggregate Kenyan area mass. Peace advocates have been speedy in reprimanding the legislature for neglecting to secure its subjects and also their properties. It has been brought up as a rule that the state is either unwilling or unequipped for securing the wellbeing of its residents, their properties and national outskirts. Out of this acknowledgment and in their own particular volition, groups in conflict prone areas have depended on their own group driven endeavours to avert and oversee disputes amongst them and their neighbours incorporating those in the

neighbouring countries. It is against this backdrop in government legislation that NCCK come in to consolidate peace through the concept of peace committees.

The arrangement of locale peace and development committees, a group driven refereeing structure/establishment, has been one of such admirable group endeavours to advance peaceful interraction in the public eye and also fill the security void left by the legislature in conflict inclined areas in Kenya (Njiru, 2012). Peace Committees are to a great extent a half breed structure, acquiring intensely from customary clash determination instruments and the present day formal debate assertion forms. Despite the fact that there is no consistent meaning of the idea peace board of trustees as it identifies with neighbourhood level peace building exercises, it can be characterized as well as depicted as a contention mediation structure that coordinates both conventional and present day struggle intercession instruments to avoid, oversee or change intra-ethnic or interethnic clashes. Its advancement and beginning could be followed to nearby level peace building activities in Wajir in mid 1990s coming full circle to the foundation of the Wajir Peace and Development Committee (WPDC) in 1995. Other comparative endeavors started to come to fruition in North Eastern, Upper Eastern, Coast (Tana River region) and North Rift districts in late 1990s (Schilling, Opiyo & Scheffran, 2012). Therefore, the concepts of peace committees around the country have been a success in mitigating the conflicts that arise from the struggle for resources among the pastoral communities. The NCCK has used this concept to promote its peace building agenda across Kenya, including Uasin-Gishu County.

2.13 Critique of literature

The study by Adano et al., (2012), established that the legislature have failed to secure its subjects and also their properties. Schilling, Opiyo & Scheffran, (2012) established that the concepts of peace committees around the country have been a success in mitigating the conflicts that arise from the struggle for resources among the pastoral communities. Njiru, (2012), established that the arrangement of locale peace and development committees, a group driven refereeing structure/establishment, has been one of such admirable group endeavors to advance peaceful interaction in the public eye and also fill the security void left by the legislature in conflict inclined areas in Kenya. Eliasson (2002) established that the availability of suitable mediators may assist in transforming an intractable conflict and yield a sustained agreement. The studies reviewed indicate have dwelled on the role of political class (legislature) in peace building initiatives among communities (Adano et al., 2012). Other studies have covered the role of community peace committees in promoting peace initiatives among warring communities (Opiyo & Scheffran, 2012, Njiru, 2012 and Eliasson, 2002). Few studies have been carried out on the role of CBOs in promoting peace initiatives among communities affected by ethnic violence in Kenya. The current study therefore seeks to fill the gap the investigating the role of NCCK in promoting peace among communities affected by ethnic violence in Uasin Gishu County.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter explores the methodological steps that were used in the collection and analysis of data in the study. The chapter provides a detailed description of: the research design; the study area; the study population; the samples procedure and sample size; the instruments used in the data collection; the validity of and reliability of the study instruments; and data analysis.

3.2 Research Design

De Vaus and de Vaus (2001) and Burns and Grove (2010) describe research design as a framework or outline that demonstrate the manner in which a particular study shall be conducted ensuring that there is maximum control of the factors likely to interfere the findings of the research in order to minimize the error of the results. Alternatively, Berg, Lune & Lune (2004) describe research design as an outline of a plan of how, when and where data are to be gathered and evaluated to elucidate a phenomenon. In this study, the researcher conducted a case study on NCCK, adopting a descriptive survey design approach, focusing on establishing the impact of the different initiatives used by NCCK to achieve sustainable peace in the County of Uasin-Gishu. Incidentally, both qualitative and quantitative data collection methods were used in the study mainly for the purpose of avoiding potential prejudice in the final findings of the research.

3.3 Study Area

The study was conducted in selected areas of Uasin Gishu County, where there are NCCK member churches. Eldoret is the capital and largest city in Uasin Gishu County. The town lies to the south of the Cherangani Hills. The local altitude varies from about 2100 metres above sea level at the Moi International Airport to more than 2700 metres in nearby areas. According to the 2009 census, the town had a population of 289,380 and it is currently considered to be among the fastest growing towns in Kenya (Kenya National Bureau of Statistics, 2009). The county is also a host to a significant number of the NCCK member churches such as the Anglican Church of Kenya (ACK), Reformed Church, Maranatha Faith Assemblies, and Evangelical Lutheran Church of Kenya, Kenya Assemblies of God, Salvation Army, and Presbyterian Church of East Africa among several others. The surrounding environs include Turbo, Burnt Forest, Cheptiret, and Kiambaa. Historically, the county is reported to be among the most affected by the periodic election-related violence in Uasin-Gishu County and this informed the choice of the area under the study.

3.4 Population of the Study

The target population for the research was a total of 150 participants drawn from three categories, namely: senior church officials in the NCCK's member churches; senior organization officials in the NCCK's member organizations, and the NCCK's Uasin-Gishu County Coordination Committee members. The primary reason the researcher targeted the mentioned categories of people is because they are actively involved in the activities of the NCCK, hence, were in a better a position to respond to the most of the research questions. The target population for the study is presented in Table 3.1.

Table 3.1: Target Population

Category	Number of Respondents
Senior Church officials in NCCK's member churches	80
Senior Organization Officials in NCCK's Member organizations	40
NCCK's Uasin-Gishu County Coordination Committee Members	30
Total	**150**

3.5 Sampling Procedures and Sample Size

The respondents for this research were selected using purposive sampling. The justification for using this sampling approach is that it allowed the researcher to handpick the relevant individuals who had the relevant knowledge that would assist in the attainment of the study objectives. The respondents were drawn from NCCK's member churches, senior organization officials in the NCCK's member organizations, and the NCCK's Uasin-Gishu County Coordination Committee members all based in Eldoret town and its environs.

3.6 Sampling procedure and sample size

The study used the mathematical approach in the determination of the sample size for the research. The mathematical sampling approach given by Miller and Brewer (2003) that was used is stated as:

$$n = \frac{N}{1 + N\,(\alpha)^2}$$

Where n = sample size

N = Sample frame

α = margin of error

The sample frame (N) shows the list of the population of the groups selected for the study. The sample size (n) was then calculated out of the sample frame (N). Using a confidence level of 95%,

n=150/1+150 (0.05)2

n=150/1+1.375

n= 109

The sample was distributed proportionately among the various categories.

Table 3.2: sample size

Category	Sample size
Senior Church officials in NCCK's member churches	**62**
Senior Organization Officials in NCCK's Member organizations	**37**
NCCK's Uasin-Gishu County Coordination Committee Members	**10**
Total	**109**

3.7 Data Collection Instruments

The main instruments used for the collection of data in this research were unstructured interview schedules and structured questionnaires.

3.7.1 Questionnaire

Orodho (2008) asserts that when developing a questionnaire, each item should address a specific research question, objective, or hypothesis of the research. Consequently, a comprehensive structured questionnaire was used by the researcher in the study because it ensured that the data collection procedure was standardized. The questionnaire also ensured that the data that was collected was consistent internally and could be analyzed in a homogenous and coherent method (Terwee et al., 2007). The questionnaires were used to collect data from the senior church officials in the NCCK's member churches as well as senior organization officials in the NCCK's member organizations. Both qualitative and quantitative data was collected using the questionnaires.

3.7.2 Interview Schedule

The study also employed the use of interview schedules in the collection of data. The importance of the use of interview schedules in studies, according Miller and Brewer (2003) is that it facilitates the researcher to establish a rapport with the participants in the study, thereby allowing them to provide their personal views concerning the subject matter under investigation. Thus, this study used the interview schedules to establish a good rapport with the respondents. Subsequently, this method of data collection provides the researcher with an opportunity to prepare the respondent before proceeding into posing the research questions and as a consequence, improves the degree of accuracy of the data collected (Rowley, 2012). Also, the interview

schedules provided the researcher with chance of preparing the respondents, thereby improving the reliability and validity of the data that was collected. In the current study, the interview schedules were used to collect data from the NCCK's Uasin-Gishu County Coordination Committee Members. Quantitative data was collected using the interview schedules.

3.8 Reliability of the Research Instruments

Reliability refers to data consistency arising from the use of a particular study instrument (Wilkinson & Birmingham, 2003; Kimberlin & Winterstein, 2008). Alternatively, reliability can be described as the measure of the degree to which an instrument used in research yields results that are consistent after repeated trials over a period of time (Golafshani, 2003). The researcher conducted a pilot study in the small town of Soy, which incidentally is estimated to be about 22 kilometers from Eldoret town. The pilot study involved a target population of 30 respondents, drawn from the previously mentioned categories: senior church officials in the NCCK's member churches; senior organization officials in the NCCK's member organizations, and the NCCK's Uasin-Gishu County Coordination Committee members. The rationale for selecting the small town of Soy was because it was in close proximity to the town of Eldoret and within the County of Uasin-Gishu, which incidentally was the location of focus in the study. The study employed Cronbach's alpha to test the reliability of the research instruments. According to Nunnaly (1994), a value of 0.75 is ideal for the instruments used in a research. Nevertheless, in the current research, the researcher obtained a Cronbach alpha coefficient that was above 0.76, thus confirming that the research instruments used in data collection had a significant degree of reliability.

3.9 Validity of the Research Instruments

Kimberlin and Winterstein (2008) describe validity as the degree to which a research instrument measures a particular phenomenon. Thus, to ensure that the research instruments used were valid, Validity and reliability of instruments were tested using pilot study.

3.10 Data Collection Procedure and Analysis

The researcher used purposive sampling and data collection instruments consisted of Interview schedules and questionnaires. Validity and reliability of instruments were tested using pilot study. The quantitative data collected from the questionnaires were analysed using S.P.S.S (Statistical Package for Social Sciences) program software and presented in form of tables, pie charts and graphs while qualitative data from interview schedules were analyzed thematically and presented in form of narrative or prose form.

3.11 Ethical Considerations

The researcher maintained and upheld the highest standard of ethics when conducting the research and analyzing the data collected. The researcher obtained the letter from Kisii University which was used to secure research permit from National Commission of Science, Technology and Innovation (NACOSTI). The research permit was presented to the relevant authorities during the data collection. An introductory letter was given in advance to all respondents to seek their approval. The information obtained from the survey was treated with complete confidentiality. In addition, the researcher kept the filled questionnaires in a secure locker file under which he intends to store them for at least three years after the study for the purpose of responding to any issue that may arise from the publishing of the findings. Moreover, the researcher

was courteous to the respondents and did supply each one of them with all disclosure

information that was required in the study. All cited work was acknowledged.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

The study sought to determine the impact of the initiatives of church-based organizations (CBOs), using the case of the National Council of Churches of Kenya, on peace-building in Uasin-Gishu County. A total of 150 respondents were targeted by the study, from which 109 were sampled and further stratified in three categories: senior church officials in the NCCK's member churches (62), senior organization officials in the NCCK's member organizations (37), and the NCCK's Uasin-Gishu County Coordination Committee members (10). Thus, this chapter presents the findings drawn from the analysis of the data collected during the study. The discourse offered in the chapter offers a link between the study's findings and the theoretical perspectives concerning the peace-building initiatives by church-based organizations as well as other different bodies involved in promoting the attainment of sustainable peace in Uasin-Gishu County and Kenya in general. The study results are presented using frequency tables as well as graphs.

4.2 Membership or Partnership Period between the Respondents and NCCK

It is widely documented that for one to be an expert or adequately knowledgeable in a particular field, experience is paramount (Gefen, Karahanna & Straub, 2003; Kolb, 2014). Thus, for the purpose of determining the extent to which the research participants were conversant with the operations and activities of NCCK regarding peace-building interventions, the researcher sought to first determine the duration in

which they had been involved in the NCCK. The findings on this aspect showed that the majority of the participants for each of the three categories had interacted with the NCCK for a period of more than five years. On average, each of the categories identified for the study had over 50 percent of its participants having interacted with one or more peace-building activities for over five years. Consequently, this implied that the information that was to be collected from the participants was going to have a high reliability index, thereby conforming with the perspective held by Kolb (2014) that the longer the duration of participating in a specific activity, the more knowledgeable the individual in question and vice-versa. Accordingly, the results on this aspect provided satisfactory empirical evidence that the data collected during the research was significantly reliable and in turn, contributed to the researcher arriving at a conclusion that has a reduced degree of skewedness. The information is illustrated in Figure 4.1.
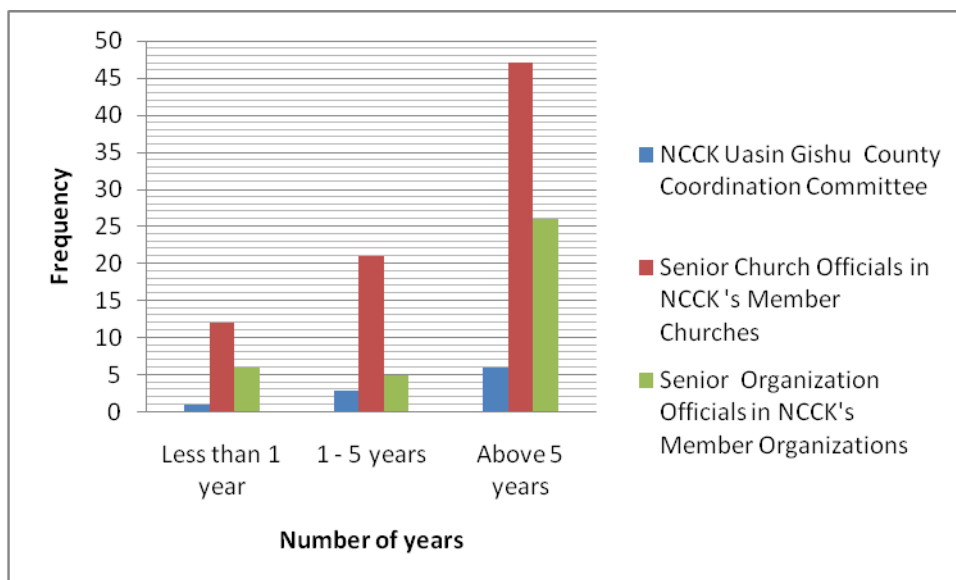
Figure 4.1: Membership/partnership period between the respondents and NCCK (**Source:** Author, 2016)

Figure 4.1 reveals that only one respondent in the category of NCCK's Uasin-Gishu

County Coordination Committee Members had been in the Committee for duration of less than a year (10%) whereas 3 participants (30%) had been in contact with the NCCK for a period of between one year and five years. Moreover, 6 of these Committee Members (60%) had interacted with NCCK for a period of over five years. Accordingly, this empirical findings demonstrate that the Committee was largely composed of individuals that had been active in the activities of the organization and as a consequence, it can be inferred that the data drawn from this category of the respondents was relatively accurate, owed to the fact that the respondents had reasonable experience and knowledge about the peace-building approaches being employed by the NCCK in attaining sustainable peace in Uasin-Gishu County. On the other hand, the category of Senior Church Officials in the NCCK's Member Churches indicated that 12 respondents (19.3%) had only been in contact with the NCCK for a period of less that year, 21 participants (33.9%) had been in ties with the organization for a period of between 1 and 5 years, while the rest (54.9%) had partnered with NCCK for more than five year. Thus, these statistical findings also demonstrated that the category was significantly reliable in the provision of the needed data in the study. Nevertheless, the category of Senior Organization Officials in the NCCK's Member Organizations showed that 6 of the participants (16.2%) had made relations with NCCK for less than a year, five of the respondents (13.5%) for a period of 1-5 years, and 26 participants (70.2%) for over 5 years. Similarly, the empirical findings for this category of the respondents implied that the majority of their membership was sufficiently acquainted to the peace-building initiatives used by the organization to attain sustainable peace in Uasin-Gishu County.

4.3 Underlying Causes of Ethnic Conflicts in Uasin-Gishu County

The first objective of the study sought to establish the causes of the predominant ethnic conflicts witnessed in Uasin-Gishu County, particularly during the general elections cycle period. The study established that the routine ethnic conflicts in Uasin-Gishu County is primarily attributed to two significant issues; high-stake distribution matters and unmet human needs. The interview schedules demonstrated that the participants were of the view that other than the controversies that surround the election results for the various offices particularly that of the presidency during the cyclic General Elections, the fundamental cause of ethnic conflicts in the region is the issue of land.

The communities in the County, especially the dominant Kalenjins and Agikuyu, feel that the 'other' community (those outside Kikuyu and Kalenjins) is benefitting from what they consider as 'their land' and as a result, engage in a violent conflict to 'reclaim what is theirs'. Indeed, this viewpoint by the majority of the respondents is consistent with that of Kanyinga (2009). The researcher established that the poor land tenure systems that can be traced back to the colonial systems forms the crux of the land issue in Kenya.

On the other hand, following closely to the issue of high-stake distribution was that of unmet human needs. The majority of the respondents shared the point of view that the widespread youth unemployment was one of the dominant causes of the conflict: Senior Church Officials in the NCCK's Member Churches (38.7%), Senior Organization Officials in the NCCK's Member Organizations (45.9%), and the NCCK's Uasin-Gishu County Coordination Committee (60%). The participants

argued that there was a general feeling amongst the youths of the different predominant communities in the region that the government in power was selective when it came to the granting of job opportunities. For instance, in cases where the President was of a particular ethnic bloc, the youths from the ethnic blocs that did not have 'their person' as President felt that the person who is President influenced the people from their community to have access to job opportunities to their detriment. Incidentally, none of the respondents cited the issues of morality as a root-cause to the persistent ethnic conflicts. Overall, the issue of high-stake distribution, especially the land resource, played out to be the single major cause of the routine ethnic violence in the County. During the collection of data using the interview schedules, the majority of the respondents intimated that the issue of election results was not the cause of the violent conflicts but instead, an instigator to violence. In simple terms, the election results provided an avenue for the communities to initiate a violent conflict whose main objective was to settle the embedded dispute on land issues as well as unmet human needs such as youth unemployment, poverty, ethnic animosity and political incitement.

4.4 The Role of NCCK in Promoting Peace building in the County

The second objective of the study was to determine the role NCCK plays in the peaceful coexistence of the various communities inhabiting Uasin Gishu County. In a pragmatic sense, it is difficult to quantitatively measure the role played by the NCCK in promoting the attainment of sustainable peace in Uasin-Gishu County. Nevertheless, the same can be measured qualitatively by assessing the perception of the study participants. The majority of the participants (79%) shared the viewpoint that the NCCK was playing a dominant role in the area so far as the promotion for the

achievement of sustainable peace was concerned. However, there is another faction of the respondents (6%) who felt that in as much as the NCCK was putting effort towards uniting the warring communities in the County; much of its effort was rhetorical in nature and mainly for public relations purposes. Moreover, some of the members are quoted saying:

"In most situations, the NCCK is not seen to prevent the occurrence of the ethnic violence. Instead, it mainly focuses on reconciling the communities after the violence has taken place. In my view, I do not feel that the organization has been committed fully into achieving sustainable peace. In fact, if we look at the 2007/2008 Post-Election Violence in the region from a critical perspective, the NCCK played some part in promoting the violence. The organization's leadership was split along the then existing political ideologies and as a consequence, rather than promoting sustainable peace, the CBO ended-up instigating animosity among its members"

Incidentally, 15% of the respondents were not sure whether the CBO was promoting the attainment of sustainable peace in the area or otherwise. According to this group of the participants, the structure of the NCCK was such that it seemed to promote ethnic division contrary to its objective. Most of the participants who argued that they are not sure whether the NCCK was objective to attaining the peaceful co-existence of the communities argued that the regional structure of the organization tended to have leaders of the dominant group and consequently, it was difficult for these leaders to be viewed as impartial when reconciling or mediating the warring communities. The minority group that is not sufficiently represented in the organization's leadership structure at the County level felt that in as much as the NCCK portrayed the idea that it was promoting initiatives that were aimed at reconciling the communities, to some extent, it was biased in favour of the majority community that had a larger

representation in the CBO's leadership. From the findings, when the respondents were asked whether they think NCCK has been successful in achieving sustainable peace in Uasin Gishu County, they felt that other communities (tribes) are less represented in NCCK's leadership structure in the Uasin-Gishu County. Consequently, when implementing the peace building initiatives, the other communities (tribes) hold the feeling that the organization that is attempting to restore peace in the area is itself biased against them. It is against this backdrop that 15% of the respondents were not sure of NCCK's role in facilitating the attainment of sustainable peace in the region. Senior Organization Officials in NCCK's Member organizations (88%), shared the viewpoint that the NCCK was playing a significant role in the area so far as the promotion for the achievement of sustainable peace was concerned,(10%) of the respondents in this category were not sure and (2%) said that NCCK played no role towards peace building. The majority argued that the regional structure of the organization tended to have leaders of the dominant group and consequently, it was difficult for these leaders to be viewed as impartial when reconciling or mediating the warring communities. The other respondents (10%) who felt that in as much as the NCCK was putting effort towards uniting the warring communities in the County; much of its effort was rhetorical in nature and mainly for public relations purposes. Minority of participants (2%) who argued that they are not sure whether the NCCK was objective to attaining the peaceful co-existence of the communities argued that the regional structure of the organization tended to have leaders of the dominant group and consequently, it was difficult for these leaders to be viewed as impartial when reconciling or mediating the warring communities.

NCCK's Uasin-Gishu County Coordination Committee Members (79%), shared the viewpoint that the NCCK was playing a significant role in the area so far as the

promotion for the achievement of sustainable peace was concerned,(12%) of the respondents in this category were not sure and (9%) said that NCCK played no role towards peace building. Minority of the respondents (9%) felt that other communities (tribes) are less represented in NCCK's leadership structure in the Uasin-Gishu County. Consequently, when implementing the peace building initiatives, the other communities (tribes) hold the feeling that the organization that is attempting to restore peace in the area is itself biased against them. It is against this backdrop that 12% of the respondents were not sure of NCCK's role in facilitating the attainment of sustainable peace in the region. The majority (79%) of the respondents who felt that NCCK was playing a significant role from this category seem only to protect themselves not be seen as if they are not executing their duties well toward peace building in Uasin Gishu County.
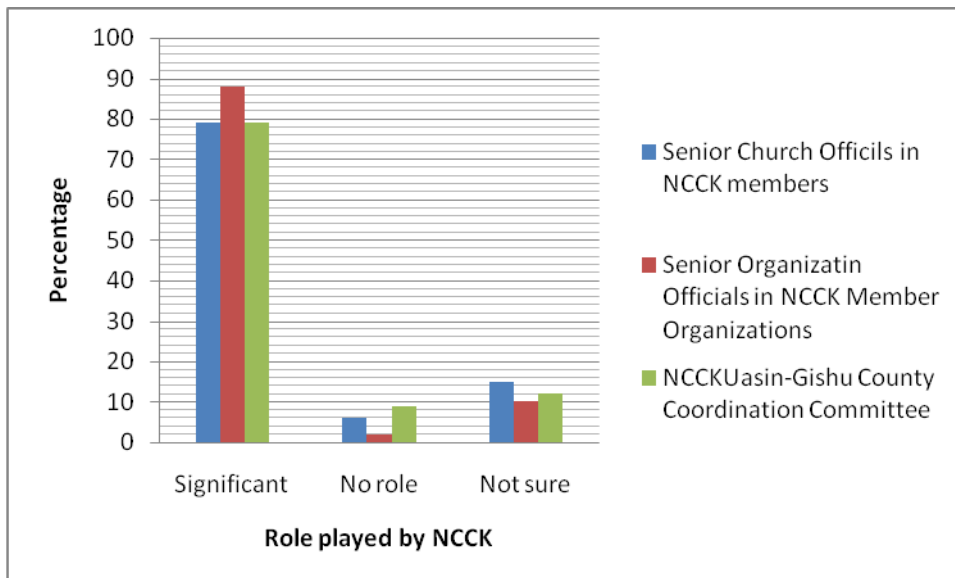
Figure 4.2: Perception on the Role played by NCCK in Promoting Sustainable Peace in the County
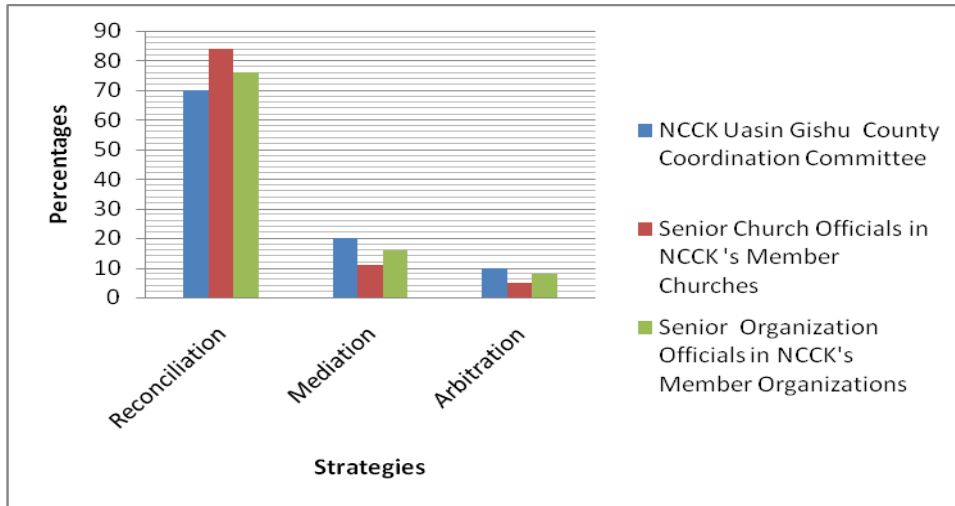(**Source:** Author, 2016)

4.5 NCCK's Peace-Building strategies in the County

The third objective of the study was to examine the strategies used for peace building by NCCK in Uasin Gishu County. The research found out that the NCCK mainly employs reconciliation to promote its peace-building initiatives. From the finding, 83.9% of the Senior Church Officials in the NCCK's Member Churches and 75.7% of the Senior Organization Officials in the NCCK's Member Organizations pointed out that reconciliation was the primary intervention used by the NCCK in the County.

Accordingly, this finding was consistent with that of Leremore (2013) who established that NCCK and the majority of the CBOs, including individual churches, use reconciliation to achieve the peaceful co-existence of the communities. The study also found out that the mediation approach was used by the NCCK but at a lower scale than reconciliation. The interview schedules indicated that the mediation method was mainly used by the NCCK before the occurrence of the ethnic conflicts, in which the NCCK focused on meeting the elders of the warring communities and attempting to unite them to prevent the escalation of the rising tension. For example in the run-up to the 2013 General Election, one of the respondents NCCK's Uasin-Gishu County Coordination Committee pointed out that:

> "In 2007, the NCCK failed to unite the communities even when it was explicit that there was a possibility of violence arising before and even after the conclusion of the General elections. In fact, we admit that we slept on our role as a church organization and that we do not want to repeat the same mistake ever again in future. It is for this reason that in the run-up to the 2013 General Elections, our organization invested heavily in mediating the different communities that are known to be hostile to each other. I believe the peace that prevailed during that period may be attributed to the mediation efforts that our organization implemented. However, I still hear that there are those who argue that our mediation efforts were not relevant and that it is the uniting of William Rutto and Uhuru Kenyatta for the purpose of winning the Presidency that united the dominant warring communities. I believe those are just critics who refuse to see the positive side of our efforts as a faith-based organization."

The respondents identified reconciliation as NCCK's main ADR approach for the resolution of ethnic conflicts in the County. The reconciliation approach was then succeeded by mediation, whereas arbitration was the least used intervention. Overall, although there are few cases where the NCCK has used arbitration to resolve conflicts in the County, those instances are few owed to the fact that the process has some litigation elements and is not ideal for the resolution of intricate problems where a large number of people are involved. Reconciliation and mediation are usually more flexible than arbitration (Sourdin, 2008). Therefore, this could be the rationale as to why the NCCK employs reconciliation and mediation as its most preferred peace-building interventions. However, it is opined that sustainable peace can be achieved effectively if mediation is implemented efficiently and effectively to deter the occurrence of a violent conflict which may later require the use of reconciliation method (Broadbent, 2009). The researcher explicates that is easier to unite communities that have not engaged in a violent conflict that those that have already fought. Therefore, playing an active role in mediation can help in achieving sustainable peace because it prevents the development of "wounds" that may be difficult to heal later when people have already engaged in violent fights. From the study's findings, the NCCK seems to focus more on reconciling the conflicting communities rather than mediating and solving the embedded issues in the dispute. The finding for this element of the study is presented in Figure 4.3.

Figure 4.3: NCCK's Peace-Building Initiatives in the County
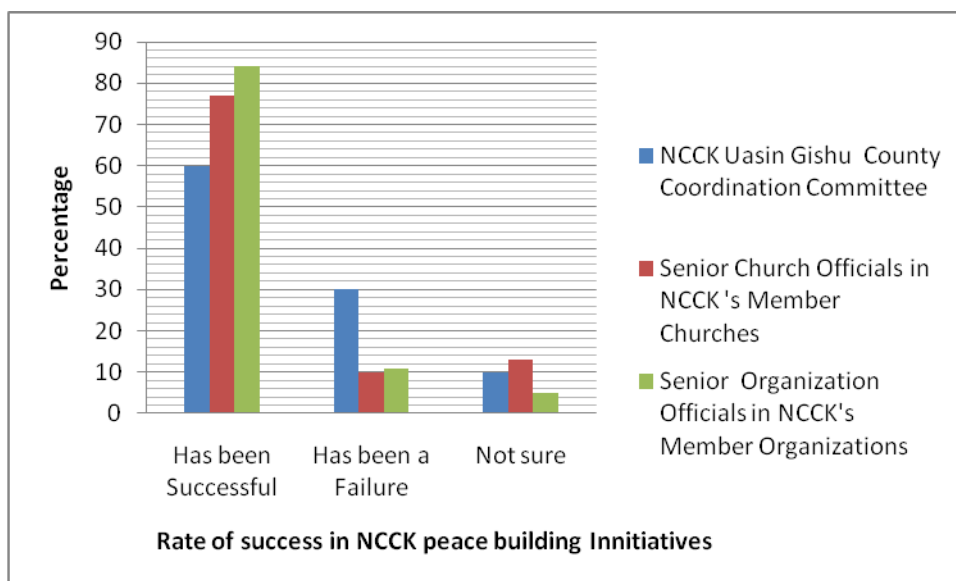(**Source:** Author, 2016)

In summary, the results presented in Figure 4.4, it is explicit that the respondents identified reconciliation as NCCK's main ADR approach for the resolution of ethnic conflicts in the County. The reconciliation approach was then succeeded by mediation, whereas arbitration was the least used intervention. For example, 52 (83.9%) Senior Church Officials in the NCCK's Member Churches pointed out that NCCK mostly employed reconciliation, 7 (11.3%) cited mediation, whereas the rest considered arbitration as the main conflict resolution mechanism used by the organization in the County. On the other hand, 28 (75.7%), 6 (16.2%), and 3 (8.1%) of the Senior Organization Officials in the NCCK's Member Organizations identified reconciliation, mediation, and arbitration respectively as the extensively used ADR method by the NCCK in the settlement of conflicts amongst and between communities in the area. Similarly, just like the rest of the categories of the respondents in the study, the participants in the category of the NCCK's Uasin-Gishu County Coordination Committee also pointed out that reconciliation (70%) was the main ADR intervention employed by NCCK, followed by mediation (20%), and arbitration (10%). Thus, based on these findings, it is clear that the NCCK often uses

reconciliation to resolve the predominant ethnic conflicts in the County of Uasin-Gishu County.

4.6 The Success Rate of NCCK's Peace-Building Initiatives

The fourth objective of the study was to evaluate the level of success of peace building initiatives employed by NCCK in Uasin Gishu County. The central objective of investigating this parameter in the study was to establish the view point of the participants concerning the effectiveness and efficiency of the different approaches used by the NCCK. The importance of establishing this perception is that it would enable the researcher to analyse the impact of NCCK's peace-building efforts in the area from a qualitative angle. The result for this study parameter is presented in Figure 4.4.

Figure 4.4: The Perception on the Success Rate of NCCK's Peace-Building Initiatives

(**Source**: Author, 2016)

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Due to its qualitative nature, it was difficult for the researcher to measure the success rate of NCCK's peace-building initiatives in Uasin-Gishu County. Consequently, the researcher embarked on measuring the rate of success of the interventions qualitatively using the perception of the respondents. A significant number of the respondents in each of the three categories held the view that the initiatives were successful whereas an insignificant number of respondents were not sure whether the approaches were a success. On the other hand, there are those who felt that the initiatives were a failure. Nevertheless, the general outcome in the research indicated that there was a wide consensus among the respondents that the organization's peace-building interventions were successful and that save for the few challenges involved in their implementation, NCCK continues to play an important role in uniting the conflicting ethnic groups in the County.

Overall, the study findings on this aspect, as shown in Figure 4.5, indicates that a significant fraction of all the respondents in the three categories shared the point of view that the initiatives used by the NCCK to achieve sustainable peace in the County have been successful: Senior Church Officials in the NCCK's Member Churches (77.4%), Senior Organization Officials in the NCCK's Member Organizations (83.8%), and the NCCK's Uasin-Gishu County Coordination Committee (60%). On the other hand, there are those respondents who felt that the organization's peace-building strategies have been a failure: Senior Church Officials in the NCCK's Member Churches (9.7%), Senior Organization Officials in the NCCK's Member Organizations (10.8%) and the NCCK's Uasin-Gishu County Coordination Committee (30%). Nevertheless, other respondents were not sure if whether the interventions were successful or not, arguing that it is difficult to measure the success rate of these organizations: Senior Church Officials in the NCCK's Member Churches

(12.9%), Senior Organization Officials in the NCCK's Member Organizations (5.4%), and the NCCK's Uasin-Gishu County Coordination Committee (10%).

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary of the findings

5.1.1 Underlying Causes of Ethnic Conflicts in Uasin-Gishu County

The study established that the routine ethnic conflicts in Uasin-Gishu County is primarily attributed to two significant issues; high-stake distribution matters and unmet human needs. The interview schedules demonstrated that the participants were of the view that other than the controversies that surround the election results for the various offices particularly that of the presidency during the cyclic General Elections, the fundamental cause of ethnic conflicts in the region is the issue of land. On the other hand, following closely to the issue of high-stake distribution was that of unmet human needs. The majority of the respondents shared the point of view that the widespread youth unemployment, poverty, and illiteracy were the dominant causes of the ethnic conflict.

5.1.2 The Role of NCCK in Promoting Sustainable Peace in the County

The research established that for many years, particularly during the routine General Elections, Uasin-Gishu County has not had sustainable peace regardless of the fact that the NCCK, a national CBO, had implemented various peace building interventions. The NCCK appeared to represent the Church in this scenario because it was active in the peace-building initiatives. Moreover, it also emerged from the study that the NCCK plays a critical role in facilitating the peaceful co-existence of the

ethnic communities in the County, thereby placing it at a better position to promote peace as well as act as a unifying parameter among the various ethnic groups inhabiting the County.

5.1.3 NCCK's Peace-Building strategies in the County

From the findings, it is clear that the NCCK often uses reconciliation to resolve the predominant ethnic conflicts in the County of Uasin-Gishu.

5.1.4 The Success Rate of NCCK's Peace-Building strategies in the County

The study revealed that indeed, the NCCK has been an active participant of promoting peace in the County. The organization has formulated and implemented several initiatives that are aimed at achieving sustainable peace between the major and minor conflicting communities in the County. Essentially, the findings of the study indicated that the CBO has played a crucial role in promoting peace-building initiatives in the County. However, the NCCK has not succeeded in achieving sustainable peace amongst the warring communities, thereby implying that although the organization has adopted sound peace-building initiatives, they have not been successful in building long-lasting peace.

5.3 Conclusions

From the findings, disputes on land issues as well as unmet human needs such as youth unemployment, ethnic animosity, poverty, illiteracy and political incitement are the main causes of ethnic conflicts in Uasin Gishu County. NCCK has been an active player in fostering peace in Uasin-Gishu. The CBO has been using various initiatives

in its effort to promote peace in the County, including arbitration, reconciliation. Equall NCCK has been at the forefront in preventing their recurrence using several interventions such as peace building workshops, carrying out civic education, community empowerment and exchange visits. Ideally, conflicts often recur because of the adoption of ineffective peace building initiatives, lack of community participation, ethnic animosity, poverty, and political incitement.

Accordingly, this research established that for NCCK's peace building initiative to be achieved amongst the conflicting communities in Uasin-Gishu County, the NCCK needs to develop complementary peace building approaches that are effective and efficient. The implication of this observation is that the NCCK should re-design its peace-building interventions in a manner that would achieve long-lasting peace. Conflicts recur because of the adoption of ineffective methods of peace building and reconciliation, ethnic animosity and lack of community involvement, political incitement and poverty.

Ethnic conflicts disrupt the social fabric that holds the society together. NCCK has been at the forefront in preventing their recurrence using several interventions such as peace building workshops, carrying out civic education, community empowerment and exchange visits. Accordingly, this research established that for sustainable peace to be achieved amongst the conflicting communities in Uasin-Gishu County, the NCCK needs to develop complementary peace building approaches that are effective and efficient. The implication of this observation is that the NCCK should re-design its peace-building interventions in a manner that would achieve long-lasting peace.

In both principle and practice, the causes of ethnic conflicts are many and therefore, there can be no specific approach that can be used to achieve sustainable peace amongst communities. Therefore, contrary to the study finding that reconciliation is

widely used peace building initiative that the NCCK is using in Uasin-Gishu County to promote peace building amongst the conflicting communities, the NCCK should reconsider using multifaceted approaches that combine arbitration, reconciliation, and mediation in order to be more successful.

5.4 Recommendations

The study revealed that indeed, the NCCK has been an active participant of promoting peace in the County. The organization has formulated and implemented several initiatives that are aimed at achieving sustainable peace between the major and minor conflicting communities in the County. Essentially, the findings of the study indicated that the CBO has played a crucial role in promoting peace-building initiatives in the County. However, the NCCK has not succeeded in achieving sustainable peace amongst the warring communities, thereby implying that although the organization has adopted sound peace-building initiatives, they have not been successful in building long-lasting peace. In this regard, the study makes three recommendations that would help the CBO achieve the desired results in its peace-building initiatives.

First, the NCCK should consider placing a significant focus in encouraging inter-religious and inter-community dialogue. Thus, the CBO should allocate much of its resources in holding peace meetings and workshops. Besides providing trainings in these meetings and workshops, the NCCK should also encourage the conflicting communities to interact and share with each other on how best they can resolve the embedded issues that are triggering the regular ethnic conflicts. Through such sharing, it is opined that the communities will bond as well as 'own' the organization's peacebuilding interventions. Therefore at the end, there is a considerable likelihood that each community will accept the decided solution as legitimate and in turn,

promote its implementation. Moreover, this grassroots-level approach is likely to bring to the NCCK's peace-building initiatives a general and representative engagement particularly women and the youth.

Second, there is need for review of land allocation policy in the County. The study recognized land as the significant high-stake distribution resource that was at the centre of the ethnic conflict in the County. Thus, it is important that the various stakeholders involved in the management of the land resource, especially the national government through the National Land Commission (NLC) to come up with solutions that would be a win-win to each of the conflicting communities when it comes to land-ownership. In a nutshell, working with the NLC, the NCCK should lobby for an adoption of a land policy that encourages the settlement of squatters.

Finally, it is recommended that the NCCK should encourage the ethnic communities to most use the traditional dispute resolution mechanisms in resolving their ethnic-based conflicts because the court process is often slow and adversarial, thereby likely to heighten animosity as opposed to mitigating the same.

5.5 Recommendation for Further Research

The current research recognizes that the NCCK is a national CBO with peace-building interventions across various parts of the country. Although it can be argued that the organization has a uniform implementation for its peace-building approaches, different locations have their unique factors that require the customization of the interventions so as to meet the objective of achieving sustainable peace. Thus, it is proposed that in the future, a study should be conducted to encompass the peace-building interventions used by the organization in all parts of the country. Accordingly, such a study will provide a clear picture of the impact of the CBO's peace-building approaches in the

country. Furthermore, it is also proposed that the approaches used by NGOs in peace building in Uasin-Gishu County should be investigated so that a comparison is made with those of the CBOs in terms of effectiveness and efficiency.

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APPENDICES

APPENDIX 1: DATA COLLECTION INTRODUCTORY LETTER

I am a student at Kisii University, Eldoret Campus undertaking masters in Religious Studies. As a partial requirement of the coursework assessment, I am required to submit a research report on: **INIATIATIVE OF NCCK IN PEACE BUILDING IN SELSECTED AREAS OF UASING GISHU COUNTY.** I would highly appreciate if you could kindly complete the Questionnaire to assist me collect data. Your information alongside others will help me in my research and will be used strictly for academic purposes and will be treated as confidential, therefore, do not write your name on the questionnaire.

Thank you in advance,

Yours faithfully,

Thomas Mesocho Ongaki.

APPENDIX II: The Interview Schedules for NCCK's Uasin-Gishu County Coordination Committee Members

1) How long have you been a member of the NCC County Coordination Committee?

2) What do you think are the main under underlying causes of ethnic conflicts in Uasin- Gishu County?

3) What is the role of the NCCK in promoting the peaceful co-existence of the various ethnic communities inhabiting Uasin-Gishu County?

4) What are the different peace-building initiatives that the NCCK has used in Uasin-Gishu so as to achieve sustainable peace?

5) In your opinion, do you think the NCCK has been successful in its peace-building initiatives in the Uasin-Gishu County?

6) What do you think the NCCK should do to improve on its peace-building initiatives so as to achieve sustainable peace in Uasin-Gishu County?

APPENDIX III: Questionnaire for the senior church officials in the NCCK's member churches as well as senior organization officials in the NCCK's member organizations

The researcher focuses on establishing the impact of the initiatives of church-based

organizations (CBOs), in this case the NCCK, on peace building in Uasin-Gishu

County. Please respond to the following questions to facilitate the researcher establish

this objective.

1) How long have you partnered with the NCCK in promoting peace-building

   initiatives in Uasin-Gishu County? (Please *tick* where appropriate)

   Few months to 1 year ☐

   1-5 years ☐

   Above five years ☐

2) What do you think cause ethnic conflicts in Uasin-Gishu County?

   ……………………………………………………………………………

   ……………………………………………………………………………

   ……………………………………………………………………………

   ……………………………………………………………………………

3). Do you feel that the NCCK has played a crucial role in promoting

   sustainable co-existence amongst the communities residing in Uasin-Gishu

   County?

   No ☐

   Yes ☐

   Not Sure ☐

4).Which between mediation, arbitration, and reconciliation is the most widely used peace-building strategy by the NCCK? (Please state only one)

……………………………………………………………………………………………

4).So far, do you think the NCCK has been successful in achieving sustainable peace in Uasin-Gishu County?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

5).Which aspect of the NCCK's peace-building interventions do you think should be improved so as to enhance the achievement of sustainable peace in Uasin-Gishu County?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

…………………………………………………….

Thank you for your time and effort to respond to the questions

APPENDIX IV: INTRODUCTORY LETTER
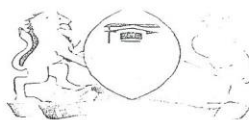
KISII UNIVERSITY
(ISO 9001:2008 Certified Institution)
ELDORET CAMPUS
OFFICE OF THE DEPUTY DIRECTOR-ACADEMIC AFFAIRS

Phone: 0720 094 039
eldoretcampus@kisiiuniversity.ac.ke

P. O. Box 6434- 30100
ELDORET-KENYA

15TH JULY, 2015

TO WHOM IT MAY CONCERN.

Dear Sir / Madam.

RE: THOMAS M. ONGAKI   REG. NO. MAS18/60021/14

The above mentioned is a bonafide student of this University undertaking His Master's Degree in M.A.Religion .He has successfully defended his Thesis Proposal: entitled: *The Impact of Church Based Organizations in Peace –Building:A case of the National council of churches of Kenya.*

We are kindly requesting your office to provide him with the permit to proceed to the field for data collection and completion of his research.

Please do not hesitate to call the undersigned for any verification.

Any assistance given to him will be highly appreciated
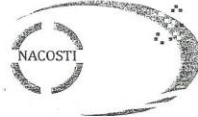
Thanks

Charles .O. Ongiyo (0720986205)

DEPUTY DIRECTOR-ACADEMIC AFFAIRS.

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APPENDIX V: RESEARCH AUTHORIZATION

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

22nd September, 2015

NACOSTI/P/15/6413/7310

Thomas Mesocho Ongaki
Kisii University
P.O. Box 402-40800
KISII.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"The impact of Church Based Organisations in peacebuilding: A case of the National Council of Churches of Kenya"* I am pleased to inform you that you have been authorized to undertake research in **Uasin Gishu County** for a period ending **18th September, 2016.**

You are advised to report to **the County Commissioner and the County Director of Education, Uasin Gishu County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

SAID HUSSEIN
FOR: DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner
Uasin Gishu County.

The County Director of Education
Uasin Gishu County.

APPENDIX VI:RESEARCH PERMIT

THIS IS TO CERTIFY THAT:
MR. THOMAS MESOCHO ONGAKI
of KISII UNIVERSITY, 6434-30100
eldoret,has been permitted to conduct
research in *Uasin-Gishu   County*

on the topic: *THE IMPACT OF CHURCH
BASED ORGANISATIONS IN PEACE-
BUILDING: A CASE OF THE NATIONAL
COUNCIL OF CHURCHES OF KENYA*

for the period ending:
18th September,2016

Permit No : NACOSTI/P/15/6413/7310
Date Of Issue : 22nd September,2015
Fee Recieved :Ksh 1,000

Applicant's
Signature

Director General
National Commission for Science,
Technology & Innovation

APPENDIX VII: MAP OF UASIN GISHU COUNTY

Uasin Gishu County: Gini Coefficient by Ward